

Spirit, soul, body

1. Introduction

In previous texts [1,2,3,4] we have shown that our Reality is a fractal-type holographic structure in which - given that - there are analogies in all its segments: macro, micro and - what is particularly interesting - also in its spiritual aspect .

Analysis of objective reality from the perspective of the **Energy Density Quanzization Model** [1] showed that the air from our "here-now" Reality is directly mapped into a "phase-shifted" phenomenon that constitutes the elementary quantum of etheric fluid - "Tesla's gaseous medium". This fact indicates the extraordinary visionary power of Tesla's intuitive genius because - **for Tesla, light is a sound wave in the ether !**

In the same text, it is shown and emphasized that ether and akasha are not the same phenomenon because akasha is a more refined and complex energy form than ether and represents an even more primary, subtle, qualitatively different substance than ether - that is, that akasha is the forerunner or root cause of the existence of ether !

Therefore, light (electromagnetic field), ether and akasha are phenomena of different levels of quantization, i.e. energy density, and therefore different characteristics, properties, forms and speed of propagation [2]. Each of these phenomena, viewed as a medium, has its own "quanta of energy" - elementary "packages" of energy: photon, teslion¹ and mulaprakriti respectively.

The synthesis of scientific and spiritual knowledge embodied in the Energy Density Quanzization Model, through observed analogies, symmetry and harmony between the material and spiritual aspects of reality, offers us a really beautiful, very simple and logical Structure of Absolute Reality, the possibility of a better understanding of individual entities and interacting mechanisms in the structure of the Absolute, which consists of an immense wealth of manifested and unmanifested, material-spiritual phenomena - that "infinite ocean of various frequencies, vibrations, divine super-substance from which all things are made, from which everything is formed and lives...".

Union of science and spirituality, allows us better understanding of "sub-photonic" phenomena that cannot be detected by scientific methodology and equipment and offer us a much more advanced communication with Absolute Reality. In this paper, it is shown that the speed of light is most likely limited to the value "c" only up to the "level" of galaxies, while for intergalactic regions, clusters of galaxies ..., it can have a higher value. Furthermore, the value of "McDougall's soul" of 21 grams is not "the weight of the human soul" but "the weight of the "human's astral double" that leaves the body while the "Individual soul", i.e. Jiva is a much more subtle phenomenon belonging to the mental-causal level - which is in agreement with theosophy of Helena Blavacka. We also showed that hypothetical phenomena of contemporary science: "Fifth force" and "Fifth element" - Quintessence, "Dark matter" and "Dark mass" are correlative with Sanskrit phenomena: Prana (creative force), Akasha, Ether and related phenomena.

What is most interesting - all those phenomena from the "spiritual aspect" of Reality, which belong to the corresponding "quantum levels", are associated with the corresponding "space-time-energy" parameters (mass, volume, energy density, frequency, wavelength) - the same ones which is used by modern science to describe phenomena from the material (macro/micro) domain, which enables us to create - at least some - ideas about objects and events from that - absolutely unattainable area for science.

The phenomenon of the highest level of consciousness, the highest energy density and the highest level of quantization that we reached in the analyzes presented in the texts [1,2,3,4] is the soul – *Jiva* which belongs to the quantum level $k+16$. According to the Upanishadic cosmogony, it is the area of the third "loka" - "Svarloka" (Mental World) or the third Heaven - the Lower Noetic World (Worlds of Separation) according to the Christian (Daskalos) cosmogony (Table 1).

In the following part, we will consider Higher Plans, dimensions, Lokas or Heavens² and the key phenomenon that belongs to Man as an "energetically multi-layered" being - his spirit - *Atman*, to

¹ Teslion - Stable object QEDM $k=+9$, analogous phenomena: etheron (Ether and Etherons - A Possible Reappraisal of the Ether Concept, http://www.iipopescu.com/ether_and_etherons.html); microlepton (Macroclusters and Superlight Particles, Anatoly Fedorovich Okhatrin, <https://www.gdvplanet.com/anatoly-fedorovich-okhatrin/>)

² Plan/Dimension – Theosophy; Loka – Upanishadic cosmogony; Heaven – Christian (Daskalos') cosmogony

which - as an elementary energy form and a vital principle - is associated "*Fohat*" - Cosmic energy³, the animating principle, the set of all spiritual creative ideas above, and all electrodynamic and creative forces below - **the connection between spirit and matter**, subject and object - thus becoming clearer the structural basis of the phenomena we know as electromagnetism, gravity, sound ... because it is the cosmic energy that during the process of manifestation produces the differentiation of the primordial cosmic matter to form different planes - levels and forms of existence.

2. Ontology of being

It is generally accepted that man is a unity of physical body, soul and spirit - whereby: "*The spirit is in the soul, the soul is in the body and the body is in the world. The spirit is the mover of the soul, the soul is the mover of the body, and the body is the mover of other bodies.*"⁴ In the terminology of the QED Model, this means that the "series": "world", "body", "soul", "spirit" is completely analogous to the quantization levels of the corresponding energy densities, i.e. evolution - the growth and development of spiritual phenomena into material ones and vice versa - involutions - the transformation of material phenomena into spiritual ones - which is accompanied by an increase in the level of consciousness, a decrease in "physical" dimensions (seen from our "here-now") and an increase in energy density.

Our body exists and comes into contact with the tangible things of the material world using our five physical senses. The body is a manifested, substantial, visible part of our (energetically multi-layered) being, the lowest level of consciousness but with the greatest possibilities of interaction with the physical world. In this sense, man is the most perfect and effective "tool" of the Creator for the transformation of phenomena from the world of Ideas into the material aspect of Reality.

The concept of the soul is described in more detail in [4], and here we just remind that the soul (*Jiva*) is a "resource" between our spirit (*Atman*) and our body, an "intermediary" or "intelligent tool" of the spirit that possesses self-awareness, individual consciousness, and which gives to our being the resources to be "who we really ARE" and enables us to have and develop OUR personality, to think, reflect, analyze, remember, to experience emotions such as happiness, love, sadness, anger, relief and compassion, to choose and make decisions . As we showed in [4], the phenomenon of the soul (*Jiva*) corresponds to the Stable Object k+16, which belongs to the area of "*Svarloka*", the Mental World according to the Upanishadic or Third Heaven, the Lower Noetic World - according to Daskalos cosmogony, which are the so-called "Worlds of separation" where man still sees and experiences himself as a separate entity.

According to Christian interpretations⁵, the Spirit is the most subtle part of our being that has an awareness of God and can communicate with him. Unlike the soul, the individual consciousness (k+16), the spirit is the cosmic consciousness (k+26) that belongs to the Supramental (Upanishads) and Causal (Daskalos) worlds, the Worlds of unity, which are non-dual states of pure Love, Cause, Principle , the Law and the Idea of Creation in its archetypal state where the soul is ONE with all its manifestations by unity of essence. In order to get in touch with God who is Spirit⁶, we must use our spirit.

The way the radio works is a good illustration of the unique ability of our spirit to "communicate" with God. Our human spirit is the analogy of a radio receiver, and God is the analogy of radio waves. Analogous to the tuning of a radio set to the appropriate waveband, our spirit is the part of our being harmonized with that which is God - Absolute self-aware intelligence in spaceless and timeless potentiality, inaccessible to human cognition and understanding as long as we are grounded in the three lowest worlds manifestations [5].

Our analysis of the form of consciousness as a state and "place" detailed in [5], shown here in abbreviated form in Table 1, showed that the Christian concept of Spirit corresponds to the phenomenon of "Atman" in Hinduism.

³ Macrocosmic Planes: <https://www.theosophy.world/encyclopedia/planes-theosophy>

⁴ "Duhovne Pouke", Vladika Nikolaj Velimirović, hrišćanski teolog, episkop SPC

⁵ <https://blog.biblesforamerica.org/the-three-parts-of-man-spirit-soul-and-body/>

⁶ "Supreme Spiritual Absolute", Stable object k+29 according to MKGE; "Super consciousness" according to Daskalos cosmogony; "Absolute Reality" - "Brahman" according to the Upanishadic cosmogony.

Atman⁷ (*Ātman*) is a Sanskrit word referring to "essence, breath", the (universal, real) Self or self-existent (innermost) essence of individuals, as opposed to ego (*Ahamkara*) or mind (*Citta*). This term is often translated as soul, which is incorrect because it refers exclusively to pure consciousness or the consciousness of the witness, beyond identification with phenomena. Atman is a central concept in different schools of Indian philosophy, which have different views on the relationship between Atman (*Ātman*), individual Self (*Jīvātman*), Supreme Self (*Paramātmā*) and Ultimate Reality (*Brahman*).

In Hinduism Atman is considered eternal, imperishable, beyond time, "not the same as body or mind or consciousness, but... something that permeates all these". Atman is the immutable, eternal, innermost radiant Self that is unaffected by personality, unaffected by ego; Atman is that which is forever free, never bound, fulfilled purpose, meaning, liberation in life. Reaching this level of awareness is the ultimate goal of Hindu religious life when one overcomes individuality, realizes one's own true nature, the inner essence of oneself, which is divine and pure.

The Upanishadic texts say that Atman signifies the "ultimate essence of the universe", that it is the "vital breath in human beings", which is the "imperishable Divine within" which is neither born nor dies. These texts state that the core of each person's self is neither the body, nor the mind, nor the ego, but the Atman. The Upanishads contain two different views on the relationship between Atman and Brahman. According to some teachings, Brahman - the highest reality; universal principle; being-consciousness-bliss - is identical with Atman, while others teach that Atman is a part of Brahman but not identical with it. However, the Brahmasutra (*The Brahma Sūtras* also known as *Vedānta Sūtra*) synthesized and unified these somewhat conflicting theories, stating that Atman and Brahman are different in some respects, especially during the state of ignorance, but at the deepest level and in the state of self-realization, Atman and Brahman are identical, non-different (*advaita*). The concept that Atman is the essence and Self of every person and being is the same as Brahman is emphasized and reiterated in the *Bṛihadāraṇyaka Upanishad* where it is asserted that knowledge "I am Brahman" and that there is no difference between "I" and "You", or "I" and "Him" the source of liberation, and not even the gods can overcome such a liberated man.

According to the Upanishads, there are seven Lokas ("worlds", levels of consciousness), where the 4th, 5th, 6th and 7th Loka (4-Maharloka, 5-Janaloka, 6-Tapoloka, 7-Bramaloka) are so-called "Supramental worlds", or "Worlds of Unity" (Oneness), because in them individuals no longer feel separated from Creation and from other human beings as in lower "Worlds" (states-levels of consciousness). These are the dimensions of existence and states of pure consciousness where highly enlightened beings, purified souls and perfected spirits reside.

The highest level of consciousness, the "Abode of Truth" and the "place" of Brahma⁸, where the Atman of each person is freed from the inevitability of rebirth is the 7th Loka, *Brahmaloka* or *Satyaloka* - the world of the highest truth of being or the world of true existence. The soul in *Satyaloka* is one with all its manifestations⁹ by unity of essence and therefore one in self-consciousness and self-consciousness energy and one also in bliss.

Bearing in mind all that has been said before, there is no doubt that the Sanskrit term Atman fully corresponds to the Christian term Spirit, which belongs to the 7th Plane (Atma) according to the hierarchy of esoteric philosophy, which refers to the location or dimension¹⁰, that is, the 7th Heaven of the Causal worlds of the Christian cosmogony or *Brahmaloka* / *Satyaloka* according to Upanishadic cosmogony [5].

According to the settings of the QED Model, the quantum level k+26 corresponds to this realm of existence. So, we can finally postulate the idea that in QEDM terminology the Sanskrit term "Atman" can be joined to the term "Stable object k+26". What the Model offers are the physical parameters that characterize it and which are very far from the power of understanding of our mind, but still point to the subtlety of that phenomenon and with the possibility of "mirroring" it into "our" material world and comparing it with a structure known to us, allowing us a series of associations and thus and a much better understanding of this very abstract phenomenon.

Atman, spirit, k=+26, according to QEDM, "is mapped" into a material phenomenon at the quantum level ~k=-7, which corresponds to the cosmic objects we call "Galaxies". So - in a free-

⁷ [https://en.wikipedia.org/wiki/%C4%80tman_\(Hinduism\)](https://en.wikipedia.org/wiki/%C4%80tman_(Hinduism))

⁸ <https://www.bbc.co.uk/bitesize/guides/zmvhsrd/revision/7>

⁹ <https://incarnateword.in/dict/sans/satyaloka>

¹⁰ <https://theosophy.wiki/en/Plane>

mindful sense, we can say that each galaxy of our Universe represents a substantial analogy, a "mirror image", of the spiritual phenomenon that the Upanishads call Atman.

In the same way, the soul phenomenon (*Jiva*) that corresponds to the quantum level $k+16$, as shown in [4], "is mapped" into a material object at the quantum level $k=+3$ - which are the cells of the human organism...

Of course, these are only analogies, where the space-time-energy structure of those phenomena is significantly different in terms of the substrate and its "elements" that make them up ("density", "resolution",...) but their archetype - the primordial matrix - is identical. Specifically, the "seen" "from here" stable object $k+26$ is characterized by the following parameters:

Atman, $k=+26$, $\rho = 10^{78} \text{ g/cm}^3$; $m \sim 6.31 \cdot 10^{-136} \text{ kg}$; $r \sim 2.64 \cdot 10^{-71} \text{ m}$; $\lambda \sim 3.5 \cdot 10^{93} \text{ m}$; $f \sim 8.57 \cdot 10^{-86} \text{ Hz}$;
(k quantization level, ρ density (energy), m mass, r radius, λ wavelength, f frequency)

We emphasize that all the listed values are fictitious because all phenomena of the mental-causal and higher "worlds" are predominantly spiritual in nature, just as the physical and lower worlds are predominantly material in nature. The astral level (psychic world, 2nd Loka) is a "transitional area" where matter and spirit intertwine in equal proportions, an area where akasha "becomes" ether¹¹, an area of existence in which through the so-called "astral double" there is a transfer of life energy between the physical (1st Loka) and the mental world (3rd Loka).

Namely, as we said in [4]:

- The physical body is (only) the "hardware" (Upadhi¹²) for the astral body, but the astral body is the "vehicle" for Prana. This astral body, the "astral double" of our physical body, is actually an "energy body" because it is the "vehicle" (adapter/transformer) through which Prana (life energy) flows into the physical body. By the same principle (hierarchy), the causal body is the "hardware" (vehicle) for the Jiva - which is actually the real doer and enjoyer and which animates the "manifested" (gross) astral body, which is the even grosser (manifested) vehicle of the Soul - the subtlest beings form for its final embodiment in a physical body - the most crude form of existence of a being.

Therefore, the values of given physical parameters in the spiritual realm of Absolute Reality should be understood more as "analogies" of material quantities from our physical world.

In any case, the Model points to the fact that whatever is "smaller" ("mass", "diameter") "on the other" (spiritual) side" is "on this" (material) side bigger, but "here", **in "the material domain", with the increase in the dimensions of the object, the energy density and the level of awareness are decreasing**, and "there", **in the spiritual aspect of Reality, on the way to "smallness", the energy density and the level of awareness are increasing** ...

In order to make the "structure" of the Absolute Material-Spiritual Reality clearer to us, Table 1 shows the forms of consciousness as a state and "place" (of existence), which is detailed in [5] and shown here in abbreviated form, parallel to Theosophical interpretations², Upanishadic and Christian (Daskalos) cosmogony.

3. Form of consciousness as a state and as a place:

a) Upanishadic Cosmogony;

7. Brahmaloaka / Satyaloka, Supramental World: The highest level of consciousness and the place where Atman and Brahman are united forever. There is no sadness, no old age, no death. This is the place of Brahma, where the Atman of each person is freed from the inevitability of rebirth. The soul in Satyaloka is one with all its manifestations by unity of essence.

6. Tapaloka, Supramental World: A state of pure consciousness, a region inhabited by beings who no longer have the cares and concerns of the material world and who are highly conscious and spiritual beings.

5. Janaloka, Supramental World: The plane of creativity, the world of divine sages and souls with advanced evolution. This level is reached by "mystics", extraordinary healers or spiritual teachers.

¹¹ Akasha - unmanifested primordial substrate; Ether - ultra-fine, subtle, but manifested material substance.

¹² A vehicle or "basis" used by the consciousness, or other beings in the universe. It is a Sanskrit word meaning "substitute," "appearance," "limitation," etc. formed from the prefix upa- ("toward," "near") and the stem word dhi ("receptacle"). Its meaning is somewhat different from related terms such as sarira ("body"), kosha ("sheath"), or vahana (Hindi vahan, "vehicle," "vessel," etc.

4. Maharloka, Supramental World: Home of saints, sages, enlightened beings and rishis who survive the destruction of the world (cyclical periods of dissolution of the manifested universe at the end of a *kalpa*). This is still not a place of complete absence of fear and complete enlightenment, but its inhabitants enjoy a life span of millions upon thousands of solar years.

3. Svarloka, The Mental world: The mental world permeates the astral plane, but also extends further into space. This loka is the world of thought, the realm of intense ideation. Everything that a person desires is directly materialized through thought. Only individuals with good qualities can enter this realm which is free from sinful and ignorant beings. This Loka is also not impenetrable. When we exhaust the fruits of our good karma accumulated in the previous life, we have to return back to the earthly world and start a new incarnation.

2. Bhuvraloka, Astral world: A place for those who have found happiness and fulfillment in life, and who vibrate at a higher frequency and have a higher level of awareness. The astral world also permeates the earthly plane and extends to a certain distance beyond it. The vibrations of the astral world are faster than the vibrations of the physical plane. The lowest planes of the seven sub-planes of the astral world are called hells (*narakas*) or sunless planes (*asuriya lokas*) and are inhabited by deceased human beings who are dominated by the animal nature and have no good in their hearts. One of these lower planes is occupied by persons with uncontrolled passions and strong sensual desires, and is therefore often called *Preta Loka*, the plane of hungry spirits (hungry for sensory experiences offered by the earthly world).

Bhurloka, The Physical world: The "physical" world in which we acquire knowledge about objects through the organs of cognition - *jnana-indriyas*, that is, the senses of sight, hearing, touch, smell and taste.

b) Christian (Daskalos') cosmogony

7th, 6th and 5th Heaven, Causal worlds: These less tangible heavens above the Noetic worlds, called the Causal worlds, give definition and order to the grosser material worlds. These non-dual states of pure Love, Cause, Principle, Law, and Idea of Creation, overseen by the highest echelons of the Archangelic Orders, exist there in their archetypal state. These heavens can only be explored with the help of the higher aspects of human consciousness.

4th Heaven, Higher Mental World: Here the discernible forms are in juxtaposition (G.M. stacking next to each other) with each other, although still unexpressed, in perfect harmony and perfect order. The state of ideas in the Eternal Now. From the Noetic worlds, the Archangels take forms to create and maintain the phenomena of life. This is the state we come to rest between incarnations.

3rd Heaven, Lower Noetic World: Lower mental world. The most rarefied of all three Worlds of Separation. In the Noetic world - the world of thought and the home of the Noetic body - the Absolute Intelligence of the Absolute Being first manifests itself through thought forms, from galaxies to single-celled organisms. This is the world of seven planes, each of which consists of seven subplanes.

2nd Heaven, Psychic World: The world of emotions. This supersensible world also consists of seven planes, with seven sub-planes each. The lowest three of these seven planes are the so-called "hells", the fourth corresponds to the concept of "purgatory", while the highest three are the so-called "paradises". When we leave the gross material body, undergoing the sudden change we call "death," we first go to one of these planes using our psychic body.

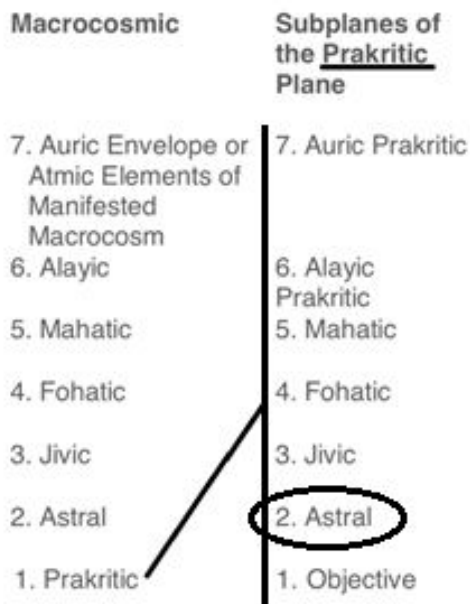
1st Heaven, Gross Material World: The lowest vibration of Mind. The mind in a solid state, which consists of the three-dimensional material world and the physical body.

In order to complete the picture of the structure of the various levels of existence, we will briefly present their theosophical interpretation [6].

The Plane in Theosophy implies an extended "space", world or "level" of existence such as the physical, astral, mental, atomic and other finer levels. Although they appear to co-exist in the same physical location (spatio-temporal in the classical sense), they belong to different layers (densities) of existence so that they cannot directly communicate with each other unless they are interconnected by an intermediate substrate or processes. Each plan has its corresponding state of consciousness which according to H.P. Blavatsky means "the scope or extent of a state of consciousness, or the

perceptive power of a particular set of senses, or the action of a particular force, or the state of matter at the appropriate level.

H.P. Blavatsky distinguishes between the macrocosmic and microcosmic planes. There are seven planes in the macrocosm, each of which has seven subplanes. The lowest macrocosmic plane is called the Prakritic plane, which has seven subplanes. These seven subplanes of the Prakritic level correspond to the seven states of human consciousness. Our human consciousness primarily belongs to the lowest cosmic plane. This septenary structure is repeated at the level of the universe, the solar system, the earth, the human being, etc. Although the higher universal levels are beyond human conception, the lower ones are still within the reach of human understanding.



7. "Auric Envelope", "Atmic Aura" or Atmic: is the cosmic auric egg, the sheath of akasha that contains and unites all the principles of being. It lasts forever and preserves the karmic causes and effects created during all incarnations of beings.

6. Alaya: Universal soul or supersoul. In the theosophical view, Alaya is regarded as the universal soul as the basis of all.

5. Mahat: Universal Mind or Divine Thought. A Sanskrit term often translated as "great principle" (from *maha*, "great"). It refers to the universal mind and in Hinduism is the first principle that evolved from the unity of *purusha* and *prakriti*. *Mahat* is the first product of the evolution of *Pradhana* or *Prakriti*.

4. Fohat: Cosmic energy: Fohat is a collection of all spiritual creative ideas above, and all creative forces below, in Heaven and on Earth. During the process of manifestation, it is the cosmic energy that produces the differentiation of the

primordial cosmic matter to form the different planes. Fohat is the active power through which the plan for the new universe present in the Logos is objectively manifested, thus providing a bridge (connection) between subjective spirit and objective matter. It is the "bridge" by which the "ideas" existing in the "Divine Thought" are imprinted into the cosmic substance as "laws of nature". Fohat is that occult, vital power, which, under the Will of the Creative Logos, unites the elementary atoms and causes them to join and combine, or acts on the manifested substance "reversely" - differentiating it into different centers of energy. It manifests differently on each plane. On the earthly plane, its influence is felt in the active force (magnetic, for example), and on the cosmic plane, it is present in the constructive power that is realized in the formation of things - from the planetary system to a simple daisy in the meadow.

3. Jiva: Universal life - Jiva is a living being in Hinduism, or rather, the immortal essence of a living organism (humans, animals, fish or plants, etc.) that survives physical death. It is similar to *atma*, the "cosmic self," but *jiva* specifically means the individual "living entity" or "living being." It is considered the universal principle of life that manifests itself on seven levels and is contained in every particle of matter, although life and matter are two aspects of the same reality. In its universal aspect it has its seven forms, or "principles." Its action begins on the plane of the Universal Mind (*Mahat*) and ends on the grossest, last of the five Tanmatric planes, which is our plane.

2. Astral plane - it refers to a plane consisting of a subtler kind of matter, considered to be next above the physical world in refinement. The word "astral" means "starry", bright or transparent, in various and numerous degrees, from a fairly transparent to a dense state.

1. Prakriti: The Physical plane of the Solar system, which is again divided into seven subplanes. *Prakriti* is a Sanskrit word meaning "nature". It relates to the principle of matter (not only in its physical aspect) as opposed to the principle of spirit (*Purusha*). *Prakriti* consists of *three gunas*, which are its tendencies or modes of operation, known as *sattva* (goodness, calmness, harmonious), *rajas* (passion, activity, movement), and *tamas* (ignorance, inertia, laziness).

In Table 1 "Forms of consciousness" shown below, is given an overview of various levels of awareness, that is, "worlds/densities" that are named differently as: planes of existence, Loka or Heaven, but the EDQ Model meaningfully connects them into the corresponding "quantum levels" so that - bearing in mind the postulates of the Model - we can compare them with each other but also "map them into material domain and compare it with their "inverse form" of existence and establish various analogies, which certainly contributes to a clearer understanding of both material and spiritual phenomena as "inverse parts" of the One (see fig.1).

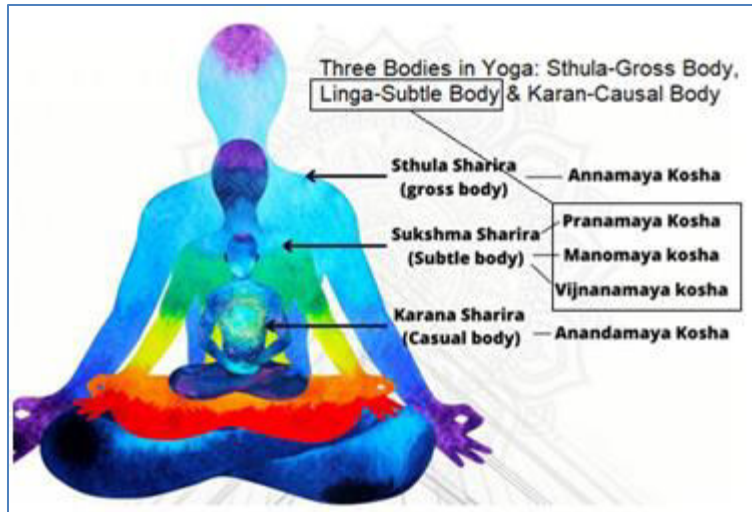
Theosophy Plane / dimension	Upanishadic cosmogony Loka		Christian (Daskalos') cosmogony Heaven		Quantization level	
7 - Auric /Atmic	7 - Brahmaloaka / Satyaloka	Supramental worlds	7th, 6th and 5th Heaven Causal worlds	Worlds of Oneness. These higher heavens contain purified Souls and perfected Spirits, former human beings after self-realization.	K+26 Spirit (Atman)	
6 - Alayic	6 - Tapaloka		4th Heaven The Higher Noetic world			k+25
5 - Mahatic	5 - Janaloka					
4 - Fohatic	4 - Maharloaka					
3 - Jivic	3 - Svarloaka	Mental world	3rd Heaven The Lower Noetic world	Worlds of Separateness are the poorest kind of worlds, even as they give us the greatest heaven and the greatest hell. They include the gross physical world, psychic and noetic worlds. These are the worlds of forms, images, and impressions. They are called Worlds of Separation because in them a person sees himself as a separate entity that receives impressions and interprets them. That self is something other than our true self.	K+16 - K+22 Soul=k+16 (Jiva)	
2 - Astral	2 - Bhuvarloaka	Astral world	2nd Heaven The Psychic world		K+9 - K+15 Astral	
1 - Prakritic	1 - Bhurloaka	Physical world	1st Heaven The gross Material world		K <=+ 8 Physical body	

Table 1, Forms of consciousness

4. Energy layers of being

According to the teachings of Vedanta (one of the schools of Hindu philosophy), each of us has energy layers or sheaths known as "Koshas" that extend from the periphery of the body to the center of the self: the embodied soul. Each layer represents an aspect of our being, so we have [7] :

Annamaya Kosha	physical body	from food	gross/material body
Pranamaya Kosha	energy body	of Prana/Chi	subtle/fine/astral body
Manomaya Kosha	mental body	from thoughts	--
Vijnanamaya Kosha	body of wisdom	from knowledge and intelligence	--
Anandamaya Kosha	the body of bliss, the causal body	of love and happiness	causal body



1. Annamaya Kosha – physical body is made of the food we consume. Due to the limitations of the senses, the physical body usually misleads the human being and leads him to ignorance. Most human beings stop their awareness and understanding of Reality at this level. The way to improve this *kosha* is to direct your attention beyond the physical dimension, that is, to become aware of your own internal processes. Once we start to be aware of our body, there is a feeling of greater presence in the present moment (G.M: P.D. Uspensky – living consciously).

2. Pranamaya Kosha - energy body. Prana or Chi moves through the body in a network of energy channels. It controls the movement of blood, fluids, digestion, respiratory system, etc. Holding the mind and body together, this vital force is essential in maintaining the function of the heart and lungs. When it ceases to function, the physical body can no longer perform its operations. Conscious breathing, alternating nostril breathing or abdominal breathing, can enhance the flow of prana in the system and harmonize the energy body. Breath is therefore the true sign of life. It is the life force and it determines how long we will live.

3. Manomaya Kosha - mental body it is composed of thought processes, feelings, actions and everyday sensory impulses and stimulations. This body guides our instinctive impulses and produces individual desires. Every night when we go to sleep, the Manomaya Kosha temporarily shuts down and regenerates. Free and positive thoughts promote the functioning of this kosha, while those that are not in accordance with our nature or negative thoughts, deplete energy.

4. Vijnanamaya Kosha - body of wisdom - Within the mental layer, made up of thought waves, there is a layer of wisdom. It has the same form as the mental body but is based on faith, righteousness and truth (clarity). Wisdom means a life of selfless service. This layer is composed of intuition, awareness, higher intellect when the being ceases to be identified with thoughts and becomes a witness of thoughts and other processes that can be observed. Instead of direct feelings and instinctive action, there is a selection of feelings and deliberate action. The body of wisdom allows us to step back from the current situation and see it from a broader perspective and sense of inner knowing that comes from this body. A being that does not operate from this level does not know how to make decisions, lacks creativity and has a weak sense of judgment. The practice of speaking the truth, studying one's self, devotion to God or selfless service, help to purify this layer.

5. Anandamaya Kosha – body of bliss – has the same form as the previous bodies but with joy as the head, pleasure as the right hand and enjoyment as the left. Bliss is the heart and Brahman is the foundation. The first layer after the True Self, i.e. the Center of Consciousness, is the body of bliss. It is the awareness of being as a whole and integrated being, as we are. Happiness and joy are experientially experienced in states of deep meditation as a natural state of being. It is the final layer that stands between the individual consciousness and the Universal Unity, and in order to become aware of this layer of the self and deeper knowledge, detachment and consecration are necessary.

In some writings, these five layers are divided into only three [8] - *annamaya kosha*, the physical body is called *Sthula Sharira* - and represents the gross or material body, and the three middle layers (*pranamaya*, *manomaya* and *vijnanamaya kosha*) are composed in the sphere of one,

subtle /fine/ astral body called *Suksma Sharira*. *Anandamaya kosha*, the body of bliss, is called *Karana Sharira* and represents the causal body.

1. Sthula Sharira – physical body, *sthula* ("dense, rough, solid") i sharira („body“) is the densest and lowest principle in human beings composed entirely of matter in its grossest and most tangible form. *Sthula sharira* or gross body is the material physical mortal body that eats, breathes and acts (moves). It consists of many different components, produced by one's past life karmas (actions) by combining the five primordial subtle elements. It is the instrument of the *jiva's* experience, which uses the external and internal organs, senses and actions of the body. The *jiva*, identifying himself with the body, enjoys gross objects in his waking state. According to H.P.Blavatsky - *Sthula-Sarira* "is the bearer of all other 'principles' throughout life" ... drawing life from the ocean of *Jiva* and pumping it into the physical body as *Prana*. But to be able to manifest on the physical plane, it must be assimilated with the matter of that level; which cannot be done directly, since the pure physical body is too gross and therefore needs a "vehicle" (hardware) for energy adaptation (limitation, reduction, transformation) of energy from a higher (*Karana*) to a lower (*Sthula*) level - *Linga-Sharira*.

2. Sukshma Sharira / Linga Sharira, astral body, *Linga-Sharira* is a compound Sanskrit word from *linga* (*linaga*), which in this context is interpreted as "mark, image"; and *sarira* (*śarira*) "body". In theosophical literature this term is used to designate the second (sometimes third) principle of human beings. This is the "double" of the physical body, which H. P. Blavatsky often calls the astral body, later renamed the "etheric double". According to her interpretations, this term means the "astral body" of a person or an animal that is born before and dies or disappears, with the disappearance of the last atom of the body. The astral "double" is the ethereal counterpart of a human or animal. This subtle body is "composed of highly etherealized matter but is a faithful "duplicate" of the physical body. Its primary function is to be the "vehicle" through which the universal life or *jiva* is assimilated into human beings as *prana*. *Linga-Sharira*, is the vehicle of *Prana* and supports life in the body. It is the reservoir or sponge of life and the intermediary between the realms of *Pranic* and physical life. The Vital Principle (energy) cannot immediately and directly pass from the subjective to the objective, because nature gradually passes from sphere to sphere, without skipping any one due to the necessity of mutual harmonization (alignment, equalization) and therefore *Linga-Sharira* serves as an intermediary between *Prana* and *Sthula-Sharira*. One example of the necessity of harmonization would be the difference in the functioning of the lower and higher minds, whereby the former deals more with abstractions or the essence of thought, while the latter deals with specific ideas, memories, beliefs, etc. Another example would be the relationship between the power of emotions which - when manifested in the physical body in the wrong way or for the wrong purpose, can cause great damage to the physical body (disease...). It is extremely dangerous, e.g. premature awakening of kundalini, a powerful energy within us, which is not accompanied by the appropriate spiritual development of the being. "Awakening the kundalini" of spiritually immature people - they usually end up in psychiatry, and severe consequences are possible, including the most severe.

3. Karana Sharira, causal body, within the Hindu philosophy of "three bodies" this body is considered the most complex. *Karana* translates from Sanskrit as "cause" or "creation" and *sharira* means "body". It is believed that *Karana sharira* is the portal for entry into higher consciousness, as well as the (proto)cause of the existence of gross and subtle bodies. It connects both individual and cosmic consciousness and is believed to store information from past lives. It is connected (interwoven) with the spiritual soul. In the teachings of Satguru Sivaya Subramuniyaswami (Himalayan Academy), the *Anandamaya kosha* that makes up the *Karana Sharira* is not a "sheath" in the same sense as the four outer koshas, but represents the soul itself, the body of light.

In our analysis of the phenomenon of *Jiva* in [4] this was another strong argument based on which we presented the claim that *Jiva* belongs to the quantum level $k+16$ (Causal level) and not to the quantum level $k+9$ (Astral level) as claimed based on MacDougall's measurements¹³.

For easier insights and comparison, we list previously defined phenomena in Table 2:

¹³ https://en.wikipedia.org/wiki/21_grams_experiment

Worlds of Existence	Quantization level (k)	Energy layers of being that surround the soul		Elementary quantum	Medium	Vital principle (energy)
		Three body concept	Five "Koshas" (Sheats)			
Supramental worlds 4,5,6, and 7th Lokas	k+23 - k+26	Non-dual states of pure Love, Cause, Principle, Law, and Idea of Creation in their archetypal state.		Mulaprakrithi (k+10)	Akasha	Fohat
The Mental /Causal/ world 3. Loka	k+16 - k+22	Karana Sharira	Anandamaya Kosha (The causal body, the body of bliss made of the latent impressions of love and other forms of happiness.)			
Astral world 2. Loka	k+9 - k+15	Sukshma Sharira	Linga Sharira /Astral (Ethereic) Double/ (Pranamaya Kosha - energy body made of prana Manomaya Kosha - mental body made of thoughts Vijnamaya Kosha - body of wisdom made of knowledge and intelligence)	Teslion (k+9) /Etheron, Microlepton/	Ether (Astral light)	Jiva Prana
Physical world 1. Loka	k <= +8	Sthula Sharira	Annamaya Kosha (physical body made of food)	Photon (k+8)	Vacuum	El.-Mag. phenomena, sound, adhesion ...

Table 2, Realms of Existence and Quantum Levels of Energy Forms of Being

When it comes to "Elementary quanta" as the fundamental building blocks of fluids listed in the "Medium" column, the "Mulaprakrithi" phenomenon is described in detail in [9], "Teslion"¹⁴ in [10] and "Photon" is a well-known phenomenon of modern science as a quantum carrier of EM interaction.

5. Fohat – the crucial phenomenon of spiritual-material Unity

Finally, we must note that the phenomena considered in this paper are predominantly of a spiritual nature and as such the subjects of numerous discussions of a number of different teachings and interpretations of various philosophical and theosophical schools, so they are described here in a minimal scope with quotes from the greatest authorities in that area with reference to the source, and everyone is left to deepen their own knowledge through further research.

As a long-term researcher of energy phenomena and the legacy of Nikola Tesla, especially his ether-scalar technologies, I would like, at the end of the analysis made here, to add a few more sentences about - in my opinion - the key phenomenon of Absolute Reality from that area - about Fohat¹⁵.

Fohat is the active power through which the plan for the new universe present in the Logos is objectively manifested, thus providing a bridge between subjective spirit and objective matter.

¹⁴ The physical parameters of the k+9 phenomenon, "Teslion", also correspond to the "entities" related to the ether which are the result of research by other researchers: etheron (Ioan-lovitz Popescu, http://www.iipopescu.com/ether_and_etherons.html), Microlepton (Dr. Anatolij F. Ohatrin, <https://www.gdvplanet.com/anatoly-fedorovich-okhatrin/> itd.

¹⁵ <https://theosophi.viki/en/Fohat>

But just as the opposite poles of subject and object, spirit and matter are only aspects of the One Unity in which they are synthesized, so in the manifested Universe there is "that" which connects spirit with matter, subject with object.

This something, so far unknown to Western speculation, occultists call Fohat. It is the "bridge" by which the "ideas" existing in the "Divine Thought" are imprinted into the cosmic substance as "laws of nature".

Fohat is therefore the dynamic energy of Cosmic Ideation; or, viewed from the other side, it is the intelligent medium, the power of guiding all manifestations, the "Divine Thought" which is transmitted and manifested through the Architects of the visible world. . . .

Fohat, in its various manifestations, is the mysterious link between mind and matter, the animating principle that electrifies (G.M. excites, inspires) every atom into life.

It is also the cause of the differentiation of primordial matter into the seven planes. By exciting the charge of emotions in the bosom of the inert Substance, Fohat incites it to activity and guides its differentiations on all seven levels of Cosmic Consciousness.

We end this section with a key message from Mrs. H.P. Blavatsky, the leading theoretician of Theosophy, which is derived from the quote above: **"Fohat is the dynamic energy of Cosmic Ideation, an intelligent medium, a mysterious connection between mind and matter and an animating principle that in its various manifestations, with its exciting charge of emotions, incites the inert Substance to activity"...**

Due to its extraordinary importance in the structure of Creation, as an associative connection of theosophical and Vedic terms, we cite the interpretation of the term Fohat H.P. Blavatsky: "Fohat - an occult Tibetan term for *Daiviprakriti*¹⁶, primordial light ... *Daiviprakriti* is a term used in the Bhagavad Gita." H.P. Blavatsky defines it as the conscious energy of the Logos, i.e. its power and light...

6. Instead of a conclusion

We began this text with the statement that our Reality is a Hologram structure of the fractal type, which implies the existence of analogies in all its material-spiritual segments. It is more than interesting that its multidimensional [11, 12], evolutionary-involutive structure both quantitatively and qualitatively fully agrees with the "*breathing of Brahma*" and the processes of transformation of *Purusha* into *Prakriti* and vice versa, which is exposed and explained in the text "Unity of Matter and Spirit" [13].

Furthermore, in the text "Universe - Eternal Harmonic Oscillator" [14], it was shown that all manifested entities are the result of self-sustaining harmonic vibrations, constituted by affirmative-destructive combinations of coherent, simultaneous-sequential, VOLUMETRIC (3D) VIBRATIONS of the substrate in the "breathing regime" - that is, rhythmic combinations of expansive and compressive sequences... - which are the ancient Vedic principles of Creation, but they are in complete agreement with the insights, ideas and principles of Nikola Tesla - which is by no means a miracle or a coincidence considering that: "... *Divine thought*" is transmitted and manifested through Architects of the visible world, and impresses them into the cosmic substance as "laws of nature" (previous section) - from where the great Tesla "mirrored" them in his devices. (Tesla: "Light is created by alternating compressions and rarefactions of the ether...").

Considering the settings of the Model [13], it is clear that in the process of evolution - growth and development, spiritual phenomena into material and vice versa - involution - the process of returning material forms to their original, spiritual form, their structural matrix always remains the same - as seven-fold nested (embedded one within the other) material-spiritual phenomena. From the parameters joined to the concrete "Stable Objects" of Unity, it is quite clear that those which are "lower right" are "inside" of those which are "upper left" - which unequivocally confirms the generally accepted ontology of being (section 2) according to which man is a unity of physical body, soul and spirit - whereby: "The spirit (k+26) is in the soul (k+16), the soul is in the body (k=0) and the body is in the world (k<=-8)". So, the QED Model offers us concrete positions of these phenomena in the "Energy-Space diagram" (Figure 1) and associated physical parameters.

¹⁶ <https://theosophy.wiki/en/Daiviprakriti>

Finally - instead of any conclusion, I quote Tesla's words attributed to him - whether they are really his or not - they concisely express the essence of everything that was said, which I consider extremely inspiring for further research, new insights in science, the progress of humanity and the general prosperity of civilization. ☺

- "If you want to find the secrets of the universe, think in terms of energy, frequency and vibration."
 - "The day science begins to study non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence."

Nikola Tesla¹⁷

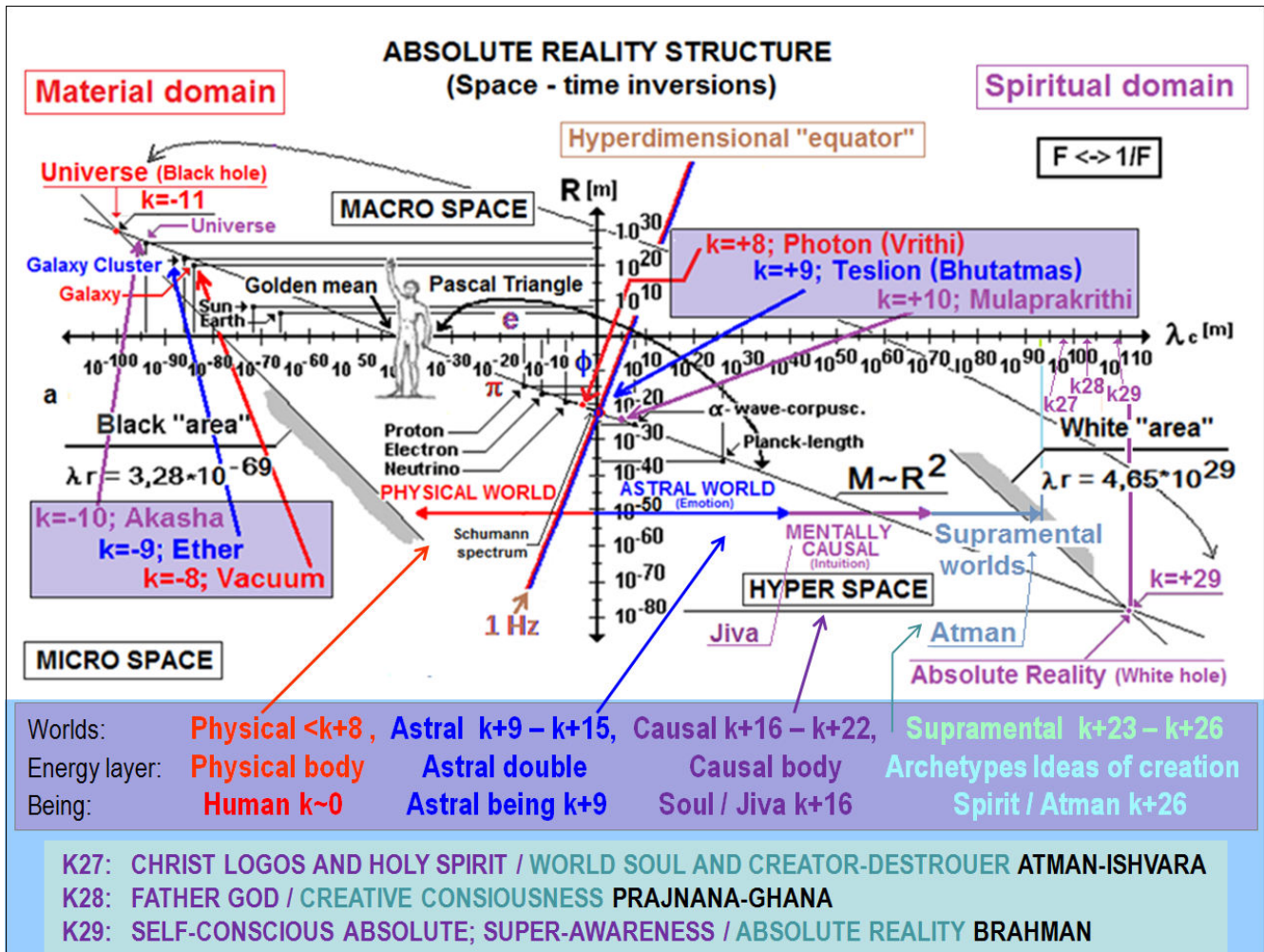


Figure 1, Energy-Space diagram of Absolute Reality

In Belgrade, 31.08.2023.

Goran Marjanović, B.Sc.

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