

The Origin and Nature of Consciousness: Zero Point Hypothesis, Part Two

Christopher P. Holmes



the Universe is contained in ovo in the first natural point.

*“material points without extension” are Leibnitz’s Monads,
and at the same time the materials out of which the “Gods”
and other invisible powers clothe themselves in bodies...
such a point of transition must certainly possess special
and not readily discoverable properties.*

H. P. Blavatsky, *The Secret Doctrine*, 1888¹

*the divine spark [is] buried deep in every soul. .
we must leave the physical world of matter far behind and rise to the
luminous world above to attain the divine principle of our superior soul. ...
I ... engraved the symbol of the knowledge of the Initiates: a circle with a point in the center.
... all my life has been based on this symbol of the circle with its central point.
This center which is in us, we must find.*

Michael Aivanhov ²

Abstract

Varied mystical teachings depict the origin of consciousness as deriving from a zero point source or condition. Whether the Monads of Blavatsky, the divine sparks of the Gnostics and Kabbalists, the jivatma of yogic and Vedic teachings, or the “God spark” of Shirley MacLaine, the notion is that a human being does have a central “I” element, associated with the source of life and consciousness within the material body. This zero point “laya center” is associated with the human heart and is the means by which a higher dimensional metaphysics give rise to a lower dimensional physics. Zero point centers can be regarded as emanations or divine elements in higher dimensional space and/or as the portals between the spiritual and material realms. The essential life

center or zero point element is inherently Self-illuminating and this light is that of consciousness. Modern physical views of universal creation illustrate such bizarre notions of zero point origins, although scientists do not conceive that human consciousness and being-existence might similarly have such zero point origins.³

About the Author

Christopher P. Holmes was born in England and raised in Ontario, Canada. He earned a PhD in clinical psychology from the University of Waterloo in 1978, taught at York University, Toronto for eleven-years and then worked as a forensic psychologist. Christopher currently directs the *Zero Point* Institute for Mystical and Spiritual Science, Kemptonville, Ontario. Christopher maintains a website at www.zeropoint.ca and hosts a bimonthly radio show on www.bbsradio.com.

The Zero Point Hypothesis

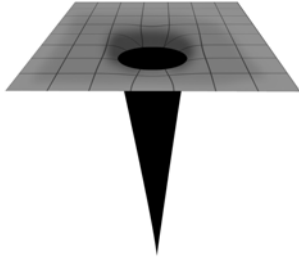


Figure 1⁴

The term *zero point* was used by mystic scholar Helena P. Blavatsky, founder of the Theosophical Society (1875) and author of *The Secret Doctrine* (1888). Blavatsky does not elaborate extensively upon zero point dynamics within *The Secret Doctrine* or elsewhere, but her few discussions are immensely valuable. The zero point teaching has been largely overlooked within modern theosophical studies.

Volume I of *The Secret Doctrine, Cosmogogenesis* deals with the origin of the universe and creation metaphysics. Blavatsky used the symbol of a point within a circle to represent the zero point origin of the cosmos—a point source of unfolding wherein the finite Kosmos emerged from the Infinite root principles at the beginning of time. The Kosmos expands within-without when the *Breath of the Father* is upon it and then eventually contracts without-within when the *Breath of the Mother* touches it. (See Figure 1) The Kosmos returns to a neutral zero point center at the end of time. Relative space-time worlds, or “*Sons*,” emerge out of an underlying *Eternal Parent Space* and eventually return again to it. Cycles of the Seven Days and Nights of Brahma occur with Days of creation or *Manvantara*, alternating with Nights of Brahma—a period of *Pralaya*, or rest. Blavatsky depicted innumerable worlds over eons of time being created in cycles from such zero point sources or “*laya centers*.”

Blavatsky uses various terms to depict these invisible points—labeling them also as “*laya centers*” and “*laya centers*.”⁵ The influ-

ences of divine or spiritual realms upon the physical realm emerge through these *laya centers*, which exist at or beyond the level of material differentiation.

... the *Laya* condition, the point from which, or at which, the primordial substance begins to differentiate and thus gives birth to the universe and all in it.

Laya does not mean any particular something or some plane or other, but denotes a state or condition. It is a Sanskrit term, conveying the idea of something in an undifferentiated and changeless state, a zero point wherein all differentiation ceases.

... from the “Zero-state” (or *layam*) it becomes active and passive, ... and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe),--the “Son” is produced, the Son being that same Universe, or manifested Kosmos, till a new Mahapralaya.⁶

Not only did Blavatsky depict the point source origin of the universe, but she also described zero point *laya centers* as existent in all living beings—including ourselves. It is through zero point *laya centers* and dynamics that “*the ‘Gods’ and other invisible powers clothe themselves in bodies.*”

Zero points are beyond the level of material differentiation:

The chemist goes to the *laya* or zero-point of the plane of matter with which he deals, and then stops short. ... But the full Initiate *knows* that the ring “*Pass-Not*” is neither locality, nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” ... there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-parametaphysical.”⁷

What Blavatsky describes as the *zero point* or the *Ring Pass Not* is similar to those levels of the Planckian units in physics, beyond which physical measurement becomes impossible.

However, zero point transitional states and dynamics might occur at varied levels within the Aethers of Space.⁸

Blavatsky gives this overview of the evolution and dissolution of the Cosmos:

... evolution ... may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero point,” and beyond.⁹

The Secret Doctrine postulates the dissolution of the universe, or Son, into a Laya Center or neutral zero point center at the end of time.

When examined from a physical perspective, zero points are infinitely small and disappear from view. Zero points mark the transition between varied world orders within the hierarchies of creation. They are points at which something passes over from this world to THAT; where the physical dissolves back into the metaphysical or the material resolves back into the spiritual and divine. Zero points are rooted into higher dimensional Space. The actuality of human beings being based upon such a multidimensional physics of zero point dimensions allows for a much expanded view of human nature.

A century after the publication of *The Secret Doctrine*, theories in modern physics and cosmology now illustrate Blavatsky’s seemingly bizarre concepts of the zero point origin of the Kosmos. In modern cosmology, the universe is described as emerging from a *singularity point*, 10^{-33} cm. in diameter at the beginning of time, 10^{-45} th of a second. It emerged out of the quantum vacuum—a seeming void and plenum, a realm of hidden dimensions of being and non-being. Modern scientists consider that the universe emerged from such a singular point and it could ultimately return to such a singularity at the end of time, in what is referred to as the “big crunch” to contrast with the “big bang”

creation event. *The Secret Doctrine* similarly described creation emerging from such a point source and eventually returning to such a state. However, in *The Secret Doctrine*, the zero point or laya center is not just there at the beginning and end of time, as the alpha and omega points, but instead exists throughout. It is the means by which the higher dimensional intelligences fashion and ensoul the material coverings or bodies.

Within the metaphysical teaching of Blavatsky’s *The Secret Doctrine*, a Kosmos is labeled as a “Son,” as a “*wink of the Eye of Self-Existence*” and as a “*spark of eternity*.” It is suggested that there are such zero point laya centers, elements and dynamics within all living beings.

A Monad is such a zero point source of light and life within self. Blavatsky wrote: “... *the Monad ... is not of this world or plane, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth.*” Just as the Macrocosm might have a first point of supernal *lux*, so does the Microcosm of a living breathing human being, in accord with the mystical axiom “*As above, so below.*” Thus, there might theoretically at least be a “God spark” or divine element, or jivatma, within a living human being. This would constitute an “I” unlike any of those proposed by materialist scientists which are only the impermanent and illusory composites of molecules, cell or neurons in the brain. A zero point laya center within the heart would be an “I” for which there could be a whole inner higher dimensional physics and metaphysics.

The Secret Doctrine maintains that the universe is founded upon an original zero point and the laws of nature are based upon a further differentiation into *seven zero point centers*. Whether a Universe, a quantum or an individual divine spark, the laws of nature manifesting in the material worlds are due to Divine and spiritual forces and intelligences emerging within/without through seven dimensional zero point dynamics. Blavatsky describes seven minute “*holes dug in space*” as the means by which higher dimensional

forces sculpt the void through the processes of creation. Blavatsky offers this explanation of the “*Forces of Nature* :”

... all the so-called Forces of Nature ... are *in esse*, i.e., in their ultimate constitution, the differentiated aspects of that Universal Motion. ... Fohat is said to produce “Seven Laya Centers” ... the GREAT LAW ... modifies its perpetual motion on seven invisible points within the area of the manifested Universe. “*The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara.*” (Occult Catechism). We have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativity, or the one real absolute Force ... the neutral axis, not one of the many aspects, but its center. ... “Seven Neutral Centers,” then are produced by Fohat¹⁰

Blavatsky describes the great Breath or Law as “*digging holes in Space*” to channel intelligence and influences into the material realm. Thus, seven invisible zero point *holes dug in space* are established as a foundation for physical manifestation and the laws of nature. Any Cosmos, any Universe, any Monad (a divine or spiritual spark), any atom or quantum, is thus “*worked and guided from within outwards*” through the dynamics of such zero point centers. (See Figure below)

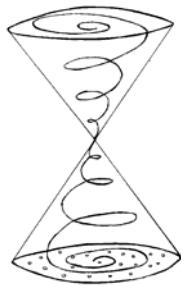


Figure 2

A zero point can be regarded a “thing” in itself—and/or a condition or a place at which certain processes occur. A zero point can be considered as a “point particle” —like a monad in hyperspace, or as a portal or transi-

tional point between dimensions. In fact, there could be multiple zero point transitions between dimensions and lives.

A *Stanza of Dzyan* from *The Secret Doctrine* (1888) reads: “*The Sons expand and contract through their own selves and hearts; they embrace infinitude. ... Each is a part of the web. Reflecting the ‘Self-existing Lord’ like a mirror, each becomes in turn a world.*”¹¹
¹²

The expansion and contraction of the Sons is through the zero point laya center associated with the heart and each individual in turn becomes a world. At the heart of the universe, a galaxy, the sun, a quantum and a human being are such zero point laya centers, whereby the Gods and other invisible powers clothe themselves in bodies. Thus, life and consciousness within a living being originates within/without out of higher space dimensions through the dynamics of a multi-dimensional heart.

Although the zero point is sometimes described as singular, at other times it is described as having a sevenfold differentiation. Like Fohat, it is One and Seven. Fohat is the messenger or agent of the seven spiritual intelligences above. He, and his seven sons, run *circular errands*, to convey the influences of Mind above to impress ideas upon matter below. This process proceeds through zero point dynamics, the “*holes dug in space.*” Further, for Blavatsky, “real space,” is the “*Seven Skinned Eternal Parent Space,*” the ultimate Aether or Akasha.

The trinity of Intelligence, the cosmic electricity of Fohat and material nature are the spirit, soul and body of the Kosmos. It is through such mysterious zero point dynamics that the differentiation of a Cosmos, a quantum or Monad begins, and through which they are ensouled by Fohat.

Modern scientist, Paul Davies, described such a model of 11 dimensional theory in modern physics where 7 “compact dimensions” are rolled up into elements at zero point levels. Davis explained, “*think of the extra dimensions as somehow inside the atom.*”¹³ Remarkably, Blavatsky explained

exactly this type of peculiar inner dimensionality to “atoms,” quanta, Monads and the Kosmos over a century ago. Accordingly, Blavatsky’s model suggests that there is a complex metaphysics to reality at zero point levels.

The “Imperishable Laya Centers” have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony....¹⁴

The mystical conjunction of zero point divine sparks within the nothingness and seven hyperspace dimensions associated with the heart ultimately gives rise to human consciousness. The zero point divine spark is a quantum self—a point source of divine light and life and of spiritual consciousness. It is the source of the “I” that “I AM,” the hidden Self pointed to by mystics and sages throughout the ages.

Yogic Science of the Soul

The *Mundaka Upanishad* compares individual spiritual souls to sparks which are thrown off from the fire of the supreme source and which eventually return to this underlying realm:

As sparks innumerable fly upward from a blazing fire, so from the depths of the Imperishable arise all things. To the depths of the Imperishable they in turn descend.¹⁵

Swami Prabhupada explains that according to Vedic teachings both the Supersoul (the Paramatma) and the atomic individual soul (the jivatma) abide within the inner dimensions of the heart. A verse of the Gita reads: “... *the Supersoul accompany(s) the individual soul in all bodies...*” Prabhupada elaborates upon this distinction between the Supersoul and the individual soul:

The Vedas declare, aham brahmasmi: “I am pure spirit soul.” And as spirit souls we all have a relationship with the supreme spirit soul, Krishna, or God. The individual soul may be compared with a spark emanating from the fire of the Su-

preme Soul. Just as the spark and the fire are of the same quality, the individual

spirit soul is of the same spiritual quality as the Supreme Lord. Both share a spiritual nature of eternity, knowledge, and bliss.¹⁶

The atomic individual soul is a divine or spiritual spark emanating from the fire of the Supreme Soul. The individual life is thus an *apparently* discrete quantum emerging from a transcendental realm of infinite Being.

Prabhupada writes:

... the soul is inconceivable by human experimental knowledge. The soul is consciousness and conscious ... The Supreme Soul is infinite, and the atomic soul is infinitesimal.

Every living entity is only a spiritual spark.

There are two kinds of souls—namely the minute particle soul (anu-atma) and the Supersoul (the vibhu-atma). ... Both the Supersoul (Paramatma) and the atomic soul (jivatma) are situated ... within the same heart of the living being ... the atomic soul, forgetful of his real nature ... requires to be enlightened....¹⁷

According to yoga philosophy, a human being has seven vital energy centers within the subtle (non-physical) anatomy. These centers are the *chakras*, a term implying wheels or vortices of energy. Of the seven chakras, the heart center is the fourth and central chakra with three above and three below. In an authoritative text on *Layayoga*, Shyam Sundar Goswami describes these:

Each center consists of two parts—the center itself and a peripheral aspect. The center is an infinitesimal point which, from a material point of view, is zero. This point in the substratum is a power concentrated to its highest degree ... the peripheral aspect ... appears as circular radiant energy ... The *chakras* are subtler than atoms and particles. If an atom can contain a tremendous amount of energy, why should not a *chakra*, which is infinitely subtle, contain energy which is

practically unlimited in quantity and capacity?¹⁸

The divine or spiritual spark, the jivatama, is a point source at the center of the heart chakra, from which differentiate seven such zero point centers, all quite consistent with Blavatsky's explanation.

In *Science of Soul: A Treatise on Higher Yoga*, Swami Saraswati, describes the nature of the spiritual soul within the orbits of the heart:

The seat of the individual soul (is) in the heart..., which may be likened to an infinitesimal poppy seed. There is no form or color to the soul.

In the innermost center of the orb of Chitta exists *Atman*, the self, like a living spark, radiant and beautiful.

This luminous, gentle, diamond-like spark of the soul is enveloped by the apparel of Chitta which is snowy-white and radiantly luminous.

... it is instinctually recognized that Jivatma denoted by the pure form of "I" has its abode in the heart, and in Samadhi there is direct realization of this.¹⁹

The spiritual spark, the jivatma abides within the "bliss sheath," a mass of unemergent light the size of a small grape.

Ramana Maharshi describes the Self as emerging as a point source of light and consciousness associated with the true Heart center:

The effulgent light of active consciousness starts at a point and gives light to the entire body even as the sun does to the world. When that light spreads out in the body one gets the experiences in the body. The sages call the original point "*Hridayam*" (the Heart).²⁰

The jivatma is essentially an element at zero point levels beyond the level of physical differentiation, yet ultimately the essential point source of individual light consciousness and the life force within a living being.

Divine Sparks of Kabbalah

Kabbalists describe *three Realms of Negative Existence* as underlying and sustaining the worlds: *Ayin*, or Nothingness, *En Soph*, the Plenum or All, and *En Soph Aur*, the limitless light. These realms are associated with the numbers of 0, 00 and 000. Kabbalist, Z'ev ben Shimon Halevi states: "*the mystic knows that everything has its origin in Absolute Nothing and Absolute All...*"²¹

Kabbalists portray the creation of the universe as emerging from a supernal point of no-dimension out of a background in NEGATIVE EXISTENCE. This point is established within the first Sephira of Kether. The scientific theory of "vacuum genesis" is in fact quite consistent with the Kabbalist description of creation as emerging from within the three realms of Negative Existence—the *creation ex nihilo* of the mystics. Mystics and scientists both regard creation as emerging from point sources out of a seeming Nothingness.

Kabbalists further described the zero point origin of the universe well ahead of the modern scientists who imagine that they originated such a concept. In *Visions & Voices*, Jonathan Cott interviewed Rabbi Lawrence Kushner, whose writings explore the parallels between modern science and Jewish mysticism:

Jonathan Cott: Cosmologists have speculated that at the first explosive moment of the birth of the universe, everything that exists—or ever will exist—was contained within a single spark of energy, smaller than an atom's nucleus and ruled by a single primordial law.

Rabbi Lawrence Kushner: One dot—a point of light. Perhaps the fact that contemporary cosmologists talk about a dimensionless point of light from which all being sprang and that the Kabbalists long ago came up with precisely the same image (in the fourteenth century, Moses de Leon spoke of "*a hidden supernal point*" whose "*primal center is the innermost light, of a translucence, subtlety, and purity beyond comprehension*") means that this awareness comes

from something we all carry within us. We're walking Torahs ... if we could just shut up and listen to it.²²

Kabbalists and Rabbis, as well as modern scientists, suggest the zero point origins of the universe—depicting it as originating from “a dimensionless dot in the midst of the Absolute;”²³ a “supernal point” or “primal center.” However, the Kabbalists extends this notion to apply to ourselves—as we are living Torahs with the Word and the laws of God written into our very being—in fact into the Heart. So also, we might imagine a human being as having such zero point origins in a type of ultra-physics of consciousness and the heart.

Rabbi Chaim Kramer describes such “sparks of holiness” and their emergence from the primordial realm of *Adam Kadmon*:

The consequences of Adam's fall can be compared to a beautiful and expensive piece of crystal that is dropped from a great height and shatters into thousands of tiny pieces which become scattered over a large area. Adam had contained within himself the souls of all mankind in a state of perfect unity. His fall shattered that holy unity into countless “sparks of holiness” which subsequently became dispersed throughout the entire world. It has since been man's mission, utilizing the spiritual inclinations incorporated within his system, to search for, find, purify and elevate these sparks, that they may return to their source. This will ... even improve upon, the vessel from which they originated—Adam. ...²⁴

Human beings have a remarkable nature according to Kabbalist teaching—as “sparks of holiness.” “I” originates from within the deepest realms as an infinitesimal point source of Divine Will and Light Consciousness—“I” stands out and declares “I AM.”

... every created being cries out the name I AM as it emerges from Kether, before plunging into the Cosmic Sea below.²⁵

Kabbalist teachings certainly support the zero point hypotheses and the notion that human beings have such a “primal center,” as illustrated in this depiction of a multi-dimensional *Star of David* with its 7th central element: (See Figure below.)



Figure 3²⁶

Another creation process described by Kabbalists involves the withdrawal of the Infinite Light (the En Soph Aur) from around a central point—which creates an empty space or vacuum. This concept has application to understanding the mysteries of the vacated heart Space and the psychology of human consciousness. Luria describes the *Zimzum* or Self-constriction:

BEHOLD HE THEN RESTRICTED HIMSELF, IN THE MIDDLE POINT WHICH IS IN HIM, PRECISELY IN THE MIDDLE, HE RESTRICTED THE LIGHT. AND THE LIGHT WAS WITHDRAWN TO THE SIDES AROUND THE MIDDLE POINT. AND THERE HAVE REMAINED AN EMPTY SPACE, ATMOSPHERE, AND A VACUUM SURROUNDING THE EXACT MIDDLE POINT.²⁷

God as the Creator withdrew the Limitless Light from that Space surrounding an exact middle point. This created a form of “nothingness at the heart of Being.” It is of course quite logical that the Infinite Being would have to withdraw from a space in order to allow a finite being or Universe to come into existence. Without this self-contraction, everything is swallowed up in the Infinite.

Kramer explains the “Torah of the Vacated Space,” known in Hebrew as the *Challal HaPanuy*:

Prior to the Creation, there was only God. ... Since God is everywhere, there was no “room” for the Creation to come into being, no *place* which could accommodate His Infinite Light. God thus restricted His Light away from a “center point,” as it were, to create the Vacated Space. In this space would be created all the supernal Universes, and also the material world ... God contracted His Light, as it were, concealing Himself from man, making it seem to man’s limited vision as if there is a vacuum, a place devoid of Godliness. This is the mystery of the Tzimtzum (Self-constriction).²⁸

Kramer explains that the action of the Heart “mirrors the original act of Creation” and the Heart is such a hollow Space within us. Hence, Kramer explains: “the passion of the heart is really an infinite desire for the Ein Sof.” Further, “God is always extremely near, for God resides within one’s heart—within one’s ‘vacated space.’”²⁹ The Heart is such a hollow Space within us, a form of “nothingness at the heart of being.”

The Kabbalist *Tree of Life* is a mystical symbol depicting the higher dimensional structures of existence. It is essentially a diagram of God: a diagram of the microcosm or macrocosm and the principles of design inherent to nature. All things in creation embody the sacred principles of the Laws of Three and Seven depicted in the *Tree of Life*, through different generations of causes and effects—all worked out from *within without*. The *Tree of Life* can be used as a model for mystical states and applied to the study of physics and metaphysics, as well as to any other area of inquiry.

The *Tree of Life* is composed of 10 Sephirot and the paths which link them. The term “Sephirot” refers to “numerations,” “Lights” or “aspects” of God. (See Figure 4) The Sephirot are represented as spheres and are arranged on Three Pillars. An eleventh invisible Sephira, Da’at, is also part of Kabbalist teaching and is located between the supernal triad of Sephirot and the seven lesser Sephirot below.

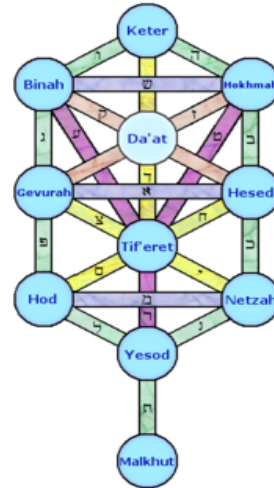


Figure 4

In the *Tree of Life*, the three superior Sephirot are within the *unmanifest supernal realm* and reflect the three-fold nature of Negative Existence. Ayin is embodied in the first Sephira, Kether, the Crown and portrayed as a dimensionless point. Chokhmah is the Divine Father, the active spiritual force and embodies the En Soph Aur—the Limitless Light. Binah is the Divine Mother and embodies En Soph, the plenum, the seven-fold Aether of Space—the roots of material nature. Binah is associated with the Heart.³⁰

When applied to the Act of Creation and to the Vacated Space, the Creation represents Chokhmah while the Vacated Space represents Binah. With Chokhmah alone, there would be no diversification within Creation. It is through the Vacated Space, corresponding to Binah, that the design of all the Universes comes into being.³¹

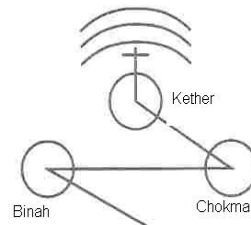


Figure 5

In above illustration, the three realms of Negative Existence are suggested by the three overriding arches. Kether is the all-

potential, Chokhmah the active creative force and Binah the structuring, containing force—all necessary before creation begins.

Chokhmah is assigned the attribute of Wisdom. In the Bible, it is written, “*In the hearts of the wise, I have placed wisdom.*” (Exodus 31:6) God is said to have made all things with Chokhmah or Wisdom and these take form within the heart in Binah. The heart is “*the one that gives form to this thought.*” (sic) Rebbe Nachman explains: “*For the heart is the ‘tZuR of the worlds’ (Isaiah 26: 4), meaning, tZayaR, the one that gives form to the Attributes.*” The vacated space of the heart is a sevenfold hyperspace dimension underlying the sevenfold material realms within positive existence. The Mind of God illuminates the Vacated Space of the Heart, as Chokhmah and Binah, and the matrix of creation is set into motion through these metaphysical processes.

The conjunction of Kether, Chokhmah and Binah (the supernal Father and Mother) produces the Son, Da’at—the 11th invisible Sefhira, also represented as a point within a circle. Kramer explains: “*Daat is the external manifestation of Keter, It is a quasi-sefirah that must be formed by the confluence of Chokhmah and Binah.*” Further, “*Chokhmah is the male aspect that unites with Binah, the female aspect, to create Daat.*”³²

Da’at is the first external manifestation of the Supernal Triad into the worlds below the abyss. Kramer thus explains that: “*Daat itself went into exile*” and further, that an individual can “*redeem Daat from its exile.*” The Point that stands out and emerges from the Supernal Triad is the “*spark of holiness.*” Blavatsky similarly describes the three falling into four and initiating the pilgrimage of the Son.

Chokhmah is associated with Wisdom, Binah with Understanding and Da’at with Knowledge—including the Knowledge of God. Kramer explains in regards to Da’at: “*Man’s goal must therefore be the pursuit of Daat, to build his personal sanctuary of spirituality, wherein Godliness can be revealed.*”³³

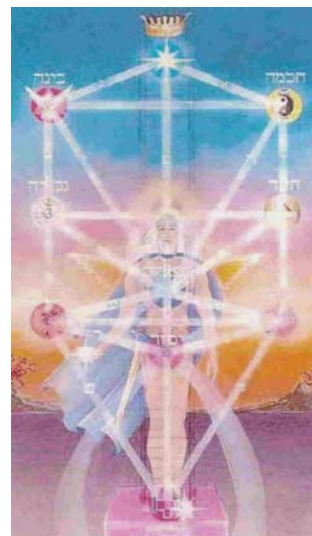


Figure 6³⁴

Da’at embodies Kether as one descends the central pillar of the Tree into the sphere of Tipheret—associated with the Heart. The central pillar of the *Tree of Life* represents the pillar of light, will and consciousness, relative to the side pillars of force and form, the masculine and feminine principles and their generations. (See Figure 6) The supernal triad manifests as Da’at and this is brought down into the Heart in Tipheret. The Self is thus established within the heart. Tipheret is associated with the Sun and with the attribute of beauty. Tipheret is the only Sefhira directly connected to each of

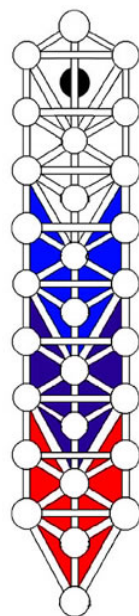


Figure 7³⁵

the three supernal Sefhira and it is the seventh Sefhira central to the other six lesser Sefhirot.

The Sefhirot on the central pillar (*Kether, Da’at and Tipheret*) represent possible higher levels of human consciousness and illumination, while the lesser *egoic* consciousness is centered over *Yesod* or *Malkuth*. Although Kether and Da’at are frequently represented as a point within the circle, as a symbol of I AM, this is not unusual for Tipheret.

However, the symbol of the Sun is of a point within a circle and I would argue that the spiritual Self within the heart can be similarly presented as a zero point source on a lower plane of existence, to contrast with the divine element within the world above.

According to Kabbalah, creation involves the “descent of supernal light,” the *kav* or Ray, from above into the hollow or vacuum created through the *Zimzum* or *Tzimtzum* contraction (and the withdrawal of the Infinite Light). This leads to the sequential unfolding of the ten Sefirot within the *Tree of Life*. The Kabbalah also describes four world orders of *Emanation*, *Creation*, *Formation* and *Made*, which can be depicted on the Tree of Life, or as four *Trees of Life*, which overlap and descend from each other as one world order generates the next successive world order. (See Figure 7) The four worlds illustrated above represent the elements fire, air, water and earth, while the fifth realm of *Adam Kadmon* is the realm of Unity within Negative Existence.

The Kabbalist model of the cosmos is most relevant to the study of a human being and the origins of consciousness and Self. Like the macrocosm, the microcosm or Self, originates as a point source of supernal light and is then conditioned by the three pillars of nature and embodied within seven different world orders. Further, a human being and the human heart have a physical nature in the *world made*, a psychical and soul nature in the *world of formation*, a spiritual nature in the *world of creation* and a divine nature in the *world of Emanation*. There is an entire inner physics and metaphysics of being, which serves to *clothe those material points without extension* in different interpenetrating bodies and dimensions.

This “God spark” or divine source emanation is brought down into a spiritual world, where in it is a “spiritual spark,” then into a psychical (soul) world and embodied as the electromagnetic center within the physical heart. The presence of Self initiates the heartbeat and diffuses the light of consciousness and life energies through the processes of oxygenation and the blood, and through subtle

matters to various levels of the body and psyche. The presence of the Self as a “self-illuminating element,” the Sun of the body, serves to illuminate the psychological and psychic processes within the inner world.

The teachings of Kabbalah offer a complex mathematical and metaphysical model of the inner geometry of being and non-being, and the higher dimensional origins of consciousness within the sacred heart Space. The microcosm of a human being is designed on the same basic principles of creation as embodied within the macrocosm of the Universe. Hence, key Kabbalist ideas concerning the creation of the universe provide a valuable model for the emergence of human consciousness.

The zero point teaching in Kabbalah is also represented in this illustration from Manly Hall’s *Secret Teachings of All Ages*. (See Figure below) The diagram shows the En Soph (Limitless) concentrating/contracting through the four worlds (Atziluth, Briah, Yetzirah, Assiah) to a central point of manifestation.

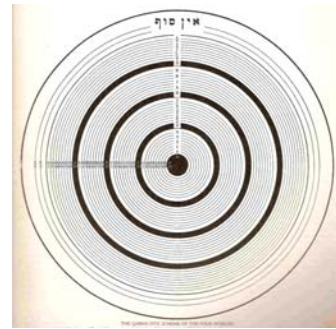


Figure 8³⁶

Kabbalist Lenora Leet depicts the nature of *Da’at*, the 11th invisible Sefirot the Son born of the Supernal Triad, which crosses the abyss and declares “I Am.” (See Figure above) The central point of *Da’at* is surrounded by the “matrix of creation” generated as the Ladder of Jacob unfolds. A multidimensional Star of David surrounds a central point and the “I” is embodied within the “matrix of creation,” as a spider in a web spun of spirit and matter. In essence, this might be considered to be the “God Particle” of the Kabbalists.³⁷

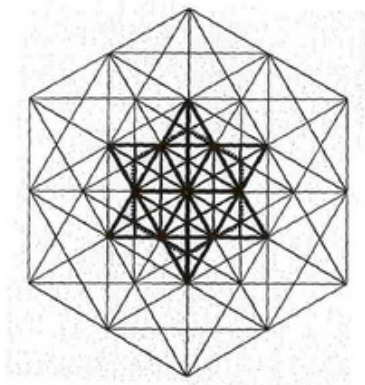


Figure 9

It embodies the Star of David pattern with a seventh central element, described by H.P. Blavatsky as “*the seventh key*” depicted in Theosophy by an ank at the center of the *Star of David*.³⁸

These ideas of the Kabbalists certainly suggest a profoundly alternative approach to the enigmas and mysteries of human consciousness and self existence.

From Gnosticism to Adi Da

In explaining *Gnosticism*, Dean Edwards writes:

The true nature of the Soul is as a divine spark, which originally issued forth from the fountainhead of God. ... The world is often seen as a training ground or prison for Soul as it seeks spiritual liberation, a return to its true home in the Pleroma or realms of pure spirit beyond the physical and psychic regions of matter, emotion and the mind. ... Soul refers to the spark of individualized spiritual essence that dwells within the consciousness or mind.³⁹

The term gnosis derived from the Greek language means “to know.” The Gnostics believe that the knowledge of God and of spiritual realities can be directly experienced. Thus “I” can be recalled, remembered or realized in its cosmic and divine nature.

Some mystical teachings emphasize the quantized nature of Space as the basis for individual consciousness. The Gnostic *Gospel of Truth* of the Nag Hammadi library

depicts the “spaces” as “emanations,” which exist within the underlying invisible source:

... the Father of the all was invisible, the one who is from himself, from whom all spaces come forth. ... All the spaces are his emanations. They have known that they came forth from him like children ... though truly within him, they do not know him. But the Father is perfect, knowing every space within him. ... all the emanations of the Father are pleromas, and the root of all his emanations is in the one who made them all grow up in himself. ... In time Unity will perfect the spaces. It is within Unity that each one will attain himself; from multiplicity into Unity.⁴⁰

All individual spaces are thus rooted within the invisible pleroma and Unity, which sustains them as individual I’s (eyes) of the One.

These spaces are “pleromas” as they emerge from the fullness of things (all possible potencies, in the En Soph). The zero point center is an emanation, a “quantum of original light” arising in association with a “quantum of space.” The mystical conjunction of a zero-point source of original light within higher Space dimensions gives birth to individualized consciousness.

The Dalai Lama explains that to understand human consciousness, we have to distinguish between matter and consciousness. “*Space particles*” (space quanta) are the basis for matter, while the “*mind of clear light*” is the basis for consciousness:

In Buddhism, there are levels of coarseness and subtlety of particles, and the most subtle of all particles would be the particles of space. These serve as the basis for all of the particles ... The particles of space remain forever. ... When you go back and back, researching what the substantial causes are, you will eventually get back to the particles of space. ... new worlds will form physically on the basis of the empty space-particles.⁴¹

... prior to its formation, any particular universe remains in the state of empti-

ness, where all its material elements exist in the form of potentiality as “space particles.”⁴²

According to the Dalai Lama, “... *new worlds will form physically on the basis of the empty space-particles.*” Conscious experience consists of this conjunction of the mind of clear light with a quantized space particle, again which might be considered as a zero point source.

In his autobiographic writings, Adi Da describes varied experiences of enlightenment and self-realization which occurred at different periods of his life. Adi Da describes an ultimate process of “Translation” or “Transition,” whereby consciousness normally polarized around the ego identity or personality surrenders the position of Narcissus and experiences the prior condition of Self—related to the deepest Spaces of the Heart.

In this Process of Translation, we pass as if through a point in space, at the root center of the heart. All awareness converges on that point in a kind of spiral or vortex. And that point is so small it is without dimensions, or any conceptions, or any objects. The independent self seems to dissolve in this narrow Passage. ... The Divine Translation is a matter of Transcendence of separate bodily, emotional, mental, astral, supermental, and egoic states of experience. It is a Transition through the infinitesimal space of the Heart.⁴³

Adi Da states that: “*When the soul truly awakens, it breaks out of its atomic state in the heart and Radiates through and beyond the body-mind.*”⁴⁴ The individual becomes diffused with the Radiance of Consciousness.

Adi Da describes how an individual awakened in the Heart can still move about and function in the world, although there is no sense of being identical with, or limited to, the mind and body:

At the heart of the universe, a galaxy, the sun, a quantum and a human being are such zero point laya centers, whereby the Gods and other invisible powers clothe themselves in bodies. Thus, life and consciousness within a living being originates within/without out of higher space dimensions through the dynamics of a multi-dimensional heart.

I am no-seeking in the Heart. ... The zero of the heart is expanded as the world. ... There is a constant observation of subject and object in any body, any functional sheath, any realm, or any experience that arises. Thus, I remain in the unqualified State. There is a constant Sensation of “Bright” Fullness permeating and surrounding all experiences, all realms, all bodies, all functional sheaths. It is my

own “Bright” Fullness, which is radically non-separate. My own “Bright” Fullness includes all beings and all things. I am the Form of Space Itself, in which all bodies, all functional sheaths, all realms, and all experiences occur. It is inherently “Bright” Consciousness Itself, which Reality is even every being’s Very Nature (or Ultimate, inherent, and inherently perfect, Condition) now and now and now. ... I awakened as perfect, absolute, awesome Love-Bliss, in which the body and the mind, and every functional sheath, boiled into a solder of undifferentiated Reality. It was the madness of Dissolution into most perfect Self Awareness.⁴⁵

Adi Da describes the Divine Domain as Shining through “*an atomic window*” and becoming the illusory and narcissistic ego—as a knot or contraction out of the Infinite. Experiences of enlightenment involve glimpses of such inward zero point dynamics:

... the soul ... is a “seed” or “spark” of Radiance, and atom of Original Light

... body-mind arises within the soul, the atom, which is prior to space, time, size, shape, and all relations.

... all souls, or all living beings (human or otherwise), are points or atoms of the Original Light or Radiant Bright Consciousness of God.

In that Process (of Re-cognition), the infinitely small space or door of the heart, the intuition of the atomic condition of the soul, is penetrated.⁴⁶

Adi Da explains that the zero point is not in the body as such—because in reality, the mind/body and even the subtle mind/bodies are within or surrounding the zero point. All things exist within space secondary to the prior zero point condition.⁴⁷ Further, Adi Da describes “*all living things*,” human or otherwise as having such zero point origins.

For Adi Da, there is a living awareness of these profound depths of Self. He states, “*I remain Aware of the Free point in the heart ... Everything only appears to me, and I remain as I am. There is no end to This.*”⁴⁸

Sufi Secrets

Sufis suggest that humans are generally not awake to the inner life of the heart, as they are turned towards the external senses and dramas of life. The greatest treasure is to live fully within the life of the heart and thereby, increasingly within the life of the soul. Even the hosts of heaven visit the chambers of the Heart.

Robert Frager, by his Sufi name—Sheikh Ragip, is an American psychologist and Sufi teacher. Frager describes essential Sufi practices and teachings:

The secret of secrets is the divine spark within each of us. Remembrance is remembering that which we already know. It is to get in touch with that divine spark that God has placed within each human being. In the Koran it says that God breathed from the divine soul into Adam; another way of translating that would be that God placed a divine spark into every human being. And that

divine spark is the secret of secrets. My master put it this way: That spark in us could set the whole universe on fire. It's greater than the universe itself because it's a spark of what is infinite. And it's within every one of us. Who we are is far more than who we think we are.⁴⁹

A divine spark is a zero point source emanating out of the infinite realm within. This spark is beyond the level of physical differentiation in terms of the Planckian units of physics, beyond which we cannot measure. A divine spark does not “have extension,” as judged from the external viewpoint. Recall Blavatsky described “*material points without extension*” as the basis upon which the Gods and other invisible powers clothe themselves in bodies. The divine spark exists always at the center of our being at zero point levels, and through the heart, the breath and blood, consciousness and life are infused into a living, breathing human being. Remembrance is recalling and living within this inner experience which has strangely been forgotten.

Relationships to Science

Scientists now consider that the universe itself arose from a singularity condition at Planckian lengths and such possibilities are also considered for galaxies and galactic clusters. On a lower order of scale, one might consider the human being to have grown from a zero point source—a fertilized ovum, a barely visible point element to human perception. Somehow, the forces inherent to this fertilized ovum unfold from within without to form an infant, which is certainly not constructed or made from without. Of course, a scientist would say, but a fertilized ovum has a whole inner world to it, even though it may appear as an unextended point. So also, this is true of the zero points of occultism.

Mystic philosopher Peter D. Ouspensky explained such a notion:

The zero-dimension or the point is a *limit*. This means that we see something as a point, but we do not know what is concealed behind this point. It may

actually be a point, that is, a body having no dimensions and it may also be a whole world, but a world so far removed from us or so small that it appears to us a point... seven cosmoes related to one another in the ratio of zero to infinity.⁵⁰

The term zero point can be used in varied manners in reference to different domains of science, from the singularities of creation, to the growth of living beings and to the super-string and membrane structures thought to exist at Planckian levels in modern physics.

The most advanced models of modern physics actually propose that at zero point levels, material elements have varied extension into seven hidden compacted dimensions. The four large dimensions of space-time are founded upon a seven dimensional hyperspace and a seven dimensional “space” is described as existent at every point. Popular texts on physics depict such a Calabi Yau space as shown here, which is really not so dissimilar to the “Da’at” zero point structure depicted by Kabbalist with their God Particle.

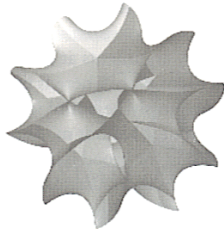


Figure 10

The most advanced M-theory posits eleven dimensions—with a seven dimensional hyperspace existing at every point underlying the four large space-time dimensions of the everyday world. (See below)

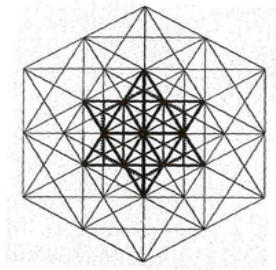


Figure 11

In *Galileo's Finger: The Ten Great Ideas of Science*, Dr. Peter Atkins writes:

...string theory is all about strings vibrating in ten dimensions of space and one of time. ... In actuality, there are seven dimensions compactified in this way at each point, with the strings somehow wrapped round them, like a rubber band wrapped round a pipe. The compactified dimensions are thought to adopt a special shape at each point ... called *Calabi-Yau spaces* ... Shapes like these—in seven dimensions—are the hosepipes of string theory, for the strings wind round them and through their holes.⁵¹

Closed strings can loop around the Calabi-Yau space many times, while not be extended at all within the ordinary directions of space. Atkin says: “*Think of a structure like this (but in more dimensions) as attached to every point in space.*”

The latest version of string theory is called M-theory. The “M” is related to “membrane,” although Atkins suggests that it might be also in reference to “*the mother of all theories,*” or to “*matrix.*” Physicist and String Theorist, Brian Greene suggests that it might be related to “*mysterious.*” Regardless, M-theory describes higher dimensional “membranes” or matrices—instead of one-dimensional strings—wrapped up in these hyperspaces.

The Calabi-Yau spaces or strings vibrate through all of the hidden dimensions and the manner in which these extra dimensions are twisted up and curled back upon each other determines the possible resonant vibration patterns. Hence, scientists are especially interested in exploring “*the dimensionality of the holes in these spaces ... through which the strings are threaded.*”⁵²

Calabi-Yau spaces contain a variety of “*multi-dimensional holes*” and different families of particles are a reflection of the “*number of holes in the geometrical shape comprising the extra dimensions.*”⁵³ Atkins notes, cryptically, that somehow “*the number three is emerging as possibly significant,*” as there are three primary families of elementary par-

ticles, each of which exists at three distinct energetic levels (three generations). Perhaps the number three is inherent to the geometry of the world—as is the number seven!

Furthermore, if a string is wound around a compact dimension, it acquires an electrical charge. Each turn of the string gives a unit of charge, and these charges are positive or negative according to the directions of the turns. Such entities might be viewed as—a ball of electric charges, although it might appear from a four dimensional perspective, as electrically neutral, like a laya center.

The most recent holographic model in physics provides for an even more complex dynamics at zero point levels, postulating the existence of micro black hole information processors in higher dimensions of anti-de-Sitter space. The information processing activities of these mini black holes are rendered equivalent to the string and M-theories, and quantum field theories, upon different levels of holographic shells. These emerging notions are too complex to elaborate fully here, but again provide a basis upon which to understand *The Secret Doctrine* about “seven holes dug in space,” as the means by which an informational world of Mind, is impressed upon successive layers of Space, or the Akasha.⁵⁴

Remarkably, Blavatsky explained exactly such a peculiar inner dimensionality to “atoms,” quanta, Monads and the Kosmos over a century ago. There is a complex metaphysics to reality at zero point levels. As Blavatsky explains, “*God ‘geometrizes!’*” and all living cosmoses differentiate from apparent point sources

Concluding Remarks

Occultists have anticipated modern views in physics of vacuum genesis and of creation from singularities by centuries, although their cosmic insights were far beyond the science or physics of their day. The zero point hypothesis is relevant, however, not only to the birth of the universe, but also, according to occultists, to the birth of every living being and the issue of the origin of consciousness. Life comes from life and it

is through zero point dynamics, that processes within higher dimensions infuse life and consciousness into the material form. God and other invisible powers “clothe themselves” in bodies based upon such higher dimensional processes.

One must wonder if it is any more inconceivable to imagine that a human being has such a zero point I, or quantum self, than it is to accept the discovery of modern physicists and cosmologists that indeed the universe did! Of course, the scientists imagine that there are the alpha and omega points of creations, but they do not seem to consider that such a zero point laya centers might be existent throughout a cycle of creation, evolution and dissolution.

The subjects of zero points and the meanings of this term are very complex and subtle. We have considered it to refer to elements beyond the level of physical differentiation existent in hyperspace dimensions, and/or as representing “portals” or “holes dug in space” through which higher dimensional processes sustain material processes within the worlds below.^{55 56}

¹ Helena P. Blavatsky, *The Secret Doctrine*, Vol. I (Wheaton: Theosophical Publishing House, 1888), 118, 489, 628.

² O. Michael Aivanov, *Love and Sexuality*, Complete Works, Vol. 14 (France: Editions Prosveta, 1976), 73.

³ Pre-publication reviewers of this article had most valuable reservations concerning the tendency here to too simply equate ideas and teachings from different mystical traditions, when really there are subtle distinctions and emphasis which need to be more significantly examined. This is absolutely true and I agree with this sentiment whole heartedly. However, the point to be made is that such types of point source dynamics *are found* within varied traditions. The fact alone of isolating and identifying such a “zero point hypothesis” within different traditions is a starting point in exploring such mystery teachings. I, as author, am merely trying to isolate such profound concepts and draw similarities and comparisons. Similarly, although I draw relationships between the mystical traditions and modern physics and science, these also cannot

be simply equated. Zero point dynamics and dimensions are multidimensional within both traditions, and I personally do not pretend to fully understand the mysteries of these things. Physicists themselves do not claim to fully understand these things either. We do firstly need a language in order to address these issues. Further, there are definitely aspects of such teachings within the mystical tradition beyond the concepts of modern science—particularly that ‘living beings’ have such point source origins. All the reviewers themselves acknowledged the value of this effort despite such reservations, which I myself similarly share.

⁴ Figures 1, 2, 5, 7, 9, 10, 11 are in the public domain.

⁵ *The Secret Doctrine* employs both terms, sometimes alone and sometimes together, but the meaning is the same. However, Layu is the term found in the original verses of the *Stanzas* or *Book of Dzyan* upon which much of *The Secret Doctrine* is based.

⁶ Helena P. Blavatsky, *Transactions of the Blavatsky Lodge*, (Los Angeles: Theosophy Company, 1889/1987), 5, 7, 38.

⁷ Blavatsky, *The Secret Doctrine*, Vol. 1, 131.

⁸ What might be regarded as a “point source” from one level of apprehension might constitute a *whole inner world* on another level of cosmic differentiation. A concrete example of this is a “fertilized ovum,” which on one level appears visually as a point element, but which contains a whole inner world on another dimension of scale. The application of the zero point concept must be considered in a multidimensional way. The Ring Pass Not does not simply equate with the Planckian level of physics, which are simply the limits of perception from the vantage point of the lower ethers. The etheric level is far from the original impulse of the Monad as it starts its journey downwards through the seven planes.

⁹ Blavatsky, *The Secret Doctrine*, Vol. 1, 620.

¹⁰ *Ibid.*, 147-8.

¹¹ *Ibid.*, 489.

¹² The *Stanzas of Dzyan* are described as “*the heart of the sacred books of Kiu-ti*,” once known only to Tibetan mystics. Blavatsky describes a “*very old Book*” originally recorded in Senzar—the “*sacred sacerdotal tongue*” and she maintains that the *Stanzas* originated from “*the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th*

(*our race*.” (p. xliii) certainly, these are the most unusual claims and the origin of the *Stanzas* seems largely lost in antiquity.

¹³ Paul Davies, *Superforce: The Search for a Grand Unified Theory of Nature* (New York: Touchstone Books, 1984), 174.

¹⁴ Blavatsky, *The Secret Doctrine*, Vol. 1, 145.

¹⁵ Swami Prabhavananda & F. Manchester, (Eds.) *The Upanishads: Breath of the Eternal* (New York: New American Library, 1957), 45.

¹⁶ A. C. Bhaktivedanta Swami Prabhupada, *The Bhagavad Gita* (India: Bhaktivedanta Book Trust, 1972), 106, 209, 100.

¹⁷ *Ibid.*, 123.

¹⁸ Goswami S. *Layayoga: An Advanced Method of Concentration* (London: Routledge and Kegan Paul, 1980), 144-5.

¹⁹ Swami Yogeshwaranand Saraswati, *Science of Soul: A Treatise on Higher Yoga* (New Delhi: Yoga Niketan Trust, 1987), 22, 36, 69, 223.

²⁰ S. Krishna Bhikshu, Sri Ramana Gita: *Dialogues of Maharshi* (Tiruvannamalai, India: Arunachala Ashrama, 1966), 42.

²¹ Z'ev ben Shimon Halevi, *A Kabbalistic Universe* (New York: Weiser Books, 1977), 10.

²² Jonathan Cott, *Visions & Voices* (New York: Doubleday, 1987), 209.

²³ Halevi, *A Kabbalistic Universe*, 10.

²⁴ Chaim Kramer, *Anatomy of the Soul* (Jerusalem: Breslov Research Institute, 1998), 56.

²⁵ Halevi, *A Kabbalistic Universe*, 11.

²⁶ Mandala with permission from NgAng.

²⁷ Isaac Luria, *The Kabbalah: A Study of the Ten Luminous Emanations from Isaac Luria, with Two Commentaries by Yehuda L. Ashlag*, translated by Levi I. Krakovsky (Jerusalem: Research Center of Kabbalah, 1984).

²⁸ *Ibid.*, 207.

²⁹ *Ibid.*, 218.

³⁰ There are several Kabbalistic “schools” and this material derives from the Lurianic Kabbalah (Isaac Luria, 1533-72), the basis for modern Judaic Kabbalistic thought. The idea that Binah is associated with the heart is particular to the Lurianic idea of Adam Kadmon. In the Western Mystery Tradition, Binah is often associated with the right side of the face and the three supernal Sephiroth form the head of Adam Kadmon. The tradition that Binah also forms the heart is because the heart was at one time understood to be the location of thought, while the head was for rationalization and judgment (see Charles Ponce Kabbalah: *An introduction and illumination for*

- the world today*, Wheaton, IL: Theosophical Publishing House, 1973, 136).
- ³¹ Chaim Kramer, *The Anatomy of the Soul*, 210, 211.
- ³² Ibid., 181.
- ³³ Ibid., 180.
- ³⁴ Permission for this image was given by <http://www.Crystalinks.com>.
- ³⁵ Permission for this image was given by the Kabbalah Society: www.kabbalahsociety.org.
- ³⁶ <http://www.prs.org/gallery-kabblh.htm>.
- ³⁷ Leonora Leet's discussion of Sacred Geometry is far-reaching and complex. The more normal association of the Hexagram/Star of David on the Tree of Life places Tipheret at its center. The author would treat these two similarly, as Da'at is manifest through Tipheret.
- ³⁸ Leonora Leet, *The Secret Doctrine of the Kabbalah: Recovering the Key to Hebraic Sacred Science* (Rochester: Inner Traditions, 1999). Leet is not referencing Blavatsky's *S.D.* in this title.
- ³⁹ Dean Edwards, *Gnosis-Overview*. Deane@netcom.com. (accessed December 7, 1996).
- ⁴⁰ James M. Robinson, *Nag Hammadi Library* (San Francisco: Harper & Row, 1981), 39-41, 47.
- ⁴¹ Renee Weber, *Dialogues with Scientists and Sages: The Search for Unity* (New York: Routledge & Kegan Paul, 1986), 235-6.
- ⁴² H. H. Dalai Lama, *The Universe in a Single Atom: The Convergence of Science and Spirituality* (New York: Morgan Road Books, 2005), 89.
- ⁴³ Adi Da. (Da Love Ananda, Bubba Free John, born Franklin Jones from Brooklyn, N. Y.). *The Enlightenment of the Whole Body* (Middletown, Dawn Horse Press, 1978), 83.
- ⁴⁴ Adi Da, *The Knee of Listening: The Early-life Ordeal and the Radical Spiritual Realization of the Divine World Teacher*, (Middletown: Dawn Horse Press, 1975), 103-4.
- ⁴⁵ Ibid., 364.
- ⁴⁶ Adi Da, *The Enlightenment of the Whole Body*, 476, 489, 492, 541.
- ⁴⁷ Adi Da explains that even mystical experiences of the Crown Chakra, the *Sahasrara*, resolve back into the point within the Heart. The *Sahasrara* is the lunar orbit, reflecting the light originating within the solar realm, the Bright within the Heart.
- ⁴⁸ Ibid., 408.
- ⁴⁹ Robert Frager & J. Fadiman, *Essential Sufism* (New Jersey: Castle Books, 1997), 213.
- ⁵⁰ Peter D. Ouspensky, *In Search of the Miraculous: Fragments of an Unknown Teaching* (New York: Harcourt, 1949), 209.
- ⁵¹ Peter Atkins, *Galileo's Finger: The Ten Great Ideas of Science* (New York: Oxford University Press, 2003), 197-9.
- ⁵² Atkins, *Galileo's Finger*, 199.
- ⁵³ Brian Greene, *The Elegant Universe: Superstrings, Hidden Dimensions, and the Quest for the Ultimate Theory* (New York: Norton & Co, 1999), 217.
- ⁵⁴ These issues are explored in depth in Christopher Holmes' *God, Science & The Secret Doctrine: The Zeropoint Metaphysics and Holographic Space of H. P. Blavatsky* (Kemptville, Ontario: Zero Point Publications, 2010.)
- ⁵⁵ Such zero-point concepts might also be applied within other contexts—for example, considering cycles of humanity, time and history, as in Gregg Braden's popular *Awakening to Zero Point*. However, Braden does not consider that human beings, or self-existence, might have such zero point origins.
- ⁵⁶ Dr. Leon Maurer, a chemical engineer, specializing in atomic energy, modern physics and material science, and Dr. J. Dea, a physicist who has written *Space, Time, & Matter: Modern Views Vs the Secret Doctrine* are two Theosophists to have explored such interfaces between Blavatsky's zero point concepts and modern ideas in physics.