

∞ 180. Yin & Yang ∞

Conscious Light

“Conscious Light” is the indivisibility of Consciousness (or Being) and Light (or Energy), which is directly obvious when the ultimate nature of Reality is Realized.

Consciousness is living eternal energy – energy is eternal universal consciousness, confusion arises because there are two words to describe one “condition” or “state” of eternal existence.

On the one hand, it is obvious that human beings are, in some sense, “material”. Therefore, there is an obvious legitimacy to the investigation (or rational examination) of the “material” nature of the human being (as a pattern of form). On the other hand, every conditionally manifested form is Always Already in the Condition of Inherent Unity with Fundamental Light – and, therefore, every conditionally manifested form is, simply, a modification of Fundamental Light. This Greater Truth is the Basis for the true religious and Spiritual approach to the investigation of conditional existence.

- F. Jones

The ancient Taoist "cosmic scientists" discovered through their highly developed insight that there is essentially one primal cosmic energy. In the stillness of the unmanifest aspect of the universe, the primal cosmic energy expresses a state of oneness. As it extends itself in the process of creation, its movement causes the polarization of the one primal energy, giving birth to duality. The polar aspects of the effects thus created were designated as yin and yang. Yin and yang have many translations, such as the two sides of positive and negative, expansion and contraction, construction and destruction, masculine and feminine. Yin and yang are not two separate energies or activities. The activity of one is inherently contained within and created by the other. For example, a symphony is composed not only of musical sounds, but the silent pauses between the sounds are also intrinsic aspects of the composition. In the English language, the contradictory sense of positive and negative is strong. But in the Chinese way of thinking, yin and yang unite themselves, and through this union the existence of all things is made possible. If one side is excessive, its state of balance is lost, thereby creating the possibility of destruction.

In modern thinking, positive and negative must fight each other on opposite sides. But the Chinese concept of yin and yang shows us that the great harmony of universal development is based on the cooperation and union of apparent opposites. The I-Ching* shows that the universe is one whole, but with two wings, like man with two legs. In order to function effectively, the two legs do not fight each other, but they work together to help each other. For example, in movement, when you produce one kind of force to push yourself up and forward, at the same time you also produce a kind of rejecting force.

This principle can be applied to everything with yin and yang united as a tai chi. The tai chi then evolves into three levels of existence: physical existence, spiritual existence, and the combination of the two, which is mental existence. Human beings are one manifestation of mental existence, and are a good example of the unification of the physical and the spiritual. Through the study of the I-Ching, one may come to know and experience the subtle universal energy and the mysterious generating origin of the universe. One may also learn how to achieve integral development and keep pace with the universal evolution.

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Yin and Yang do not represent good and evil.



Yin and Yang are two ASPECTS of the single wholeness of spirit.

Yin and Yang are the same as "light" and "consciousness." (Both are non-reducible.)

In the Tai-Chi symbol, note that the yin and yang expressions are INSIDE of the circle, the outer circle around them represents their oneness and unity.

The trinity of the Tai-Chi is the same as the Christian expression of the trinity of God. Yang is the father aspect, yin is the reflection of the father or son when they combine to create a human being, the essence of each human being is yang, or holy spirit, the inner true self.

The Tai-Chi symbol can also represent the attainment of God-self-realization, to know thy self as eternal spirit.

And the deep of the darkness is as great as the habitation of the light; and they stand not one distant from the other, but together in one another and neither of them hath beginning nor end.

-Boehme

Yin and Yang are the "personality" and "impersonality" of God as described in the Bhagavad-Gita.



YIN YANG: This is the whole force of the Universe. The Yin, which is passive and female and negative, and the male (the Yang), which is positive and continually assertive.

It is ridiculous to say which is the most important, the male or the female; they complement each other, they contrast with each other, they are absolutely dependent upon each other.

We cannot have a battery unless one end is negative and the other end is positive; we cannot use a battery which has a positive terminal only, it is an absolute impossibility. Thus, a woman is quite as important as a man, and a man is quite as important as a woman. The "battle of the sexes" is a ridiculous thing which should be ended by an explanation of the dependence of each upon the other.

- T.L. Rampa

YIN AND YANG: The original energy of the universe is fathomless and incomprehensible. It is beyond time and beyond space. Contained within it is all existence and non-existence. Yet it is neither existence nor non-existence. The ancient sages in one region of the world named it Tao. Tao, as the Subtle Origin of the universe, brings forth all things, nurtures and sustains them, and then draws them back to return to their subtle

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source. The ancient achieved ones revealed the subtle truth that the universe has two apparent aspects. One is the unmanifest aspect - the undivided oneness or ultimate nothingness, said to exist "before Heaven and Earth were born." In this aspect, the primal energy of the universe is undifferentiated, absolutely whole and complete. The other aspect is the manifest, perceptible world of multiplicity which is "after Heaven and Earth were born." Although these aspects appear as two, the manifest and the unmanifest are in fact one.

G.O.D. manifests itself through an active process of self-expression. Creation may be viewed as the process in which the organization of the undifferentiated primal energy occurs. This organization brings about a polarization of the primal energy into two distinct categories called yin and yang. Although the active aspect (yang) occurs first, its presence implies the possibility of a relatively static perspective (yin) from which the action may be perceived. It is impossible to directly experience or absolutely define the quality of an action (yang) in space. It can be perceived only in relation to a solidified perspective (yin) which coincides and corresponds with it.

The Hua Hu Ching states: (1.)

"Kind prince, long before the inception of written language, the mystical knowledge of the development of the universe was revealed to the very ancient sages whose minds were one with the Universal Mind. It was revealed that the universe has a Subtle Origin which is unnamable and beyond description. This Origin does not exist sometime or somewhere else. It exists everywhere and at all times now. The first divisions of manifestation from the Subtle Origin were called yin and yang. The physical manifestation of the universe is an express of yin, symbolized by a broken line (--), while the subtle energy manifestation of the universe is yang, symbolized by an unbroken line (—) The integration of yin and yang was called tai chi (☯). A human being is a model of the integration of yin and yang, with the physical energy manifesting as his body and the subtle energy manifesting as his mind and spirit. The ancients referred to the three spheres of the universe as Heaven, symbolized by three solid lines (☰), which is yang; Earth, symbolized by three broken lines (☷), which is yin, and Mankind, symbolized as a tai chi (☯), which is the integration of yin and yang.

The ancient sages also expressed the development of the universe numerically. One represented the Subtle Origin. Two represented the duality of yin and yang. Three represented the trinity of yin and yang and their integration, tai chi, which brings forth life. These are considered the Three Treasures of the universe. Four represents the four basic forces of the universe, which are variations of yin and yang. The strong force of the universe was referred to as 'old yang' (☰); the weak force of the universe was called 'old yin' (☷). The heavy force was called 'young yang' (☱); and the light force was called 'young yin' (☴). For a force to be strong does not necessarily indicate that it is heavy; nor does a weak force necessarily indicate that it is light. It is possible for a force to be both light and strong, weak and heavy. * The harmonization of the four forces creates a fifth united force, a tai chi. The fifth united force is the harmonizing force of the universe, a common field.

* NOTE: The four forces may be considered parallel to what modern physics terms 'strong nuclear force' (☰), 'gravity' (☱), 'weak nuclear force' (☷), and 'electromagnetism' (☴). Chapter 61 of the Hua Hu Ching by Ni, Hua Ching.

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(1.) The first book of Lao Tzu was the "Tao Teh Ching", the second book of his teachings was the "Hua Hu Ching" (Seven Star Book, Los Angeles, CA.)