

MACROGENESIS

*A New Paradigm
in Consciousness*

Raymond Bates

Macrogenesis

By R. Bates

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First Printing
September 2005
Deluxe Edition
ISBN: 0-595-16934-1

Revised Deluxe Electronic Edition
June 2007
ISBN: 978-0-9796660-1-8

Revised Electronic Edition
April 2016
ISBN: 978-0-9796660-6-3

Published by
Raymond Bates
215 Oak St.
Mound Valley,
Ks 67354 USA
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By Raymond Bates

Revised Electronic Edition

April 2016

ISBN: 978-0-9796660-6-3

**Dedicated
To Ba'ba'**

Shrii Shrii Ánandamúrti

**Whose knowledge truly comes
from a place beyond,
all understanding**

**Ya'drshii bha'vana' yasya siddhir bhavati ta'drshii
"As one thinks, so one becomes."**

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Introduction

The basic purport of this work is to attempt to introduce a new paradigm of consciousness. This means introducing entirely new concepts and words to describe concepts heretofore not understood in western technical traditions. I do not wish to take credit for any of the new concepts or ideas introduced here. I have drawn extensively from the lifetime works of Shrii Shrii Ánandamúrti and have only tried to place some of the more important concepts together in English in one book. The concept

of consciousness in everything down to the smallest sub-particle is not new and has been handed down in many traditions for many centuries. In other words, ‘matter from mind’; but the concept of ‘mind from matter’ is new and handled in both a synthetic and analytical manner. Other new concepts of Shrii Shrii Ánandamúrti include “Microvita”, the smallest carriers of life in our universe and how they function down to the smallest sub-particle.

Throughout the work, the axiom “as it is above; so it is below” has been drawn on extensively to describe the working relationship of consciousness from the Macrocosmic view down to the smallest sub-particle. This in itself requires a certain amount the use of truisms or ontological true statements. These are not meant to be absolute in themselves; but are explained from an epistemological view of *how* things are true. Even currently not understood concepts like consciousness in atoms and smaller particles are explained from a working viewpoint.

Physicists do not understand consciousness, nor will they see fit to place it into their equations. If we as open-minded seekers of the spiritual truths around us open our mind to see the consciousness within and around us in everything; then we will find a way to place the concept of consciousness (person) into the equations of this universe.

March 2005

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Note: ALL QUOTES are from: *Ánandamúrti, Shrii Shrii, Ananda Marga Publications, 527, VIP Nagar, Tiljala, Calcutta, India. Electronic Edition 7.0 UNLESS* otherwise noted. The format: *This_and_That.html* is the html file within EE 7.0 that the quote is taken. Newer versions of Electronic Editions are available from: <http://innersong.com/products/dharshan/ElectronicEdition.htm>

Editor’s Note to the Revised Electronic Edition March 2016

In this edition in order to maintain the original format of the book as much as possible, I have tried to keep any major changes to a minimum and reference the more complete explanations, as/where appropriate and in other and/or later publications. In most cases, the original continuity and words of the original edition have been retained.

CHAPTER ONE

The cosmological "Big Gap"

Cornerstones of a crumbling cosmology

Modern cosmological theories are being put forth based on newly discovered 'truths' of nuclear physics and applied to cosmological problems, with little consideration as to whether they are indeed applicable to the macrocosmic (the larger view) viewpoint. Current Big Bang Nucleosynthesis (BBN) stirs up a boiling cauldron of leptons and quarks in a cosmic soup lasting 10^{-43} of a second and from this extrapolates the entire universe in size and duration. Needless to say there are a few minor holes in this "Big Gap" theory that are worth taking a moment to consider: because these same holes are stretching across the entire face of physics today.

Let's look at some of the current cornerstone proofs given for the BBN Big Bang model theory of creation:

- In 1964, the blackbody CMB spectrum the microwave radiation (cosmic microwave background radiation) (2.7 K or 7.35 cm wavelength) was found and now considered as a signature of the expansion of the universe in nature. Recently in about 1992, the COBE (Cosmic Background Explorer) satellite confirmed the isotopic distribution of this CMB throughout the known universe.

- The universal law of Entropy would expect that CMB would be evenly distributed. A uniform expansion of the universe from a Big Bang into the current level of background radiation does not allow for the large galactic structures and does not explain the coagulation or lumpy formations found in the universe. Unless we throw out current restrictions on propagation of material objects at the speed of light.

- Random explosions, accretions and collisions are not plausible theories for the regular formations of planets, we observe throughout our universe.

- Hubble's law indicating that red shifting 'Doppler effect' (the apparent lengthening of red light waves) of distant galaxies means approximately uniform expansion of the universe (that is: the speed with which galaxies are moving away from us is proportional to their distance from us). This could be wrong depending on light being "constant" or not! (See [Light as a variable](#) below)

- BBN theory suggests that the observed abundances of light elements (in particular helium and heavy hydrogen) show that they were "cooked" throughout the universe at early times. The abundance of light (in mass) elements (hydrogen, helium, lithium) was produced during the expansion when the pressure was high enough to produce the fusion of nuclei, but the temperature wasn't high enough to break them up. The relative abundance of these elements, according to the theory, shouldn't have not changed since then. Theoretically, these are the same proportions that have been measured. Those specific elements that are the most frequent are the same most frequent elements used in the fusion process in star burning and formation. Current theory shows how they are "used up" in Nucleosynthesis but not how they are regenerated recycled or replaced in nature to meet the current levels, after current level of universe formation is considered. Macrogenesis provides a constant recycling theory, allowing for the replenishment of those and other elements.

- The Big Bang Theory, in conjunction with theories of elementary particles, predict that the mass of the Universe is approximately equal to the critical mass (the mass in-between the values of the mass for which the universe will eventually contract - closed universe- or expand forever - open universe); however, only a small part of the mass of the universe has been accounted for, either as a luminous matter or dark matter) .

- Horizon problem. Horizon is the distance at the speed of light that light could travel since decoupling or the "Big Bang". It has been calculated at 40 Mpc, but the CMB is isotropic over the entire sky -- several Gpc (thousands of time larger)! This is the horizon problem, where did the uncalculated space come from?

Is BBN is the singular answer? There could be many other solutions to CMB general abundance and distribution problems of material in the universe. (See [Cosmic singularities-the unknown force of creation](#))

In the Beginning

"In the beginning..." those life-giving words used by both the Bible and the Koran to set the cosmological scene, on the thoughts of modern mankind. Modern cosmology stems from a tradition of archaic religious traditional beliefs that describes nature and man, as coming from a finite beginning and having a definite ending so picturesquely described by Dante and others. This type of finite psychological cosmology, limits the psychological outlook of mankind.

Macrogenesis cosmology knows no bounds. It's the study of the infinite. "Neither life, nor death, nor angels, nor principalities, nor things present, nor things past, nor things to come, shall keep me from" limiting the infinite..., are words that could be more fitting to describe Macrogenesis cosmology. Unmanifested – manifested, world without beginning – without end, in short, if I may borrow a word, "ecocosmology" or recycling of the cosmic resources in a practically unimaginable way, more aptly describes the grand picture of Macrogenesis.

The states of our own cosmological theories are in complete disarray. Nearly one hundred years ago Einstein postulated his General Theory of Relativity. He was not alone. Many were talking along the same lines; but he backed his theory up with complicated mathematics that he kept revising for years.

Einstein's Original General Theory of Relativity was based on gravity having an attracting force and an equal and opposite repelling force. However, he substituted a "fudge factor" = an equalizing cosmic constant, to make his theory and mathematics conform to the static idea of the universe, as it was known at that time. Later when Hubble discovered through his latest scientific Doppler effect on the red shift in distant stars, that the universe was expanding, Einstein dropped the Cosmological constant, allowing his theory to predict either an expanding or a contracting universe. He called that "the greatest blunder of my life".

If the universe is expanding, then current methods of measuring distance and speed are correct; but the Big Bang has a *big gap* or hole. Where is all the matter to account for or explain rotation curves and cluster velocities of all the stars we can only see, described by current theories of relativity? If theories of

gravity are correct then 95% of the mass of the universe is simply *missing*.

Today, nearly sixty years after Hubble's theory we seem to be reverting to the static universe of the 1900's, with three scenarios.

We hypothecate a Big Bang theory of instantaneous creation with grand theoretical summations of the three possible scenarios of the universe, as open (ever expanding – from a Big bang, of course), closed (or gravity causes the universe to collapse on itself) or flat (static). Currently we are postulating the old static as now flat or continuous creation. What does this answer to continuous creation now come down too? That one molecule of elemental hydrogen must appear in every newly created cubic mile of space every year, for the apparent density of the universe to be maintained in a continuously static state! No explanation as to "How" this will happen. Just "spontaneously appear" in newly formed space. Just something from *nothing*.

We use big words and theories like Big Bang Nucleosynthesis, or BBN theory use current models of nuclear theory to predict the date of the origin of the universe. Things like "cosmic background radiation levels" and verifiably predictable levels of free nuclear hydrogen and helium in the universe are used to postulate the origin of the universe, from a Big Bang, but still their $\Omega = .1$ theories leaves out 95% on the known universe, as *dark matter*.

Cosmologists are reverting to becoming nuclear physicists to explain in term of leptons and quarks, of which they know absolutely nothing, to complete the creation of the universe in 10^{-43} of a second. Why? Because they think in terms of that, which they have been brought up with all their life.... The Biblical ... "In the beginning" and in order to fit the so-called facts in with their fictional thinking...they *must* have a beginning...and they *must* have an end!

We talk in terms of Cosmic Constants, Entropy and Thermal Equilibrium and Death of the Universe; but about what are we really talking? Where is the cosmic constant when we yet don't even know the nature of the universe or the bounds of its so-called expansion?

We talk of in terms of conservation of energy; but not one of us can even comprehend that the sun generates enough energy every day to power our entire small Earth world, for

thousands of years. Our sun-star is only one of 100 *billion* in our galaxy and our galaxy of the Milky Way is only one of 100 *billion* galaxies lying practically undiscovered. Where now does our concept of a closed system of conservation of energy have any basis in reality....except, in your own closed refrigerator system?

Does the view of current cosmology appear to be a little slanted? Yes. However, so is our current view of the universe? Later we will look at some of the reasons that modern cosmological theory has itself into this *Big Gap*.

Light as a variable

Modern cosmology is not a new science. It stems from principles that extend back thousands of years in traditional thinking. However, are many of these principles valid concepts to base an ever-expanding knowledge of our universe? As concepts change, old ideas are left by the wayside. Sometimes we don't want to see the benefits of the horseless carriage, until the world passes us by.

Our concept of light is like that. Every day scientists are pressing us with newer, newer, and more scientifically acceptable proofs that light is no longer the sacrosanct invariant we have always believed it to be. In recent years faster than light, slowed light, and even stopped light discoveries have become commonplace. Where there is smoke, there is fire? Why can't we see the light?

Gravity concepts

Newton postulated the first laws of gravity in modern mathematics; but he assumed that gravitation propagated instantaneously, faster than the speed of light. When his formulas are rewritten to include a light travel delay factor (technically called retardation) the position of the orbits of our planets becomes unstable.

Einstein produced a better system of formulas that seem to correct for the rescission errors inherent in Newton's formulas; but he assumed that gravity could not exceed the speed of light. He also put in an equal and opposite repelling force to the

attracting force of gravity; but removed it and used a constant instead.

Hasn't anyone noticed? Gravity is not a force that acts omni-directionally. Not even uni-directionally, as Newton would have us believe, when the apple hit him on the head. It is a lateral force that appears only in certain limited instances to be acting toward the center of gravity or mass.

How do you explain that most solar systems are arranged almost on a lateral plane of incidence? How do you explain that the entire Milky Way galaxy (ours) appears from a larger perspective, to be arranged in a lateral wheel like axis? How do you explain that the latest Hubble photographs of what are now considered young or active galaxies are also arranged gravitationally in a lateral spiral or flat wheel formation? The older or apparently electronically inactive galaxies are irregular shaped.

If gravity was only a center directed or truly a mass center directed force, then galaxies and planetary systems would appear to be arranged as we think the current model of the atom is arranged i.e. Indiscriminately directed orbitals around a mass centered or centering force. Any theory that equates gravity as a mass centering force may need revision.

Gravity lensing

We have just started to look at the edges of what really happens to light in our universe. Every day new knowledge comes to light that changes our view of light. Refraction, reflection and distortion have been noticed and apparently corrected for years. Now, we have to add such variables as: intergalactic light absorption, emission effects, distortion, blockage etc. ISM (Inter Stellar Magnetic) fields align dust particles. Aligned dust particles and certain ions polarize light. Black holes, neutron stars and MSO's (Massive Stellar Objects) are known to cause certain gravitational lensing effects on light.

It isn't just the fudge factors or constants such as Planck's, Hubble's and Einstein's constants that are affected by the speed of light...they can easily be affected by *all* of the above. Modern theories that determine the size, shape and distance of our universe should all be re-thought, considering the many factors that can change light.

Let's take Hubbell's constant as an example (for determining the distance to stars and therefore the apparent age of the universe). As a mathematician-astronomer, Hubbell noticed that stars (and later galaxies) appeared to be mostly receding or moving away. He concluded this by observing the spectral lines apparent shift in his astronomical observations. He adapted Voigt - Lorentz transformations for use with light Doppler shifts.

The Doppler effect is an effect that was translated from sound traveling through a medium of air at low speeds (speed of sound). The apparent shift in frequency would raise or lower the pitch (frequency) to the relative ears of the distance observer. This was *assumed* by Hubbell to be the same effect in light, because he felt that light was propagated as a wave in the same manner as sound. Hubbell didn't know about the micro-lensing effect of light or the effects that gravity has on a light medium. Hubbell didn't know about the recent FTL and slower TL experiments of light. He combined a hundred year old principle of light diffraction on a grating, with a local expression of wave compression in air to make an incorrect assumption on the nature of light. I.e. that it travels at the same speed in a vacuum (space) and that it travels in a straight line. It may appear that this is true, but only in a limited and relativistic space.

Hubbell's constant as the basis for the distance, rotation curves and cluster velocities should probably be re-thought. Maybe the universe isn't expanding as Hubbell pointed out sixty years ago.

Is Doppler effect a valid hypothesis applied to light, in view of recent evidence? Namely:

- Light can be bent/distorted in three-dimensional space by the fourth dimension of space-time.
- Light can be slowed and stopped in the appropriate conditions (See recent rubidium light experiments).
- Is light an energy not a wave or particle? Look at the current disarray of theories of Quantum physics on whether light is a wave or particle and lack of any unifying theory between the four known basic forces of matter.
- Light can be reflected, refracted, absorbed, diffracted and a dozen other changes made to its energy. It is not at all invariant.

The ontological basics of Macrogenesis

The practical epistemological approach of modern physics has built a system of limitations into its basic structure from Descartes to Einstein. If you cannot posit it, re-identify it, posit it again independently...then it does not exist.

Epistemological approach must be practical, yes, but not self-limiting and destructive onto itself. Ontology unbridled can lead to dogmatic belief. Science must be a balance between the two, allowing the ontological abstract to provide subjective horizons for practical epistemological solutions.

The entire known universe, as we know it, consists of waves. From the multidimensional unmanifested universe, the Cosmic Nucleus generates the primordial cosmic waves using the qualifying [primordial patterning principles](#). Cosmic waves containing multidimensional energies (action) and cognizance emerge from the primary triangle of forces in an infinitely long (practically straight) cosmic wave. Interaction between cosmic waves gradually attenuates the waveform into shorter wavelengths. Energy with control is order and system. Energy without control is disorder. These primary cosmic waves permeate everywhere and everything and are the primary thought waves of the Cosmic Nucleus. The universe that we know is the internal thought projection of the Cosmic Entity; therefore, the Cosmic Nucleus has direct contact with each and every particle. Crudification of the cosmic waves occurs through attenuation in what we call time and eventually they attenuate into five basic or rudimental factors. These factors are nothing more than crudified cosmic consciousness, cosmic ideation or idea with cosmic energy.

Each of the five rudimental factors is a attenuated wavelength. When the five rudimental factors waves clash and mix with each other, they generate sub-waves that eventually through standard implosion theory forms into wave/matter, as we know it. How do we know it? Through our senses. Our senses are able to perceive only a small microscopic portion of the sub-waves of the generated wave/matter. These small microscopic fractional waves of the sub-waves that are perceived by the senses are known as tanmátras. The larger portions of the inferential waves are unperceived by the senses; but still emanate

as a reflection or refraction from matter. Matter is not formed as or from a direct composition of the five rudimental factors, but a sub composition of the resulting inferential waves.

Cosmic Mind has evolved and crudified into matter. The process reverses, matter goes back to the Cosmic Nucleus. Matter goes back to Mind. When the proper environmental conditions are present, a microvitic process of animation to this crudified consciousness occurs. Slowly life emerges and continues its evolutionary path.

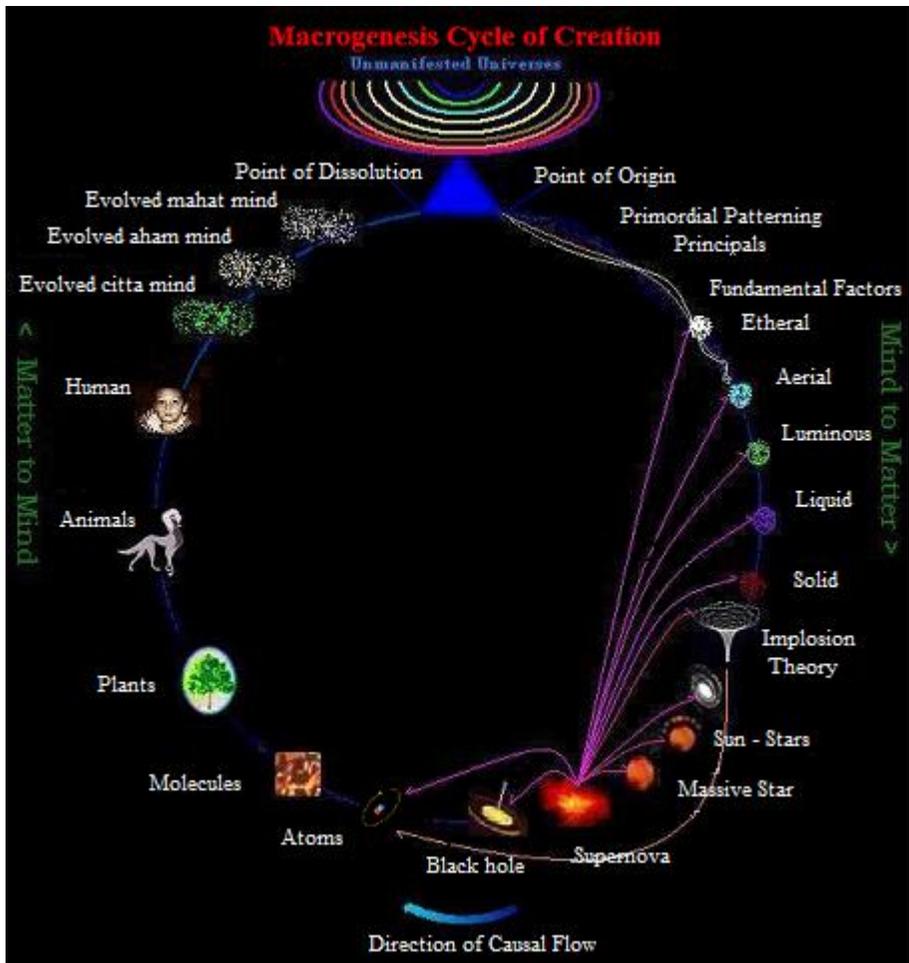
Only through the process of complex evolved mind, structures can mind stratify itself and eventually evolve to the point of subtlety where it can merge back with that Cosmic Nucleus. Ontologically we have completed the full circle, from the Cosmic Nucleus, back to the Cosmic Nucleus.

Basic Macrocosmic structure

"Matter is the creation of Macrocosmic Mind. Unit mind is the creation of matter." [Triangle_of_Forces_and_the_Supreme_Entity.html](#)

The process of matter to mind is the reversal of mind to matter. The process Cosmic Mind to matter is referred to as Saincara. The reverse process of matter to Cosmic Mind is called Pratisaincara. When the so-called physically irreversible entropy energy from the atom is released, the process is part of a continuous Pratisaincara (matter to mind) process occurring in all evolved mind structures. It returns later in the grander Macrocosmic cycle to Saincara (mind to matter) where the binding energies and five rudimental factors play their normal functions in the formation of matter. Entropy is a function of a closed system. Macrogenesis is not a closed physical system. It involves energies coming and going on different levels. Physical, psychic and spiritual. When matter evolves back into mind, it appears as if the arrow of time has reversed itself or even entropy has become negative. This appears only from the physical aspect. From the Macrocosmic aspect, the phenomenal universe we see sense is not a closed energy system abiding by the physical laws of entropy. There is no flat, contracting or expanding Big Bang theory. Saincara (matter to mind) and Pratisaincara (mind to matter) is a process occurring in and around us continually. A constant recycling of cosmic cognition to matter and matter back to that cosmic cognition. See *Macrogenesis Cycle of Creation*

drawing, below.



Macrogenesis Cycle of Creation

CHAPTER TWO

Consciousness – a revolution in evolution

A double-layered structure of consciousness and energy, as the forces invoking change, is especially important to the understanding of standard evolutionary concepts along with the new revolutionary spiritual or evolution of cognition. Let us look at the standard concepts and then show where things like collective consciousness and microvita fit into the spiritual evolutionary picture.

Standard Evolution

Darwin proposed in his 1800's *Origin of the Species* the revolutionary new theory of natural selection. In his theory of evolution, he observed that changes in the physical (and we suppose, mental) structures occur over long periods. He theorized that it was due to a natural selection or evolution, where the strongest and best are the natural survivors in a natural picture of evolutionary change. The process of evolution proceeds along well-defined paths and species, eventually producing the ultimate survivor... man.

In all three worlds, consciousness continually evolves. Darwin's *Origin of the Species* set the stage for physical evolution. Psychic and spiritual evolution is less fully understood. It's expressed around us and in us, continuously - but to understand -- we must accept one basic premise... there is a guiding force, that penetrates and permeates and sets the stage that from all manifestations of the three worlds evolve. Call this force by any name, God, Cosmic Force, Cosmic Consciousness or Brahma; but this binding force exists and is the binding principle that brings logic and order to what would otherwise be chaos. Everything in and out of our world of comprehension has meaning. Nothing occurs by random chance, or chaos would reign, only we must know and understand this ordered force, on

some level.

Physical De-evolution

Darwin in his revolutionary and hurried theory of evolution, failed to realize that all species of life follow not only the path of evolutionary progress towards the theoretical “omega” god-man point; but also that de-evolution co-exists alongside of evolution.

He proposed that evolution of swimming and crawling things eventually produced birds, primates and then, on to man but overlooked the cases of de-evolution, where certain species didn't fit into his well-ordered form of things. Some species were summarily placed in categories that tended to support his theories. Later, as studies that are more detailed were undertaken, of the same species, it was found that birds (for example) were placed in evolutionary order by the progressive change in the shape of their beaks. Nevertheless, it was found by further study of the same isolated birds and islands, that the change was dictated by necessity of diet, in other words, the birds were forced to eat different food on different isolated islands, and the shape of the beak was the resultant of a very necessary change in diet. Not that the beak shape changes showed an evolutionary change, because the birds were proceeding upward in a certain evolutionary path; but that the changes came about as a result of desire to eat and a need to survive...not “natural selection” of the strongest.

A further example could be produced by the flight-less cormorant bird that was in the process of losing its wings. This is an example of physical de-evolution, caused by the necessity of the bird to adapt to water to survive, as food was available only in the ocean. The cormorant needed to lose its wings to swim streamlined in the ocean, just to survive. True there is a natural selection and survival of the fittest process going on all around us, but this in itself does not account for the evolution (and co-corresponding de-evolution) of man.

Physical de-evolution occurs naturally alongside of physical evolution. Until the special case of human, at which time the psychic development of the ego occurs. At this special point the evolution of consciousness development, a possible psychic de-evolution of the human, can also occur. This is when

the evolved human psychic structure can consciously decide its own psychic development or direction.

New Evolutionary principles

Mental Evolution

‘As we think, so we become’

Knowingly or unknowingly, consciously or unconsciously, we become what we think. In ancient terms “As we think, so we become.” This is a universal law, applying not only to humans, but also to all animate and inanimate things.

Mental evolution is the physical objectification of the unit consciousness, working in the environment of the innate nerve structure of the individual species. As the complexity of the nerve structure increases, it does so corresponding to the capability of the nerve structure to house the more developed consciousness and the higher mental and spiritual structures.

As Shrii Shrii Ánandamúrti says:

“According to the development of the psychic structures of human beings, changes occur in the realm of thought and ideas. More development takes place in the psychic sphere than in the physical sphere, and physical structures undergo metamorphoses to adjust with psychic development.”¹

Evolutionary speed and change

In the lower species, the evolution of mind (and corresponding physical) structures, changes occur in accordance with the need and speed of the species. This means that the lower (lower than man) structures change their physical (and mental) structure (relative to time) in accordance with their need (actually desire of objectivity). These desires fall into four broad categories: reproductive instincts (sex), food, sleep and survival.

The less evolved the species, generally, the slower the evolutionary speed of development. The evolutionary

¹ Sarkar, P.R., [A Few Problems Solved PART 9](#), Calcutta, Ananda Marga Publications, 1988, Electronic Edition 7.0, [Geology_and_Human_Civilization.html](#)

development speed of plants is less (relative to time) than that of animals. The speed of physical evolution is controlled by the relative complexity of the structure of the nervous system of that unit consciousness and its need or desire for change. In the lower species (i.e., single cell, amoebae, etc.), generally the need for survival is the dominating factor for change in structure. As the species develop increasingly complicated psychic structures, still the factor for survival is the dominant motivation for evolutionary change; but other more complicated motivating factors come into play.

As an example, the giraffe has developed a very long neck, for reaching the higher leaves on the tree that he likes so much. Also, the longer neck helps in its survival, in that it allows the giraffe to see from higher up and spot the predators from a greater distance, thereby contributing to a greater survival rate for the giraffe. Possibly, if one could ever find say a fossil of a giraffe stomach intact (not to probable) 10 or a 100 million years ago, and then compare the stomach contents, with the present day giraffe's stomach, and then make relative comparison of that same leaf that the giraffe likes so much, you would find that the evolution of the leaf has changed very little in the same time that the giraffe has evolved from a very small creature to the present very tall giraffe.

Recent archaeological discoveries from the stomachs of frozen mammoths have tended to show the relative speed of evolution is faster in animals than plants. Fossilized plants along side of very ancient mammoth bones, compared with the same plant species as recent as 4000 years ago in frozen mammoth stomachs, show similar plants in their eating habits, over long period of history. While during the same period of history the mammoth evolved from huge in size to very small. Because of the relative variables in this type of evidence, only a general trend can be pointed out.

Co-Evolution

This giraffe example points out two things. One the relative speed of evolution depends on the psychic structure and why that more complicated psychic structures enjoy increased evolutionary speed, through stronger energy flows or desires. The desire or longing for change, must be there first - then

biology adapts to the psychic mind flow. The example shows – that the neck of the giraffe becomes long, because it has a desire to reach the leaves higher up in the tree, not as an evolutionary defect or defect in mutation. Defective mutation indicates that the change or mutation is by chance and therefore a product of possible chaos. Nothing is by chance, certainly not even evolution or evolution of the mind. Everything in our universe happens for a reason; only many times, we have yet to know that reason.

In looking at the structure of mind, what we normally fail to realize in our physical-materialistic analysis of mind and structure of mind is, that a co-responding psychic/spiritual side of mind exists alongside the obvious physical-materialistic side. We must look at the spiritual to understand that mind has a co-evolutionary unseen psychic structure, similar in many respects to physical structure, in that it contains certain structural rules. Here are a few.

- The speed and force of the co-evolutionary physical change is directly proportional to the capacity of the psychic and spiritual mind. Alternatively stated, the more consciousness is concentrated, the more quickly the material structure can be modified.
- Any physical or psychic change is preceded by a co-evolutionary psychic and/or spiritual change.
- Just like elements combine to form compounds in chemistry and physics, human mind ‘elements’ called vrttis, combine to form more complicated structures, evolving whole different compound structures of mind.

Accelerated Human evolution

One of the greatest things that can happen to us is that we can through our own self-efforts; obtain freedom from this spirit and liberation into the eternal world of the cosmic consciousness. Nevertheless, an even greater truth is that we have the power to bring all of humanity along with us. Sound far-fetched?

A human is a unit soul. A unit eternal self, but we are also collective. We have a collective part. A part not understood,

but there. The unit part has one great defect and one great attribute.

The defect is that we cannot conceive of any concept, idea or even dream unless our mind has been exposed to it before. Pictures are created in our unconscious mind through the formation of the citta. (See *The Internal Being*² for details). Those pictures cannot be created unless the subconscious mind (citta) has the vibrational pattern already stored in the unconscious or they are directly perceived by our senses. Our mind is an evolved and constructed mind with a constructed "false" ego. Our self is a constructed self. Eternal but constructed in a specific space. Those pictures had to be constructed at some time, in that so-called eternal mind of ours. That is, at some present or past what we call time those concepts came into our so-called eternal being or soul. That is a great defect. We cannot create any thing (even though) entirely new. We must construct from our mind.

The great attribute is; that if we can obtain a really new thought or concept; we can bring others along the path by teaching them that concept. All great leaders of humanity had a great concept that led others along a higher path.

² Bates, Raymond, *The Internal Being, Reincarnational and Intuitive Psychology*, Writers Club Press, (out of print), 2000, turiya@gmail.com E-edition, 2016

CHAPTER THREE

A few cosmic problems solved

We saw in Cornerstones of a crumbling cosmology chapter the myriad problems that *Big Gap* theory (or Big Bang Nucleosynthesis) has, including horizon problems, FTL needed solution at decoupling, insufficient recycling of light elements and CMB vs. galaxy formations and many more.

FTL, decoupling and horizon problems all evaporate when cosmic singularities provide multiple entry points for matter into our known universe. Please consider that there may be other methods to describe the entrance of matter or substance into what we call our manifested universe. However, if entrance of matter is allowed by modern astrophysics into our universe, then the principles of the closed anthropic picture, used in the Big Bang (BBN) are mute and academic.

Macrogenesis solves the relative inconsistency of distribution of matter and smoothness of the CMB (cosmic microwave background radiation) throughout the known universe. It could be easily attributed to the normal function of novas, supernovas and black hole recycling.

The current angular momentum theory of planetesimals becoming the nuclei of/or the precursors of planets, simply does not account for the apparent size and abundance of planets in the known universe. Macrogenesis cosmic recycling combined with the spinning disk theory, cosmic condensation of gas/dust mixtures and accretion, gives sufficient latitude for the observable wealth of planets.

Cosmic Singularity - The unknown force of creation

Current Cosmological theories suggest possibly three types of cosmic singularities.

- The starting point or decoupling of the Big Bang in the first moments after creation could be the form of a singularity. There is no explanation or theory as to how this original singularity occurred from the Big Bang theory of creation (BBN) of the entire known manifested universe.

- Supernovas and other collapsing stars of a solar mass of larger than 2.0 are thought to produce a cosmic singularity as a result. Possibly the result the ultimate collapse of certain dwarf, neutron stars and/or black stars.

- The ultimate fate of "Blackbody objects" or black holes that emit no light or known radiation, are thought to end in a cosmic singularity.

In the theory of Macrogenesis, supernovas, black holes, accretion disks, neutron stars are all just recycling devices, in the grand picture. Each has its own function.

Imaginary Singularity

Imagine, if you can, an infinitely small point, dimensionless, an unmanifested place containing all the known universes? Beyond your current cognition? Yes, but, that's what it's all about. What we see, starting from the world of our senses, starts from that singularity. What we don't see (nor have any possibility of cognition about) has and will remain a part of our own psychically unmanifested universe. Psychically and philosophically, our minds know no boundaries, but practically we are limited by our own imagination.

We must look at a singularity from two aspects. The philosophical and the practical aspects. Philosophically, we the individual unit manifestations of a cosmic creative entity must realize the Oneness or Wholeness of all creation. We must understand how on a practical basis "we are all one". How can we be individual and still have a mutual quantum relationship with every other particle in the universe? Because if we did not have such a relationship (where every particle knows the location of every other particle in the universe); then there would be chaos, not symmetry. Philosophically the solution is one of understanding that everything and every created entity (even unit mind) has a witnessing portion or frame.

In the language of physics, practically speaking, we must give a method for the occurrence of black holes and cosmic singularities, not only on an individual level but also on an overall cosmic level. Physically we work in three dimensions (leaving time out for the moment), but cosmically the connection to all, is through another dimension. The next fourth (or fifth)

dimension. The entry point (or infinite points) are at the occurrence of black holes in our known universe. This is where, what we know as time and speed (of light) comes to a standstill. Astrophysicists even refer to these as cosmic singularities, not because they are one or single, but because all that enters therein do not come out. Even light and radiation.

Singularity means ONE. Whether we say, "There is only one" or "We are all one" or: "God is all there is" we still refer to "the Oneness". Why? Because of the aspect of intimate contact of the One with us, with all or everything. That sense of the infinite we all sense within us.

David Bohm well noted (modern physicist) believed the reason subatomic particles are able to remain in contact with one another regardless of the distance separating them, is not because they are sending some sort of mysterious signal back and forth, but because their separateness is an illusion. He argues that at some deeper level of reality such particles are not individual entities, but are actually extensions of the same fundamental something.

We don't have any current physical theory that can accept or describe these types of relationships of particles (waves?) and reality. The relationship of "The Singularity" with the three dimensions of our physical world can only be explained as a relationship of On-to-the-All.

To accept the mathematics of the singularity (or even infinite singularities) we must view them as dimensional entry points of cosmic proportions into what we term our manifested or known universe of matter, form and energy. What they are, how and why they work is an important aspect of Macrogenesis.

Creation, in the end, is only the transformation of the cosmic singularity (of the One) into the many (of our universes and realities) and the eventual transformation of the many back to the One Singularity. The process in its entirety is explained as Macrogenesis. Seen from the larger aspect, all the parts are only in a process of constant recycling, some cycles larger than others, some with shortcuts, but in all eventualities, they return to the One. You cannot look at any one part, say the singularity we see as black holes (or even BBN) and think that it in itself is the answer to creation. Macrogenesis is a process of which singularities are only a part.

Seen from an individual aspect, Macrogenesis is the

relative flow of our unit beings that substantiates what we call "the reality" in our manifested universe. But relative to what? Relative to that other greater dimensional frame of reference, of which the cosmic singularity is only a part of the Macrocosmic whole, the Unmanifested Whole.

Accretion disks

Accretion disks are and have been observable near massive (or as a partner in) binary star systems. They are thought to accrete or pull matter and gasses from the nearby star or passing massive objects. Even large planetary size masses can be accreted from the other binary (or passing) partner stars, and eventually ending up being gravitationally captured by the sun to form satellites around the sun. If the binary partner (even passing partner) is a black hole, it is still possible that accretion can cause large masses of matter to be pulled from the star and eventually form a new satellite system around the partner sun.

The accretion disks around black holes appear to act like cosmic garbage collectors. Everything goes in this cosmic tornado. However, these could be more than they appear to be. What goes in must come out. As Stephen Hawking says, "In this universe or another"? These in MacroGenesis are huge cosmic recycling machines. Look at x-ray pictures of what we think are of black holes. You will see jets of apparently gas or radiation (on x-ray photos) shooting out of the axis in cosmic proportions and approaching the speed of light.

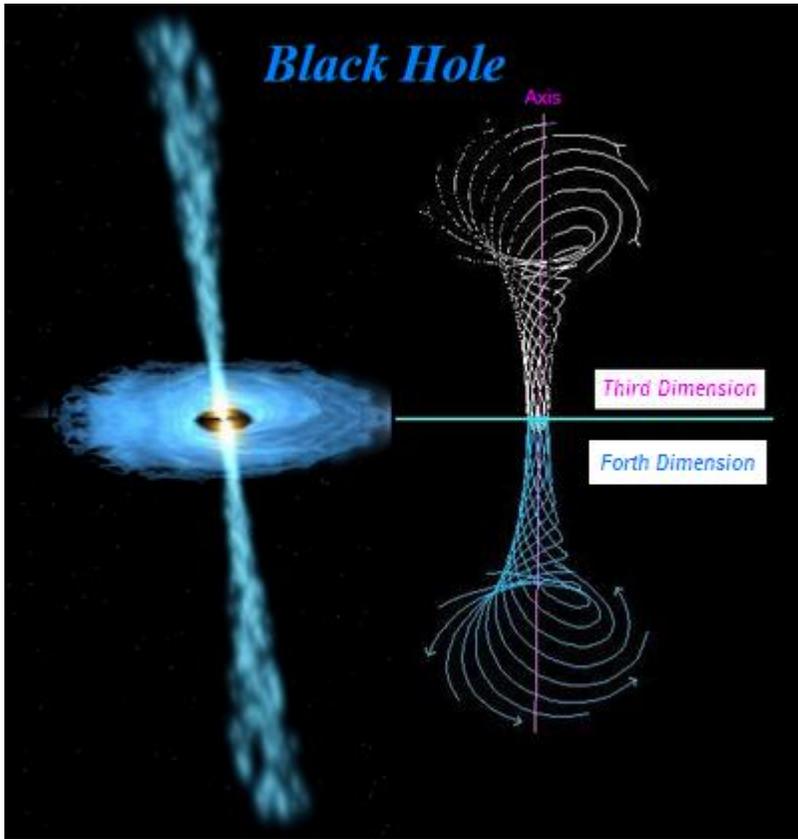
Black holes & recycling

In current scientific astrophysical theory, no one can understand how black holes can exist and do what they do. They suck everything including light and all radiation. In 1974, Stephen Hawking made the surprising discovery that quantum mechanics permits black holes to emit particles, an effect entirely forbidden under classical mechanics. Scientists can even postulate the perimeters of the gravity and densities that should cause them. They can point out where they are (billions found now). Nevertheless, not even Stephen Hawking will guess at *why*! Because physical science does not point to the answers.

Time, Space and Person are interconnected, dependent one on the other. Stephen Hawking is making an assumption based on a cosmic 'start' or 'first' or 'point-like' place, involving BBN theory originating in time. Application of a physical (or wave or particle base) like matrix form cannot be made to a point-like or non-linear structure. This is all based on an *assumption* as to the real structure of time. See [A mind's eye view of time](#), below.

Black holes are one of the two major physical recycling machines in cosmology. See supernovas under, [Cosmic Recycling](#), below.

At the ultimate densest point, this gargantuan matter crusher recycles and spits out the immense release of radiation, heat, x-rays, cosmic waves and particles, light and other standard waveforms. The crudest or solid factor, of the five rudimental factors becomes disassociated partially back into the Saincara (mind to matter) cycle. We see the evidence in the new Hubbell telescope photos. Even x-rays, cosmic rays, and light... everything enters and *now* we see what comes out of the apparent axis ...as recycled x-rays (because that all we can detect from this distance and at the present time in our scientific development). Here is a reworked photo and combined concept of black hole possibilities.



Black hole drawing

Black-white holes

A perfectly valid mathematical time reversal solution to the equations of general relativity provides for a so-called white hole, not just a black hole as current theories predict. Such a solution might not necessarily have to exist in the same space-time continuum as a black hole. Theoretically, a time reversal-white hole would only blast things out; just as a black hole sucks things in. Since the two processes are time reversals of each other. Could we not consider the opposite side of a black hole could be a white hole spitting out matter and radiation that has been pulverized by the supernovas gravity forces and into the resulting vortex of a black-white hole? In fact, what we see as a black holes accretion disk may only be the manifested portion of a larger black-white time reversal hole that sends particles, waves and possibly other things, into another time continuum. It is suspected that the space-time fabric of an accretion disk is

twisted (to say the least). Could not the white hole be shooting out its by-products into some twisted fabric of ours (or another) universe's space-time continuum? Of course, what do we really know about black holes, accretion disks or cosmic singularities? Not much. No one has ever seen one. We have seen what we think are the results or so events around the so-called event horizon of a suspected black hole. Here light, radiation and matter (in fact everything) goes in and nothing comes out.

Novas and Supernovas

We know from the Nucleosynthesis theory (BBN) and star burning, that novas and eventually supernovas occur when the solar mass of a star of exceeding approximately 1.4 solar masses, finishes its main sequencing in a stars life. Novas are thought to be a regular and normal occurrence in certain stars lives, where the star cycles through a normal ring burning of various elements. This occurs regularly as in the cases of red giants, until the case of supernova. Supernovas are much rarer, occurring throughout the known universe, but only observable a few times in recorded history.

In the initial explosion of the supernova, radiation, gasses, ions and matter are all blasted outward (and inward) as the outer burning rings of atomic fusion are complete disrupted and blown into space. Immediately following this initial nova-like explosion is the secondary implosion/explosion of the heavier levels of the fusion burning elemental rings. These catastrophic events completely disassociate the remaining portion of the star including the dense neutron center converting some of its mass into gravitational energy and radiating gravitational waves. The event is so cataclysmic that it produces massive gravity waves that have sufficient energy to exceed the speed of light. These higher than the speed of light gravity waves quickly catch up with the previously detonated and expanding outer shell materials and gasses, further accelerating and dispersing them throughout the cosmos.

Cosmic Recycling

Current theories of cosmology do not include recycling of elements on any grand scale, representative of the universe we

see around us. BBN allows star deterioration in the main sequencing of stars along a standard pattern. The end-result can be dwarf stars of many types. Such as white dwarf, neutron dwarf, black dwarf, even blue dwarf, etc. The number, purpose and cause of these unknown quantities are currently the rage among astrophysicists.

In Macrogenesis theory, supernovas result in the complete disassociation of the star into a myriad range of elements, waves, and radiation and in some cases even breaking down of the elements into the five rudimental factors. We see, as an end-result, that novas and supernovas provide a regular and normal recycling of the various materials in stars, back into the known universe. Occurring over a universal scale and over the history of the universe, these normal star functions provide a significantly large portion of the crude matter and interstellar gasses that are eventually used in the star forming and regular main sequential star functions.

Neutron and some dwarf stars are stars of only a few 10's of kilometers in diameter. They have little or no radiation on the visible and/or infrared (heat) spectrums. Although currently thought to be the predecessor of black holes or cosmic singularities, they could be the normal result of the collapse of a star after burning its outer shells in nucleosynthesis (as in a nova star) when the star collapsed from less than approximately 1.4 solar masses. The dense small mass could then collect the abundant light elements of the universe (depending on its relative location) until it has sufficient amount of lighter elements to "re-light" its standard nucleosynthesis fusion process. Then BBN nucleosynthesis theory allows some recycling in the form of ring burning of elements in the fusion chain; but many known specific elements are not formed in these cycles and are not accounted for in current theories.

Instantaneous structural disassociation

Instantaneous structural disassociation occurs naturally in two cases. Black holes and Supernovas or exploding stars. What could be a clearer example of recycling of the material

rudimental factors³ of our universe, than a black hole?

Recently the Hubbell space telescope started taking new pictures of the universe. Look at one of those photos of a so-called black hole. It looks like a giant whirlpool sucking in every material thing coming within light-years close to it. Even light cannot escape its clutches. We thought that was the end of the story, until the telescope started taking x-ray photos. Then what we couldn't see with our eyes, from earth, became clearly apparent from x-ray photos from space. Blasting out of the axis of this giant whirlpool was more x-rays and other spectrums of energy than we could possibly imagine or calculate. Imagine this cosmic whirlpool incinerator was now recycling matter and energy on an unimaginable scale. See [Black hole](#) photo above.

Now, the other side of the MacroGenesis cycle becomes apparent. The compressing, crushing of all material substances, including light, and the massive recycling of the broken down products, back into the system. Not possible?

In Sanskrit, the word jad'asphot'a is used to describe the other one of these recycling processes- supernova. Jada means matter and sphota means bursting or explosion. Many things are a product of such catastrophic events. Here the entire physical structure is crushed. Matter as we know it, undergoes a complete (and partial in some cases) physical and structural dissociation. Literally, the internal and external forces of matter are released instantaneously in a cataclysmic event. Some of the byproducts of this instantaneous structural dissociation are obvious, like the immense release of radiation, heat, x-rays, cosmic waves and particles, light and other standard wave forms. The crudest or solid factor, of the five rudimental factors becomes disassociated partially, in many cases into chunks of matter and thrown out as newly forming stars and planets. Some of the by-products are not so obvious, like the recycling of the other four disassociated rudimental factors back into the cycle of MacroGenesis and the straightening of the waveform from crude short vibrations, back to the subtler longer vibrations of the rudimental factors⁴. Maybe like this one in this photo from NASA?

³ Due to jadasphota, gradual or instantaneous, the component factors of the physical structure get dissociated into the five fundamental factors. [Saincara_and_Pranah.html](#)

⁴ This phenomenal event of jad'asphota is nothing but the recoiling of the cosmic waves. These recoiling waves become straightened by the explosion. [The_Expansion_of_the_Microcosm.html](#)



Jad'asphot'a Photo?

A Mind's Eye – View of Time

“Time is the psychic measurement of mobility of action.”⁵

A convention of time

Physics settles by convention the problem of which are the smallest and shortest quantum amounts of time and space. They agreed that any smaller than a quantum of length (about 10^{-35} meter) and a quantum of time (about 10^{-43} sec) called respectively Planck's length and Planck's time, are redundant and ambiguous...in other words, wouldn't make any difference anyway. But, the Schrödinger's cat paradox pointed out the other problem in quantum physics... substantiation of reality.

On time and reversibility

“The fundamental Schrödinger law contains no direction of time, yet

every event that quantum mechanics describes is an irreversible one." ⁶

Is time irreversible? No. Can we be unborn physically? Can we return to the womb and develop in a negative direction? Time is irreversibly linked to physicality. In the Macrocosmic viewpoint, these are all functions of the relativity in Shrii Shrii Ánandamúrti's time, place and person. Time has a very definite emergence point in the overall picture of Macrogenesis. It arrives in the aerial factor, why there? Why not the first evolved factor? Time is relative to Place and Person. Place (space), form and person and do not evolve until the aerial factor.

The phenomenal world of matter evolves from the virtual world. We should not look at the mathematical mechanics of reversibility and apply time to both worlds. To do this would arrive at a philosophically untenable position, such, as we find in much of modern physical oriented thought, today. Time must be put in its place (so to say) along with person. The mathematical concepts that involve macrocosmic viewpoint must *not* include a time factor. Those that involve the relative phenomenal world of time, place and person should include a time factor.

A physicist once said:

"In a universe without parts there would be no sense of time." ECG Sudarshan.

From a very mechanistic view, this is true. If we view the universe from a system of movement and action between parts, then certainly there must be time to measure the actional movement relative of one part to another. This viewpoint describes a universe of time and space (place with objects) without person, without consciousness. This is a mechanistic view of the universe. Physicists do not understand consciousness, nor will they see fit to place it into their equations. If we as open-minded seekers of the spiritual truths around us open our mind to see the consciousness within and around us in everything; then we will find a way to place the concept of consciousness (person) into the equations of this universe.

Here's another physicist's very different view of time.

Time does not exist as a fundamental principle of the universe! It is an

illusion created by motion, a function of motion, a phenomenon of motion, a shadow of motion.⁷

And

... time only exists as a function of velocity, and does not exist upon its own as a fundamental principle of the universe.⁸

This is very close to the Macrogenesis viewpoint. Time from the microcosmic unit mind viewpoint can be used to measure microcosmic viewed measurements and velocities. Time from the Macrocosmic viewpoint does not exist. Time exists only when substantiated. The human unit mind substantiates its own reality. (See section on [substantiation](#))

Conscious mind expressed in time

Microcosmic (human) or unit mind exists in time⁹. Outside of time, micro human mind exists in latent form only. It is normally unable to express itself as human mind, in this form. The tree exists in its latent form as seed. If we view the aspect of the seed only (and not the aspect of time) then the tree cannot exist, unless we include time and place for it to do its duty and grow. Therefore, if we view micro Cosmic Mind outside of time, then we take away the aspect of human expression of microcosmic mind. We then have human mind without the ability for expression. This means there is no body. This is exactly the state of affairs that we find the so-called “bodiless mind”. In the state of death, mind does not exist in time. Yes, microcosmic mind is still there, in its latent state unable to express itself, by any action (in time).

Sleep, unconscious, dream and death, these are all similar expressions of the same unit consciousness. Not that mind has or has not an object for expression in these cases. The difference is in the ability of the unit consciousness to express itself. In all four cases, unit mind has object (even in death), but cannot be expressed because the re-creative psychic powers of

7 Moon, Russell, [The Vortex Theory](#), E-book, Fort Lauderdale, FL., Gordon Publications, 2003, p.112

8 Moon, Russell, [The Vortex Theory](#), E-book, Fort Lauderdale, FL., Gordon Publications, 2003, p.166

9 The existence of the relative factors of time, space and person is substantiated in the field of cognition, and the cognizant bearing in its inertness is the highest stance of these factors. The inherent dynamicity of an entity, depending on the existential collaboration of another entity...

[The_Laws_of_Social_Dynamics.html](#)

the mind are detached from the nerve cells of the brain, and therefore cannot perform any action.

Time is used within the conscious aspects of the human mind. Human mind exists, partially in the subconscious and partially in the unconscious human mind outside of time. In other words, only the conscious mind views or thinks in terms of time. Time is a relative factor in the human conscious mind.

Time and Relativity

Time is measured based on relativity. It is a relative measurement. Therefore, time is a relative factor, not an eternal or absolute factor¹⁰. Time is only a measurement of our thoughts, using the conscious portion of the human mind to do the measuring. Place is the manifestation of person, in time. Person is the so-called eternal portion of the soul, and can be either expressed or unexpressed in time. An example of unexpressed mind (on the unit being level) would be a bodiless mind. On the Cosmic level, it would be evolving Cosmic Mind. Both portions have their witnessing aspect.

Why mention all these things? Time is wholly a conscious event. When you wake up from a sleep (unconscious event), are you able to tell the amount of time that has passed? No. There has been no conscious awareness of the unconscious event of sleep. If you take away person from the above equation (such as in a bodiless mind example); then time does not exist. In other words, time does not exist for the bodiless mind or our soul in death. It's only when the soul is reborn in a new body that time exists for that soul. Soul must be attached to the biological machine of mind for the witness aspect of soul to conceive of time. Unless and until the psychic power of the mind is attached to the nerve cells of the brain, and therefore can perform actions; time does not exist for that soul. See section [*Time and the apperceptive plate*](#), below for a more definitive description.

In reality, the thing that we call mind sees time as a series of segmented discontinuities, which we call past, present and future.

The fundamental basis of all relativity is the concept of

¹⁰ Now what is time? Time is the mental measurement of the mobility of action.
[Who_Is_the_Liberating_Entity_of_Human_Society.html](#)

time and the precept that all manifestations in the physical, psychic and even spiritual world, change. By definition, that manifestation or movement in itself denotes change. Of course, the evidence of physical change is, self-evident and confronts us daily in our everyday world. The basis for psycho-spiritual change is the theme of this thesis. Spiritual change also evidences itself in the physical and psychic worlds. For both existentially and philosophically, we come from the spiritual mind (Cosmic Consciousness) and we return to that same emanation.

We think that we “are” and “exist” because of the “things” that shape the world and future. We think that our only existence is conscious and we have the ability to shape and guide our only existence. However, none of these is true. Our future is a result of the ability of our own higher mind to see or understand reality as “All – in – One”. This future is a function of the higher unconscious level of mind, not as conscious mind appears to see time.

Is it any wonder that this thing we call mind, working sometimes consciously and apparently not working other times (unconscious), seeing things around us through segmented discontinuities called time, and using fallacious five senses to do all this, presents us with a completely false picture of our own existence in Time, Place and Person?

Time and the human apperceptive plate

Look at the human apperceptive plate to provide an example of how time is a relatively viewed function within the human.

All cosmic inferential factors are not like our material elements. Existing *in time*. Cosmic inferential factors as waves exist some inside of time and some outside of time. Time is relative to the viewer.

To see this, we must look from a cosmic viewpoint at the human perception of senses using the apperceptive plate of the human. This apperceptive plate functions in time, but pauses and receives the inferential waves only at the moment of apparent pause in the systaltic flow. By varying the pulsative feature of the apperceptive plate, the plate can perceive different reflections from those existing on the higher levels of mind

(outside of time or causal effects) and also lower levels of conscious waves (our conscious mind existing inside time). The variation (or apparent variation) of the pause period is the cause of the different receptions of different wavelengths. Only the conscious mind senses it (inferences/tanma'tras) against a relatively steady background (the apperceptive plate of the citta) and like a cinema frame views the "movie of life" in terms of relative time.

This represents the difference between what we perceive with our senses and the cosmic cognition's view of those systaltic¹¹ waves. Our particular limited view of reality and time. In other words, we perceive only a small portion of the cosmic wave vibrations. In fact, only what appears to us from our limited apperceptive plate pause view.

Ego and sense of time

Remember when you were a young boy and went out flying your kite with your father? The direct attachments to the experiences and feelings of the young boy are still with you as an old man. The very apparent permanence substantiation of our ego-I mind causes a false sense of permanence to arrive in our mind.

Fear of death provides impermanence to our apparently unchangeable mind. To find the apparent permanence to our being we may have to look at the continuity of our unit soul. Continuity is only a method of self-preservation -- of the false ego-I, not of the "real" you.

To know this, think of yourself as dead!

Who continued the argument?

Did anybody talk back?

This idea that the false ego-I giving a false continuity to our being is the reason that we do not see the overall-oneness and internal-oneness of all beings. It was the 19th century physicist Ernest Mach who suggested that because we view existence from an ego-point of view, that we see all physics and ourselves, as having continuity. This is really a false view we have of reality.

¹¹ Energy in motion is not continuous but flows in definite little jumps; thus the stream of energy has been called systaltic or pulsatory in the scriptures. [The_Chariot_and_the_Charioteer.html](#)
Expression of energy is systaltic. [Shakti_and_Its_Proper_Application.html](#)

If we could separate the individual ego, from the sensual materialistic world around us, then we could realize the continuous connection we have with all, not just our individual "one". We are literally All-One. The separation we experience from all others ones existence, is a false separation that our false ego-I maintains and calls continuity. This is a method of preservation of its own false self.

This separation appears between not only the oneness *of* all beings...but between the oneness *in* all beings. Physicists are willing to admit to the oneness *in* all beings:

"All we know is that every particle knows what every other particle it has ever interacted with is doing."

However, they will not understand the oneness *of* all things until they add... "and recognize the omnitelepathic presence in each particle."

Slowly we are becoming acclimatized to the idea that mind, either human individual or cosmic, have and make a profound impact on not only how we view the world around us, but on how the world around us reacts to our individual views or our psychological wave of viewing.

On time, light and manifolds

Any important consideration on the nature of time and space will be determined by the inherent manifold that they inhabit. On a flat paper manifold, the shortest distance between two points is a geodesic (there a straight line). On a three dimensional sphere manifold the shortest distance or geodesic is a great circle route. Looking into the so called fourth dimension of space-time, a 'straight line' geodesic, of light, for example, will be determined by the four point space-time coordinate mathematics of tensor calculus.

The rules of behavior of the manifold (and therefore how light will behave) will be determined by the mathematics of that individual manifold. Mathematics say, because we know this one characteristic, the geodesic (straight line) of any manifold (world), we can calculate all the other (even space-time or higher dimensions) points of our higher dimension manifold.

Theoretically, if we knew the geodesic of a four space-

time continuum we could determine the curvature of that manifold, and the direct route light will take in space-time.

Previously we discussed the false assumption that time could be considered as a separate and independent dimension of space-time relativity continuum. (*A Mind's Eye – View of Time.*) We will use the word *place* instead of *space*; because the word space has definite three dimension connotations in this space age; whereas place gives just the right indefiniteness. Here we will look more closely into *why* and *if* the mathematical characteristics of a so called "higher space-time dimensions" are determinable with and from lower dimensions and mathematics.

One mathematical characteristic of the curvature of a manifold is that its nature or important characteristics can be determined by two different methods. One from inside the manifold called intrinsic and the other method of determination is from outside the manifold or extrinsic. We will look at both types of manifold determinations and see if they are logically applicable methods to determine a fourth dimension of space-time.

The intrinsic method of determination from the two dimensional aspect can be characterized by the example of putting an ant on a piece of two dimensional paper or fabric. He can go left and right, forward and back, but of course not up or down, into the third dimension.

Let's give our two dimensional ant some brains, now he can determine what dimension world he is living in, by applying mathematics. If his straight line geodesic remains parallel and equidistant to a point on another straight parallel line, no matter how far he expends it, then he is on a two dimensional manifold (ant world).

If that same point gets closer and closer, as they walk a parallel path or line, then he is on a three-dimensional sphere manifold (world). Assuming further, that the ant knows what that line (geodesic) will do on a fourth dimension world, he can determine if he is on that world also. We can call this ant the intrinsic mathematical ant, because he uses the "intrinsic" of his world to determine where he lives.

For an example of the extrinsically determined manifold, let's use a type of ant we call the *extrinsically superior* ant. As a practical example we can point out that a three dimensional being can look at a two dimensional geodesic (a straight line) and

say "because there is no third dimension curvature, therefore it is a two dimensional manifold (flat ant world)". This *extrinsically superior* ant will always stand on the higher manifold (world) and look down on the lesser manifold and say, "Because I'm a three dimensional ant, I can see you live on a two dimensional world." Or, "Because I'm a four dimensional ant, I can see that you have a three dimensional geodesic." (a great circle)

Because we are not five dimensional ants, we can never use this second type of method (extrinsic method) to determine the characteristics of any four dimensional space-time.

Can we do the opposite? Can we look at aspects of a lower third dimension manifold and try to translate or interpolate it to the higher (space-time) worlds? Is this a logical approach? Math is not always reversible. Light can be converted into energy and energy can be converted to light, but only in certain instances. So logically, why should we think that because the rules of mathematics allows us to determine the characteristic in a manifold through the extrinsic method of viewing the characteristics of a lower manifold from a higher viewpoint, that this extrinsic of determination method should be reversible. I.e. we should be able to project the characteristics of a higher dimension from the position of a lower dimension. This is a practical example of what is called materialistic upward causation.

John Hinson at the University of Purdue in discussing the nature of intrinsic manifolds states:

"It means that the curvature of the four dimensional manifold of space-time in which we live can be understood without having to worry about or even speculate on the existence of any other dimensions."

This represents a belief in the supremacy of matter as the cause of everything. This means that we have the *intrinsic right* to determine mathematically *all* about the so-called space-time continuum we live in. There is no need to talk of God, of immateriality or any other dimension to find the proof of our four dimensions.

Two points come to mind.

- We are not five dimensional extrinsically superior ants, so we cannot prove the existence of the fourth dimension from an extrinsic mathematical determination (higher dimensional proof). Therefore, (ergo) the above writer must

believe the proof lies within our material world and understanding.

- We have the mathematical right to determine the intrinsic nature of the world we inhabit. However, what world do we really inhabit?

Is "Time" a function of a fourth dimension as they would have us believe? On the other hand, is the right to determination of our material manifold really the right to the determination of the extended three-dimensional world in which we live? Certainly, we live outside of the Earth sphere and project into space. However, space or place, as is its preferred name, is only a fourth coordinate extension of our three dimensional world. Place is not a completely different dimension as the materialists would have us believe when they call it space-time.

What mathematicians think of as time is merely a mathematical translation of event A in place to event B in another place (or even outer space) using a derivative of the number of revolutions this third rock from this star called Sun, makes around this star, one of a 100 *billion* more stars.

CHAPTER FOUR

Forces and Energies

Manifested/Unmanifested worlds

To understand *Macrogenesis* concepts we must understand the usage of the words manifested and unmanifested worlds. Manifested does not mean like to register or put on the manuscript; it means more like conceivable to the phenomenal sense perceptions of our individual beings. For example, the five rudimental factors. In philosophical words, from a macrocosmic viewpoint, as pure consciousness, they crudify (attenuate in the virtual macrocosmic world) in the macrocosmic mind to matter phase, until they reach the crudest point. This point is where the cosmic cognizance portion is completely dominated by cosmic energy portion and cosmic cognizance is dormant. Here cosmic cognizance lies sleeping and cannot feel the pull of the Nucleus Consciousness. Cosmic energy has complete control and density of the atom is near maximum.

We would logically think that this all happens in the expressed or manifested world. Right? However, expressed or manifested to whom? Certainly not to us. We do not see any of this directly. It is *not* visible to the sense perception of our individual beings. It is the manifested world of the virtual macrocosmic. Only at a specific point in the above attenuation process of the cosmic five rudimental factors waves in the virtual world of cosmic consciousness, does a relatively independent action take place, allowing the complex waveform to collapse and be posited in the phenomenal world of our senses. (See: [*The Two Psychic structures of the atom*](#)).

What do we sense in the phenomenal world, if anything? What we sense are only the effects of the actual crudification of the five rudimental factors and not the actual crudified five rudimental factors in the form of the so-called solid atom. Meaning, only the effects that are possible for our limited senses

to perceive, in this we call the real materialistic world. What are those effects? "Reflected shadows"¹² which we in turn perceive through our limited sense organs are actually a microscopic fraction of the phenomenal tanmtric wave. (See [*On inferences and tanma'tras*](#))

Going back to the five rudimental factors. So far, they have existed as macrocosmic manifestations, not visible to our limited perception. How are they perceptible? Being rudimental factors, they are waves having dimensional systaltic movement. They propagate in virtual macrocosmic mind directly from macrocosmic thoughts (where they have subtle energy). They consist of macrocosmic consciousness becoming crudified. These five rudimental factors waves are attenuated into different wavelengths. When waves of different lengths mix or pass though each other, there is a resultant primary inferential wave. One could say when the wave of one rudimental factor bounces off the other rudimental factors their results in a reflective or refractive wave. Since these are broken up waves, they will always be of a shorter wavelength than the original rudimental factors wave. We can call these waves primary inferential waves.

What do these primary inferential waves consist of? Cosmic energy slightly crudified cosmic consciousness and systaltic momentum in time. These five rudimental factors have all these attributes, also, but; the difference is the five rudimental factors are direct virtual thought waves from a macrocosmic manifestation radiating directly from the Cosmic Nucleus. The primary inferential waves are reflections and refractions of these five rudimental factors carrying reflected and refracted energies and shorter wavelengths. They are lesser waves traveling in the medium of the all-pervading macrocosmic conation, not direct thought waves from the cosmic mind.

Is there any of the original so-called five rudimental factors present in the primary inferential waves? No. Only a reflected and refracted energy wave. Still we haven't got to the tanma'tras (that we perceive).

These are very powerful (in terms of energy) waves or primary inferential waves moving around crashing at so-called random and composed of slightly crudified cosmic-energy-

12 From this we arrive at the conclusion that mind never enjoys the original object, it enjoys only the reflected shadows of the original object. [Spiritual_Practice_and_the_Cosmic_Science.html](#)

consciousness. Where do we get atoms and the phenomenal world that we see? This where the "self-implosion" vortex theories of matter or atomic creation come in. (See [-Atomic microcosmic crude structure](#)). Is unit mind created here? No. Is life created here? No. (See- [Life and Consciousness](#)).

Primordial patterning principles

Primordial patterning principles emanate from a virtual unmanifested universe to a virtual manifested universe of the five rudimental factors, through a triangle of forces. Shrii Shrii Ánandamúrta calls these forces gun'as (in Sanskrit). They probably can be better construed as primordial energies qualified with certain pattern forming attributes. Cosmic structure forming or primordial patterning principles. These contain three primordial patterning principle forces, which eventually manifest on the cruder phenomenal levels as crude energies and binding forces. Each of the three patterning forces has specific attributes. These three patterning forces are latent in every phenomenal and virtual structure. Philosophically, in Sanskrit they are called Sattvagun'a or sentient energy, extroversal and centripetal in nature. Tamogun'a or static energy, introversal and centrifugal in nature. Rajogun'a the changing or mutative energy.

In the philosophical context, macro psychic conation of Cosmic Mind consists of Purus'a (Cosmic Consciousness) and Prakrti (the actional faculty portion). Action means - utilizing energy in time. Prakrti binds Purus'a using the static force, and the resultant in common parlance is "energy has no conscience". It simply seeks a material container or structure.

Three primordial forces are latent in every material structure. When the sentient force breaks out of the eternal triangle of forces, it does so with action and within time. This force has an inconceivable energy component from the thought waves of the metamorphosed body of cosmic mind. These actual thought waves eventually attenuate into the five rudimental factors. When the sentient thought waves of cosmic mind are crudified into the five rudimental factors, they contain the knowing faculty (cosmic cognition) and energy in momentum, in inverse proportions.

As the wave is attenuated, (using unity represented as a scale of 100), the when the powerful sentient force breaks out of

the triangle of forces, potential of cosmic cognition would be 99 and cosmic energy with momentum would be 1. As the rudimental factors wave is attenuated through interaction with other waves, eventually the inverse is true. Cognition becomes the 99 factors and energy with momentum slowly is bound into a completely static state. A factor of one. This is the crudest point of the *Macrogenesis* mind to matter phase. Here, inter atomic and inter molecular space are at a minimum and friction is at a maximum.

Primordial patterning principles are not forces, per se. To be a force, it must fulfill some basic requirements.

- It must exist in time and space. (Sattvagun'a and Rajogun'a do *not* qualify).
- A force must provide a potential for change or transfer of energy from A to B. (again primordial patterning principles do *not* qualify as space and time have not formed.)

Therefore, we must place the gun'as as cosmic structure forming or primordial patterning principles. Their work appears as forces; do to our relative microcosmic viewpoint. It's their relative vector forming potential (and principle or duty) to shape and re-shape Cosmic Cognition as the five rudimental factors and (therefore energy and consciousness) that appears to us at these crude phenomenal levels as forces. Although they (Primordial patterning principles) are present in all places at all times, it's again our relative viewpoint that make it not appear this way. They are present in the psychic/spiritual sphere doing their all-encompassing job of re-structuring and re -shaping the all-pervasive Cosmic Cognition in so many forms and shapes. I.e. matter, energy, sub-atomic particles, in the manifested universe we view as Saincara-Pratisaincara. Cosmic cognition or consciousness is present everywhere and in everything. It moglifies but never mutates. It is only bound or suppressed by the Primordial patterning principles.

Energy states

“If the nuclei of protoplasmic cells are split up, they release innumerable times more energy than a nuclear explosion does. Obviously, living bodies, being composed of countless protoplasmic cells, possess huge proportions of energy -- something which is beyond ordinary comprehension.”

The_NeoEthics_of_MultiLateral_Salvation.html [in English]

Energy requires a container

When energy¹³ breaks out of the subtle context of waveform (upon material manifestation on the physical plane) it requires a material shelter.

A container requires a structure. When the bottled up energy contained in the structure of say an atom is broken by dissociative vibrations, it (energy) immediately (and sometimes explosively) simply seeks another material shelter or container¹⁴. Force is not energy, but consists of the potential of energy to move from container to container¹⁵. Therefore, we define force as unexpressed subtle energies that are latent on the physical/material level. If energy is defined as movement or action in the phenomenal sphere; then force is those latent unexpressed subtle energies.

Discussion of levels of energy and force

The energy a scientist normally thinks of is a physically perceivable energy. This energy is calculated as actions through a distance and translated into common denominators for conversion into the different perceivable energies, like electrical, light, magnetic and other perceivable forces. What we don't normally consider is that there are other subtle forms of energy, that have inconceivable amounts of so called energy, latent in them. Our calculations and definitions fall far short of these types of energies.

In 1944, there existed formulas for electro-magnetic force (emf), electrical, steam, and so many common conversions between energies crude forms. What happened when the calculations were required for the new forces to be released in the binding energies in the first atom bomb in 1945? No one knew what would happen when the first atomic explosion was

13 Energy is the actional state within a material structure. This energy by itself is a blind force and for its activation intellect must exist: a driver is required to direct this blind force. The support of the intellect is a prime necessity for the operation of energy in this material world.

Cardinal_Spirit_Action_and_the_Supreme_Stance_of_Devotion.html

14 Energy always requires a material shelter -- a container. After the destruction of the container, the immense released energy moves very fast with tremendous speed in all directions in search of some or other material shelter. Microvita_and_Cosmology.html

15When force functions within the scope of matter, that force is called energy.
The_Supreme_Cognition.html

released, in terms of energy. We don't understand energy. We don't understand the levels of energy. We don't understand that subtle energy forms carry *more* latent force (potential energy) than crude physical energy forms. We think in terms of what we see and feel on the physical plane, converted from one type energy form to another perceivable energy form. That this is the way it is, for all energies on all planes. The energies we perceive on the physical level are the last gasp of a dying vibration, stemming from an inconceivably more powerful latent energy (until it is manifested in the physical universe) with longer wavelength, originating from the five rudimental factors/bhútas¹⁶ themselves.

The current disarray in modern day physics (both astrophysics and quantum physics) can be traced directly to the inability of both schools to apply (or fail to apply) the same set of so called immutable "Laws" of physics in both the Macrocosmic and microcosmic environments. Their mathematics of description will not work, in both the Macrocosmic and microcosmic applications. The application of classical Newtonian physics laws to the microcosmic quantum world leads to processes that are reversible in Newtonian physics and irreversible in particle physics. The "decay" of certain particles and the reversibility of "entropy" are two prime examples. It is not in the nature or intent of this works to try to describe in detail these problems. Let's us say that modern physics has worked for more than seventy years to try to marry these two schools. The mathematics has become more and more complicated and technical in describing the inconsistencies they find in the two schools. Always there appears the reversibility of the mathematics and the non-application to reality. Some quick examples are:

- 1.)Energy should have a positive amount for a negative time. This leads to negative time?
- 2.)Entropy (ratio of unavailable energy to temperature) should be reversible. Leading to matter appearing from nothing?
- 3.)Particle decay should be mathematically reversible. Decay means material death. Death leads to a math/material

¹⁶ The five fundamental factors -- ethereal, aerial, luminous, liquid and solid -- are the sequential metamorphoses of these energy particles. [Vibration_Form_and_Colour.html](#)

solution of life?

4.)Friction and resistance are irreversible.

It's not the physical laws observed that are the problem. These sensible observances have led to conclusions of great technical advances. These advances have worked in a practical phenomenal way to allow us to make progress from traveling in space to the control of microorganisms. It's the so-called laws that *are not* observed by the senses that have led to some false mechanistic conclusions.

As another example, energy and force are currently defined in terms of kinetic energy in motion and energy in position or rest. A proper definition of energy and force will lead to a conclusion of which of those processes that are reversible and those that are irreversible. This is the basis of a new light in viewing both classical Newton and quantum physics. Energy is neither of these definitions. Energy is completely reversible, within its crude or subtle level. However, sometimes one must take the macrocosmic viewpoint to see where the energy is/was reversed. Where energy appears irreversible from our limited viewpoint, on the macrocosmic cycle it later becomes recycled, back into the cosmos.

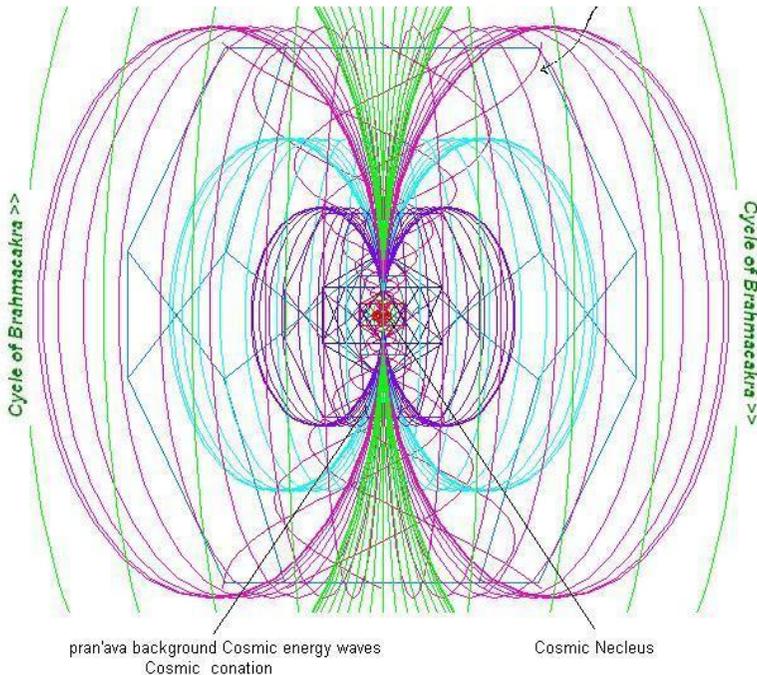
Amount of potential energy in force is an exponential function. Energy exists in crude and subtle states. That energy is inter-transmutable and interchangeable, but matter is not inter-transmutable or interchangeable¹⁷. Those forms of energy not perceivable to the senses are called subtle (like electromagnetic waves possess) and those that are perceivable to the senses are considered crude (like heat and electrical energies). Energy is present and active on all spheres. It only appears latent on the psychic and spiritual spheres, to our limited senses. The calculation of the potential force in energy probably is an inverse exponential function having to do with the dimension that it is appearing from and the amplitude of the wavelength, using the concept that spiritual dimensions have longer wavelength and higher amplitude, the more shorter the wavelength and lower the amplitude the more cruder and physical the dimension.

17 (in English) Now, energy is inter-transmutable and interchangeable, but matter is not inter-transmutable or interchangeable. It undergoes metamorphosis, metamorphosis once, but not always; that is, one way but not vice versa. Matter_and_Abstract.html

The popular physical formula that appears on the physical plane as $E=MC^2$, should be Force = MC^2 , with energy as a component of the container (Mass). For example. If the Force released in an atomic release of the binding energies during an atomic explosion is Force = MC^2 (where physical energy here is considered a component of the so-called binding energies of the atom) then the Force available from the release of the (psychic) energies binding a complicated metazoic structure would be an inconceivable amount. (See opening quote) Like maybe a 3rd exponential function in the $F=MC^2$ formula for physical force. The two primary forces that are innate in every material object are described in more detail in the next chapter.

Macrocosmic subtle wave/energy structure

All come from; all return to



Macrocosmic wave drawing

On inferences and tanma'tras

Things like the inferences and five rudimental factors have macrocosmic and microcosmic corollaries. Each of the five rudimental factors generates an original wavelength. When the

five rudimental factors waves clash and mix with each other, they generate sub-waves that form into matter¹⁸, as we know it. How do we know it? Through our senses. These senses are able to perceive only a small portion of the sub-waves of the generated matter. These small fractional waves of the sub-waves that are perceived by the senses are known as tanma'tras. The larger portion of the inferential wave is unperceived by the senses; but still emanates from matter. The five rudimental factors act directly in the macrocosmic plane; but we will never perceive them directly scientifically, only understand their conceptions mentally¹⁹. On our physical plane, we will perceive only the small portions (tanma'tras) of the reflected and refracted²⁰ reaction of the five rudimental factors inferential waves among themselves (as they crudify in Saincara).

Atoms are complex sub-inferential reflected and refracted waveforms that appear to us as real solid structures. They are driven by the conversion of macrocosmic energy on what we see as the material plane. They are a system of the cosmic waves degenerating into five rudimental factors that in turn emit inferential waves that interact with each other. These inferential interacting waves form the universe of matter and a small fraction of the interacting or inferential waves of matter, perceived by the senses is called tanma'tras.²¹

Composition of the centrifugal/centripetal forces

“You know, in each and every structure there are two forces, centripetal and centrifugal forces.” Triangle_of_Forces_and_the_Supreme_Entity.htm

In each and every structure, macrocosmic or microcosmic, there are two opposing forces centripetal and centrifugal²². Of the two macrocosmic forces²³, the macrocosmic

18 This entire colourful universe is a condensed form of countless inferential waves.
Unity_in_Diversity.html

19 The mind, or better still the citta and Ahamtattva are far more subtle than the tanma'tras, for they define the existence of these inferences. The_Chariot_and_the_Charioteer.html

20 Hence tanma'tras are nothing but the waves produced by the objects concerned as a result of reflection of the subtler bhu'ta on the cruder ones.

Bhutattattva_Tanmatratattva_and_Indriyatattva.html

21 Revision note. Paragraph substantially changed from original

22 You know, in each and every structure there are two forces, centripetal and centrifugal forces.
File name: The_Path_of_Salvation_s19.html

23 For movement around the nucleus two forces are at work-one is centripetal and one is

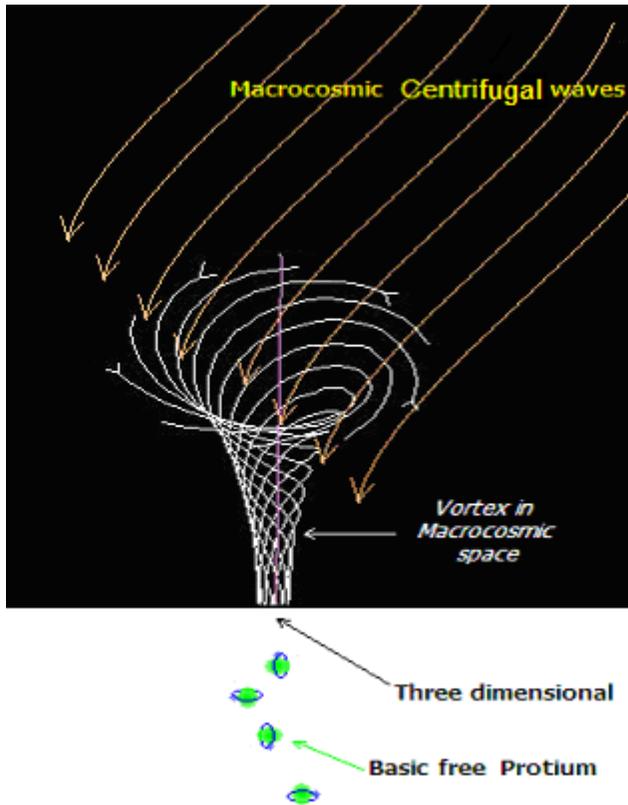
centrifugal is the dominant force in the Saincara²⁴ (Cosmic mind to matter evolution) process. On a macrocosmic level, it is external – eccentric away from Cosmic Nucleus. The macrocosmic centrifugal force increases in intensity, causing attenuation/crudification of the five rudimental forces by its external pressure. The result is that the macrocosmic inferences have decreasing inter-spatial distances as the waves attenuate and clash within the Saincara process. This produces increasing density and chemical affinity²⁵ among the cosmic inferences. Macrocosmic centripetal and macrocosmic centrifugal are in inverse proportion in every material phenomenal structure. Spatial distances only have meaning beginning in the second aerial factors realm. Ethereal waves (first factor realm) acts as the ocean on which all other cosmic inferences float. Time is a function of person and has only relative microcosmic applications.

In the macrocosmic arena of Saincara, centripetal acceleration of the macrocosmic centripetal force is directed towards the cosmic nucleus in a concentric and slightly spiraling radius. The opposite centrifugal force in physics is normally considered a fictitious force present only in an accelerating frame of reference. It is used in the macrocosmic sense as the reciprocal of the center seeking force. The effects of the macrocosmic centripetal forces are not determinable in our plane of existence until the microcosmic structure forms a nucleus and commences on the matter to mind (Pratisaincara) phase of cosmic creation.

centrifugal. The centripetal forces called Vidya'Shakti or centre-seeking force. Those moving with Vidya' Shakti get inspiration to move towards the nucleus. The other is centrifugal or drifting away from the centre. This movement always increases the radius, and where Vidya' is more strong the radius is always reduced until finally the moving entity becomes one with the nucleus. File name: [The_Path_of_Salvation_s19.html](#)

24In the process of centrifugal movement in saincara, the material body composed of five fundamental factors comes into being. [Concept_of_Gunabhivyakti_and_Jadasphota.html](#)

25 There is also simultaneous increase in chemical affinity. [.Saincara_and_Pranah.html](#)



Standard Implosion schematic

Formula

The macrocosmic centripetal/centrifugal forces are in direct and inverse proportion to the microcosmic centripetal/centrifugal forces.

$$MCI/MCE = mce/mci$$

In the macrocosmic plane, in the process of Saincara, the macrocosmic centrifugal force causes, two opposing microcosmic forces to develop in the formation of an phenomenal object, one microcosmic centripetal and the other microcosmic centrifugal in character. The microcosmic centripetal center seeking or interial centripetal energy tries to maintain the structural solidarity of any microcosmic object; while the centrifugal one (caused by the rotation of the now solid factor object) has a fissiparous tendency, that is, it tries to split

up the object into thousands. The microcosmic centripetal energy is known as inter-atomic friction²⁶. *These reactive structural energies in the material object have the opposite nomenclature than those of the macrocosmic arena*²⁷. Here microcosmic centripetal is center seeking, because it is a reaction to a macrocosmic centrifugal force²⁸. Whereas, in the cosmic arena macrocosmic centripetal is an attractive force and center seeking to the Cosmic Nucleus.

In order for any microcosmic material body to form, the phenomenal rudimental factors must be in requisite proportions and the resultant of the microcosmic energies must be interial in nature.²⁹

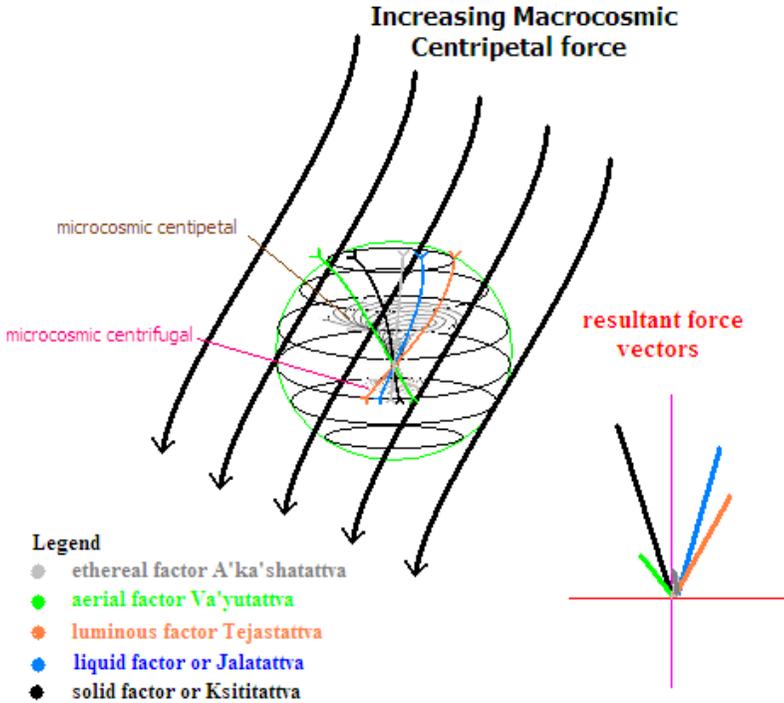
26 When the centrifugal force exerts all its power in the process of gradual crudification, there is a simultaneous increase in the internal friction or centripetal force within the material structure. Saincara_and_Pranah.html

27 So when the [Macro]centrifugal force is greater than the [Macro]centripetal force in the Cosmic body, in the microcosmic body the [micro]centripetal force is greater than the [micro]centrifugal force. Saincara_and_Pranah.html

28 This [Macro]centrifugal force of Saiñcara results in the creation of a [micro]centripetal force in material structure. The more the process of Saiñcara advances, the greater its momentum, and the stronger the internal force of attraction within the structure. Saincara_and_Pranah.html

29 If the interial forces win, that is, if the resultant force created happens to be interial in character, a nucleus is formed within the solid factor. Saincara_and_Pranah.html

Formation of microcosmic energies



Formation Macrocosmic energies schematic

When the resultant of the microcosmic energies is interial in nature the solid structure forms³⁰. As the macrocosmic centrifugal force continues to increase its pressure, the inter-atomic friction (or the mutual repulsion between atoms and subatomic particles) causes a powdering down of the molecular structure into more subtle components. Among them could be subatomic particles and various combinations of the five rudimental factors, but most prominent product of the increase in inter-atomic friction is the emergence of crude mind. This process is also known as 'wear and tear'³¹ on a microcosmic structure.

This powdering down is also called slow structural

30 The resultant interial force is, therefore, the only factor that can create a nucleus within a solid body and thereby maintain its structural solidarity. Saincara_and_Pranah.html

31 In such a portion dissociation occurs and the portions under the influence of a resultant exterior force get detached from the parent body. This is wear and tear experienced in our unit structure. Saincara_and_Pranah.html

dissociation and occurs in two cases³². In material structural formations with congenial environment (temperature & pressure, carbon based in our case), when the resultant energies remain extroversal in nature, then life may emerge³³. When the structure is mental and already in the process of matter to mind (Pratisaincara) this same process of slow structural dissociation causes the powdering down of evolved citta into the more subtle mental structures of evolved aham'tattva and mahattattva.

That matter that is not powdered down continues under the dominant influence of the cosmic macrocosmic centrifugal force, until a balance in the microcosmic centripetal and microcosmic centrifugal energies occur³⁴. This is the crudest point of Saincara³⁵ and the maximum point of intra-molecular or intra-atomic friction³⁶. When this powdering down occurs instantaneously (as in recycling of matter in black holes and to some extent during the recycling of stars in the star cycle), It is called instantaneous structural dissociation³⁷ or instantaneous jad'asphot'a.

32 Due to jad'asphot'a, gradual or instantaneous, the component factors of the physical structure get dissociated into the five fundamental factors. Saincara_and_Pranah.html

33 For the manifestation of life, therefore, a congenial atmosphere is a fundamental necessity. Hence it may be concluded that the resultant interial force expressing itself into life under a congenial environment is what is known as pra'n'a'h or vital energy. Saincara_and_Pranah.html

34 A stage comes when the centripetal and centrifugal forces are evenly balanced. That is the nadir point of crudification.... But where mind cannot evolve from matter, matter undergoes further crudification and finally explodes in the process of Jadasphota. Struggle_and_Progress.html

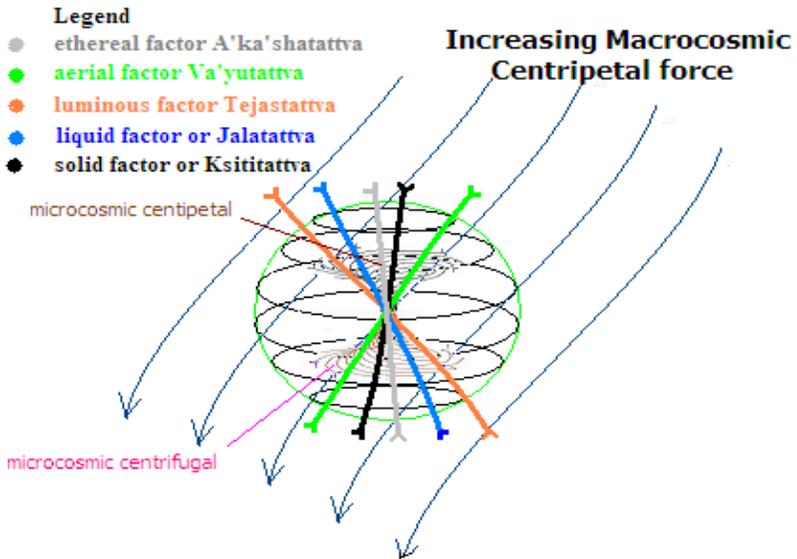
35 A stage comes when the centrifugal and centripetal forces become evenly balanced. As soon as that stage is reached the Macrocosmic centripetal force increases. This results in a decrease in the intensity of the centripetal force within the material structure giving scope for greater internal friction. This is the state of maximum crudification. Struggle_and_Progress.html

36 When the centrifugal force of the Cosmic Cycle in Saincara remains dominant, one particle comes in closer contact with another particle - their relative distance decreases. Struggle_and_Progress.html

Struggle_and_Progress.html

37 Consequently a stage will come when there will be little interatomic space within the solid body. Now if static Prakrti exerts more pressure, [the equipoise of the component elements gets lost and] there will be a tremendous reaction within the physical body (affecting both the interial and exterior forces) resulting in structural dissociation. Saincara_and_Pranah.html

Balance of microcosmic energies in instantaneous structural dissociation



Jad'asphot'a energies schematic

Some wave structure notes

Atoms comprising elemental solid structure consist of major five rudimental factors with their inferential waves, inferential waves, sub-waves, and microvita influencing the structure, sub-atomic particles, and their binding energies. Microvita travel on inferential waves causing sub-waves. Change in the sub-waves by microvita will change the quality of the solid (like smell change). Five rudimental factors are present as a fundamental wavelength and cannot be modified without modifying the elemental atomic structure.

The force that holds the atomic structure together (inter-atomic binding force) is formed and created by the macrocosmic centrifugal energy of the self-imploding vortex when the subtle macrocosmic rudimental factors energies are converted on the physical plane.

Some wave structure notes:

- "A wave can move freely only when it is in harmony with previous waves and their curvatures."

Bhutatattva_Tanmatratattva_and_Indriyatattva.html [Here 'not in harmony' would mean when wave is out of synchronous or of different curvature.]

- "A wave can pass through an object where there is no physical obstruction or hindrance from a subtler wave, that is, subtler waves can pass through cruder waves; and under such circumstances there is always an adjustment of wavelengths resulting in the creation of physical diversities."

Bhutatattva_Tanmatratattva_and_Indriyatattva.html [Longer waves pass through physically manifesting objects. The energy-amplitude component of the longer wave will cause change in the major or minor wavelengths of the object.]

- "Proper adjustment of wavelength means adjustment at the two pauses of the waves - the sentient pause and the static pause. The sentient pause in the wave denotes the point where upward momentum is finally exhausted and the wave is just about to start downward movement, and the static pause is at the point where downward movement has ended and upward motion is just about to start. They represent the crest and trough of physical science."

Bhutatattva_Tanmatratattva_and_Indriyatattva.html

- "The greater the wavelength of any bhu'tatattva³⁸, the more is the chance of this adjustment of the striking waves passing through." Bhutatattva_Tanmatratattva_and_Indriyatattva.html [Constructive interference amplifies the effect in the material body or the senses.]
- "When an object permits the passage of a wave, it does not come within the scope of sensory nerves, but when the wave does not get such a passage, that is, it is reflected back, under such circumstance only is there a perception of its existence by our sensory nerves."

Bhutatattva_Tanmatratattva_and_Indriyatattva.html [Combined volume and amplitude of tanmatric subwaves must reach a threshold size (it varies depending on each of the senses receiving) to activate the sense organs.]

- The smallness or greatness of an object is determined by the wavelength³⁹, not amplitude or frequency. Small objects normally have high frequency⁴⁰.

38 Every bhu'ta from the ethereal to the solid is in an eternal flow. The very existence of bhu'tatattva is just a pattern of waves, a microscopic fraction of waves taken in a collective form by the sensory-organs-cum-citta. Bhutatattva_Tanmatratattva_and_Indriyatattva.html

39 The minuteness or vastness of an object is determined by the wavelength of its vibrations. Shivas_Teachings_2_continued_Discourse_15.html

40 The higher the frequency of the wave, the more numerous the points of pause, the greater the number of sam'ska'ras, and the cruder the expression. The entity in which there is maximum crudification is called jar'a or matter. Shakti_and_Its_Proper_Application.html

CHAPTER FIVE

Macroscopically re-defining matter

Double layered structure

Everything in the manifested or expressed universe exists in layers, of some form or other. Some things, like for example, Cosmic Mind, exist on many layers. However, basically speaking, each and every manifested object, either objectified in our crude world or subjectively conceptualized in the subtler world of idea, has a double-layered structure. Generally, it is the macrocosmic and microcosmic layers. The ancient saying that exists in all cultures of “as it is above, so it is below”, stems from this basic cosmological premise.

Please allow a little different usage for this macrocosmic/microcosmic phraseology. From a macrocosmic viewpoint, one can look at the structures of vast systems, apply them to the microcosmic world of the unit being, and even the atomic structure. Even when looking at things from a microcosmic limited viewpoint, the same double layer structure exists. In the atom and even the smallest particles that they consist of, an unseen unknown double layered structure that brings order and unity out of seemingly chaos. Macrocosmic doesn't simply mean cosmic or big and microcosmic mean small. For a closer meaning try to conceptualize you viewing the object (concept) from that viewpoint, either macrocosmic or microcosmic. One could even say a relationship of the unit to the whole and the whole to the unit. Just as the unit has a direct relationship with other units and an indirect relationship with the whole. In the same manner, the whole has a direct relationship all its parts and an indirect relationship with the units.

When viewing the entire cosmos, as we can know it from a macrocosmic viewpoint, then each and every object, manifestation (and idea) expressed in that universe has a double-layered structure. Philosophically, we say the macrocosmic has both a direct and indirect relationship with the whole. Just as the unit individual being has a direct physical controlling

relationship over each of his organs and cells. He/she has an indirect mental control over the same organs and cells, but subconsciously. The relationship of the macrocosmic to the manifested universe is direct. It is both omniteopathic and omnipresent through the Cosmic Mind (not the same as our limited) mental projection. The indirect relationship of the macrocosmic to the any expressed or manifested object (in this case the entire manifested universe) is one of a controlling structure (in this case subtle macrocosmic mind) to the universe.

Two concepts must be born in mind here, at the same time:

- The individual components involved.
- The practical aspects of how this can/is done, meaning the overall mechanics of operation.

The mechanics of overall operation are described under the general structure of the Macrogenesis cycle including the concepts of spiritual evolution. The individual components involved are always the same throughout the entire cycle, although they are metamorphosed innumerable times in many forms. They are always cognition or consciousness and its counterpart energy. Their relationship is inseparable like the two sides of a paper, throughout the entire Macrogenesis cycle, from the grandest Cosmic Mind manifestation to the smallest conceived particle. Always they are both there. Sometimes dormant, sometimes apparently abstract or subtle.

In the atomic particle case referred to here, the relationship is not only physical and crude relationship of matter to matter within structure of the atomic particle; but also a relationship of the unit with the whole structure. This is a microcosmic relationship of the unit particle with the other particles and eventually the entire cosmos. That relationship of unit to other units is a collective relationship vs. an individual relationship of diversity that the physical particle/atom may exhibit. To understand the exact macrocosmic structure and relationship of the unit to other units, one must understand what a collective mind is and how and where it functions. (See the chapter on [*Collective structures of consciousness*](#))

On any discussion of matter, we have to look at the traditional way that western scientists define matter and how Shrii Shrii Ánandamúrti defines it. Traditionally matter is

classified as liquid, solid or vapor (gaseous) using an arbitrary classification of standard conditions of temperature, pressure. However, we know that one element can exist in all three states depending on variations of temperature, pressure. Other classifications of matter include defining elements by atomic weight, density and composition of sub atomic particles. Each of these definitions has failed to provide an absolute measurement system under the revealing light of new scientific discoveries. Like, new sub atomic particles are constantly being discovered and the exact composition of elements that compose our views of matter, are always changing. The traditional views of the atom have come under severe critical question, in the light of many of many new scientific discoveries. What we need is a new definition of matter. One completely based on new ideas that break away from the traditional standards that are steeped in almost religious dogma.

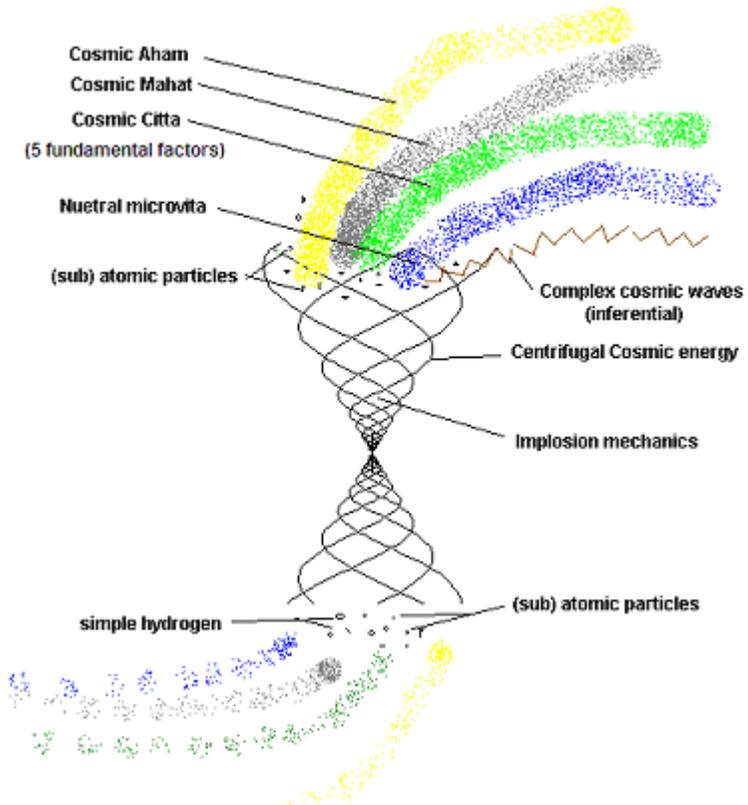
Human mind recognizing matter

If we look at the position of human unit mind in the Macrogenesis cycle, human unit mind is evolved out of the clash and pulverization of matter at the starting process of Pratisaincara. It is *not* directly derived from the cosmic consciousness. It is formed when the metazoic complex physical structure of the unit is sufficiently complex to collect (through desire or need) enough finely pulverized unit knower-I (unit mahat) to form a reflecting plate for the unit mind. This means that what the unit mind cognizes is a reflection of its own unit knower- I interacting with the units mind (citta objective forming mind stuff). Therefore, in the human what are we really conceiving with our limited senses is a unit reflection of a formed citta in the unit mind. This represents only a portion of the incoming inferential wave that is in-itself only an indirect result of the interaction of the cosmic minds five rudimental factors. All that we, the unit mind, perceive is a microscopic "reflection of a reflection" of the original virtual five rudimental factors. This is why we must refer to the relationship of the unit's perception to the original virtual as phenomenal. (See [Substantiation problems](#), below)

The Virtual five rudimental factors

"When the original inferences come in contact with the plane of the universe, they are either reflected or refracted. The unit cannot have the original inference." [Microvita_and_Cosmology.html](#)

Phenomenal composition of matter



Composition of matter schematic

Derivation of Five Rudimental Factors

Attenuation theory (cosmic vibratory patterns)

Let's look at Shrii Shrii Ánandamúrti's system of matter. He defines matter in terms of cosmic vibratory patterns or five rudimental factors. They are:

- Ethereal factor - *reflects* Vyomatattva or

A'ka'shatattva tanma'tras or (sound)

- Aerial factor - *reflects* Va'yutattva tanma'tras (perception - touch)
- Luminous factor - *reflects* Tejastattva tanma'tras - light (color) and form
- Liquid factor - *reflects* Jalatattva tanma'tras (taste)
- Solid factor - *reflects* Ks'ititattva tanma'tras (smell)

These definitions of the five cosmic vibratory patterns are not in themselves the description or definition of the material or matter that makes up our manifested universe. They use a system of decreasing wavelengths for increasing crudity. If you want a degree in chemistry or physics from a modern university, you cannot use Plato's four basic elements to write the modern periodic table of the elements. The theory is not a simplistic try at restating some Vedic theory of matter. Yes, the five cosmic vibratory patterns exist, but not directly to the universe of our perceivable senses.

All system must have intelligence⁴¹. Without order, there is chaos, not system⁴². The universe as we can know it would not exist without some cognizance. In preparing an ontological approach to the cosmic wave theory problem, we must realize that Shrii Shrii Ánandamúrti was not the first to propose the "accumulation theory of creation". This is theory of longstanding Eastern metaphysical approach. Acharya Shaunkara (8th century) was probably the most complete in an attempt to take religious dogma out of this theory. Even Plato in modern philosophy had his own backyard variety to these theories. To say there are hundreds of sub-theories is an understatement. All failed miserably to providing a logical theory to the components of matter. Their horizontal or vertical accumulation of basic cosmic vibratory patterns (sometime 5, sometimes 4) of the constituents of matter, all lead to the same problem those modern day philosophers and physicists have with these versions: direct physical logical approach. They all try to combine (let's use five factors from here on) directly in combination (horizontal

41 Energy, the blind force, cannot do anything in a systematic order unless and until it is supported by intellect. [One_Should_Know_Everything.html](#)

42 You know there is nothing disorderly in this Universe. Everything moves as per certain rules. [Spiritual_Discourses.html](#)

approach) or successive (vertical approach) to arrive at the constituents of matter. None realized that matter was phenomenal. It is a derivation of cosmic vibratory wave patterns and other constituents.

Some Western thinkers tried to explain the system in terms of dualities. Some tried phenomenal systems. Like Arthur Eddington's "phenomenal-virtual tables" approach. Arthur Eddington lacked the understanding of the whole picture to show where the waves/particles came from (or to the virtual table) or how they got into the phenomenal (table) world of our senses. In short, many had ideas none had complete system. Only Shrii Shrii Ánandamúrti had the ability to enter both the macrocosmic and microcosmic structures and explain the overall system in detail.

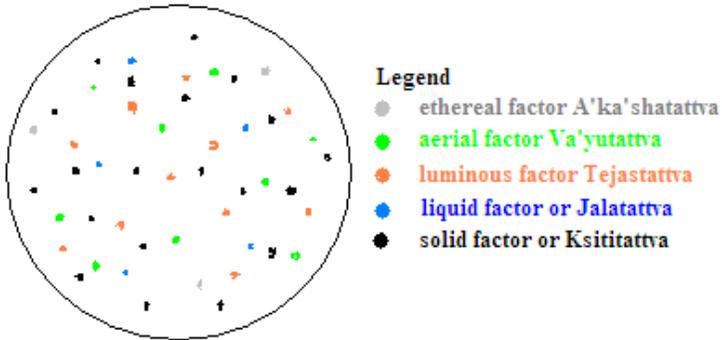
Shrii Shrii Ánandamúrti describes two theories of waves simultaneously. His macrocosmic theory of wave attenuation into matter and the macrocosmic theory of matter back into mind. However, the macrocosmic theory is from macrocosmic waves, not microcosmic mind stuff. Macrocosmic is Cosmic Mind stuff; microcosmic is evolved from matter into microcosmic mind stuff. Our minds being clashed and pulverized back into so-called macrocosmic mind stuff. Matter is formed through the macrocosmic centrifugal force in the cosmic mind into matter phase⁴³.

Shrii Shrii Ánandamúrti's theory of the five rudimental factors differs from other similar theories in that it qualifies the composition of the five rudimental factors or cosmic vibratory patterns. Other theories simply position the five (more or less) primordial factors as the material composition of matter. Other Vedic-Hindu traditions describe the five rudimental factors as being the primordial cosmic substance that mixes in some way to form the solid world that we inhabit. Shrii Shrii Ánandamúrti describes the properties, composition and forces that affect the five rudimental factors, very extensively. His system is completely different. He calls this overall system Brahmacakra, and it is unique from the aspect it not just brings the arrival of matter into our realm, from Cosmic Mind (as do many systems);

43 The unit mind ... is not the direct creation of Macrocosm, i.e., it has not been created directly by the Macrocosmic mind. It is the creation of the quinquemental universe, the creation of matter, and matter is the creation of the Supreme Mind. Matter is the creation of Macrocosmic Mind. Unit mind is the creation of matter. [Triangle_of_Forces_and_the_Supreme_Entity.html](#)

but, it in turn shows how mind (and its evolution) in turn comes *from* matter.

Distribution of fundamental factors in space as inferential wavicles



Rudimental factors distribution schematic

There are attributes that are perceivable to our normal senses. These attributes that are perceivable, are only a small fraction of the inferential wave from the five rudimental factors, still they allow us some reasonable method of classification of the degree of crudification of the original inferences⁴⁴. Once we can identify the original inferences, then we can place a relative position of each object manifested in our universe, on a relative scale.

Attributes of macrocosmic matter

The Solid factor or Ks'ititattva

The Solid factor (as it translates into English) consists of all five sensual vibratory tanma'tras heterodyned on its basic and relatively crude waveform. Because of that relative crudeness (short) waveform, it is able to carry all of the basic five-tanmatriic vibrations easily, throughout its vibratory range. We tend to

⁴⁴ In order to ascertain the category of the physical elements an object belongs to, we will have to base our findings on the crudest of the tanma'tras the particular object carries. Chapter_2.html

relate this solid factor to the function of smell Gandha (odor), as it carries the smell tanma'tras through the nose to the nerves, because this tanma'tra is not carried on any of the other four general inferential wave groups. It is only a solid particle that has smell. When smell (solid factor) is apparently sensed to be coming from liquid factor, it is only a subtle solid particle carried physically along with the liquid factor.

The other four tanma'tras (in order of subtlety) heterodyned on this factor are: Rasa (taste), Rúpa (figure), Sparsha (perception) and Shabda (sound). At this point, logic and the senses themselves confirm the presence of all of the above. It might be added that the most subtle and hardest to detect tanma'tra of sound, Shabda tanma'tra, we could still find traveling through wire made out of solids.

In this factor, internal friction is the highest causing a gradual increase in the inter-molecular gap and the eventual breakdown or pulverization of the solid substance into more subtle forms.

The Liquid factor or Jalatattva

The Liquid factor is detected through carrying the Rasa (taste) tanma'tra through the tongue to the nerves sensing fluidity of a liquid substance. In addition, it also carries the Rúpa (figure), Sparsha (perception), and Shabda (sound) attributes. Most attributes are obvious but it carries Shabda tanma'tra because sound can be heard under water (in liquids) and great distances across the surface of liquids. The solid factor is absent from this tattva (except as noted above).

The Luminous factor or Tejastattva

The luminous factor is detected through carrying the form (light wave) tanma'tras through the eyes to the optical nerves. Heterodyned on its inferential waves are also the tanma'tras of Sparsha (perception) and Shabda (sound). Fire is a good example of Tejastattva factor. It can be seen and so has shape and form. It and has the ideatory vibration producing (rupa tanma'tra) in it otherwise, we could not see it. Fire can also be felt, and so it carries the Shabda tanma'tra of tactual perception.

The liquid and solid factors are obviously missing.

The Aerial factor or Va'yutattva

The aerial factor is detected through carrying the tactility Sparsha (perception) tanma'tras through the attribute of touch and the tactual nerves. It carries Shabda (sound) as well as that of Sparsha (perception) we feel the presence of air by touch only, and so the Sparsha (perception) tanma'tra is also present in it. We cannot see air as the form /luminous factor is not present. We of course hear sound through air.

The Ethereal factor or A'ka'shatattva

The Ethereal factor is detected through carrying Shabda (sound) tanma'tras, only, through the ear to the auricular nerve. It is the subtlest of all five inferential wave forms and is vibrated naturally by dynamic objects such as aerial waves, liquid waves, electromagnetic waves, etc., which are accepted and conveyed by the auricular nerves as sound. We must amplify and re-transmit the sound vibrations received by a radio receiver, a second time, into a sea of air, in order for us to realize those subtle sound waves. The range (amplitude) and frequency of the waves included in the ethereal factor are huge compared to the small range and frequency of a'ka'shatattva (then called tanmatric) waves acceptable to our auricular senses. Remember those vibrations that may come with the range of sense perception, alone are called tanma'tras.

This definition of this factor is that it reflects only one inference ethereal sound and has the longest wavelength pervading the entire universe, as we can know it. Taste, smell, light, or touch tanma'tras cannot be transmitted on anything reflecting only of this factor.

A closer look at what Shrii Shrii Anandamurtiji calls "ethereal sound" factor. Certainly, it is not what we use as the common idea of sound. We traditionally think of sound as traveling through a medium such as air or steel at varying rates of speed (depending on density and temperate). We also know that sound does not travel in a vacuum. Traditional definitions as to the wavelike action of sound say that sound is created and travels as waves generated when the different substances vibrate

each molecule against the next molecule. This vibration travels to our ear as sound. This appears as more closer related to one of Shrii Shrii Ánandamúrti factors He calls Va'yutattva tactility (touch). Where the vibration is transmitted from each molecule or atom to the next through a tanma'tra traveling on the inference that is emanating from the Va'yutattva touch factor. Here the molecules of air vibrate against each other, say in the ear canal, and cause what we hear as sound through tactility (touch). Where the hammer and anvil vibrate against each other in the ear. Or another example would be if you put your ear against a steel railroad track and you can hear the sound transmitted from a long distance of a train coming. This is transmitted from the Va'yutattva factor in the material and the touch inference.

Why this apparent discrepancy in definitions? Sound should be sound. No. The sound carried on the subtlest inference is not the same as the sound carried on the cruder inferences⁴⁵. Not only is there a difference in the simple quantity of tanma'tra carrying ability; but also the actual a'ka'shatattva tanma'tra carried are of different wavelengths. This means that the sound vibration received from liquid or solid factorial objects as perceived by different organs, is not the same as the vibrations wavelengths as the ethereal factor. It was also note above, under inferences and tanma'tras, that the tanmatric wave received as a reflection or refraction off the object body or inferences is much different in amplitude and frequency.

Mathematical relationship of five rudimental factors

"A very important point to be noted here is that the immanent capacity of an object, whether ethereal or solid, for discharging tanma'tras, remains the same. Any increase in the number of sense perceptions does not affect the total intensity of perception. It remains constant in a mathematical manner. If the solid can transmit the five fundamental perceptions of sound, touch, form, taste and smell with equal intensity, it does not mean that each and every perception of this solid tanma'tra will have the same intensity of sound waves transmitted by the ethereal body. The ethereal body [factor] having the singular characteristic of transmitting sound waves has the collective intensity of all the five tanma'tras transmitted by the solid body having the multilateral sensory functions."

Bhutatatattva_Tanmatratattva_and_Indriyatattva.html [Author's addition]

45 The ethereal factor carries only the sound tanmatra. When it is transformed into the aerial factor it acquires the capacity to carry a greater variety of tanmatras (but not a greater quantity of tanmatras). Thus the aerial factor can carry two tanmatras, sound and touch. However, the sound tanmatra it carries is not as subtle as the sound tanmatra carried by the ethereal body. The_Expansion_of_the_Microcosm.html

Many interpretations can be made to the above quoted paragraph. Using the definition quoted above under tanma'tra as being also an inference and combining that with the statement that there are two different levels or types of inferences.⁴⁶ Physical and psychic. We noted above in the discussion on the sound factor, that the sound factor carried in the next cruder aerial factor is not the same as the sound factor carried in the subtler sound factor.

Assuming that objects (matter) in the phenomenal world we inhabit, consist of imploded complex waves that originate from the five rudimental factors. Further assuming that, each 'object of matter' has some degree (however so small) of each of the virtual five rudimental factors waves present. Then we read, "immanent capacity" along with "discharging" waves (tanmatric) in an object, "remains the same" in the above statement. It also appears that this is a general statement about objects/matter because of the term "whether ethereal or solid" as a general class. If "immanent capacity" can be construed to mean "the inherent capacitor like ability" of phenomenal object/matter to hold energy, as would a container, as a general premise; then the following phenomenal conclusions could be deduced:

- That the "collective intensity" in ethereal factor is equal to the combined intensity (read energy or amplitude of energy) of the other factors combined.
- All five rudimental factors collectively sum-combine to unity
- A factors intensity (read energy or amplitude of energy) is an inverse infinite progression from ethereal to solid; where the sum or total is unity.

Possible methods of classifications of matter

Increasing density in Saincara

Density and naturally reflected wavelengths in matter shows a definite direct correlation. The exact electronic

⁴⁶ Tanma'tras emanate from both worlds, but physical tanma'tras emanate from the physical world, not the psychic world. Krsna_and_Supraaesthetic_Science_Discourse_27.html

wavelength signature of all elements has been known for some time and is used intensively in cosmological studies and astronomy. A relative table of wavelengths should be made, classifying the densest known materials reflected wave as closest to (what Shrii Shrii Anandamurtiji calls it the nadir point) the maximum density point and placing the near infinitely long cosmic wavelength at the other end of a relative scale. An object like neutron star should have a very short wavelength and be placed near the nadir point. All objects and all five rudimental factors fall within the preview of time, so angstrom unit and standard measurement units using time intervals could be used to originally classify the position of each in a new relative scale.

A Phenomenal table of the elements

“In order to ascertain the category of the physical elements an object belongs to, we will have to base our findings on the crudest of the tanma'tras the particular object carries.” Chapter_2.html

Many, who see matter from the physical world microcosmic viewpoint, would call the phenomenal relationship of matter an illusion. However, with a little intuition and intelligence working in tandem, we may be able to define what material objects consist of. Not by the senses alone but by elimination, and using some of Shrii Shrii Anandamúrti's examples for a start. Let us say we are trying to make some sort of system whereby we try to list certain substances and tell which of the five rudimental factors have to be present to perceive that object. We are assuming that in some way the characteristic essence of each of the five rudimental factors is inherent in all phenomenal matter/objects. Shrii Shrii Anandamúrti uses an example of fire. Can it be tasted or smelled? No, only the carbon smoke can be smelled. Nevertheless, it can be felt, seen and therefore we conclude it also has the higher sound tanma'tra present. Since it has three factors, it falls in the luminous Tejastattva area primarily. Fire radiates lots of infrared radiation, so we can also tell the approximated wavelength since it's primarily in the infrared range. We know that the sum (collective) of the five inferential waveforms (carrying tanma'tras) intensity (including here energy) is always equal to unity (one).

Then possibly, using fire as an example, if we assign

each factors presence a capacity number using arbitrarily say a scale of 1 to 10 for each of the five factors apparent presence. Then we could use the minimum of 1 each for smell and taste, then of the 48 units left, touch would get the most (because of the high infra-red heat radiation) say 30 and luminous would be next with say 15 and ethereal (sound) factor the balance of say 3. Now if we used a standard formula design to write these in shorthand we could assign each factor shorthand letters and place the number after it similar to the way the molecules are written in standard scientific format. Something like this.

Ethereal factor A'ka'shatattva sound = Es (ethereal, sound) OR just E without the Sanskrit reference

Aerial factor Va'yutattva (perception) touch = At (aerial, touch) OR just P without the Sanskrit reference

Luminous factor Tejastattva light and form =Lm (luminous, light & form) OR just F without the Sanskrit reference

Liquid factor or Jalatattva taste = Lq (liquid, taste) OR just L without the Sanskrit reference

Solid factor or Ks'ititattva smell = Ss (solid, smell) OR just S without the Sanskrit reference

Then for fire> we have the formula $Es_3At_{30}Lm_{15}Lq_1SS_1$ for a total of 50. Which gives us an approximate tattva inference basis or (TIB) for fire. OR just $E_3P_{30}F_{15}L_1S_1$ without the Sanskrit reference

Let's apply this TIB test formula to some other objects.

TIB Perfume> $E_1P_5F_5L_5S_{34}$ (although it appears liquid and not dense or solid, smell is the dominant solid characteristic)

TIB water> E_1P_9 (transmits sound under water long distances) $F_9L_{12}S_9$ (water carries smells easily)

TIB Sulfur> E_1P_4 (powder and gas) $F_{12}L_{16}$ (strong taste and smell) S_{17}

TIB Hydrogen> $E_{20}P_{27}F_1L_1S_1$ (can't smell, taste or see it)

What's the point of all this? A starting point. Additional classifications by chemical affinity, density and microvita level could be used.

CHAPTER SIX

Structures of consciousness

Vaecitryam' pra'krtadharmah sama'nam' na bhavis'yati.
[Diversity, not identity, is the law of nature.] Chapter_5.html

The unit structure

What is human consciousness? A feeling of existence combined with mental cognition. This means that consciousness has both knowing and existential faculty. These faculties are not the structure, merely the abilities of a structure. Mind forms along the lines of two basic structures, the unit structure and the collective structure of consciousness. Both types of structures, unit structure and the collective structure have certain particularities and similarities. All mind structures are limited by the composition of the underlying knowing and existential faculties. Each of two basic types of structures can be collected together to form units with a specific purpose. Just like buildings are of different types, apartment, homes, and factories. They can be collected together to form complex subdivisions of a greater city.

Multi-layered control structures. Each mental structure serves as a control for a less subtle or cruder structure. As an example the human mind controls the hands. Mind being subtler than physical hands. Even inanimate structures as buildings or dams have more subtle mental structures associated with them, those of the person's mental facilities that designed or control the operation of those physical buildings.

Mental structures have a nucleus or a base. Everything in this universe is in motion. Just as the sun controls the solar system, there is a mental nucleus controlling every mental action grouping.

Lastly, all mental structures are subtle. That is they cannot be readily identified through the ordinary five senses. They exist in layers, some more subtle than the other. The word

subtle deserves a small note here. Subtle waves are those that can pass through another wave and cause little or no refraction or reflection. That would mean, waves of a longer wavelength pass more easily though waves of a shorter wavelength. Subtle can also be used in particle descriptions. Then subtle means more finely dispersed or distributed.

We will look at some specific examples and differences as we go along.

The unit knowing faculty

The basic individual unit consciousness structure works under the above stated axiom of “diversity is the law of nature”⁴⁷. Generally, as the material inside the individual unit structure increases in subtlety (i.e. less citta content and more aham and mahat content) then the unit gains more of an “I am” individual nature, from the increased aham content. As the purpose of the individualistic physical unit structure diversities into more complicated and individualistic wants and needs the unit structure gains, a stronger sense of “I” am existing independently. It diversifies. In physics and chemistry terms, the structure tends to mutate to conform to the more individual wants and needs of complexity.

All mental structures consist of the three basic classifications of mind or mind stuff. The proportionate quantity of the individual type of mind stuff limits the capacity of the mind. Like in buildings, if we use wood or concrete to construct the structure, then also the structure is limited by the type of building material. The three types of building materials in mental construction are citta, aham’tattva and mahattattva. The capacity of each type has been discussed in *The Internal Being*⁴⁸ at some length, and will be only briefly reviewed in this section.

The knowing faculty of the unit is limited by underlying composition of the cittic ectoplasmic stuff that makes up majority of the unit mind. All simple physical protozoic cells have the same limitations imposed by their composition of this basic mind stuff. This is the psychic ability of citta to simply do

47. Vaecitryam' pra'krtadharmah sama'nam' na bhavis'yati. [Diversity, not identity, is the law of nature.] Chapter_5.html

48 Bates, Raymond, *The Internal Being, Reincarnational and Intuitive Psychology*, Writers Club Press, (out of print), 2000, turiiya@gmail.com, Revised E-edition, 2016

the job of “taking the form and shape”. This limits the knowing ability of the protozoic cell to stimulus-response and patterning. Outside waveform stimulus is provided either by tanmtric waveforms or by higher non-cerebral waves causing the citta psychophysical material to take the shape which is then sensed by the unit. Metazoic mind structures have different abilities depending on the relative mixture of mind stuff.

The unit knowing faculty is inherent in every material structure. Many times it is inert and unexpressed in lower physical structures. In physical cellular and higher structures, it is expressed through the evolved citta mind stuff in the ectoplasm. See below for ectoplasmic description.

Knowing faculty means, having the ability of subjectivization of the external objects in the ectoplasmic portion of the mental mind.⁴⁹ Simply said, to allow the mind to know or recognize the external object with the ectoplasmic psychic cells taking the shape of the external object, in the mind. How is this done? Subjectivization is done through two basic ways. Internally, through internally generated mental vibrations or waves and externally through externally generated waves or vibrations. This is where the unit’s citta mind stuff takes the shape of the object. This is done through vibration of the subtle citta mind stuff by outside (sometimes internally generated, also) tanmtric waveforms and the units comparison of the external to internal form. Citta are waves. They vibrate the ectoplasmic particle-cells and are what causes it to take shape in the complex mind structure. The process is much more complicated in the human unit.

Externally generated waves are refracted or reflected small minute fractions of the material wave of the object being subjectivized. These are specifically called tanmtric waves. These incoming minute fractional reflected or refracted waves impact on the afferent nervous system at the points of the five senses and are transmitted through the receptor systems. Where the mental faculty or mind of the unit is concentrated at that particular moment, that area of ectoplasmic cells will be vibrated in harmony with the incoming tanmtric vibrations. Incoming tanmtric vibrations are generally a mixture of five

49 What is the knowing faculty? Knowing means subjectification of external objectivity, ...
Supramundane_Heritage_and_Supramundane_Desideratum.html

classifications according to the type of object from which the waves are reflected or refracted.

For example, if the external object is solid, it has the ability to generate smell (more specifically, carries the smell *tanma'tra*, plus the other four *tanma'tras*). In this case, the afferent nerves of all five senses will transmit to the ectoplasmic cells from the point where the mind is concentrated.

If the object is not solid like say fire or light; then the object reflects only three of the *tanmatric* waves, and in this case the afferent nerves of the nose will not receive any *tanmatric* smell vibrations from the object. Because there are none. The ectoplasmic cells will take the shape of the external object using three *tanma'tras*, only. This is why fire (light) has no smell to the unit mind. See *The Internal Being*⁵⁰ for a more detailed description.

The unit existential faculty

The existential faculty of the unit has simple comparison abilities. This is the ability that an individual unit existential "I" feeling has in differentiating between "I" and other units." As the volume of the unit (usually cellular) structures increases, the (usually cellular or organ) psychic sense of individuality (collected unit-"I") feeling increases. The scope of the collected faculty increases to where the unit (usually cellular or organ) can reject-eject any individual defective unit.⁵¹ This is done simply based on differentiating between what is "I" and what is not "I" or foreign to the unit. An example of this is, when metazoic structures, such as organs, are being transplanted in to host bodies. Because the psychic relationship of host-donor is not understood, the large percentage of rejections is normally attributed to physical 'rejection-acceptance' problems. Protozoic-metazoic cell units such as skin and organs reject transplants simply on this existential "I" feeling basis. Even individual protozoic cells reject dead or defective cells on the same unit existential "I" feeling basis.

Protozoic unit cells are affected by sense of pleasure or

50 Bates, Raymond, *The Internal Being, Reincarnational and Intuitive Psychology*, Writers Club Press, (out of print), 2000, turiya@gmail.com, Revised E-edition, 2016

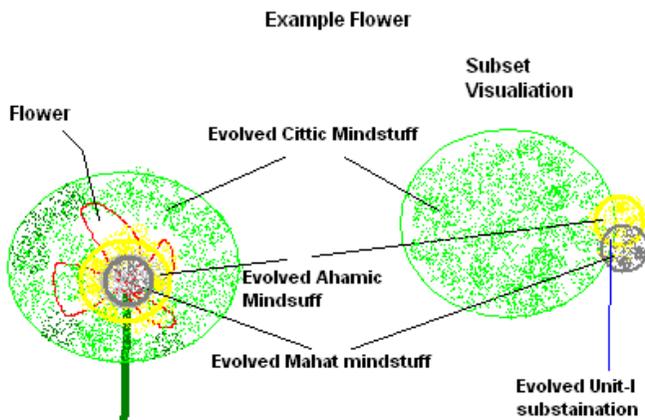
51 The collective "I" feeling can eject any unit protoplasmic cells...
[Questions_and_Answers_on_Psychology.html \(Q2\)](#)

pain. In nerve cell protozoic groups, this causes sensations of pleasure or pain. Less complicated heterogeneous and homogenous structures like rock and atoms simply expand and contract due to different external stimuli. Individual units or cells have the ability to expand or contract due to outside stimuli, such as heat. The identification of “I am” expanding or “I am” receiving pleasure or pain is not present in these less complimented physical structures.

Unit existential schematics

The unit existential faculty comes through a reflection of the unit “I am” structure in the unit mind. All mind is composed of three basic types. When citta mind stuff is in excess of the aham and mahat mind stuff, then citta is dominant in the individual unit. Cittic mind stuff gives the four basic instinctual feeling to mind. This type of undeveloped microcosmic mind is found in plants and some undeveloped animals. See drawing of *Undeveloped unit mind schematic*, below.

Evolved Undeveloped microcosmic mind



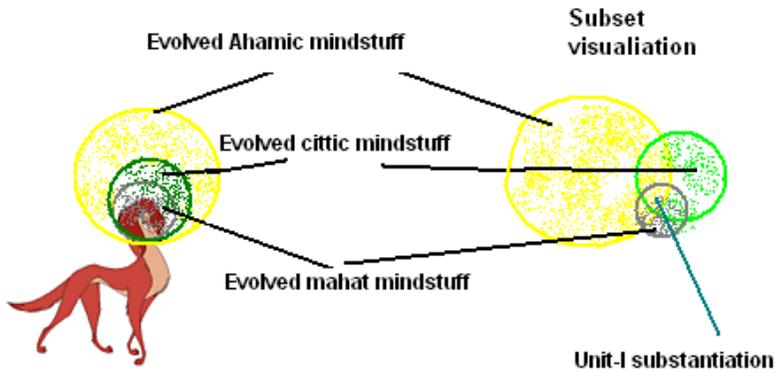
Undeveloped unit mind schematic

When aham mind stuff is in excess of the citta mind stuff, then aham is dominant. Aham is the feeling of “I am” in the individual unit. This occurs in what we refer to as

underdeveloped unit mind. See drawing *Under-developed unit mind schematic* below.

Evolved Under Developed microcosmic mind

Example dog

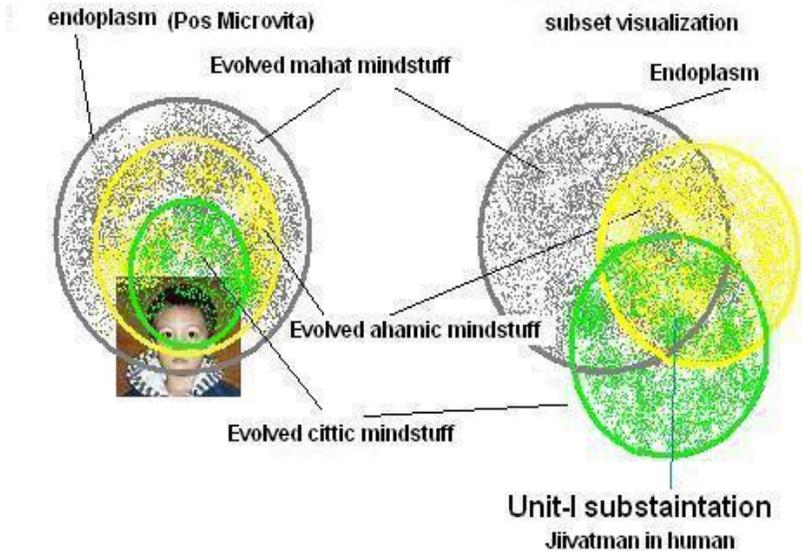


Under-developed unit mind schematic

When the volume of mahat mind stuff is in excess to the amount of citta and aham, then the feeling of “I know” that I exist, develops in the consciousness structure. This is what is referred to as evolved developed unit mind. See *Developed unit mind schematic* drawing below. This occurs mostly in humans.

Evolved microcosmic unit mind structure

Example Human



Developed unit mind schematic

Brahmacakra and consciousness

In one sense, cosmic cognition or cosmic consciousness is all the same. We all come from the Cosmic Nucleus and we all return to it. It is the same stuff that creates the world, only it is changed, metamorphosed, crudified, evolves and comes in unrecognizable forms and shapes. The overall process of how this is done is herein called Macrogenesis. The process is called in Sanskrit, Brahmacakra. This grand process is divided into two phases. One to denote the process of the One becoming many and the crudification of the cosmic wave into the material components that makes up our physical atoms and eventually, minds. The second process is that of the metamorphosed many going back to the One. We have used the name saincara for the extroversal process of the cosmic cognition becoming many and pratisaincara for the reverse process where the many unit minds return to that Cosmic Nucleus.

Is the structure of consciousness different in these two

processes? We know that psychically the entire structure is composed of different amounts and compositions of the three types of mind; but that is not the important most important difference. We can expect subtleness, crudeness and composition to vary in any structure that metamorphoses or changes. One big difference is how we as individuals look at the structure. If you compare the entire macrocosmic structure of Brahmachakra to be like a human, then you could say that the subtle mind has a direct intimate relationship with each of the individual fingers. In the Macrogenesis process, the mental waves of the cosmic cognition actually construct the universe that we inhabit. Therefore, that Cosmic Cognition has a direct relationship with each any every atom or particle in that universe. This is direct relationship of the Cosmic One individually to the many units and is called ota.

Some persons will say, "So, we are only figments of the Cosmic Mind?" For a moment, allow this explanation. As the writer, am I real to you? No. I am only indirectly real to you, because I was not created (or recreated) in your mind. Only that which we directly sensed (when our mind forms a picture) or recreates from saved experiences, is considered as direct reality to our individual unit minds. Cosmic Mind is omnitepathic and multidirectional. It does not need a physical body or base to create anything. Therefore, it knows reality directly. In this way, we are known to the Cosmic Mind directly. This is another aspect of the ota relationship of Cosmic Mind to the unit consciousness. This means everything (and everybody) is real to the Cosmic Nucleus.

Probably, the most important difference between macrocosmic mind structure and microcosmic mind structure has to do with this function of the witness and reality to the individual unit consciousness. This is what we call existence, from an individual outlook. Remember we said, "How we look at it"? We look at the entire process from a microcosmic viewpoint in the pratisaincara phase of Brahmachakra. In that phase we are looking at the entire process using an *evolved mind*. That means our unit mind evolved from *matter*, not that our mind came directly from the original cosmic cognition. This means that we have (possess) indirect or reflected consciousness. (compared to the direct consciousness or cognition ability of the All-Creative Cosmic Mind). Since we cannot create infinite Cosmic Mind within our limited consciousness, then Cosmic Mind does not

seem real to us. We possess an indirect relationship of faith, at best.

How our unit mind evolved from matter is discussed in more detail below. Now, if we go back to the opening sentence. "The unit existential faculty comes through a reflection of the unit "I am" structure in the unit mind." Then immediately the question comes to mind, "reflection on what?" Reflection implies reflector and reflected.

Cosmic Cognition has seven layers (Lokas in Sanskrit) in Shrii Shrii Ānandamūrti's philosophy, in the crudifying phase. Matter (atomic) is created in the saincara phase within the crudest layer of Cosmic Mind. What is the witness to the reality of this creation? The subtlest layer of Cosmic Mind has a higher direct capacity to act as the direct witness to all of creation. This witness aspect in the Cosmic Mind of the macrocosm is called A'tman and Paramātman of both the Macrocosmic and undifferentiated universes.

In the process of pratisaincara, where the evolved units mind structure returns to the Cosmic Nucleus or Cosmic Consciousness, the unit consciousness develops through mental clash *evolved* subtle mind stuff called mahattattva. This then can act as a reflecting plate to the cruder level of evolved unit mind stuff. A reflecting plate that allows for the substantiation of the "reality" of the evolving unit being. This may be hard to grasp, but it shows why humans feel what is real to them and what is not. Only what they can directly witness by their individual unit A'tman (Jiiva'tman for human) is felt to be real or substantiated. They can only witness what they individually create (actually recreate) in their own mind stuff. This substantiation of reality becomes more important when we talk about the macrocosmic and microcosmic mind in the atomic world.

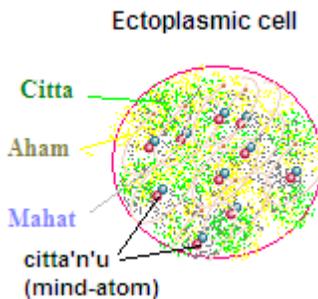
We said in the opening statement that all mind has both existential faculty and knowing faculty. Atomic particles have mind also. They also have both an existential faculty and a witness. There the witness is the Cosmic A'tman. Evolved unit human beings in the process of pratisaincara, we can say have two witnesses. They are the direct relationship of Cosmic Mind in its ota aspect to Cosmic A'tman and the relative but indirect relationship of the unit's individual jiiva'tman. We as human units do not feel the Cosmic A'tman witness relationship, except very indirectly in what we know as faith, in philosophy.

Mental Ectoplasm

"Ectoplasmic structure is a unitary structure. It is of unit nature -- it is a unit structure. It is the unit existential faculty and the unit knowing faculty"
Questions_and_Answers_on_Psychology.html (Q4)

Shrii Shrii Ānandamūrti's ectoplasm is not like the ectoplasm of the physical body. It is entirely a subtle mental structure. It cannot be detected by any of the physical senses. The word 'ecto' means one or unit. Ectoplasm means one mental cell containing all the attributes of individuality of the unit.

We saw above that there are two basis structures of consciousness, unit and collective. Ectoplasm is the basic structure of unit consciousness. Generally, the unit consciousness structure functions to fulfill the axiom "diversity is the law of nature". Ectoplasm is a unit type mental cell structure that gives mental faculty to the individual unit.⁵² Mental ectoplasm is the smallest mental unit structured cell having both existential and knowing faculty.⁵³



Drawing Ectoplasmic psychic cell

Ectoplasmic expansion

Ectoplasmic expansion can best be explained with the analogy of the cloud. Shrii Shrii Anandamurtiji explains it this way:

"It can best be explained with the analogy of the cloud. Imagine there

⁵² Ectoplasm gives mental faculty. Questions_and_Answers_on_Psychology.html (Q3)

⁵³ Ectoplasmic structure is a unitary structure. It is of unit nature -- it is a unit structure. It is the unit existential faculty and the unit knowing faculty. Questions_and_Answers_on_Psychology.html (Q4)

is a tiny patch of cloud in a corner of the sky. Gradually it expands its size until it covers the whole sky. This is ectoplasmic expansion."⁵⁴

Ectoplasm has the ability to expand⁵⁵ and coagulate. The opposite coagulation process in consciousness structures is known as "inter-ectoplasmic affinity"⁵⁶. What this inter-ectoplasmic ability is, in physical terms, is a good question. Let's ask another question, for the answer? What is the ability of microscopic droplets of humidity to collect and form clouds? We call the process condensation or even coagulation. However, what ability causes this condensation? Is it gravity? No. Gravity would cause the humidity to collect downward towards the more attractive earth gravity center. Condensation is only the effect. What is the cause?

If we were to say that the microscopic particles of humidity each contained small dust particles and each humidity particle had drop like characteristics; then the process of humidity condensation or coagulation could possibly be associated with some kind of combination of droplet surface tensions or even a sort of electrostatic charge attraction caused by some apparent temperature difference. Still what is the cause? Temperature difference? What is 'temperature difference' on an atomic vibratory level? Sorry for all the questions, but here you can see that such a relatively common thing like cloud condensation or coagulation is not understood at the atomic vibratory level. We understand this only in terms of the physical effects we observe, not the cause.

This ectoplasmic expansion does three things.

- It allows growth in volume, mass and energy.⁵⁷
- Allows increase in the scope or abilities of the unit structure.⁵⁸

54 It can best be explained with the analogy of the cloud. Imagine there is a tiny patch of cloud in a corner of the sky. Gradually it expands its size until it covers the whole sky. This is ectoplasmic expansion. [Ekendriya_1.html](#)

55 With the growth of unit ectoplasm its volume and scope increases, and the collective form of ectoplasm will increase. With the increase of the collective form of ectoplasm, the endoplasm will gradually expand and burst. [Questions_and_Answers_on_Psychology.html](#) (Q1)

56 Spiritual practice (sadhana) means to powder down the ectoplasmic structure with the help of opposing forces. That is, sadhana is a process of struggle against the inter-ectoplasmic affinity. [The_Macrocosm_and_the_Microcosm_1.html](#)

57 the ectoplasmic stuff of the mind gets powdered down. It develops not only in mass and volume... [Prama_1.html](#)

58 With the growth of unit ectoplasm its volume and scope increases. [Questions_and_Answers_on_Psychology.html](#) (Q 1)

- Eventually it allows parts of the unit mental cells to expand into the universe or become one with the greater Cognitive Faculty⁵⁹.

Increase in scope

Growth of the overall mental unit structure is coagulating and expanding (verses collective) in nature. Each individual unit cell has a small amount of the existential faculty in it. When these are collected together in a larger unit function like molecule or even organ, then the unit existential "I" becomes collected or concentrated. This is known as the collected "I" or protozoic "I"⁶⁰ feeling of the unit structure. Since this is the existential portion of the collected unit structured mental cells we are discussing, it can be said that at this point, they do not have a clear "I" feeling⁶¹ as in the human mind; but, the unit or collected ectoplasmic cells sense of individuality increases. This increases the mental scope⁶² of the collected cells in the sense that they now identify themselves as a unit more strongly than they did as individual cells. In the case of protoplasmic⁶³ physical cells, this collected unit mental protozoic ectoplasmic structure allows the protoplasmic physical cell to strongly identify themselves as a unit, thereby allowing the physical protoplasmic unit cell to reject "that which is not "I"."⁶⁴ This is the strong unit identification that allows the four basic functions of instinct in any animated unit to occur. Those are sleep (rest), reproduction, eating (assimilating for growth) and maintaining the structure (self-preservation).

59 the very ectoplasmic structure of the mind gets still more powdered down and becomes one with the cognitive faculty. Bhavambodhipotam.html

60 The "I" feeling of a unitary structure is a protozoic "I" feeling.

Questions_and_Answers_on_Psychology.html (Q4)

61 They have not got clear 'I' feeling.

Questions_and_Answers_on_Microvita_Section_B.html(Q10)

62 There is a difference between the relationship of the collective "I" feeling of protoplasmic cells and the "I" feelings of the unit protoplasmic cells on the one hand, The "I" feeling of the collective protoplasmic cells is affected by feelings of pleasure and pain of the unit protoplasmic cells... Questions_and_Answers_on_Psychology.html (Q2)

63 Protoplasmic cells are molecular ones of heterogeneous nature. If the nuclei of protoplasmic cells are split up, they release innumerable times more energy than a nuclear explosion does.

The_NeoEthics_of_MultiLateral_Salvation.html

64 The collective "I" feeling can eject any unit protoplasmic cells...

Questions_and_Answers_on_Psychology.html (Q2)

Increase volume, mass & energy

Ectoplasm is a mental-material structure. By that, it is meant that ectoplasm is material in the sense that it dissipates at the time of the dissolution of the physical structure. For example, in the human unit, ectoplasmic structure dissipates at the time of death. It is a mental-physical structure, as Shrii Shrii Ánandamúrti gives many examples as when human mind become concentrated and can project their ectoplasm in the form of life like ghosts and other apparently animated forms.

We saw in the opening quote how it increases in volume. Ectoplasm contains microvita. Microvita is very much smaller than ectoplasm. (See [*Macrogenesis nomenclature relative order/size*](#) below) Although ectoplasm is a subtle mind structure it has the coverage of microvita. It is believed that the ectoplasmic expansion ability of a collection of individual ectoplasmic cells is controlled by the inherent energy transduction capacities of microvita.⁶⁵ The relative size position of microvita varies from a point charge to nearly electron size depending on the inherent energy. The relative unit size of mental ectoplasm is larger than microvita.⁶⁶ Most of the time positive⁶⁷, neutral or common microvita has little or no active functions in the inert mind of an atom. However, in ectoplasm they use their little acknowledged faculty of energy transducers. They take on energy and allow the ectoplasmic cells to expand. This increase in energy in the ectoplasmic cell causes a corresponding increase in volume and mass.

Unit ectoplasmic cell expansion

Another way that ectoplasm can expand in volume is through internal ectoplasmic friction⁶⁸. The inter-ectoplasmic affinity⁶⁹ causes the ectoplasmic cells to become packed closer

65 but the movement of ectoplasm is decided by the movement of microvita.

Questions_and_Answers_on_Microvita_Section_B.html(Q10)

66 So far as physicality is concerned, the position of these [Negative] microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron.

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

67 Positive microvitum is pro-ectoplasmic -- it is more ectoplasmic than matter.

Questions_and_Answers_on_Microvita_Section_B.html(Q11)

68 According to the degree of density of the ectoplasm there is tremendous internal friction.

The_Macrocosm_and_the_Microcosm_1.html

69 Spiritual practice (sadhana) means to powder down the ectoplasmic structure with the help of

together in mass and volume. This is the ability of ectoplasmic cells to collect or group. The degree of density between individual ectoplasmic units causes increased internal ectoplasmic friction. This friction caused by increased density can 'powder down' the individual ectoplasmic cell.⁷⁰ What does powdering down mean? That the mental structure of the individual unit ectoplasmic cell is broken and the cells disassociates into its component parts. This breaks the cell like structure into more subtle longer wavelength sub-components of citta'n'u, citta, aham and mahat mind stuff. Being of more subtle composition the sub-components can now move against the collected inter-ectoplasmic affinity. The sub-components can now actually disperse and expand in volume. They expand into the universe⁷¹.

Citta'n'u or 'mind atom'

A physical cell has a very complex structure. It has very complex needs. Complex needs must be fulfilled by very complex mental structures. This is what ectoplasm is, the psychic parallel to the physical DNA/RNA. In addition to holding the two basic faculties of mind, it also holds the citta'n'u⁷² particles. These are thought to contain the psychic building blocks that allow the basic instinctual needs of complex structures to be met. Needs here means the four instinctual needs of the most basic consciousness unit. I.e. sleep (rest), reproduction, eating (assimilating for growth) and maintaining the structure (self-preservation). The smaller portion of the ectoplasm that is not a complete cell is known as citta'n'u or mind atom or particle of mind stuff. Each sub-part or particle also contains identity. An'u, in Sanskrit, means that small or tiny portion of the unit that can be identified by its fundamental characteristics. Here characteristics mean: some things that if changed, you will no

opposing forces. That is, sadhana is a process of struggle against the inter-ectoplasmic affinity. The_Macrocosm_and_the_Microcosm_1.html

70 The unit mind finds its expression through clash. This process of clash causes the psychic atoms to get powdered down and expanded to such a degree that the mind expands into the universe.. Sadhana_s07.html

71 The unit mind finds its expression through clash. This process of clash causes the psychic atoms to get powdered down and expanded to such a degree that the mind expands into the universe.. Sadhana_s07.html

72 MAC&MIC1.S07 The individual parts of ectoplasmic cells are called citta'n'u. AS 1-12 ...citta'n'u [mind-stuff], which is subtler than ether

longer be able to identify the original unit. What are these things? They are psychic characteristics that carry the individualistic psychological characteristics.

Individualistic psychological characteristics are carried in the psychic ectoplasmic cell. If we compare this to charge particles; then mind is the field that aligns them. We saw before that mind comes from matter. We know that something cannot come from nothing.⁷³ The resultant mind must have some of the original cause inherent in the structure. The resultant human mind structure has in it some of the original. It came from the inherent basic instinct characteristic each and every citta'n'u. For example, if the resultant physical protozoic and metazoic structures have four basic instincts of evolved mind: then that came from the controlling ectoplasmic subtle mind structure. Specifically these are contained in the citta'n'u sub-structure and are aligned to provide the DNA-like psychic characteristics that are utilized in the physical cell. Certain characteristics are carried forward from life to life through the accompanying endoplasmic mental structure. Certain psychic characteristics “die” with the ectoplasmic structure at the time of death of the structure. (See *The Internal Being*⁷⁴ for complete discussion of characteristics carried forward in the human.) Citta'n'u, being subtler than ectoplasm, carries forward mental basic instinctive characteristics at the time of “death” of the ectoplasmic mind structure. (but, not sam'ska'ric structures)

Protozoic and Metazoic mind

Each unit mental structure is it big or small, consists of all three types of mind stuff. It is the collected volume of the particular type of mind stuff that determines the maximum mental capability of the particular structure. In other words, if the volume of mahattattva exceeds the volume of aham'tattva, then the unit structure exhibits the higher qualities of mahattattva like mind.

On the protozoic cellular level, the knowledge the

73 Something cannot come out of nothing. Again, something or other comes out of something: that is, something comes out of something and nothing comes out of nothing.

Vraja_Krsna_and_Dvaetadvaetavada_Discourse_19.html

74 Bates, Raymond, *The Internal Being, Reincarnational and Intuitive Psychology*, Writers Club Press, (out of print), 2000, turiiya@gmail.com, Revised E-edition, 2016

protozoic cellular type of mind displays is instinctive, using the physical level of reactive control. Protozoic mind of this type of cell consists of citta mind stuff in greater proportion than either aham or mahat type of mind stuff.

When we look at the higher protoplasmic structures, such as collective protozoic cells acting together as a unit, as in the case of most colonies and plants, then the protozoic unit collected mind still displays the instinctive, spontaneous mind of citta with no display or development of the higher aspects of mind of aham or mahat. These protozoic types of collected unit minds have no thought of "I exist". They have the additional ability to eject any individual unit I cell.

Collected (not collective) ectoplasm

Here we should differentiate between collected and collective. Ectoplasm can be collected; but still maintains its basic attribute of individual unit I. The collection of ectoplasmic units allows for a stronger expression of the basic "I am" through the included minor aham'tattva amounts and a further magnification of the "I know" through the collected mahattattva mind stuff. It *does not* form or make a "collective-I" structure like that we find in microvitic endoplasm. The collective-I structure has *less* or minimum I feeling as is explained below under endoplasm.

In summary:

- Ectoplasm is composed of smaller particles called citta'n'u or translated means 'mind-atoms'.
- It contains microvita with its inherent energy component. (As endoplasmic coverage)
- It has evolved citta, aham and mahat in requisite proportions.

Here is a list of Macrogenesis items by order of wavelength, short to long:

Macrogenesis nomenclature relative order/size (In order of wavelength, long to short)

**cosmic mahattattva
cosmic aham'tattva**

cosmic citta⁷⁵
positive microvita⁷⁶
endoplasm⁷⁷
citta'n'u⁷⁸
ectoplasm⁷⁹
neutral microvita
negative microvita⁸⁰
tanma'tras⁸¹
matter⁸²
electron

Collective structures of consciousness

Collectivity means collective mind structure. This mental structure is completely different from the unit structure. Why is it different? The unit structure always tends towards diversity, towards individuality. The unit always has fissiparous tendencies. It will tend to divide and reproduce; to produce more individual units.

The collective-I structure is made of subtle microvita,⁸³ not evolved mind stuff or ectoplasm. It forms a shadow like structure that contributes no mass,⁸⁴ form or shape attributes and

75 The mind, or better still the citta and Ahamtattva are far more subtle than the tanma'tras, for they define the existence of these inferences. [The_Chariot_and_the_Charioteer.html](#)

76 And similarly, in the psychic sphere there may be entities subtler than ectoplasm or its extra-psychic coverage, endoplasm. [Microvium_the_Mysterious_Emanation_of_Cosmic_Factor.html](#) As a microvium is a singular entity, it has no structure. By nature it is more energy than matter...

[Questions_and_Answers_on_Microvita_Section_B.html](#) (Q11)

77 Endoplasm is the outer coverage of ectoplasm. [Questions_and_Answers_on_Psychology.html](#) (Q3)

78 The individual parts of ectoplasmic cells are called citta'n'u.

[The_Macrocosm_and_the_Microcosm_1.html](#) ...citta'n'u [mind-stuff], which is subtler than ether. [Chapter_1.html](#)

79 Positive microvium is pro-ectoplasmic -- it is more ectoplasmic than matter.

[Questions_and_Answers_on_Microvita_Section_B.html](#)(Q12)

80 So far as physicality is concerned, the position of these [Negative] microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron.

[Microvium_the_Mysterious_Emanation_of_Cosmic_Factor.html](#) Negative microvium is pro-materialistic -- it is more matter than mind, than ectoplasm.

[Questions_and_Answers_on_Microvita_Section_B.html](#)(Q12)

81 The microscopic fraction of a wave radiated from an object and received by the indriyas is called tanma'tra or inference. [What_Is_Dharma.html](#)

82 Identified by containing tanmatra. [What_Is_the_Cosmic_Entity.html](#). An object which has less inter-atomic and inter-molecular space is what we call matter. [Ekendriya_4.html](#)

83 The collective body of microvita is the collective 'I' feeling.

[Questions_and_Answers_on_Microvita_Section_B.html](#)(Q10)

84 As a microvium is a singular entity, it has no structure. By nature it is more energy than matter...

has different functions than the unit mind structures. The composition of this collective mind structure will be discussed along with the practical example, endoplasm.

The overall characteristics of all microvitic structures are similar in that they are collective mind (vs. unit mind) covering structures. This means that both the human endoplasmic subtle structure and the subtle mind structure of atoms and subatomic particles are similar in that they are composed of collective microvitic mind.

If one needs logic to understand the import of the above sentence, what endoplasm consists of, then... ectoplasm is defined as dispersing or *dying* with the physical body because it is physico-physical. Microcosmic ectoplasm collects around the unit structure and disperses with the death or dissipation of the physical structure. If atoms contained ectoplasm; then *atoms would die* or disperse. However, it is well known that the atomic structure of atoms remain unchanged over billions of years. Atoms do not contain ectoplasm. Atoms contain microvita...but not in the (human unit) endoplasmic coverage form. Their neutral microvita is controlled by a subtle collective macrocosmic feedback control.

In the human subtle structure, the overall microvita coordinating coverage structure of the human unit is called endoplasm. It provides a coordinating coverage on a subtle level for the conglomeration of numerous molecules, protoplasmic, metazoic structures, and the accompanying physical organs. The subtle controlling structure of the physical conglomerate is the units guiding psychic⁸⁵ subtle mind. The unit subtle mind consists of evolved citta (ectoplasm), aham and mahat in requisite proportions to the complexity of the physical structure. The interaction of the parts of the mind with the both crude and subtle organs of the human unit are discussed complete in detail in *The Internal Being* (and *Biometaphysics*) and will not be repeated here. The unit's subtle mind controls the reactive, reflective and associative functions or the so-called instinctive functions in all animate things. It is believed that it works directly or indirectly with the autonomic nervous system in the

Questions_and_Answers_on_Microvita_Section_B.html(Q11)

85 For detailed explanation of guiding psychic see, Bates, Raymond, [Microvitalogy, Microvita Universal Subassembly Structures](#), Published Raymond Bates, E-edition, © May 2010, turiya@gmail.com ,

human corporeal.

The complexity and development of the endoplasmic human unit structure has the two additional major functions discussed under endoplasm below.

Collective mind – direct/indirect relationship

The inherent corollary in a physical collective of metazoic structures is that the structure must be linked together with the unit parts, in some manner. Mind has both a direct and an indirect linking relationship with all of its units. The direct physical relationship is obvious through the mind through nerve influence and resulting nerve to brain pathways.

The collective direct influence can be seen in the instinctive reactions of the unit itself. Unit protozoic cells and metazoic cells perform their functions collectively without any direct action by the conscious brain on the physical nerves⁸⁶. These organs work collectively “all on their own” for the benefit of the whole. There is a continuity of mind not explained by common ideas of electrical nerve pulse transfer of information to and from lower cell structures. This instantaneous transfer of mind impulse exists. We may use the old analogy of instantaneous thought transfer here. We know it exists, but lack the physics for proper physical explanation.

However, the overall human mind is also *affected* by the instincts of the unit protozoic and metazoic cells and their associated minds. Instincts in the human mind are not a direct function of the human unit mind. Instincts in the human are the indirect function of the collective underlying protozoic minds working through the unit protozoic and metazoic cells and associated organs.

There is an overall subtle *collective* layer made of a subtler form of collective consciousness called microvita (in its collective form). Here collected is used to mean small individual *ectoplasmic* units all collected, together. Whereas, endoplasm is a covering of independent collective microvitic mind structures. It works and acts differently than the underlying unit ectoplasm structures.

86 With instinct there is the contraction and expansion of nerves. Expansion and contraction occur without any psychic support. Questions_and_Answers_on_Psychology.html (Q7)

Endoplasm

We know that physical cells come in all varieties of complexity, all having different physical functions. The accompanying mental structure must also be capable of meeting those physical needs. Therefore, it is also composed of many varieties of mind stuff. For example, the simple plant cell requires citta and some aham'tattva mind stuff, only, in order to accomplish its simple tasks. It does not need the added capabilities of say "knowing that it exists" or intellect and reasoning. Protozoic minds knowing capacities were, as we said, limited to stimulus-response and patterning functions. The use of the knowing faculty in the unit protozoic mind is the simple comparison of the unit vibration of what is "I" to what is not "I" or foreign.

Now the question may arise, "Does the smaller sub-structures, like protoplasmic cells and organs and smaller units in plants and undeveloped creatures have this endoplasmic coverage?"

No.⁸⁷ They have mostly basic cittic mind stuff and individual ectoplasmic minds that do not have sufficient mahat mind stuff, like in the more complex-metazoic-developed humans mind. This means that their level of unit mind development is rather crude and has only the instinctive functions of any basic animated unit structure. That is simply existing, multiplying and dying. Specifically, sleep (rest), reproduction, eating (assimilating for growth) and maintaining the structure. They do not have the mental complexity nor sufficient mind stuff to develop complicated mind desires. For example, a plant does not have the mind stuff to develop an individualistic feeling of say "I like sugar water or a certain mineral". It simply feels hot or cold or contraction and expansion. If better water comes it simply utilizes it better for the four basic unit functions. It does not have sufficient mahat mind stuff to develop intelligence and sense of "I am" a plant.

87 There is not much difference between the protoplasmic cells of humans and those of plants. A plant cell does not have endoplasmic coverage, but a human cell has.
Questions_and_Answers_on_Psychology.html (Q5)

Collected, the knowing faculty portion of the metazoic mind has increased capacities compared to the protozoic mind. However, an expanded *endoplasmic* structure in the metazoic mind allows for the additional faculties of intellect, reasoning, discrimination and eventually intuition to develop. These are psychic developments in a mental existential I arena, not physical stimulus-response developments in a physical world

Collective endoplasmic psychic coverage allows the expansion of the existential I faculty to the next step. That of comparing the unit “I” feeling to the collective group “I am” collective standard psychic vibration or feeling⁸⁸. Only in the metazoic mind structure can this comparison of the collective “I am” to the collective “other” standard occur. This is because of the more complex physical structure requiring more complex mental coverage or coordination.

Shrii Shrii Ānandamūrti’s endoplasm is not like the better-known physical endoplasm of medical science. It can best be described as coverage verses the physical endoplasm’s portion of the cell of the physical world. A good analogy for coverage is that of the outer covering⁸⁹ of an elastic balloon. Elastic in the sense that the coverage expands as the unit mental ectoplasmic cells expand. Balloon as a balloon encloses the molecules of air so the endoplasm encloses the ectoplasmic mental cells. The similarity ends there. The coverage is made of collective mind in the form of microvita⁹⁰. Endoplasm is the outer coverage of the enclosed ectoplasmic mental cells.

That is a simple analogy of a balloon and endoplasmic coverage. It is not used in simple protozoic unit cells or organs; but in complicated structures like human. These are composed of many protozoic units I’s. The multi-layered guiding psychic controlled mind structures of complex organic units (like human) can be compared to a series of small balloons, one inside the other. The small balloons are collected inside one large elastic balloon. Each overall balloon is like an endoplasmic covering for the enclosed mental ectoplasmic units with its accompanying mind stuff. As the volume of the collected individual ectoplasmic

88 Ectoplasm gives mental faculty but endoplasm gives unit "I" feeling".

Questions_and_Answers_on_Psychology.html (Q3)

89 Endoplasm is the outer coverage of ectoplasm. Questions_and_Answers_on_Psychology.html (Q3)

90 Those microvita, or say the collective form of microvita, with the coverage of endoplasm...

Questions_and_Answers_on_Microvita_Section_B.html(Q9)

unit structure increases, the overall balloon structures stretches⁹¹.

Physical unit *protoplasmic* cells have individual "I" feelings⁹² in accordance with density of the existential I faculty in their individual mental structure. They have no clear individual or unit "I" feeling⁹³ as in the developed metazoic mental structure.

The existential I faculty of endoplasm has minimum "I" feeling⁹⁴ as a collective endoplasmic system. This is because it is composed of collective type of minds not of individual unit type of minds, like the physical protoplasmic cells.

These basic collected unit ectoplasmic structures covered by microvitic collective-I endoplasmic structures are the system that exists throughout the universe, from the macrocosmic to the microcosmic structures. This means the structure only is similar, throughout the universe, not the contents. The contents vary in accordance with the complexity and needs of the individual unit.

Endoplasm is a subtle microvitic network that surrounds the individual physical units accompanying mental structures⁹⁵. The corollary here is that in order to have endoplasm, first there must be a complex mental structure for it to enclose, because, endoplasm does not have the same ingredients as the underlying unit type mental structures. Microvita has a collective mind structure, not unit structure. It functions for the overall benefit of the enclosed or reflected unit structures. It is a general coverage whose area of influence varies in accordance with the underlying psychophysical structures.

This is because all existence is multi-layered. As an example, use the physical cells in the human body. Cells group into organs and organs into functioning systems (like digestive) and systems into the human corporeal. When the collective protozoic cells develop to underdeveloped metazoic cells they

91 The collective form of ectoplasm increases the sense of individuality -- "I" feeling. With the growth of unit ectoplasm its volume and scope increases, and the collective form of ectoplasm will increase. With the increase of the collective form of ectoplasm, the endoplasm will gradually expand and burst. [Questions_and_Answers_on_Psychology.html \(Q1\)](#)

92 The "I" feeling of a complex structure is a collective "I" feeling. The "I" feeling of a unitary structure is a protozoic "I" feeling. [Questions_and_Answers_on_Psychology.html \(Q4\)](#)

93 They have not got clear "I" feeling. [Questions_and_Answers_on_Microvita_Section_B.html\(Q10\)](#)

94 Endoplasmic structure has minimum "I" feeling. It is of collective nature -- it is a collective structure. [Questions_and_Answers_on_Psychology.html \(Q4\)](#)

95 ...ectoplasmic entity and endoplasmic coverage are both influenced by microvita. [Sidereal_Year.html](#)

use an overlaying collective endoplasmic structure that helps the individual cells act for the benefit of the overlaid organ. The coverage is an endoplasmic function and uses the collective mind structure of microvita.

Mental structures have form and shape, also. The shape is called “coverage” and the form is “existential I feeling”. What is the coverage or shape of any collective physical and mental structure? Physically we say, “I am going to cover the football game.” We don’t tell what the individual “me” is doing there, we tell what the collective or teams are doing.

The collective coverage of mental structures is called endoplasm. Endoplasm is the coverage or outer surface that holds the ectoplasmic individualistic unit “I” feelings. Endoplasmic coverage allows the full expression of the unit’s mental faculties. It allows for the expression of higher human mental structures. Endoplasmic coverage allows the form of the “I” expression to take on a more complicated setting, that of sentiments and emotions⁹⁶. In complex metazoic unit structures endoplasmic coverage is used and allows expression by giving greater mental existential I facilities to unit mind, like intuition, feeling, emotions and sentiments. It is only collective microvitic mind assisting the unit complex mind structure. Metazoic human mind can use those complicated expressions because it has a developed collective coverage or endoplasm.

Endoplasm expands existential faculties

A major difference in the unit structure verses collective mental structure is in the composition of the existential faculty. In the collective existential faculty, the unit feeling of “I am” is practically non-existent. In the collected unit mental structures, the main theme is of “unity in diversity”. This difference comes about because the collective-I structure is made of very subtle microvita, having no shape or form because its (microvita) knowing faculty has almost no citta mind stuff, to take the shape; but it does have an abundance of the subtler mahattattva mind stuff. This allows microvitic collective existential faculty to have

96 The effect of endoplasmic coverage is to register the reflection of the expression of human sentiments, so endoplasmic coverage allows the human mind to be more subtle and more receptive. Questions_and_Answers_on_Psychology.html (Q5)

a feeling of collective unity without reflecting on the unit ectoplasmic mind particles (since it has none). What is best for the collective comes first. Endoplasmic coverage collects the general feeling of the unit(s), but passes on only the needs and traits that are beneficial to the whole collective.

The above paragraph is referring to generally all endoplasmic structures like un-underdeveloped and developed metazoic structures. The collective existential I faculty portion of the subtle endoplasmic controlling structure has very specific roles to play in making the rapid physical and mental evolution in the more evolved metazoic endoplasmic mind structures like humans and developed animals more rapid. Mental needs of the collective species, *for evolutionary changes* are passed through microvitic collective mental desires, *not* through indiscriminate "selection of the fittest". Evolution is a continuing process. Physical traits are passed through physical means. i.e., through DNA/RNA physical structures.

Therefor:

1. Endoplasm carries forward desired mental evolutionary traits or changes to the next generation.

In protozoic cellular and collected protozoic mental structures like protozoa, amoeba, protoplasm organs and plants with little or no endoplasmic coverage; desired mental evolutionary traits are passed through instincts.

In un-under developed and developed metazoic structures (like human); desired mental evolutionary traits are passed through the microvitic endoplasmic coverage.

The mental and physical structures of humans have evolved more rapidly than say plants and lower developed animals because they have complex RNA/DNA structures that can accept this collective microvitic endoplasmic programming more rapidly than undeveloped mental structures. The endoplasmic collective existential I faculty can retain the evolutionary desire (from the individuals of the species) even after the individual particle/atom/molecule (unit or organism) has been recycled physically. In other words, unit mental ectoplasm 'dies' with the dissipation of the unit mental structure (like human); but, endoplasm is a subtler microvitic mental structure that is used to carry forward desirable traits in the species and the

next generation.

Plants collective existential I faculty structural programming is much more restricted and slower than complex structures. Plants unit protozoic mental make-up does not include sufficient proportions of higher classification mind stuff to allow rapid mental reprogramming of its DNA. Plants and other simple protozoic mental structures do not have microvitic endoplasm. They use their instinctive mental structures. Therefore, their evolutionary changes are less rapid than those structures utilizing endoplasm.

As an example, it is known that fossilized plants found in the stomach of large dinosaurs are the same as was found in other miniature evolved dinosaurs, which evolved hundreds of thousands or millions of years later. The plant did not change, but the animals evolved. The well-developed endoplasmic coverage carries forward the group desires or needs to the next generation group, be it cells or groups of dinosaurs; but only in accordance with the psychic ability or complexity of the mental unit.

The microvitic endoplasmic coverage functions to fulfill the axiom “unity in diversity”. In Human mind, this means that the microvitic endoplasmic mind of the complicated-metazoic endoplasmic mind structure, exhibits a minimum I feeling of the individual units wants and needs and still reflects the overall sentiments of the metazoic complicated mind’s needs.

In the human mind the quantity of mahat mind stuff exceeds the quantity of the cittic and aham mind stuff in the individual unit ectoplasmic mind cells. Because of this, the human intellect has developed on the spiritual path and has evolved the ability of self-determination. In the psychic sphere, this developed intellect produces a diverse number of sentiments (associated with the various psycho-physical centers) and reflects those desires to the collective existential faculty (endoplasmic) level.

Here we have the unusual situation where a collective existential faculty exhibiting a minimum –I feeling, works with a more crude but complicated-metazoic collected structure of many individual units, all having maximum reflected unit I feelings. The microvitic endoplasmic layers function is to reflect the general desires and needs for the collective good, not necessarily individual wants or desires. Those are controlled by

the guiding psychic and reflected in the next life individually as sam'ska'ras. .

The more complex the physical structure, the more psychic centers are associated with the structure. Lower evolutionary developed units like animals have less psychic centers and therefore less attached vrttis expressing their various individual wants and needs. Certain vrttis are brought forward into the next life. See *The Internal Being*⁹⁷ for a more specific description of higher human mind functions.

Atoms/particles/molecules are discussed in a separate chapter. They all have a collective microvitic existential coverage, not a direct collected-I microcosmic unit oriented endoplasmic structure. In addition, we have seen that atoms/particles/molecules do not have developed unit mind structure to support evolutionary changes.

2. Endoplasmic coverage allows the full expression of the unit's mental faculties. It allows for the expression of higher human mental structures like vrttis. It allows human mind to be subtler and express advanced intuitional feelings. Endoplasmic coverage allows the form of the "I" expression to take on a more complicated setting, that of sentiments, emotions⁹⁸ and for intuition to develop. Metazoic human mind can use those complicated expressions because it has a developed collective coverage or endoplasm⁹⁹ and an overall controlling guiding psychic.

The collective existential I coverage of the endoplasm has another very important function. There is a difference between the collection of unit structures and a collective microvitic structure. The individual unit protoplasmic cells have individual existential I feeling of pleasure and pain. When the units are collected together, they express a larger volume of pain.

The collective microvitic endoplasmic coverage has collective mind tendencies not unit tendencies. This means that the endoplasmic collective I existential coverage can reject any individual cell for the good of the collective. Say, for example, if

97 Bates, Raymond, [The Internal Being, Reincarnational and Intuitive Psychology](#), Writers Club Press, (out of print), 2000, turiya@gmail.com, Revised E-edition, 2016

98 Bates, Raymond, [The Internal Being, Reincarnational and Intuitive Psychology](#), Writers Club Press, (out of print), 2000, turiya@gmail.com, Revised E-edition, 2016

99 The effect of endoplasmic coverage is to register the reflection of the expression of human sentiments, so endoplasmic coverage allows the human mind to be more subtle and more receptive.

Questions_and_Answers_on_Psychology.html (Q5)

the individual protoplasmic physical cell is damaged or sick, then the endoplasmic collective I coverage faculty compares the mental wave of the physical protoplasmic cell with the collective microvitic standard retained through the microvitic collective endoplasmic coverage. When it is deficient, then the endoplasmic collective type of covering mind structure (collective existential faculty) will reject the individual unit from the endoplasmic coverage area or organ as the case may be.

This is a similar process that the unit mind oriented protoplasmic physical cell uses to survive, but using the unit type of protozoic Unit existential I. The knowing faculty of the unit mind oriented protoplasmic physical cell determines that the invading microorganism is different from the unit collective protozoic existential I and rejects the invading entity. The difference is that the endoplasmic unit (maybe organ) has collective microvitic mind type with *minimum* unit “I” feeling. Therefore, when acting as a unit it compares the collective waveform against the say diseased unit cell/s waveform and rejects it as “not I”.¹⁰⁰

The collective endoplasmic coverage of the human unit has a subtle and a more crude relationship. In the crude relationship, the endoplasmic structure has a relationship with the physical body structure, also. This is called a psycho-physical relationship and is one of the coordinated cooperation of the unit body with the organs and lesser units. Organs and lesser physical units can function independently, for some time, as in organ donor cases. It’s the endoplasmic collective-I that provides the coordinated cooperation of these unit organs, with the whole human corporeal in life and independently (for some time) even after separation from the corporal body. This is also an example of the collective function of the omnitepathic faculty of the Cosmic Mind, applied on the unit level by microvitic endoplasmic existential I.

As a specific example of endoplasmic collective coordinated cooperation of protozoic and metazoic cells and individual organs, take the donor organ case. In this case, the metazoic structure of say lungs and heart, have their individual endoplasmic (physic) coverage. This is not a physical function. If

100 The collective "I" feeling can eject any unit protoplasmic cells.
Questions_and_Answers_on_Psychology.html (Q2)

the physical organ is removed from the body; then the endoplasmic coverage function maintains a continuity of the organ, either in hibernation or in donor organ transplants. It then re-combines with the greater aspect of the whole endoplasmic-collective human mind, and as the transplanted organ, it is completely restored to full operation

The collective existential faculty of the endoplasmic coverage of the complicated metazoic mind allows psychic progress to be made. Comparison of the unit "I" waveform of the protoplasmic physical cell to the collective higher standard waveform, allows the unit waveform to attain congruence with the higher collective wave. The unit moving into congruence with the collective 'one' or becoming psychophysically parallel with the collective 'one' is the reoccurring method of waveform progress, whether it is from physical to mental or to spiritual. When the protozoic unit "I" becomes expressed as the metazoic feeling of "I am", we say that psychic progress has occurred.

There is another less known controlling aspect of unit and collective mind structures. That is the relative wavelength of the controlling unit (ectoplasmic) or collective (endoplasmic microvitic coverage) is the limiting control factor in the volume and therefore scope of the physical structure. Collective mind is a microvitic collective type mind and therefore has a different structure than the unit mind. Microvitic mind has no citta; therefore, it can have no psychophysical base of its own, as does unit mind. It must use the physical base of the unit's physical structure to perform its actions. It has mental capabilities. That is it has both existential and knowing faculty, but no base. The overall wavelength of endoplasmic microvita is much longer than the physical structures wavelength.

When the mental capability or energy of the microvitic mind is changed to physical action, it must be through the so-called host body or physical base. Physical wavelength of say an individual unit cell is very short and therefore very limited in the transmission/control range. Ectoplasmic mental cells have the ability to affect control of physical cells on a very limited short-range wavelength. For control of the overall group or organ, a longer-range wavelength is needed. Microvitic collective endoplasmic coverage is composed of microvita that operates at a longer wavelength and therefore can cover a larger volume.

Some brief conclusions on the mental faculties of

endoplasmic coverage and the motivating microvita. Endoplasm does not have mental facilities in the sense of the unit structure. The units strong sense of individuality and identity cause a different type of intelligence. Collective microvitic mind has intelligence. Collective endoplasmic microvita determines what is beneficial to the whole collective and allows unit existential I feeling of the overall (collected) units to be expressed as collective existential I feelings. Although endoplasm itself is composed of minimum – I feelings as collective mind, it allows the overall collected *ectoplasmic* units to register this higher reflection of the expression of human sentiments in an individual being and carries forward desired mental evolutionary traits or changes to the next generation.

Collective and Unit Controlling Structures

Under the Collective structures of consciousness chapter above, we saw that collective structures can be either unit or microvita collective and have both a direct or indirect relationship with either the individual unit or the collective whole. The use of the words “controlling and direct” can be incorrectly applied to indirect feedback control relationships. Keeping this thought in mind, microvitic subtle mind used in endoplasm coverage is just that – a coverage not a direct control.

An example is unit mental structures like cellular protozoic have only conscious citta mental stuff and directly psychophysically control the underlying cellular structures within the four basic instinctive functions. Higher evolved human metazoic unit structures of course, have both direct conscious and unconscious controls of their mental and physical being.

Developed human mind unit structures have a unit-guiding psychic that is in coordination with microvitic endoplasmic coverage and *is* the direct controller of the individual unit. Microvita in this case functions as a coverage. For a complete description of the functions of endoplasm verses the unit-guiding psychics see *Microvitology*.

Microvitic mental structures do not have citta and aham and therefore does not have direct conscious/subconscious control and aham reaching out to control/shape citta. They do have direct control in other ways. Having a collective microvitic mind, they

can group together (for common purposes), travel together and use their combined energies and purpose to directly affect both mental and physical unit structures. (See *Microvitology*¹⁰¹, for further details.)

Indirect control of the unit mental structures and then physical substructures comes through the overlying control structures. For example, the subconscious mental controls over the sam'ska'ric reaction and the chakra-vrtti plexi is an indirect control over many physical reactions. We can directly control the four basic instincts through suppression, but not the psychic reactions.

Collective microvita is controlled indirectly through a feedback system called ota/protah yoga. This will be discussed in more detail later.

Multi-layered control structures

Generally, the relation of the consciousness structure to the Cosmic Nucleus depends on the nature of the structure (i.e. unit or collective). Layered existence is not mental structure in the strict sense of the word. It is a relationship of the unit (or collective) structure to the Supreme Cognitive Faculty or the Cosmic Nucleus. We call the relationship of say the physical unit to the subtle mental structure, a psychic relationship. We call the relationship of the human psycho-physical unit to the Supreme Cognitive Faculty or Cosmic Nucleus, a spiritual relationship. So far, we have been talking about the relationship of physical and mental structures to each other, this is psychic relationship. Now we will talk about the relationship of the collective and the unit structure to the Cosmic Nucleus. This is a spiritual relationship and can be either direct or indirect.

As we saw in the above sub-chapter *The unit existential faculty under Consciousness Structures*, that as the unit develops a more complicated mind, its unit existential faculty develops an independent reflecting plate (made of mahat mind stuff). This is an indirect or reflected consciousness; an individual substantiation of the unit mind's existence. Here the unit

101 Bates, Raymond, *Microvitology, Microvita Universal Subassembly Structures*, Published Raymond Bates, E-edition, © May 2010, turiya@gmail.com , p.89

consciousness developed and substantiated its own relative feeling of existence¹⁰². Because this is a reflected consciousness the individual unit also has an indirect or reflected relationship with that Supreme Cognitive Faculty or Cosmic Nucleus. In other words, human cannot communicate directly to the Supreme Cognitive Faculty or Cosmic Nucleus. We saw this developed and came about because the unit mind was evolved out of matter in the Saincara process, not a direct composition of the Cosmic Mind stuff, directly.

There is also an inherent indirect existential relationship with every particle and unit with the Supreme Cognitive Faculty or the Cosmic Nucleus. This indirect relationship comes about from the multi-directional/multi-dimensional (prota witness) faculties of the Cosmic Nucleus, not because of the unit **mind's** limited abilities.

Multi-directional/multi-dimensional Cosmic mind

Cosmic mind is multi-directional. It can act in infinite directions at the so-called 'same time'. Whereas, unit individual mind is unidirectional. It can act in only one direction at a single instant of time. This difference allows the Supreme Cognitive Faculty or the Cosmic Nucleus to have both a direct relationship and an indirect relationship with each and every particle in the universe. Every particle in the universe has indirect connection with every other particle in the universe through the Macrocosmic witness relationship of the Cosmic Nucleus. In Sanskrit, this is called the prota relationship of the Cosmic Nucleus with the whole. This is a psychospiritual or mental relationship, not physical.

The great difference here is that the Cosmic Nucleus mind is multi-directional/ multi-dimensional and appears to us as omnipresent in all of its creations. One can say it has direct contact with each and every part of its own creation or being at what we would call 'the same time' because each and every particle is a part of the emanation from that same Cosmic Nucleus. The direct relationship of the Cosmic Nucleus to the individual unit is called an ota relationship in Sanskrit.

102 You are witnessing only your own mental faculty, your own mental [thoughts]...
Triangle_of_Forces_and_the_Supreme_Entity.html

Double layered controlling structures of Cosmic Nucleus and collective mind

Every structure has both a base and a controlling nucleus. Sometimes they are combined. Let's take the human body as an example. That means each psychophysical structure also has both base and controlling nucleus. The body acts as the base for the controlling nucleus of the psychophysical mind. Mind is in all parts of the structure. Psychophysical mind concentrates from moment to moment throughout different parts of the physical structure. Example when it is concentrating on the desires of the various vrttis, it is concentrated in the psychic centers (cakras).

Looking the other direction, in lower physical structures like organs (as a base) we have endoplasmic coverage. In cells, (as a base) we have instinctive mind formation as controlling nucleus structure.

Every individual particle/atom/molecule, organism, physical or mental structure has both a controlling structure and a controlling nucleus. To see this in a collective microvitic mind relationship, we should take a simple example. What happens physically, when say a large comet comes from outside the system and disrupts the normal systematic function of the solar system? The solar systems over-all collective-microvitic coverage has contact with all its parts¹⁰³, just as you have contact with all your parts, and reacts with perturbations within the cycle. The change in vibrations and patterns (gravity variations) can be felt physically in many points of the system.

There is both a controlling structure and a Supreme Cognitive Faculty or the Cosmic Nucleus coverage existing within each structure. The physical functions are directly controlled by the physical laws of the universe. However, they are also witnessed and therefore indirectly controlled through the controlling nucleus, in this case the Supreme Cognitive Faculty or the Cosmic Nucleus. How does this work? The Supreme Cognitive Faculty or the Cosmic Nucleus is just a witness and has no direct action function. Why? Because Cosmic Nucleus has no direct actional facilities. Meaning it has no physical parts

103 Movement in universal space is subject to the movement of positive and negative microvita, and this also affects life on earth. [Water_Conservation.html](#)

(or base) within which to act in the physical systems. It does have indirect actional facilities, microvita feedback systems.

The interaction of say planets in the solar system, have an over-all actional faculty, physical and psychic. The psychic over-all actional faculty or Cosmic Nucleus acts through an intermediary, in this case, microvita¹⁰⁴. Microvita is a psychophysical actional faculty. Psychically having collective mind allows the collected-I collective feeling to make changes for the good of the collective of which it is associated. Physically it uses its relatively unknown faculty as *energy transducer* (see below) to make it an actional faculty.

Normally the physical nucleus (example, nuclei of atom and sun in solar system) doesn't have to be consciously intelligent to be the center a physical function or system. It (the nucleus) doesn't have sufficient mahat to be consciously intelligent. To be intelligent does *not* mean that the system or nucleus has to have individual awareness of its individual or individual group's existence. This may seem unusual, that is only because we are not normally aware of collective consciousness structures that are around us in our everyday life.

Multi-layered controlling structures of unit mind

In one sense, human existence is three layered¹⁰⁵. This is in the sense of physical, mental and spiritual existence. However, a human corporal is composed of many sub-units and their accompanying psychophysical control structures. Much of this psychophysical relationship between the various ectoplasmic and endoplasmic structures has been covered above. Here we will only dwell on the psychospiritual or ota-prota witness relationship of those physical sub-units to the Cosmic Nucleus.

The collective microvitic mind relationship is two layered as discussed above. The Cosmic Nucleus has a direct controlling relationship with each and every individual microvita and it has an indirect relationship with the microvitic collective. The Cosmic Nucleus ota-prota witness relationship

104 Certain deviations of celestial bodies like meteors, comets and satellites take place due to the concentration of a huge number of positive and negative microvita. [Water_Conservation.html](#)

105 The very existence of human beings is a three-tier existence.

[Pranipatena_Pariprashnena_Sevaya_2.html](#)

exists in every unit, whether collective or unit.¹⁰⁶

Within the various unit atoms, cells and molecules, the Cosmic Nucleus still maintains this same ota-prota witness relationship, of cosmic multi-directional/multi-dimensional¹⁰⁷/multi-lateral mind in contact with all His created parts, whether part of His direct cosmic body or indirectly through its creations.

We see that there is a multi-layered controlling structure involving collective and/or collected (endoplasmic collective mind in humans) mind and unit mind controlling structures that depends entirely on the complexity of the physical structure. We saw that in the most complicated structures (human), that the mental structure both collected and evolved (through psychic clash) higher mind stuff (mahat) allows this complicated mental structure to have an independent reflected unit consciousness. Supreme Cognitive Faculty or Cosmic Nucleus has this ota-prota witness relationship with higher forms of consciousness with self-determining will power. We as humans, from our viewpoint see this relationship as indirect. We feel that way because we do not have conscious direct ability to communicate with that Cosmic Nucleus. As discussed previously, the unit human mind only has the ability to re-create that which it has already come within its purview. Cosmic Nucleus is not within its purview. The direct relationship exists because everything (no matter how small) consists of consciousness and therefore is reflected onto the Cosmic Nucleus. It's only our limited unit minds that cannot comprehend this complete direct ota relationship of the One to the many units.

Shrii Shrii Anandamurtiji explains in detail how positive and negative microvita control and affect the psychic centers of the human corporeal and how they travel through inferences¹⁰⁸ and cause and affect psychic and physical diseases in the body. One extensive reference for this is *Microvita in a Nutshell*¹⁰⁹.

106 He has got a direct relationship with each and every entity and He has got a collective relationship with this collective world. That is why it has been said that He is multilateral in action.

[Triangle_of_Forces_and_the_Supreme_Entity.html](#)

107 GRAMMAR.GRA multi-lateral/multidimensional

108 Microvita move; they recognize no impediment, no barrier, physical or supra-physical; but as their media are of inferential nature, so the movement has something to do with the physical world.

[Mobility_and_Movement_of_Microvita.html](#)

109 [Microvita in a Nutshell \[a compilation\]](#), 527, VIP Nagar, Tiljala, Calcutta, India, Ananda Marga Publications, 3rd Edition, 2005

A complete discussion of this subject is beyond the scope of this book. However, the basics are discussed below.

Herein lays the *cause* of the problem.

We as evolved reflected consciousness structures do not understand this direct cosmic ota relationship that Cosmic Nucleus has with each of His parts, because we have an indirect evolved mind relationship.

Because the Cosmic Nucleus works through the psychophysical control structures of collective microvita we do not physically see the cause of those Cosmic Nucleus resultant actions, around us.

Herein lays the *effect* of the problem.

That same Cosmic Nucleus ota-protah witness relationship exists in undeveloped and so-called inert mind structures, like the atom. Unless we understand our own individual ota relationship through proper meditation on our own "I" structures, we cannot hope to understand the relationship of the Cosmic Nucleus to the atomic and sub-atomic psychic and physical structures¹¹⁰.

Subatomic particles and atoms do not have a unit mind relationship because their unit consciousness structures are undeveloped or inert. Their relationship almost entirely one of a collective microvita structures to the controlling cosmic and physical nucleus. This is discussed in detail in the following chapter Consciousness in the atom.

In conclusion, multilayered best describes the relationship of the various controlling structures of unit mind structures, because these normally are of a metazoic or complex relationship. Double layered best describes the normal ota/prota relationship that collective mind structures enjoy with the Cosmic Nucleus.

Some microbiological comparisons

It has been known for some time that the two basic types or divisions of life forms are not between plants and animals; but between two basic types of cells. Bacterial cells are exclusively

110 There are different kinds of atoms which do not come within the physical arena or even within the realm of physical perception. So research should be in the physical, psychological and spiritual spheres. If you want to utilize a certain state of atom -- that is, the subtler portion -- you will have to do spiritual practices... Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html

of the non-nucleated or prokaryotes type. Whereas the nucleated (eukaryotes) types of cells makes up all the more complicated higher life forms.

Over the years, a theory proposed by Lynn Margulis called symbiogenesis, "...which sees the creation of new forms of life through permanent symbiotic arrangements (between the two above type of cellular structures) as the principal avenue of evolution for all higher organisms."¹¹¹ has become the center of a new mechanistic system oriented view of cognitive abilities called autopoiesis¹¹², a synthesis of self-organizing living structures theories. Why is it here referred to as mechanistic? Because it refers to the effects of the structural changes in life and does not define the cognitive causes. Every structure has a causal mental control. Every effect has a cause.

Some very interesting comparisons can be made with the two basic types of mental structures and the two basic types of carbon based cell structures.

Complexity and nucleus

Nucleated and non-nucleated cells (or eukaryotic and prokaryote) follow the tendencies of unit mind. Their complexity is reflected in their size that ranges from 0.01 mm (in non-nucleated) to 1 mm (in nucleated), which is 10 to 100 times larger than that of typical non-nucleated cells. Eukaryotic cells include inside their cell structure the simpler non-nucleated cells organelles and their mutually beneficial almost symbiotic relationships, in a theory well known as endosymbiosis. Stronger unit-I feeling coincides with a physical centered nucleus, like in nucleated cells. All complicated structures including plants and animals have nucleated cells. We found the same tendencies in unit mind study, where the organization from cell to organ to human found the unit structure mental makeup increasing in density and proportion of higher mind stuff. Until the maximum mental physical center of human mind utilized the highest form of mind stuff, bringing the unit to the highest sense of existential and knowing faculties.

111 Capra, Fritjof, The Web of Life, New York, Anchor, 1996, p.231

112 Capra, Fritjof, The Web of Life, p. 99

Reproduction tendencies

Cell reproduction in nucleated cells is carried out by a relatively complicated processes of mitosis, a process that produces two cells with the same genetic information as the original cell and meiosis which is designed for sexual reproduction or the union of male and female sex cells. These physical processes have many shortcomings in explaining the rapid evolutionary changes of complicated structures.

Recent advances in microbiological theory in non-nucleated cells have led to a new understanding called genetic recombination, wherein the bacterial type cells have been found to trade genes or share them with other types of cells. Here a bacterium removes one or more genes from one organism and incorporates the genes into its own genetic makeup or two organisms trade genes. It also includes another process where an actual smaller virus transports bacterial genes. This has implications in evolutionary theory; but, also in other areas. "Bacteria are able to adapt to environmental changes in a few years, where larger organisms would need thousands of years of evolutionary adaptation."¹¹³

Both types of cells are unit-structured minds, compared to the collective microvitic structured mind. Tendencies in the non-nucleated or protoplasmic unit cells are very simple and based on the four characteristic instincts of life. They tend to reproduce very rapidly compared to nucleated cells, because they are relatively simple and do not have sophisticated defense and movement mechanisms. As the cell evolves towards nucleated status, it takes on increasingly individual "I" feeling through the increase in aham and mahat within its unit structure. Its feeling can evolve to even more complicated "patterning" with features found in sophisticated so called "T" cells that can remember past infectious diseases and attack or reject them from the physical system.

The apparent collective tendencies of non-nucleated cell formations of specifically bacteria *are not* the function of any microvitic mind or coverage. Cells are unit structures. They do *not* have collective endoplasmic coverage until they become a

part of a larger structure that can attract endoplasmic microvitic coverage as in the case of complex metazoic human mind and its accompanying complex cell structures.

Even though the bacterial size organisms trade genes that may be mutually beneficial for two bacterium and it may appear as a collectively beneficial trait, it does not mean that there is collective microvitic mind involved in these actions. Collective mind shows just about the opposite tendencies of unit-structured mind. Collective mental structures is towards “minimum-I “feelings, we must remember that they are just that, collective microvitic structures. They do not have unit mental tendencies.

Non-nucleated type cells are found in some of the oldest fossils of about 3.5 billion years ago. This is in line with the proposal of Shrii Shrii Anandamurtiji that the collective form of microvita are the carriers of life throughout the universe.¹¹⁴

Decomposition

We find in microvita theory of Shrii Shrii Anandamurtiji, that virus¹¹⁵ is another name for negative microvita. These microvita are closely associated with one can say negative or decomposing and fermentation changes in physical structures¹¹⁶. This same process exists in most bacteria. This occurs through the relatively large negative microvitic structure traveling on certain inferential waves and actually affecting the major waveform of the physical atomic structure¹¹⁷. Once the relatively

114 Now, what is the root cause of this universe? Which is the starting point of life or vitality? These microvita are the carriers of life in different stars, planets and satellites -- not carbon atoms or carbon molecules. These living creatures with their mysterious movement create minds and bodies, living bodies in different celestial bodies, and they also destroy minds and physical bodies, or developed or undeveloped corpor, in any corner of this universe. So the root cause of life is not the unicellular protozoa or unit protoplasmic cell, but this unit microvitic.

Microviticum_the_Mysterious_Emanation_of_Cosmic_Factor.html

115 It is claimed that diseases are caused by various types of virus. The word "virus" is somewhat defective. Instead, the term "negative microviticum" should be used.

Smell_and_Microvita_Section_G.html. Regarding these microvita of crude order which may come within the scope of a microscope, people give them the name "virus". They say, "This disease is of virus origin." But virus is a vague term. The better term will be microviticum, and not virus.

Microviticum_the_Mysterious_Emanation_of_Cosmic_Factor.html

116 The subtle entities which are created to consume the rotting objects and are carried by the medium of smell are negative microvita. Smell_and_Microvita_Section_G.html

117 Microvita pervade both the ectoplasmic and endoplasmic worlds, and their presence creates various wavelengths. Waves are created when microvita move through the media of inferences. Inferences are the major waves, but sub-waves are created in them by moving microvita. The major waves function as the controlling waves for the sub-waves. When there is a change in the wavelength

large conglomerate negative microvita energy structure arrives, it causes a disruption in the inferential wave pattern of the virus. It is possible that negative microvita can account for the rapid evolutionary changes in virus and related bacteria. The virus is a very complex and organized structure, and disruption in the disease can cause a direct genetic mutation in the DNA/RNA by the virus. The meaning of negative in negative microvita is that since microvita is a mental faculty only, that the microvita carries negative tendencies that make the unit phenomenal object or structure, cruder. For a virus, these mentally degrading tendencies tend to mutate the virus into a virulent strain. Not only are these same bacteria, disease causing bacteria, but they are currently used to produce antibiotics and bacteria are used industrially to synthesize vitamins, enzymes, organic acids, and food products.

Energy transduction

In the discussion of microvita characteristics in chapter seven, it is pointed out that one of the lesser-known traits of microvita is that they act as subtle energy transducers. In carbon-based systems chemical cells use non-nucleated cells called mitochondria to convert carbon into energy compounds, as chemical energy transducers. Normally they synthesis an energy molecule called adenosine triphosphate (ATP). Their energy comes from different physical sources like photosynthesis or inorganic molecules. The endosymbiosis hypothesis mentioned above, occurs because the mitochondria contain DNA /RNA which retain the DNA and ribosomes characteristic of their non-nucleated cell ancestors. Not only do these mitochondria contain DNA /RNA but it uses these to control the programming of many cellular functions. Therefore, possibly here we have the smallest physical cellular structure modified or indirectly controlled by microvita, in an energy transduction situation.

CHAPTER SEVEN

Consciousness in the atom

“When the knowership of the Cognitive Faculty remains associated with matter, that is to say, when it remains associated in such a way that there is no realization of existence, nor the capacity for doership or active experience, then that state of matter we call acetana or crude matter;” [Acala_to_Atha_Discourse_2.html](#)

Indiscernibility of one particle/objective matter from another may ascribe the same properties to the other so-called particle/objective matter, that in itself is does not constitute a priori logical proof that they are identical. Identity is individuality.

Individuality comes from the basic precept of consciousness and the feeling of existence in the unit. This "I" differentiates itself from the other "I's", also positing in the same time continuum and approximate space. Humans are all different. We can agree.

Atoms are all different; each has its sense of individuality. We as scientists may not agree, here, only because we do not have the equipment or understanding to differentiate each properly, not because the statement "atoms are all different", is not true. Each particle, atom, galaxy has its individuality. However, each system must be viewed from its own specific Macrocosmic and microcosmic perspective. The individuality of each atom of hydrogen is there, it only appears to us as distant viewers to be all the same, indiscernible. Is this indiscernibility a logical reason to build a science of physics?

From a microcosmic viewpoint, Schrödinger's dead cat may appear in different positions at the same time. Sort of like a shadow show from the viewpoint of the individual viewer. Even from a quantum aspect, the viewer may change the effect of the results of the equation. It's not a matter of does the cat exist, or does it change position, or is it really here or there or real at all. Cats (particles) have individuality; an individual -I. Humans, cats and particles have a sense of existence. Albeit in particles, it is certainly undeveloped (relative to human mind development). In quantum physics, individuality is defined in terms of its discernible properties. The senses of the definer are the determining factor in a strictly sense related materialistic definition of physical characteristics. Quantum physics defines individuality of the unit using a variable based on the definer and using senses that cannot possibly even see all the wavelengths

emanating from an object (particle/wave in this case). We must believe that what Schrödinger was trying to point out in his classic three rules for a particle, was that every object (particle) has individuality, re-identifiable and has virtually permanent properties.

Over the years, strict epistemological applications of his rules have actually tried to eliminate the particles existence as a particle and show that quantum jumps (in energy states of particle) could not be possible. Schrödinger's cat (particle) definition of matter is dead from the aspect that it fails to define individuality to include the unit sense of existence and doesn't include that a subject-object (particle) must be viewed from two relative aspects (macrocosmic and microcosmic), to establish its virtuality.

Schrödinger's three rules of discernibility stem from the history of philosophy that all bodies are "individualized" by a complete and distinct set of so-called properties. This in turn comes from Leibniz's principle of the identity of indiscernibles. That being, that if two bodies have exactly the same properties, and if the only feature that individualizes them is their properties, then they must be considered "identical". Hundreds of years ago, this may have been a logical conclusion. Then all suns (stars) were indiscernible in composition. Today modern spectrum-analysis and computers can rapidly determine the individuality of each star. From an overall viewpoint, some objects seem to be indiscernible. When we have closer and more subtle analysis available, the individuality comes to light.

In order to define individuality we must determine the parts of the individual unit and their coordination with both the macrocosmic and microcosmic. This is the reality of the Wholeness around us. From a macrocosmic viewpoint, Schrödinger's particle has a posited relationship with every other particle in the universe. We as other units may not be able to discern this relationship, but the relationship exists to the particle, as it exists to the viewer. To the cosmic viewer the relationship (protah) is one of say the lecturers speaking to the audience of particles. When they all respond in unison, that is a collective response; but when one responds individually, then the relationship is unit-I to Cosmic-I and vice versa. This is not saying that the particle can respond to cosmic-I on the same level as human thought! Of course, the mind of the particle is

undeveloped and dormant, but the relationship of positing is there and posits the existence of that particle with the whole. See ota/protah relationships below.

Individuality must be re-defined in terms of the unit I-feeling or so called sense of existence, be it unit particle or unit human being. The basic unit of the individual is the unit "I" and the strength of the unit "I" is a factor of the material making up the controlling structure of that unit, atom, matter or human being. Just as in the human, the structure is the mind and the material forming the controlling structure is the ectoplasm, aham and mahat. In the atom, microvitic mind forms the structure of the particles mind. Certainly, the atom does not have the intelligence (aham & mahat mind stuff in proper proportions) to form an intelligent reflecting mind like the human. In other words the atom does not "know that it exists" or cannot say to itself, (as humans can) "I am therefore "I" exist"

Particles are distinct and discernible

"I must warn of a misconception which the preceding sentences may suggest, viz., that crowding only prevents us from registering the identity of a particle, and that we mistake one for the other. The point is that there are not individuals that could be confused or mistaken one for another. Such statements are meaningless." 118 Schrödinger E.

Shrii Shrii Ānandamūrti writes:

5-8. Vaecitryam' pra'krtadharmah sama'nam' na bhavis'yati.

[Diversity, not identity, is the law of nature.]

Purport: Diversity, not identity, is the innate characteristic of the Supreme Operative Principle. No two objects in the universe are identical, nor two bodies, two minds, two molecules or two atoms. This diversity is the inherent tendency of the Supreme Operative Principle. [Prakrti] Chapter_5.html

It is not that particle A is identical and indiscernible from particle B. They may be physically the same, in definable physical characteristics. On the other hand, they have a definite phenomenal characteristics and objectivity in what appears to us a solid phenomenal world. This does not come from what some will claim as illusion, phi effect or some sort of 'shadow world' viewing. No, it comes from the observers abilities to perceive the exact reality of

the object (or wave) to their limited senses. The difference is much more subtle than that. Even the smallest so-called particle has mental characteristics. We must remember that in the particle world, mind is collective. All-are-one in the mental sense. This causes an apparent physical uniformity of physical characteristics or homogeneity of elemental traits¹¹⁹.

Look at the following quote:

“I would say in reply that up till now the concept of physical science was that carbon atoms [carbon based structure] are indispensable for the origin of life. After people are acquainted with the theory of microvita, they will no longer subscribe to the old concepts. People will be introduced to higher and subtler formulae than the present ones regarding the internal structure of objects.”
Microvita_and_Its_Possible_Effects_on_Society_Section_A.html

Here and other places, Shrii Shrii Ánandamúrthi tells that microvita will be the basis of new formulas in physics and chemistry. In the future, it will be known that the identifying characteristics of each and every atom are different, in say the type and number of for microvita. These subtle mental identifying characteristics are presently indiscernible on the physical sphere (unless pointed out in specific instances). From this view, where lies physical indiscernibility? Even atoms will be sub-classified into number and type of microvita they contain.

In conclusion, Schrödinger’s “constitutive features” of particles/wavicles having “re-identifiable through time” properties must be expanded to include time, place (apparatus) and person (observer). Virtually permanent properties must include more subtle and yet un-identifiable characteristics of microvita type and microvita quantity. Individualization on an atomic particle/wavicle level must include the macro and microcosmic considerations of substantiation.

Atomic microcosmic crude structure

The normal method of discussion of structures would be to talk about physical concerns first; but let us discuss the atomic psychic structure first. The reason being that the physical size

119 A single microvita is insufficient to form one carbon atom, but when billions of microvita get solidified, a carbon atom is formed -- generally or naturally of heterogeneous nature, and under special circumstances of homogenous nature. The_NeoEthics_of_MultiLateral_Salvation.html

and construction of physical atoms have been exhaustively studied ad infinitum. Electron tunneling microscopes can even see (determine) the apparent internal contents of the atom. Physics has nearly exhausted its physical limits in the exploration of inner atomic physical space. The materialistic particles/wavicles and theories continue to increase at an exponential speed. Shrii Shrii Ánandamúrti tells us there is a *secret*, a limit to the mechanistic understanding of matter and therefore the universe. He says:

“The portion of atoms which have a close proximity to idea -- that is, the subtler portion of atoms -- is understood by spiritual practices. This part cannot be understood in physical laboratories only.”

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

Everything has system. Sometimes, we just don't see it. On the crude level (layer), the atom's system is controlled by crude energy and crude forces. In physics, these binding energies are called weak or strong nuclear forces and they seem to be subtle. However, they are still crude because they are observable to the ordinary senses, even though through instruments. The subtle energies that are referred to here are not perceivable to the senses in any form. They exist and form subtle structures that are conceivable through the intuitive areas of the human mind. Just as certain parts of the structure of the human mind are not perceivable through our senses, still we have a conscious structure that coordinates our human actions.

The functions of the atom are crude. Meaning they exist and behave in a physical manner, under physical laws of nature. They are controlled through the current physical laws of physics (including quantum mechanics and possibly micro-superstring theory). They have crude binding energies, (subtle energies appearing in the material world during the formation of matter), crude external reactions meaning the combining of atoms and atomic nuclei, (we could use the term chemical affinity or valence in current chemical terms), crude internal reactions (internal inter-atomic friction), and other crude functions. They are re-formed through one could say through crude or simple methods of implosive wave mechanics. Here microcosmic phenomenal inferential waves are imploding into recognizable phenomenal (to our senses) so-called solid structures of particles and eventually atoms and molecular formations. Crude structures

are not meant to directly control the crude functions, mentioned above.

Eventually, we must learn that atoms and particles have a subtle control that is related to (but does not consist of) the consciousness built into every particle (abet practically dormant, in some physical structures). This other consciousness, is collective -I or microvitic collective structure¹²⁰.

Substantiation problems

To understand and use the subtle mental structures in the atom, we must know and understand our own mental-spiritual being, first and those other subtle mental structures around us. Shrii Shrii Ánandamúrti tells us time and time again that only those who understand their own spiritual being, through proper spiritual practices can understand the inner subtle construction of the atom¹²¹. Why is that? Matter is not just a mechanistic combination of smaller and smaller particles/wavicles; it contains a substantiated, posited relationship that allows a controlled cognizant combination of what we see as particles/wavicles into atomic matter. Control means more than physical energy control. It means control on a level of quantum entanglement, or the ability of every particle/wavicle to understand the position of every other particle/wavicle in the universe.

What progress has so-called quantum physics had in the last 50 years? They have been hitting atoms on the head with their empirical hammers of electrons, protons etc., just to substantiate them in their physical senses. Have they come any closer to the mind of the atom? Progress can only come when they realize that there are other forms of substantiation, rather than their own shadowy reflective minds. Understanding of this will not come about until the scientist understands that mind reflects differently on each structure in the universe. To understand that one must start with one's own unit reflection of

120 Carbons and non-carbons both get their atomic structure from microvita.

[The_NeoEthics_of_MultiLateral_Salvation.html](#)[English]

121 Both atoms and microvita have subtle and cruder portions. The portion which is closer to idea is subtler and the portion which is closer to matter is cruder. For studying the cruder portions of both atoms and microvita physical laboratories are necessary. For studying the subtler aspects of both spiritual practices are necessary. The portion of atoms which have a close proximity to idea -- that is, the subtler portion of atoms -- is understood by spiritual practices. This part cannot be understood in physical laboratories only. [Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

self.

This may seem like a rather demanding assertion to understand one's own self. Let us look a little deeper before we attempt to understand the conceptual structures of atoms. In understanding, we must have knowledge or cognizance and reflection.

Each of us knows 'that he knows'. That can be cognizance, on our level of understanding. What is reflection? It is substantiation of the object to our unit understanding. In *The Internal Being* and other works, we saw that the object reflects and contains tanma'tras¹²² (microscopic fraction of a wave radiated from an object) and these are sensed by our sense organs. In turn, these tanma'tras pass through our efferent and afferent nervous system, activate our mental ectoplasm and eventually reach our psychophysical mind.

We substantiate objects by a portion of our mind (called Mahattattva or Buddhittattva) witnessing our own mental faculty, our own thoughts, in our own mind¹²³. So, tanma'tras (or their resulting vibrations) causes reflection on the subtle mahat stuff in our unit mind, causing apparent or mental substantiation to occur.

This is probably the hardest part, of the composition of matter, for the human mind to comprehend. Our relationship with the Cosmic Nucleus is an indirect shadowy relationship, one of faith at best. This is because we have an evolved complex unit mind structure. As we said above, we as humans substantially witness our own existence with our own reflecting plate and our own (some would say) false sense of ego (aham'ka'ra). Atom has none of this.

Cosmic mind collectively substantiates the existence of everything, matter or object in this universe (and other universes)¹²⁴. Cosmic Mind does this through its multilateral, multidirectional, omni potential, omnipresent functioning mind faculties, and the prota/ota relationship it enjoys with every entity. [Quantum entanglement and Ota-protah](#), below. We as unit entities, only cognize and substantiate that small shadowy

122 The microscopic fraction of a wave radiated from an object and received by the indriyas is called tanma'tra or inference. [What_Is_Dharma.html](#)

123 You are witnessing only your own mental faculty, your own mental [thoughts]... [Triangle_of_Forces_and_the_Supreme_Entity.html](#)

124 It is because of this omni-telepathic A'tman that the existences of all mundane objects, visible or invisible, large or small, find their factual substantiation and recognition. [Chapter_1.html](#)

universe of our senses. To us, all else appears unreal. In effect unit substantiation is only a shadow of a shadow¹²⁵ is the reflected substantiation of the so-called material object or matter or atom. If what we have to use for substantiation is only a shadowy existence in the real cosmic existence, then how can we as unit beings possibly determine the composition of the universe or even our own mind?

The answer to this Shrii Shrii Ānandamūrti gives is using the higher intuitional portions or our mind. Those portions are closer to the microvita and cosmic wavelengths, not the cruder sense perceptions of the lower mind levels.

The physical role of microvita in the atom

We saw in the outline on microvita above that microvita contain and have consciousness (more below) both on a singular and collective level, but they function differently depending on, one can say the “mode of transport”. Microvita comes in different collections, strengths and different sizes. Their physical size lies between an electron on the crude or larger end; to having no form (or size, mass¹²⁶) and traveling on very subtle cosmic wavelengths (inferences) of idea on the subtler end. Why is this? Because they take on energy as they pass through the cosmic inferences. Not, what we see as physical energy, but subtle energies¹²⁷.

One form of microvita (very subtle) is traveling on the cosmic inferences throughout the universe. These very subtle microvita having no structure or mass, simply ride (heterodyne) on the waves (or inferential subwaves as the case may be) into the creation of matter¹²⁸. They don't cause any clash (or sub waves) themselves (at this point) because they have no mass to

125 Thus, from the viewpoint of the Cosmic Mind, whatever the unit mind enjoys is neither the original object itself, nor a shadow of the object, but rather a shadow of the shadow of the object. [Some_Questions_and_Answers_on_Ananda_Marga_Philosophy_B.html](#) (Q 18)

126 Microvita requires space in theory, but not in the realm of physicality.

[The_NeoEthics_of_MultiLateral_Salvation.html](#)

127 Whatever is expressed as crude, subtle or causal factors is nothing but a metamorphosed form of energy. Even the psychic world is but a subtler stage of energy. And this is why we observe that energy and mental force appear to be the same thing. Mental force very often performs the same functions as physical force. [The_Highest_Category_of_Devotion.html](#)

128 Not only carbon atoms, but all other kinds of atoms are the creation of microvita.

[The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]. So, microvita are the initial stage of matter. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q19)

affect the fundamental inferential wave and cause subwaves (as the more crude form of negative microvita does on tanmatric waves in more substantial matter).

What do we mean "into the creation of matter?" Through the standard wave implosion theory of matter. These simply follow the cosmic inferential vibrations of the five rudimental factors as they change vibration in the vibratory creation state of phenomenal atomic matter. Inferential vibrations are only waves riding on the cosmic conation pervading the entire manifested universe. Microvita having no form or shape nor taking no space, follow the implosive vibratory creative process of material evolution (saincara) to appear in the physical phenomenal world in atoms. What relative size are they at this point? Probably near the quantum limits. Slowly the waveform solidifies. The waveform attenuates into subatomic particle/wavicles and then condenses (solidifies) into atoms. Condenses means: the third force of Prakrti called tamogun'a takes over as the waveform shortens and the inherent consciousness within the waveform become inert (solidifies).

Why does this happen? Remember, microvita have the capacity to transduce energy or take on (or give up) energy. At this point, they consist almost entirely of collective mind idea, having the energy in potential only. As they pass into qualified/manifested universes, the waveform is attenuated. Their speed is decreased¹²⁹ resulting in an increase in the energy component.

Here scientist Russell Moon creates a close analogy to microvita with photons.

Energy is also created out of dense and flowing space. What we call energy is merely denser regions of space called photons that expand and contract as they move. This dense region – or photon - creates a particle effect, while the expansion and contraction of the space it passes through creates a wave effect.¹³⁰

What happens with the solidified or condensed subtle microvita, now? The physical structure of the atom at this point is relatively small. The mental structure is not sufficiently

129 ...and where the speed is less -- that is, the speed is not the dominating factor -- it is a bit circular. Where it is circular in Sam'skrta it is called "kala" and "ka'sta". [Microvita change speed in Time, Place and Person] [Mobility_and_Movement_of_Microvita.html](#) [English]
130 Moon, Russell, [The Vortex Theory](#), Fort Lauderdale, Fl., Gordon Publications, 2003, E-book, p.117

complex to contain sufficient subtle mind (aham and mahat) to develop evolved reflective coverage. However, it does have a preponderance of citta mind stuff in the small balloon-like citta'n'u unit mental structures of the sub-atomic particles/wavicles. Here (in the physical mind of the atom) citta mind stuff is in dominant proportions and aham and mahat are practically dormant. Material unit structure has mind, even in atom and sub-atomic particles. Remember, consciousness, no matter how small, how crude or undeveloped, contains both unit existential and unit knowing faculty. In the mental structure of the atom, the unit knowing and existential faculty are very undeveloped/unexpressed and lie almost dormant. The unit mental structure of the atom (sub-atomic particle) is almost dormant. *As crude physical structures, the sub-atom and atom cannot have a controlling mental structure, on their own.*

The Two Psychic structures of the atom

Crude psychic

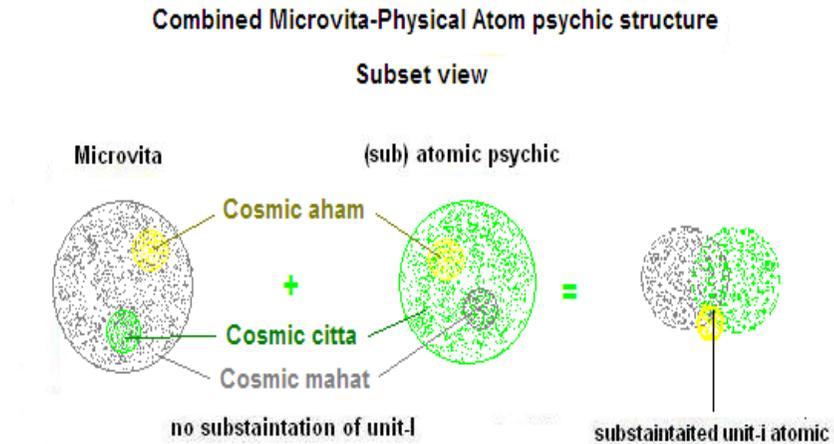
We find in atomic structure two distinct psychic structures. One is the inherent subtle mental structure that is in all unit matter, be it evolved complex physical structure or simple non-evolved matter. As physical matter evolves, this unit type consciousness structure evolves concurrently from the inherent cognition in the physical constituents of matter itself.

Subtle microvitic psychic

The other psychic structure is a collective mind structure. It comes from the inherent cognition or mental faculty in the collected neutral microvita within the physical atomic structure. Collective mind type of consciousness plays a vital part in the beginning stages of the creation of matter and in the structures of atoms. We have seen above, collective microvitic mind is intimately involved in the coordination process of physical and mental structures in the evolved complex metazoic human structure as endoplasm. In the atom, it plays the dual role of using its collective knowing faculty in the subtle atomic control and using its collective existential I faculty in substantiating the unsubstantiated mental structure and physical structure of atoms.

Together both structures allow the positing and substantiation of the (sub) atom in specifically, the three

relativities of our universe, Time, Place (space) and Person. See schematic drawing below.



Note>

Citta is "done -I or Objective –I mind, it takes form...but no feeling of "I am "without reflection

The Aham (ego) is the doer, and directly enjoys or suffers the results of action. (Intellect with built in defense mechanisms)

Mahat is Buddhittatva the witnessing portion of unit mind

Roles of Microvita in the atom

Up unto this point we have discussed consciousness structures in relatively large structures, like the human corporal body, where microvita has an overall collective endoplasmic role. However, to understand the consciousness structures in smaller microcosmic structures, we must first understand some specifics of microvita. Although it is not the purview of this book to discuss microvita, here are a few basic facts about microvita.

- Microvita (individually) are the smallest carriers of life¹³¹.

131 Now, what is the root cause of this universe? Which is the starting point of life or vitality? These [subtle] microvita are the carriers of life in different stars, planets and satellites -- not carbon atoms [carbon based structure] or carbon molecules. These living creatures with their mysterious movement create minds and bodies, living bodies in different celestial bodies and they also destroy minds and

- Microvita are psychic living entities. They live, die and evolve just as other more physical living entities¹³².
- Microvita like all living entities, have mind (collective) associated with them¹³³.
- The size of microvita varies between a point-charge to a structure large enough to affect the major waveform of matter. Probably somewhere, near the physical size of an electron¹³⁴.
- Microvita take on (absorb) and give off energy¹³⁵.
- Microvita travel on inferences both cosmic and the five inferences associated with matter¹³⁶.
- Microvita have psycho-spiritual movement¹³⁷.

The above appears to approximate Shrii Shrii Ánandamúrti's discussions on microvita. Let's look at some of the implications of these statements. We see that microvita is a very subtle living being. Microvita is not like us, in many ways. It has psychic body. It coagulates and has collective mind. That is with *minimum* "I" feelings; not collected for maximum "I" feelings, as human complex unit minds. It affects human psyche by increasing the complex feelings and emotions in the human. Individually, it is very small on the order of physics fundamental point particle. Meaning it occupies a point in space; but takes up no space. It absorbs and uses subtle energies. It travels on inferential waves both cosmic generated and phenomenal matter

physical bodies, or developed or undeveloped corpora, in any corner of this universe. So the root cause of life is not the unicellular protozoa or unit protoplasmic cell, but this unit microvita.

Microvita_the_Mysterious_Emanation_of_Cosmic_Factor.html

132 Like other psychic and psycho-physical beings, they have also got basic characteristics -- such as existing, multiplying and dying. Microvita_the_Mysterious_Emanation_of_Cosmic_Factor.html
Considering that microvita are living entities, they have bodies, though their bodies are as subtle as idea. Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html

133 They have the support of conscience behind them. Matter_and_Abstract.html [English]

134 So far as physicality is concerned, the position of these [Negative] microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron.

Microvita_the_Mysterious_Emanation_of_Cosmic_Factor.html

135 As a result of the inter-transmutation of microvita,...

Microvita_and_Its_Possible_Effects_on_Society_Section_A.html . All of a sudden microvita are transmuted into matter and matter is transmuted into microvita.

Questions_and_Answers_on_Microvita_Section_B.html (Q19)

136 By nature it is more energy than matter, so it travels and moves through inferences, whereas other entities cannot move through inferences. Questions_and_Answers_on_Microvita_Section_B.html (Q11)

137 But if it moves towards the cosmic cognitive faculty it is converted into psycho-spiritual movement, and finally spiritual movement or into the Spiritual Entity. Similarly, a microvita... Matter_and_Abstract.html [English]

generated. In its larger (closer to electron) size it affects matter, specifically virus like matter, causing mutations in diseases¹³⁸.

Let's look at the mental characteristics of microvita mind that can do all these things. It has very little or almost no citta, because it occupies no space. It takes no form. Collective consciousness is without the unit –“I” feeling of doer “I” or the feeling that “I have done something”. It has no ego. Why? Because it has none (or very little) aham'tattva mind stuff. When aham mind stuff is collected together in the human it can be recognized by the ego –“I” traits of the individual unit being. Collective mind collects the feelings of the unit and holds and reflects them as sentiments and desires for the benefit of the overall collective. However, we know it has intelligence¹³⁹. This intelligence is especially reflected in its advanced abilities in higher collected form of microvita called Vidya'dharas¹⁴⁰. These are a form of collected microvitic mind without physical structure, which associates with unit minds and performs different services to humanity.

Therefore, here we have an advanced collective mind faculty combined with the reflective ability used in human endoplasmic reflections. This indicates a predominance of mahattattva mind stuff over the almost non-existent aham and citta. If we were to assign relative percentages to the composition of mind stuffs in microvita, it would probably be something like 1% for citta and aham and 98% for mahat mind stuff.

We saw in the chapter on endoplasm that microvita collectively forms the outer psychic structures of evolved complex layered human unit mind structures¹⁴¹. This type of direct endoplasmic structure coordinated coverage/control specifically *does not* exist in atomic structures because atomic structures do not have complex or evolved unit mind structure. Subatomic particles and atoms do not have a unit mind

138 Some ocular diseases are contracted by looking at the infected eyes of a diseased person, while some other diseases are transmitted by the smell of the particular disease -- like cholera, for instance. Although the negative microvita that cause small pox and influenza are carried by all kinds of inferences, they are mostly transmitted by taste, colour and smell.
Smell_and_Microvita_Section_G.html

139 Their collective good thoughts... Some_Examples_of_Microvita_in_Daily_Life_Section_A.html

140 Vidya'dharas also have a kind of beauty due to their inherent intellectual faculty. Vidya'dhara microvita assist those who seek intellectual attainment. As vidya'dharas are devayoniis, they do not harm anybody. They are a type of positive microvita.
Disembodied_Souls_and_Microvita_Section_B.html

141 Endoplasm is the outer surface of ectoplasm. Questions_and_Answers_on_Psychology.html (Q1)

relationship because their unit consciousness structures are undeveloped or inert¹⁴². Their relationship almost entirely one of a collective microvita control-feedback structures to the controlling Cosmic and physical nucleus.

Psychic role of collective microvita in the atom

Atomic non-evolved consciousness

Atoms and smaller subatomic particles have consciousness within their subtle and crude structure. We know that atoms have minds¹⁴³ and we assume because the human physical body is made of atoms, that atoms must have a unit consciousness mental structure. This is not exactly the case. They may have a unit type construction, because they are individual physical unit structures; but their unit mental structure is nearly completely dormant, latent, and virtually nonexistent. Certainly, it is there, but not in the same aspect ratios as in evolved consciousness. The result is that the direct mental constituents of matter in the atomic structure have a resultant mental structure. That structure has almost no aham and mahat content. It is nearly all citta¹⁴⁴. Citta (ectoplasm), that which takes the mental shape, in the human mind.

Unstated here but assumed the reader knows, that since the size of the mahat-aham portion of the evolving particle does not exceed the citta portion, then the particle cannot have mind evolved sufficiently to control its own destination through Pratisaincara, as humans. This is another reason that atoms do not evolve as a physical structure. See *undeveloped mind* drawing in Chap. 6.

142 The collective body of microvita is the collective 'I' feeling maintaining a relationship with the physical body. There is no such relationship in the case of a dead physical structure. The relationship is inert. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q10)

143 And within the scope of human expression of any living entity there are physical atoms, physical cells--and along with the physical cells, for movement and for actional expressions there must be the support of cognition. [Everything_Comes_From_Something.html](#). Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. That is, a mind is associated with every structure either in manifested form or in dormant form.

[The_NeoEthics_of_MultiLateral_Salvation.html](#)

144 The unit mind is a metamorphosed form of matter, and matter is a metamorphosed form of Cosmic Mind. In the process of evolution, the Cosmic Mind takes the form of matter.

[Cognitive_Faculty_and_the_Supreme_Desideratum.html](#)

In the atom, there is no collected sense of “I”. The non-evolved unit structure of the atom has *insufficient* mahat and mahat to form a sense of “I” or individual doership and individual existential reflection. The atomic consciousness is dormant, not developed. However, there are billions of longer wavelength neutral microvita in each atom¹⁴⁵. These also have a mind. In fact, they have intelligence. Intelligence means there must be a dominance of mahat mind stuff in their makeup. Now, mahat gives an ability to form a reflecting plate in the unit consciousness. However is the atom, a unit structure? Not at this point. We can only call the atom/particle/wavicle a combined structure.

Neutral microvita is not a unit structure. It is a collective structure. Microvita are not unitary mind structures, they are collective by nature. This means that the more subtle mahat in the collective structure of the neutral microvita has a different role to play. Here it acts as a reflection for the group identity of the collected billions of neutral microvita in the phenomenal structure. This doesn’t mean that the billions of reflected collective microvita become more complex and moglify, as in the unit cells and unit organs. Here they reflect the group identity of “unity in diversity”. This (the subtle mental structure of neutral microvita) forms a strong psychic collective that binds the unit weak non-evolved unit atomic structure together.

The mind of the atom is *not* evolved physically from matter. It is not of the same mind/structure as a standard complex human developed mind structure evolved from matter in saincarā. Here we must remember that the endoplasmic collective structure of the human unit is completely different from the collected microvitic structure in the individual atom/particle using collected neutral microvita.

Atoms are composed of billions of neutral microvita. Those microvita have also intelligence. In the complex human structure, the subtler positive microvita can control or affect emotions in a human, in an intelligent manner, (i.e. affect the human mind in a positive manner). They do this through the psycho-physical structure called cakras.

What more can billions of solidified (and collective)

145 Billions of microvita produce a single carbon atom.
The_NeoEthics_of_MultiLateral_Salvation.html

neutral microvita do in the atomic structure, using a shorter wavelength (than the positive microvita)? Neutral microvita in the atom not only provide the constituents of intelligence that the particle needs to have microcosmic direct interactions within its own inter/intra atomic structure, but, it allows a subtle macrocosmic collective-I protah relationship of positing and substantiation of the atom.

In complex endoplasmic structures like the human corporeal body, collective microvita had a different role to play. They act as a collective body maintaining a collective-I feeling with the physical body and as a coordinated coverage/control mechanism for the various organs to organ and organ to physical cell relationships.

In the atom structure, the atomic collective-I mental structure is not an evolved complex structure as is the case with the human unit-I, but a collected, solidified structure¹⁴⁶ brought about by elementary wave implosion mechanics. The normal process of Saincara includes the process of elementary wave implosion of waves and sub-atomic particle/wavicles, into phenomenal matter.

Quantum wave collapse

"If the responsibility of all the actions of this universe had been left to the atoms, molecules, protons, electrons, positrons, etc. [Talking about without consciousness], then there would be clash at every moment; and in that case this vast, beautiful and harmonious universe where everything is moving according to a particular system, would not have existed at all." [Authors note]
[Parama_Purusa_and_His_Creation.html](#)

Postulate: Microvita becomes a localized form of consciousness in the presence of imploded quantum waves, causing the classical quantum wave collapse that leads to structured matter.

What is microvita in this connection? Microvita is the smallest life carrying force¹⁴⁷. This means it is the smallest unit having cognition. It has no shape, structure, nor form or therefore mass. It is an infinite point charge that appears as a localized

146 To him or her a carbon atom [carbon based structure] is nothing but billions of microvita getting solidified. [Microvita_and_Its_Possible_Effects_on_Society_Section_A.html](#)

147 This negative microvita causes the creation of newer carbon atoms (read, carbon based structure) and other sub-atomic particles. These particles then create unicellular life, and sometimes, somewhere, multicellular heterogeneous life also. [Smell_and_Microvita_Section_G.html](#)

form of consciousness at the quantum level. As a point like structure, it travels on cosmic generated waves and inferential waves reflected from matter. It is not subject to the physical rules of our universe, until it forms unit substantiation with the constituents of phenomenal matter. There (at that place-space) the individual microvita substantiates within the unit atomic structure in time. It posits itself in our universe. This substantiation does not necessarily have to what we consider unit substantiation.

Consciousness is, at the (sub) atomic level; that unique combination of the microvita collective subtle mind acting in coordination with naturally collected unit mind stuff (atomic in this case) matter producing a relative "I am" relationship that substantiates or posits the individual unit (in this case atomic) within our relative universe or phenomenal world. In terms of quantum mechanics, this unit substantiating-witness relationship allows the quantum wave collapse for the formation of localized material structures.

Here we must remember that microvita has consciousness (cognition capabilities) both singularly (called microvita) and collectively but no form or mass. Consciousness, no matter how small, how crude, undeveloped or even inert contains both unit existential faculty and unit knowing faculty. It should be noted that microvita consciousness has both faculties; but they may not be manifested (to our senses) until the proper conditions are available.

Atomic crude level

Atoms have potential consciousness within the crude physical mental structure: abet unexpressed and dormant. This is because the mind of the atom is not sufficiently complex structure to attract or need evolved mind stuff. On the very crude level, the (sub) atom is controlled by crude binding energies and forces. The crude physical (sub) atom has no higher evolved or subtle controlling mind force.

Atomic subtle level

Billions of microvita are carried on inferential waves, collected, compressed or solidified¹⁴⁸ through standard wave

148...but in the microvita age the biologist will say that the protoplasmic cells are not made of carbon

implosion allowing a subtle microvitic collective mind collective-I structure to form. This allows the higher subtle mental reflection that substantiates the cruder (sub) atom unit-I in Time, Place and Person and allows the collapse of the quantum wave into phenomenal structure of matter.

What determines the type of physical structure formed? Collective -I consciousness? No. The structure at this point is probably the basic or primary quark (thought to be 6 types at this writing). Implosion mechanics and the imploding waves determine the resulting structure. Simple hydrogen protium structure is probably the most prevalent formation. Standard star burning and stellar star theory account for the formation of more complex atoms.

Let's look at what is happening in the mental structure of the atom (sub-atomic particle) with microvita, when physically the atom takes shape through the implosion theory of wave mechanics? Citta mind stuff (citta) is probably almost non-existent in the mental faculty of microvita, which is why microvita takes no form. It contains insufficient citta. Therefore, one can conclude when atoms (and sub-atomic particles) take shape, microvita has no form. Its mental faculty (consciousness) is simply condensed, on the heterodyned wave (or sub-inferential wave) form. When something has *no* shape, it is because it has *no* citta in proportion to the volume of aham-mahat. The microvitic structure cannot take a form. In other words, here in the mental subatomic structure, microvita has an imbalance in the mahat content compared along with the imbalance in the unit citta mind stuff content of the mental atomic structure. Now we have a condensed or solidified wave forming in the material structure with high microvitic mahat content (relative to citta-aham mind stuff) in the mental structure of the atom or sub-atomic particle. We know this type of mental structure is undeveloped mind. Meaning not complex metazoic evolved unit mind structure as in human.

We see from above, that we have condensed material forming the standard involution wave theory of phenomenal matter, along with collected microvita heterodyned on the waveforms. We saw that the crude microvita mental structure is

condensed (solidified), not collective (endoplasmic), consisting of mostly the more subtle microvitic mahat mind stuff that produces a substantiating reference structure (reflective) that allows the physical atom to be posited in Time, Place and Person as a crude structure in the phenomenal world.

However, two things are lacking in the explanation of the atomic structure at this point:

- A substantiation of the unit atomic (or sub-atomic) particle in time and space through reflection and witness.
- A relationship with an overall structure that coordinates the intra-atomic relations with other particles.

Microcosmic substantiation of atomic structure

Postulate: Each inertial frame of reference contains a "witness", stated or unstated that substantiates the frame relative to every other frame in the manifested world through the Cosmic Nucleus.

Microvita forms a reflecting plate

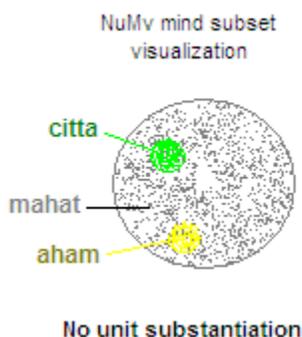
The neutral microvitic collective subtle structure of mind at this point in the atomic structure is only collected (imploded), not a true collective structure. Never less, it is microvitic mahat dominant. Therefore, it can act as a coverage or reference for crude cittic mind of the evolving phenomenal (sub) atomic unit particle. This means that in the neutral microvita consciousness, the mahattattva mind stuff existential I faculty portion or the "knower-I" mind of the collected, condensed neutral microvita (the portion that says "I know") acts as a reflection portion or plate or reference with the more crude cittic mind stuff of the phenomenal (sub) atomic particle.

The (sub) atomic collected microcosmic microvita mind structure does not have aham or cittic mind stuff of sufficiency or quantity to be able to reflect or evolve its own "I am" mind structure. Therefore in order to "exist" and its "existence" to be substantiated in the phenomenal world, it must posit itself in the phenomenal world in coordination with the cruder cittic mind structure of the (sub) atomic particle. Microvita collective-I containing mahat dominant mind stuff, forms a reciprocal

covalent relationship with citta atom mind stuff, allowing the crude atomic structure to posit or substantiate its being in the relative phenomenal world.

What does this collective-I, condensed microvita of the (sub) atom do physically for/in the atomic structure? It allows referential substantiation of the physical structure in time and place (space). Now, the (sub) atom can use the physical forces (like binding forces within the atom).

Since microvita is super-subtle at this point (not crude), they (their collected minds, not the collective mind structure) contain the subtler mind stuff, mahat in higher proportion than citta (citta is probably almost nonexistent, that is why microvita take no form). Their collective microvita structure of mind or collective -I (at this point in the atom) is only "collected" not a true collective structure, but is mahat dominant. The mahat portion of the collected microvita structure can therefore act as a coverage or reference for the crude citta (ectoplasmic) unit mind of the evolving subatomic particle. This means that the "Knower-I" mind of the collected, condensed microvita (the portion that says "I know") has a reflection or reference with the cruder cosmic citta, which is present in all matter. See drawing.



Microvita subset substantiation schematic

The (sub) atom/particle is not as smart as you or I, as to have intelligence to know that "I know that I exist", it simply has a microcosmic referential existence with the shadow like neutral microvita. Why is this controlling microcosmic subtle structure needed? To "exist" or be real in this phenomenal world of matter, it must have a substantiating higher mind reference. This reference relationship allows it (the now phenomenal subatomic

structure) to exist or follow the standard rules of the universe and physics that into which it manifests. Without a reference, can you control your car; even exist? When mind (any size) has no reference, it dissociates or ceases to exist.

Even atoms or subatomic particles need a physical reference, *to be* atoms in the phenomenal universe of Time, Place and Person. Billions of dormant neutral microvita is needed to provide sufficient volume of mahat mind stuff for the (sub) atom to manifest its existence in this physical/phenomenal world.

The slightly more complicated mental structures of protozoic or unit protoplasmic and human mental structures have *self-evolved* mind stuff, collected during the normal *matter to mind* process of Shrii Shrii Ánandamúrti's philosophy. Referential substantiation in complex structures is performed by the then present evolved mahat mind stuff (as buddhitattva) in relation to evolved unit aham. Buddhitattva allows the substantial aham to reflect¹⁴⁹ on its "I am" to say, "I know that I exist".

Physical atoms have citta and condensed/solidified neutral microvita; but no evolved aham and mahat to form such a reflecting plate needed for this referential substantiation relationship. Since (sub) atoms/particles have no higher mind stuff, without neutral microvita they could not posit themselves in the phenomenal universe. Atoms could not exist. Both structures are needed to complement each other and allow the phenomenal existence of matter.

Macrocosmic substantiation of atomic structure

The witness relationship of Ota-prota in the atom

Up to this point we have discussed the relationship of the microcosmic substantiation of matter in space, through the neutral microvitic mind acting as a reflecting plate and the relationship it has with five rudimental factors as they implode into matter. Certainly, the Cosmic Nucleus has a protah direct *witness* relationship with both matter and microvita in this regard, as it has with every other entity in the universe. However, how

149 Each and every action gets recognition when it is witnessed by something. Witnessing entity means reflecting and/or refracting plate. Without this reflection or refraction no action is recognized. [The_Supreme_Truth.html](#)

does matter or any entity have a relationship with every other particle/wavicle or entity in the universe? In terms of physics, “How does every particle seems to know every other particle/wavicles relative location, or quantum entanglement?”

To understand how microvita does this we must first understand what are microvita, consciousness and conscious entity. We know from studying the human unit structure, for example, that the unit –“I” or ego-I must posit itself relative to the world around it (or it will dissociate and die). We know that the unit-I of the developed conscious human being consists of higher mind stuff (aham and mahat mind stuff) evolved from matter. Therefore, in the evolved unit mind structure, we need an “I” (reflected ego formation) and higher evolved mind stuff to have what we realize as our consciousness substantiated in space (place)-time.

The (sub) atomic unit structure has none of these. Therefore, in the sense of evolved beings, the atom is not conscious. But, when we look at the starting quote under “Quantum wave collapse”¹⁵⁰ above, we realize that each and every (sub) atomic particle has a connection with every other (sub) atomic particle and contains an “I” feeling. How is this?

The Cosmic Nucleus has direct contact with each and every (in this case) particle in our phenomenal expressed world. There is a subtle Cosmic Nucleus relationship involving the reflecting plate of the unit- microvita or particle to that Whole. Rather like a one-way relationship that the say speaker has with each and every member of the audience. The Cosmic Nucleus (speaker) knows where each and every member of the audience is as he can communicate with them collectively. In the atomic consciousness, cittic mind is undeveloped and unexpressed, being inert in the physical structure. The aham and mahat are very much in a minority and dormant. Still this practically inert mind has a direct relationship with the Cosmic Nucleus. Just as the unit complex human ego has a direct relationship with the unit knower-I (Buddhitattva) to establish the unit "I know that I exist" feeling in the more evolved human structure. Therefore,

150 If the responsibility of all the actions of this universe had been left to the atoms, molecules, protons, electrons, positrons, etc. [Talking about without consciousness], then there would be clash at every moment; and in that case this vast, beautiful and harmonious universe where everything is moving according to a particular system, would not have existed at all.
Parama_Purusa_and_His_Creation.html

the Cosmic Nucleus has direct coverage relationship with the particles reflecting plate (no matter how small it appears to us)¹⁵¹. Of course, the particle has no feeling that "I exist" because it has not sufficient quantity or quality of evolved mind stuff to develop or express that I –feeling.

We have an individual unit –I relationship with the others around us. We say “one-on-one” relationships. So does the smallest particle (quark) inside the unit structure of the neutron/proton in the atom. It has a one-on-one relationship indirectly with the other quarks in say the accompanying neutron/proton/quark in the atomic structure. This is a relationship of the unit (in this case quark) to the other units and the units to the subtle controlling overall structures. In this case, there are two relationships. The Cosmic Nucleus has a multilateral, multidirectional, omnipotential and omnipresent relationship to each unit and to the whole structure. In other words a macrocosmic subtle relationship to all units collectively. This is the protah relationship resulting from the Cosmic Nucleus reflecting its waves on the combined mind structures of the particle and the collective subtle neutral microvita mind structure in the evolving atom. This produces a reflected substantiation of particle/wavicle to the whole.

In human units, if we as an audience respond collectively to the speaker; then this is also a macrocosmic relationship. The whole to the subtle controller relationship. It can work both ways. If the controller happens to have the responsibility for say the unit’s direction or unit’s place in the future, then this is a collective responsibility of the controller to insure the greater collective welfare of the collective.

The Cosmic Nucleus has both relationships at the same moment. Just as we have a direct relationship with parts of our body, the Cosmic Nucleus is in co-ordination with all parts of Its structure directly. Cosmic Nucleus can have both a direct ota and indirect protah relationship, within what we perceive as at the same time. With those parts that do have a developed mental structure, the ota relationship is inhibited by the developed structures I- feeling (as in ego of humans). During Saincara

151 Where the mind is not yet created, He gets Himself reflected in the atomic structure. He always gets Himself reflected in atoms, neutrons, positrons, etc. Ideation_on_Brahma.html

phase of macrocosmic evolution, there is no ota relationship¹⁵² with the Cosmic Mind. There is no developed mind in Saincara. Microvita is there, but with subtle microvitic mind under the direct control of the Cosmic Nucleus.

Substantiation is not a control relationship. It can be both a Macrocosmic ota relationship of the cosmic nucleus to the smallest unit and at the same time a microcosmic relationship on the human unit level by the evolved human reflecting plate. When the so-called quantum wave collapses in outer space to form say a sub-atomic particle, this is witnessed by the cosmic nucleus, not necessarily by the human evolved mind. The Macrocosmic Prota¹⁵³ relationship involves the Cosmic Mind knowing and witnessing all parts of its own structure with its multi-functional, multilateral, multidirectional, omnipotential and omnipresent mind, including the evolved human unit and at the same time the sub-atomic particle/wavicle.

This is probably the hardest part of matter composition for the human mind to comprehend. Our relationship with the Cosmic Nucleus is an indirect shadowy relationship, one of faith at best. This is because we have an evolved complex unit mind structure. As we said above, we as humans substantially witness our own existence with our own reflecting plate and our own (some would say) false sense of ego (aham'ka'ra) Atom has none of this. It has as we stated above, a double layer direct relationship with the Cosmic Nucleus.

Why? Because the atom has simple non-evolved mind? Yes. But, that is not the complete answer. Each wavicle has a direct controlling relationship with the Cosmic Nucleus because it is NOT made from the same stuff!!

Human consciousness is made from *evolved*, changed, moglified matter (containing attenuated Cosmic Mind stuff). Modified matter mind stuff in Pratisaincara. With this different evolved mind stuff (not the original) we establish what we call conscious cognition, substantiation of reality and we witness our own reality.

Matter has and does *none* of this. Its small-undeveloped

152 Thus in saincara there is only prota yoga but in pratisaincara both prota yoga and ota yoga are there. Atman_Paramatman_and_Sadhana.html

153 Evidently Purus'ottama is the collective entity of the universe as well as witness of the collective mind. This association of His with the collectivity is called prota yoga [the yoga of pervasive association] Chapter_2.html

mind is directly witnessed by Cosmic Nucleus through Its Protah witness ship aspect, as part of its own Cosmic Body. Matter is condensed (imploded) during the saincara (Cosmic mind to matter) process from the direct rudimental factors and directly from microvita. Although, atoms do not themselves have mind sufficient to enjoy a direct ota relationship, Cosmic Nucleus does enjoy a Protah (direct pervasive) witness relationship with every atomic particle/wavicle. The physical portion of matter is composed of the *direct* five rudimental factors of the attenuated Cosmic mind stuff or Cosmic citta. Cosmic Nucleus has only an indirect control relationship with the particles/wavicles of matter through the subtle mind of neutral microvita that composes and controls the energies in the atomic structure.

Quantum entanglement and Ota-protah

The same collective relationship of unit to the whole exists in the atom and atomic structure and plays a very important but practically unknown role. In quantum mechanics, it is referred to as quantum entanglement. How does one individual unit particle know the apparent relationship with every other particle in the universe? It involves two relationships. A collective relationship to the unit and at the same time a direct relationship, both to the cosmic nucleus or cosmic controller, to the unit. Physical science figures it partially into its equations, today; but they don't know how or why it works. Many scientists have done experiments and commented on the apparent ability of all particles to know the relative position of other particles. Especially the so-called negative and respective positive counterpart subatomic particles¹⁵⁴. Einstein equated both a positive and negative (or imaginary) aspect into his equations on relativity theory; but didn't see the application in the real world. This is only a partial area of collective mind structure.

Every individual particle/atom/molecule or organism or so-called unit structure has both a controlling structure and a controlling nucleus. That means that the interactions of say planets in the solar system, have an overall collected-I structure

154 In 1997 Austrian researchers performed an experiment similar to the hypothetical experiment of the 1930s, confirming the effect of measurement on a quantum system. © 1993-2003 Microsoft Corporation. Encarta 2004

that allows collective feeling to make changes for the good of the collective. Normally, the nucleus (example, nuclei of atom and sun in solar system) doesn't have to be consciously intelligent (have conscious developed mind) to be the center of their physical functions or system. Many times the physical nucleus doesn't have sufficient evolved mind stuff (mahat) to be consciously intelligent. Their physical functions are indirectly controlled by the physical laws of the universe, which are witnessed and therefore covered through the macrocosmic or protah aspect discussed above.

However, what happens when say a large comet comes from outside the system and possibly disrupts the normal systematic function of the solar system? The solar systems overall structural collective protah coverage has contact with all its parts through the Cosmic Nucleus, just as you have contact with all your parts, and the solar system reacts with perturbations within the cycle. The change in vibrations and patterns (gravity variations) can be felt physically in many points of the system. The same overall collective structural coverage exists for each and every structure, no matter how small. Every particle in the universe has connection with every other particle in the universe through this overall structural protah coverage directly on a subtle plane, and indirectly (in a manner of speaking) through the macrocosmic wave's reflection¹⁵⁵ on the individual atomic structures reflective (microvitic) mental plate.

Let us draw another parallel relationship between the human unit –I and the macrocosmic Cosmic Nucleus. The Human unit controller is the unit mind. It has a direct relationship with every component part. Like you have a relationship with every finger and organ of your body. Each finger knows where every other finger is in relationship through the controlling mind. The complex evolved unit mind is the controlling nucleus in this example. This is a unilateral relationship of one mind to one finger individually. The Cosmic nucleus (mind) has a parallel type of relationship with each and every unit-I. It can be a unit-I developed into an evolved complex human unit-I or a (sub) atomic undeveloped unit-I. The

155 The wind blows, the water flows, the stone rolls, the leaves flutter -- each of these inanimate objects has a unit mind, but only a dormant one. They cannot create vibrations by themselves; the Cosmic Mind creates vibrations for them. Bhava_Samadhi.html

difference is the cosmic controller does not have a unilateral functioning mind like us. Cosmic Mind is not limited to a single direction at a single time thought pattern. Cosmic Mind has a multilateral, multidirectional, omnipotential and omnipresent functioning mind. Cosmic Mind can function in infinite directions simultaneously. Our unit minds are unilateral. We can think of one thing at one time. Of course, we can switch thoughts very quickly. (Philosophically speaking omnipresent indicates that there are two different objects, unit mind and multilateral cosmic mind, in fact, they are one. It is only from a relative unilateral microcosmic viewpoint that we see differences.)

Cosmic mind can have direct contact with every other entity (unit-I) at the same time. The unit-I only sees this relationship as an indirect function. We indirectly know we are a part of the whole and that what we do affects each and every other unit-I (particle) indirectly. This direct relationship of the Cosmic controller to all entities directly is called in yoga philosophy, the protah relationship of the Cosmic Nucleus to the all. In this manner, the Cosmic Nucleus enjoys the ability of quantum entanglement with every particle/wavicle in this and all universes. It knows where every part of its own structure is, at every moment. It enjoys a central feedback control relationship with every particle/wavicle through the subtle mind of microvita, as intelligent energy transducers.

We as unit thinking entities only assume that what we label as quantum entanglement, is an individual unit particle A having direct instantaneous knowledge of the other particle B. Actually they both have a protah relationship with the all-pervasive, all-knowing Cosmic Consciousness; and therefor an indirect relationship with each other and with us as a witness to their relationship.

A hypothetical atom

Some elementary particle facts

Particle Name	Particle symbol	Electric Charge (coulomb)	Mass (MeV/c ²)	Mean life (Sec)	Weight(Kg) (Rest mass)	Radius	Made from
Higgs Boson	W ⁰	0	80,000	N/A			Mass
Quark	u d	+2/3 -1/3	1.5 to 5 3 to 9	N/A			No mass

Electron	e-	-1.602×10^{-19}	0.511	stable	9.109×10^{-31}		No mass
Proton	p+	$+1.602 \times 10^{-19}$	938	10^{35} years	1.6726×10^{-27} (1836 x electron wt.)	2103×10^{-13}	2up q's +1 dn q
Neutron	n	0	940	887	1.6749×10^{-27}	2100×10^{-13}	2dn q's +1 up q
Protium element	^1H	0					p+ (+) e-

Other classical considerations

Current nuclear theory includes a group of elementary particles called baryons. Protons and neutrons are the two major baryons that compose matter. Baryons are all composed of quarks. Basically, the two types of quarks listed above are called up and down quarks. The current explanation of the nuclei of a neutron is that the so-called strong nuclear force holds together the nuclei of a proton and neutron with combination of quarks whose charges add up to the charge of the baryon.

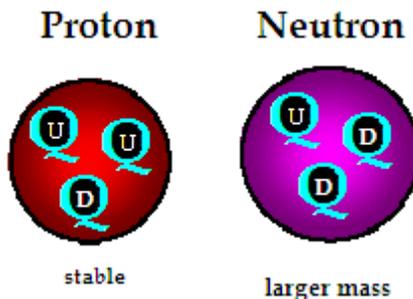
Examples:

2 up quarks + 1 down quark + binding energy of the strong nuclear force = Proton

$$2(+2/3) + (-1/3) = +1 \text{ Proton charge}$$

1 up quark + 2 down quarks + binding energy of the strong nuclear force = Neutron

$$1(+2/3) + 2(-1/3) = 0 \text{ Neutron charge}$$

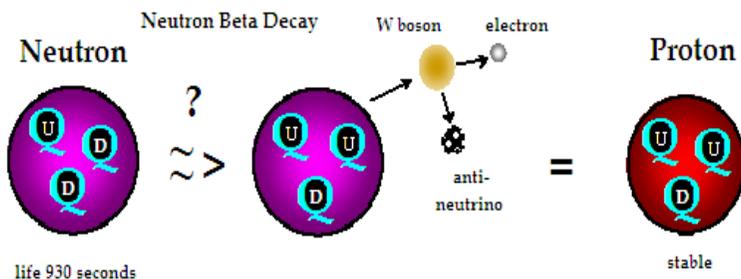


Classical particles drawings

Neutron has a life of 930 seconds when not combined to

form matter. Neutrons are formed when a proton decays into a neutron. This happens when a proton quark becomes neutron quark, giving off a W^+ boson with +1 charge. Bosons carry the weak force (but have no mass), like photons. So, here we have a proton (smaller than neutron –see table) giving off mass and a W^+ boson and becoming a larger neutron particle?

Protons are formed through a process called neutron decay. The weak force causes neutron decay. It turns into a proton and emits an electron and an electron antineutrino. One of the down quarks in a neutron changes into an up quark and the neutron releases a W boson. This change in quark type converts the neutron (two down quarks and an up quark) to a proton (one down quark and two up quarks). The W boson released by the neutron could then decay into an electron and an electron antineutrino.



Classical proton formation schematic

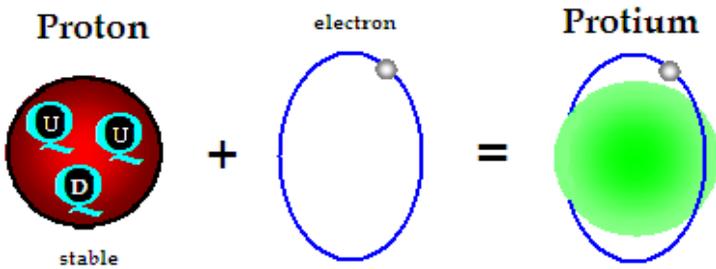
Introducing newer hypothetical particles, like a Higgs boson, provides for discrepancies in mass. It is different from other bosons. It has all mass and no charge. Except scientists have not detected a Higgs boson. They only believe that they give have mass and that quarks have none.¹⁵⁶

Macrogenesis hypothetical models

¹⁵⁶ Scientists have not yet detected the Higgs boson in an experiment, but they believe it gives elementary particles their mass. Composite particles receive their mass from their constituent particles, and in some cases, the energy involved in holding these particles together. For example, the mass of a neutron comes from the mass of its quarks and the energy of the strong force holding the quarks together. The quarks themselves, however, have no such source of mass, which is why physicists introduced the idea of the Higgs boson. © 1993-2003 Microsoft Corporation. Encarta 2004.

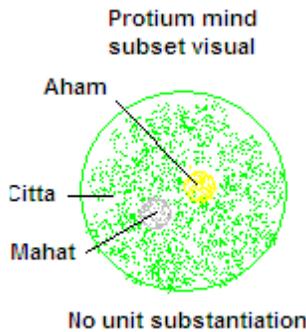
When an electron and a proton combine, they form the protium atom, the first isotope of hydrogen. It is the most common element in the universe. Proton and electron are the most stable particles. Protium is used in the standard star burning process to form the other elements of our universe. Neutron is not an immediate direct product of the original combining in *Big Bang Nucleosynthesis* theory. First came quarks, then protons, then electrons and protium.

Classical Protium



Classical protium formation schematic

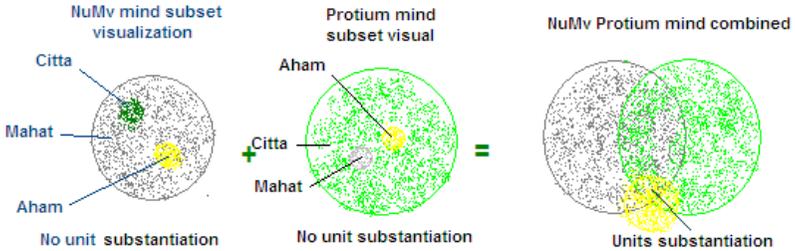
Psychic mind of protium without microvitic mind substantiation would look something like this (below):



Protium subset schematic

A subset visualization of the combined probable physical mind of a protium atom and the microvitic mind would look like this:

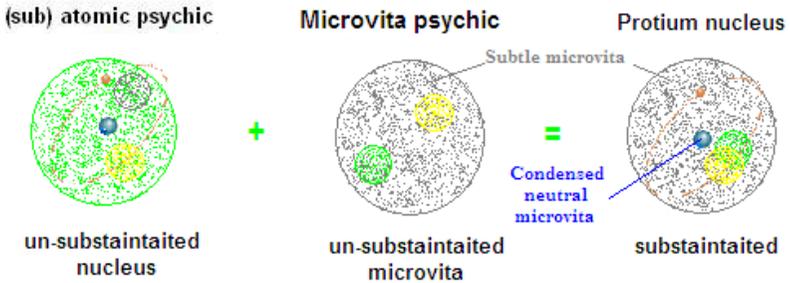
Two Minds of Atom Combined



Two minds of atom subset schematic a

The substantiated protium nucleus might look like this.

Combined NuMv/(sub)atomic psychic structure



Two minds of atom subset schematic b

Microvitic supposition

A possible hypothetical microvitic mind model of protium would consist of neutral condensed microvita and the rudimental factors solidified (imploded) in requisite proportion with subtler microvita absorbing energy to take on a negative charge.

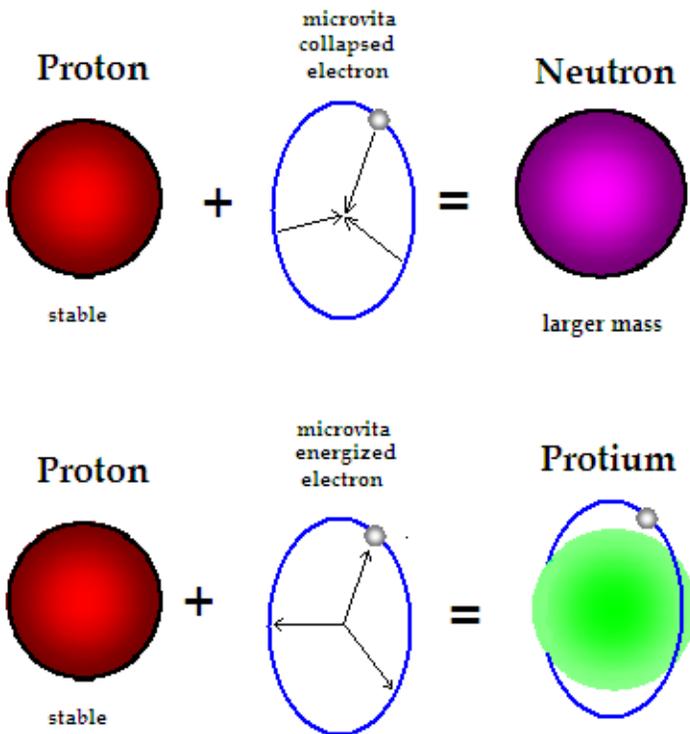
Suppose neutral microvita formed the controlling-reflective and collective mind of the atom. Suppose neutral microvita are condensed and work as energy transducers in the nuclei of the atom. What if the systaltic wave of the subatomic particles was created and destroyed billions of times every second? Something like in superstring theory?

Energy at the subatomic levels is very crude energy...not subtle. It has no direct mind or conscious factor. Energy must

have a container. Say the neutral microvitic containers of crude subatomic energies were destroyed and then created at each cycle of the subatomic vibration? What would happen to the energy without a container during say the destroyed part of the cycle? It would seek another container as fast and as explosive as necessary, and since it was crude energy it would take the nearest container. Energy would be dashing back and forth between microvita transducer containers that are constantly forming and disintegrating billions of times per second. This would appear as a very strong bond between what we observe on our level as subatomic particles in atoms.

Here are some models of neutron and protium from a Macrogenesis physics viewpoint.

Macrogenesis Physics



Microvitic model Neutron & Protium

Proton and electron are the basic building blocks of the

universe. When microvitic energy causes the electron to attach to the proton in *standard implosion theory*; then protium becomes the building block of the material universe through standard star burning nucleosynthesis theory. When the protium electron is collapsed into the nuclei of the protium atom; then neutron is formed. (See *The Elemental Physical Atom in Microvitology*¹⁵⁷, for a more detailed description)

Microvita and energy and form changes in the atom

"Microvita pervade both the ectoplasmic and endoplasmic worlds, and their presence creates various wavelengths. Waves are created when microvita move through the media of inferences. Inferences are the major waves, but sub-waves are created in them by moving microvita. The major waves function as the controlling waves for the sub-waves. When there is a change in the wavelength of a controlling wave, the entire inference, with all its qualities, gets transmuted. However, if there is a change in the wavelengths of the sub-waves only, the qualities contained in the major wave -- that is, in the inference -- change."
Questions_and_Answers_on_Microvita_Section_B.html (Q21)

Microvita and energy

Microvita can work in all the same inference levels as energy, but energy is stronger on the physical plane¹⁵⁸. Microvita can work on a more subtle sphere of sense perception, than energy. They can work on the mental area of conception. Here they work the best with energy. The difference here is that microvita feedback controls energy. That means that energy is consciously directed, not blind energy like uncontrolled physical energy. The control of matter is multi-layered. In the crude layer, crude energies are unleashed in current atomic fission and fusion. However, on the subtle layer of matter, subtle mind of microvita controls the more subtle energies that involve the micropsychic forces¹⁵⁹. These forces control the intra-molecular forces that coordinate atomic and molecular structures.

Remember, microvita in the phenomenal world is the

157 Bates, Raymond, [Microvitology, Microvita Universal Subassembly Structures](#), Published Raymond Bates, E-edition, © May 2010, turiya@gmail.com

158 Regarding the strength or influence of energy and microvita, this much can be said -- energy is stronger in the physical planes of inferences than in the physico-psycho-spiritual planes of the unit and collective propensities. And microvita are stronger in the physico-psycho-spiritual realm of the unit mind. [Matter_and_Abstract.html](#) [English]

159 Energy generally comes within the range of perception, but not always. Energy in its subtle form does not come within the range of perception. Subtle microvita also do not come within the range of perception, but they come within the range of conception. [Matter_and_Abstract.html](#) [English]

"smallest living entities" that can group together to cause subtle energy forms to be consciously directed. They use subtle energy forces to redirect micropsychic conations along the pathways of unit tanmtric (sense) inferences in or biophysical world. They redirect individual thoughts to psychic centers through the tanma'tras, which directly affect the five sense organs.

When the long cosmic waves (inferential or carrier waves) carrying microvita pass through the atomic structure if the atomic disturbances are sufficient to affect the valance or chemical affinity of the atomic structure, then change of the major inferential wavelength of the atom can occur. Mercury can be transmuted into gold¹⁶⁰.

Modification of the major or phenomenal fundamental wavelength will change the major characteristics of the atomic structure (see starting quote, *Questions_and_Answers_on_Microvita_Section_B.html (Q21)*). Only when the change is in the major wavelength of the solid structure, will there be a resultant change the atomic structure. (Like mercury to gold).

Microvita in the phenomenal world, travel on the medium of tanmtric inferences emitted from material objects. The movement of conglomerate negative microvita, cause subwaves that form on the tanmtric wave of the material object. These subwaves can cause change in the vibratory structure of the atom by loosening the bonding energies of the structure¹⁶¹. When the change is restricted to the tanmtric wave (by volume or force of the quantity and/or type of microvita), then a material change in the structure of the object will not occur. The change will be limited to a qualitative change in the generated tanmtric wave.

A small portion of one of the five-tanmtric inferences is the tanmtric inference that we perceive as smell. As an example, Shrii Shrii Anandamurtiji many times showed experiments where the smell emanating from a material object like a rose, could be changed by His application of microvita to the tanmtric vibration of the roses smell. This resulted in the change in the

160 Mercury can be converted into gold very easily by removing the difference in the waves. *Microcosm_and_Macrocosm_s18.html*

161 Microvita, when passing through different planes of inferences and also planes of propensities, can not only change the bodily temperature or temperatures of the mass, they can also create a radical change in the psychic wave, a change in wavelengths, *Matter_and_Abstract.html [English]*

smell vibration, not in the change in the rose's basic structure. Change in the subwaves by negative microvita can change the tanmatic quality of the phenomenal solid.

Atoms do not diversify

Endoplasmic or microvitic collective-I is a non-unitary structure that functions to collect the general traits of the whole collective for a relatively faster evolutionary progress in complex metazoic structures like human. Atoms are not evolved structures. They are collected, condensed and imploded structures. They have no (practically none) mind stuff. They do not evolve. They change in certain instances.

This means that the relative physical structure of the atom does not change over many millions of years. It is not a diversifying structure and generally internally homogenic in nature¹⁶². Heterogenic changes (diversification and modification) generally occur internally through quantum level energy shifts in atoms and externally through molecule combinations. The structures they form are based on physical requirements of temperature, pressure and simple bonding valences. It is only when animation first appears in the molecular structure that a complicated evolving mental structure is required. All the physical requirements of atoms point to the necessity of collective microvitic mind, not unit mind structure. We will see more evidence as we go along.

Modification of structure

Atoms are in their pure internal form are internally homogenic in nature. They do not metamorphous. This is because neutral microvita are dormant, condensed, not being utilized in its complex collective structured form, where it can collect desires for change. Atoms become externally

162 An atom may be internally of both homogenous and heterogeneous character and also externally of both homogenous and heterogeneous character. Similar is the case with a molecule. But it is internally more of heterogeneous character and externally more of homogenous wonts. [The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

heterogenic¹⁶³ when they are (as units) subjected to external vibrations that cause change in valence and/or chemical affinity energies.

For example, smell inference carries negative microvita to decaying bodies, in WW1¹⁶⁴, and caused virus mutations. The subwaves made by traveling microvita in the smell inference, caused changes in the heterogenic chemical composition. Homogenically their change is one of physical decaying energies and structural bonds. Certainly, if the microvita that are in/around the normally homogenic atomic structure are affected by the external application of opposing microvita (these may be attracted and ride on the longer wavelength inferential waves throughout material structures); then the structure will become externally heterogenic and change (metamorphous). This externally heterogenic change will/can be represented as a qualitative change in any of the tanmatric vibrations normally perceived by or senses. It does not produce a quantitative change in the major wavelength of the structure. i.e. it does not change mercury to gold. It could produce a mutative change like a new variety of virus or change in smell.

How does negative microvita find the proper connection or inferential sub waves (tanmatric wave) to ride that wave to the disease or virus? Look at a simple analogy. We want to take a bus ride. We must find/know the way to the bus. The bus takes us to our destination. The same analogy applies to negative microvita. The tanmatric waveform reflected from the diseased matter or virus takes the negative microvita to the destination. How does microvita arrive at the bus? Different types of microvita are attracted to different inferential waves. For example, Positive microvita prefers to/tends towards the longer wavelength vibrations of the tanma'tras emanating from subtler tanmatric structures of say tactility and sound. Negative microvita prefers/tends towards the tanma'tras emanating from cruder tanmatric structures of say smell and form.

Once the large conglomerate negative microvita energy structure arrives, it causes a disruption in the inferential wave

163 So an atom stands with its unitary glamour according to its internal homogeneity or internal heterogeneity. [The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

164 During the First World War the decaying bodies of dead soldiers attracted negative microvita from other stars and thus the influenza disease originated.

[Questions_and_Answers_on_Microvita_Section_B.html](#) (Q15)

pattern of the virus. The disease or virus is a very complex and organized structure, and disruption causes a direct genetic mutation in the DNA/RNA of the virus¹⁶⁵. The meaning of negative, in negative microvita, is that since microvita has a mental structure only, the microvita carries negative tendencies that make the unit phenomenal object or structure, cruder. For a virus, these mentally degrading tendencies tend to mutate the virus into a virulent strain.

Structural disassociations in the atom

There are many types of structural disassociations in the atom. Here we will limit discussion to those three types that affect creation of life and destruction. Specifically instantaneous structural dissociation of the type that occurs in standard star burning sequences, slow structural dissociation of the type that produces mind and the dissociation/disruption with microvita that produces life.

The physical structure of the atom has two basic types of forces acting in/on it. Those of an external nature, forcing the reduction of inter atomic spaces and those of an internal nature which can eventually cause a breaking or bursting of the structure or the formation of life. Structural disassociation of the atom can be caused by either or a combination of the two forces. When the disparity of forces within the physical structure are greatest, they are released rapidly or instantaneously, then instantaneous structural dissociation occurs. When the disparity within the physical structure is lesser, then slow structural dissociation occurs. Slow structural dissociation releases energy from the structure at such a rate as to allow living organisms come into being instead of explosion¹⁶⁶. This only occurs under certain conditions.¹⁶⁷ They will be discussed briefly here.

Powdering down and clash in the atom

165 Microvita, when passing through different planes of inferences and also planes of propensities, can not only change the bodily temperature or temperatures of the mass, they can also create a radical change in the psychic wave, a change in wavelengths, Matter_and_Abstract.html [English]

166 In the absence of any wide disparities (either too high or too low) in the tensional relations of the elements, living organisms come into being instead of explosion. Chapter_1.html

167 A complete discussion with drawings is given in *Microvitology* chapter *Quantum and Cosmic Forces*.

Slow structural dissociation can occur in different instances¹⁶⁸ instantaneous or gradual. Clash is a common term that is used to define these actions. It can occur on two levels. Physical in the atom and mental in the evolved unit mental structures. Most rapidly in human.

Mental clash

In the evolved mental structure, the longer spiritual waves can pass through the evolved mental body causing a dissociation of the citta or aham mind stuff into the higher mental mind stuff. This is referred to as psychic clash. It is a loosing of the bonds in the citta ectoplasmic particles and resulting in release of finer particles of citta'n'u, aham'tattva and mahattattva. These is how mental structures evolve along the path of Pratisaincara.

Physical clash

The passing of microvita through the structure can cause inter-atomic friction. Microvita travel throughout the universe on inferential waves. These point-like mass-less microvita structures heterodyne on long inferential waves and subwaves.

In the atom, the wavelengths are of a different shorter nature than universal inferential carrier waves. Here the carrier wave can be tanmatric or (either) inferential waves carrying microvita. When conglomerate massive microvita passes into the arena of the physical atomic structure, it can cause microvitic structural disruption in two ways, either it disrupts the major waveform of the atom or it causes a reaction among the minor waveform in the atom. Both cases have been discussed above under 'modification of structure' (atomic).

A particles physical structures undergo atomic disturbances (clash) both externally an internally. Externally, shorter crude waves may excite the relatively denser atomic

168 Jad'asphot'a occurs only in dead or dying celestial bodies. In a living celestial body, the existing congenial environment will cause transformation of pra'n'a into pra'n'a'h. This eliminates the chance of jad'asphot'a. These jad'asphot'as can be instantaneous or gradual. Conditions for its instantaneous occurrence have been described above. But if, due to external forces of pra'n'a, dissociation occurs gradually in some portions of the structure, the phenomena of bursting up become gradual.
Saincara_and_Pranah.html

particles causing them to vibrate at a shorter higher frequency. This excitation affects the structure like many closely packed balls at the ends of strings, eventually they can break the bonds and disassociate the particles bonds.

External intra-atomic friction can also be generated from the reduction of intra-atomic spaces between atoms. Molecules in a gaseous structure undergo decrease in intra-atomic spaces and increase the internal friction of each atomic structure.

When externally, long mental waves (more subtle thought waves) carrying large amounts of subtle energy and microvita pass through the subtle and crude atomic structure, this causes the generation of shorter inferential waves that increases the movement within the particle causing further internal inter-atomic friction. Here the more subtle waves penetrate crude (objects) waves and in doing, cause generated inferential vibrations among the cruder waves. When the generated inferential vibration matches the wavelength emanating from the (object, atom, molecule or subatomic particle), the resulting collision or clash causes the partial powdering down of the object.

This produces powdered down particles (citta'n'u') in the form of increased aham content of the subtle mind structure of the particle¹⁶⁹. Matter due to its excessive internal friction, is pulverized into mind stuff (citta'n'u'). This is caused by physical pulverization or internal friction within the atom. The cause is not from an external force, gravity or external pressure causing a decrease of the intra and inter atomic spaces and the resultant increase in friction but from a release and change of microvitic energies inside the atom. Powdering down produces evolved mind stuff from material *atoms* only; not from the microvita

Evolved mental structures *cannot* be powdered down to produce cruder mind stuff or particles of cruder citta'n'u. Instantaneous structural dissociation of the atom discussed above (jad'asphot'a), *cannot* also produce evolved mind stuff.¹⁷⁰

169 Tiivrasaunghars'en'a cu'rn'iibhu'ta'ni jad'a'ni citta'n'u ma'nasadha'tuh va'. [Due to excessive clash, some crude matter is pulverized, and citta'n'u (ectoplasmic particles), or mind-stuff, is evolved.] Purport: If the manifestation of energy be too great in the object-body, some portion of the crude entity gets pulverized as the result of excessive friction in the object-body and gets metamorphosed into citta'n'u [mind-stuff], which is subtler than ether. That is to say, mind is born out of matter... Chapter_1.html

¹⁷⁰ But where mind cannot evolve from matter, matter undergoes further crudification and finally explodes in the process of Jadasphota. Struggle_and_Progress.html

Wear and tear

When dissociation occurs gradually in some portions of the structure we call this wear and tear. This is normally compensated by the pranic energy we replace in the body in the physical structure. In every structure, there must be a balance of the forces trying to burst the structure and the forces trying to maintain the structural solidarity or integrity. The wear and tear within a physical structure results in the deficiency of some factor. At the time that the resultant strength of the internal force will begin varying in intensity in some portion of the structure in the human, this can cause a variation in any of the life sustaining forces, and death. (See *The Internal Being* and *Biometaphysics* for discussions)

In the atom, slow physical structural dissociation may occur due to a variation in the requisite proportion of rudimental factors forming and controlling the nucleus of the physical atom. This is believed to occur in radioactive decaying structures, which eventually change their elementary form. Here the conglomerate large structures of negative energy microvita released in radioactive decaying structures are of sufficient proportion and size that their release affects the very protoplasmic make up of nearby cells in the physical (human for example) structure.

Life and consciousness

“Now, what is the root cause of this universe? Which is the starting point of life or vitality? These microvita are the carriers of life in different stars, planets and satellites -- not carbon atoms or carbon molecules. These living creatures with their mysterious movement create minds and bodies, living bodies in different celestial bodies, and they also destroy minds and physical bodies, or developed or undeveloped corpor, in any corner of this universe. So the root cause of life is not the unicellular protozoa or unit protoplasmic cell, but this unit microvitem.”
[Microvitem_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

At this stage of cosmic evolution, energy laden negative microvita do not particularly choose which type of atom that they are going to be manifested on or into. Those that arrive on carbon based atomic structures, where the conditions of atmosphere and

temperature are congenial to the evolution of "life", do the job intended. Stir the cosmic soup into life¹⁷¹. Those microvita that don't arrive in that congenial structure, progress through the normal star burning process in Saincara and end in instantaneous structural dissociation¹⁷².

Life and consciousness are not synonymous. Although Cosmic Consciousness pervades and is present in everything, it is not apparent in the animated form of life until the unit collects sufficient evolved mind stuff. Animation and life evolve using microvita when the atmospheric and temperature conditions are conducive for the formation a proper carbon based structures¹⁷³. Life becomes apparent to the senses when the structure becomes animated. Consciousness is a derived combination of evolved unit mind stuff after the structure is sufficiently complex to require the evolved mind stuff.

When carbonic atoms come together (as happens on some carbon based worlds, like ours) in correct proportion under proper ranges of temperature and atmospheric conditions¹⁷⁴ evolution can occur. Microvita stirs the cosmic soup with its energy. Life slowly emerges as a not too intelligent structure only having the inherent instinctive characteristics of undeveloped mind.

Evolution and microvita

'Kṛta Puruṣa' or the Cosmic Doer I' is the concentrated form of positive and negative microvita in the universal (cosmic) arena (subjective) becomes the done -I when it passes to the objective expressed world and can change psychic and physical wavelengths.' [Rephrased from '*Microvita and Cosmology*', *Microvita_and_Cosmology.html* , by the author]

171 Of the three types of microvita, the crude type are instrumental in emanating life throughout the cosmos. They create a stir within a physical structure. [about negative microvita] *Crude_and_Subtle_Microvita.html*

172 Jad'asphot'a occurs only in dead or dying celestial bodies. *Saincara_and_Pranah.html*
173 Inanimate objects will become animate, carbon atoms [carbon based structure] sleeping in an inanimate body will get life, will get the stir of vitality in them, and that vitality is slowly to be transmuted into a gigantic living structure like a human being. [about positive microvita] *Mobility_and_Movement_of_Microvita.html*[English]

174 For the manifestation of life, therefore, a congenial atmosphere is a fundamental necessity. Hence it may be concluded that the resultant interior force expressing itself into life under a congenial environment is what is known as pra'n'a'h or vital energy. [pre microvita] *Saincara_and_Pranah.html*

Microvita from cosmic mind

Subtle positive microvita starts out in the unexpressed cosmic world as a point, having no dimensions in Time, Place and Person. Condensed in the subjective chamber of the Unmanifested Cosmic Mind, microvita passes unhindered by Time, Place and Person as it rides on the cosmic inferences of Cosmic Mind¹⁷⁵. Now, condensed consciousness as collective microvita emerges as the vital minutest structure having consciousness; but still no shape or energy in the physical world.

An infinite variety of microvita exist, having infinite tasks. Through the standard implosion process, neutral microvita collect, along with the five rudimental factors and metamorphosis into phenomenal world of solid matter. Neutral microvita simply follows the cosmic inferential vibrations of the five rudimental factors as they implode into the vibratory creation state of phenomenal atomic matter. Inferential vibrations are only complex derivative waves of the five rudimental factors riding on the cosmic conation pervading the entire manifested universe.

Microvita having no form or shape, nor taking up no Time, Place and Person-space, follow the implosive vibratory creative process of material evolution to appear in the physical phenomenal world of atoms. Atoms have waveform structure and take up space. Microvita has neither form nor structure and simply takes a ride on the material wave formation. Simply providing a collective microvitic mind within the implosive crudification of the five rudimental factors to matter.

Microvita back to the Cosmic nucleus

Now, where does this consciousness forming microvita go after the atoms are used or destroyed? Nowhere, it simply continues in the atomic structure as part of the psychophysical structure in the nucleus. As long as the atomic structure exists as atoms, it remains in the same condensed form.

175 Similarly, a microvita, although it is initially the `doer' portion of the cosmic arena, if it passes through the expressed world of `done', then it may create something good or something bad in the universe. Matter_and_Abstract.html [English]

Can this subatomic condensed microvita ever be released? Yes. Condensed microvita is released back to the cosmic inferences during the process of what Shrii Shrii Ánandamúrti calls instantaneous structural dissociation or rapid jad'asphot'a. Some of the by-products of instantaneous structural dissociation are five rudimental factors, stripped nuclei, subatomic particles, and massive amounts of energy. Shrii Shrii Ánandamúrti specifically states that instantaneous structural dissociation cannot release or dissociate anything farther back in the cosmic cycle of Saincara than cosmic citta. If this could happen, then it would bring the process of spiritual evolution to a halt¹⁷⁶. Here we have used condensed microvita being recycled along with the more material structures. Since it is an energy transducer, it releases its energy in instantaneous structural dissociation and continues as a point charge, along the psychic and physical inferences. It re-coagulates and re-forms along its mentally evolved path of Pratisaincara towards the Cosmic Nucleus.

Some microvita has the ability to be attracted to various psychic and physical situations, as we saw in the section on disease and modification of atomic structure.

Carbonic based life formed structures that evolve to unit knower -I capability on the path of Saincara, have the ability to use their own psychic microcosmic extroversal seeking centripetal forces to liberate themselves from the cosmic cycle through the process of Pratisaincara. What does this mean in English? Life as we see and know it progresses to a spiritual point of dissociation into the Cosmic Nucleus. Microvita also, having consciousness without structure does not follow the same rules as microvita within the solidified unit material structures of the physical world. Microvita can transcend the physical world and move in the psycho/spiritual world when they work within the psychic and spiritual worlds. Microvita and human evolved mind stuff both return along the path to the Cosmic Nucleus.

All life as we see and know it progresses to a spiritual point of dissociation into the Cosmic nucleus.

176...the solid factor can never, as a result of negative saincara or jad'asphot'a, be transformed into a factor subtler than the subtlest physical factor, that is, the ethereal factor, because were it converted into the next subtler factor, citta, it would mean the withdrawal of the thought-waves of the Macrocosm. Bhutatattva_Tanmatratattva_and_Indriyatattva.html

Conclusion

The ability to see and conceive consciousness in various situations is a function of the intuitive mind. In other words, our ability to detect consciousness. The majority of Shrii Shrii Anandamurtiji entire life was devoted to showing the practical aspect of developing intuition and higher spiritual practices. As a student, I spent many wonderful hours sitting at my masters' feet. After thirty years of Tantric meditation, I came to realize that knowing beyond a doubt could only be substantiated on an individual basis. An ocean of individuality separates us all. However, that is not the end. The collective mind is there. Nevertheless, not as we normally can know; it seeing it through our individuality. We must develop the perspective of intuition.

From time to time, in infrequent ages, a great personality is born that possesses all eight occult powers. It is not the intent of this work to deal with these psychic powers. One is direct knowledge¹⁷⁷. Here is the definition.

“Pra'pti: Through this siddhi the spiritual aspirant can visualise any factor of the psychic world within himself or herself. Such an individual can know the original substance or the essence of any factor without having to go through books or resorting to some other medium.” [Aekya_to_Aeksava_Discourse_13.html](#)

And there are other ways, like An'ima' - Mahima'. The ability to enter into an object, large or small. But, let me repeat, these are all psychic powers that my master did not encourage. He had all eight psychic powers, but would never demonstrate them in a group. He would use these (in demonstration purposes) for individual spiritual enlightenment, only.

Spiritual powers are different. These, Shrii Shrii Anandamurtiji would demonstrate to dedicated groups of devotees, to point out some subtle differences. Like transposing the complete soul of one individual into the body of another (and then back) or on frequent occasions demonstrating how microvita works on the physical and psychic planes. Spiritual power is not one of the mentioned eight great occult psychic powers.

177 Pra'pti: Through this siddhi the spiritual aspirant can visualise any factor of the psychic world within himself or herself. Such an individual can know the original substance or the essence of any factor without having to go through books or resorting to some other medium.
[Aekya_to_Aeksava_Discourse_13.html](#)

From being present at some of these demonstrations, and through meditation, I have come to realize that subjectivization of what we call reality, is an individual experience. In other words, each of us must substantiate what we call knowledge and experience, with our own being... for it to be real to the individual being. This follows through in the reincarnative world, in providing the emotive and psychic patterning means for us to progress spirituality on the path. In other words, allows us the psychic imprinting ability to progress in our next spiritual life. Unfortunately for physics, substantiation does not provide the physical method for substantiating the results of experiments, a reliable second time. Individuality is - individual substantiation.

Allow me to end, with a paragraph from Shrii Shrii Anandamurtiji. He can say it much more clearly and eloquently than I can.

“Though the potentiality of the highest consciousness is always latent even in the lowest organisms, its coruscation becomes clearer with the increased circumference of the mind. This presupposes the adequate and consummate unfolding or awakening of the working and intuitive intellects. It is on the pure existential intellect that the reflection of the Cognitive Entity or Knower-Progenitor finds clearest expression. As the lower rungs of psychic consciousness are merged in the intuitive intellect through the sublimation of propensities, the feeling of body and environment merges in the surging flows of Cognitive Force and the unit loses its individuality for the time. If the cerebral nerves stop functioning and all the psychic momenta of the past are exhausted, the unit existential intellect loses its entity permanently in the ocean of blissful Consciousness. This is the end of the journey of the microcosm.”

Our_Concept_of_Creation_and_Cosmic_Mind.html

Master Samskṛta Glossary

abhimána	inflated ego
ácárya m. or ácáryá f.	spiritual teacher qualified to teach all lessons of meditation
adharma	that which goes against dharma
adhruva	changing, transitory
advaeta	non-duality
aeshvaryas	eight occult powers: ańimá, to become small (small enough to enter any physical particle or any crevice of another's mind); mahimá, to become large (an expanded mind is omniscient, and feels love for the universe); laghimá, to become light (a light body can fly through air, a light mind can study the minds of others); prápti, to obtain any desired object; iishitva, to control (this supreme control may be used to guide others' minds); vashitva, to psychically dominate others; prakámya, to materialize the desired outcome of events; and antaryámitva, to know the inner thought-wave and the inner need of any entity. these powers are also called "vibhúti". (note that though some of the powers may be used for similar ends, the ends are achieved by different methods)
ágama and nigama	"nigama" means questions on spiritual topics; or the theoretical side of Tantra. "ágama" means answers to the questions; or the practical, applied side of Tantra
agryábuddhi	pointed intellect
aham, ahańtattva	doer "I", ego, second mental subjectivity
ahańkára	false ego, pride
ájñá cakra	see cakra
akhańda kiirtana	continuous kiirtana
amávasyá	new moon
anáhata cakra	fourth psychic-nerve plexus, located at the mid-point of the chest; the "yogic heart".
ánanda	divine bliss
Ananda Marga	path of divine bliss; Ánanda Márga Pracárika
Samńgha (Ananda Marga organization)	
anitya	transient
annamaya kośa	the physical body, composed of the five rudimental factors
anucchúnyá	unmanifested
anuloma and pratiloma	the circumstance of a man marrying below or above his station, respectively, according to caste hierarchy
apara	objective; controlled. see also para
aparábhakti	attraction to Apará Brahma, the expressed aspect of Brahma. see also aparábhakti
aparájñána	mundane, or worldly, knowledge
aparávidyá	knowledge of the mundane
aparokśa ánu bhúti	direct experience
árádhaná	irresistible urge for the Lord; forgetting oneself in the pursuit of the Lord
artha	anything (especially wealth) that gives temporary relief from

suffering

ásana the third limb of aśtámga (eight-limbed) yoga. ásanas: postures for curing physical problems, especially those that interfere with sádhaná

ásana shuddhi meditation process to withdraw the mind from body awareness and concentrate it at one point

asat untruth, opposite of Sat

aśtapásha eight fetters of the mind

Asura an Assyrian tribe. among the Indo-Aryans, the term took on in addition the derogatory meaning “monsters”, and came to be applied by them in this sense to certain non-Aryan peoples

átmá, átman soul, consciousness, Puruśa, pure cognition. the átman of the Cosmos is Paramátman, and that of the unit is the jivátman

átmajijñána self-knowledge

átma-sukha tattva the principle of selfish pleasure

avadhúta m. or avadhútiká f. literally, “one who is thoroughly cleansed mentally and spiritually”; a monk or nun of an order close to the tradition of Shaeva Tantra

Avidyámáyá centrifugal, or extroversal force; aspect of the Cosmic Operative Principle which guides movements from the subtle to the crude. see also Vidyámáyá

ayurveda the Vedic system of medicine

bhaga is a collection of six attributes: aeshvarya; viirya -- valour, command; yasha -- fame, reputation; shrii charm; jñána -- knowledge, especially self-knowledge; and vaerágya -- renunciation

Bhagaván the owner of bhaga, one who has fully imbibed the six qualities; Lord

Bhágavata dharma the dharma to attain the Supreme

bala energy

bhajana devotional song

bhakta devotee

bhakti devotion

bhakti yoga devotional form of spiritual practice

bhaktitattva the cult of devotion. see also Indian philosophies

bhava the expressed universe

bháva idea, ideation, mental flow

bháva sádhaná spiritual practice of auto-suggestion

bhúta, bhútatattva, mahábhúta rudimental, or rudimental, factor of matter. the five bhútas are the ethereal, the aerial, the luminous, the liquid and the solid; and they carry, respectively, the tanmátras of sound, touch, form, taste and smell

bija mantra acoustic root; particular sound vibration from which a particular type of action stems

Brahma Supreme Entity, comprising both Puruśa, or Shiva, and Prakrti, or Shakti

Brahma Cakra The Cosmic Cycle -- the cycle of creation out of Consciousness, and dissolution back into Consciousness, through saincara and pratisaincara

Bráhmaña (Brahman) The uppermost social group in India, who traditionally perform priestly functions or live by intellectual labour

Brahmatva Brahma-hood, supreme stance
Brahmaváda philosophical system of which Brahma is the essence
bodhi intuition
buddhi, buddhitattva intellect
cakra cycle or circle; psycho-spiritual centre, or plexus. the cakras

in the human body are all located along the susumná canal which passes through the length of the spinal column and extends up to the crown of the head. some cakras, however, are associated with external concentration points. the concentration points: (1) for the múládhára cakra, the base of the spine, above the perineum; (2) for the svádhishthána, the genital organ; (3) for the mañipura, the navel; (4) for the anáhata, the midpoint of the chest; (5) for the vishuddha, the throat; (6) for the ájiñá, between the eyebrows; and (7) for the sahasrára, the crown of the head

Citishakti Cognitive Principle, Puruśa, Pure Consciousness
citta done "I", objective "I", objective mind, mind-stuff
dádá literally, "elder brother"; may refer to an ácárya of Ananda

Marga

Dakśiñácára Tantra A school of Tantra that attempts to control

Máyá through propitiation or appeasement

dásya bháva the devotional attitude of looking upon oneself as the servant of the Lord

deva mythologically, a god, a deity; philosophically, any vibration, or expression, emanating from the Cosmic Nucleus

devatá mythologically, a god or goddess; philosophically, a minor expression of a deva, controlled and supervised by the deva (deva and devatá are sometimes used interchangeably)

devii a goddess, a female deity

dhárañá the sixth limb of aśtámga (eight-limbed) yoga: restricting the flow of mind to particular points in the body; conception. (Tattva dhárañá means restricting the flow of mind to, or conception of, the rudimental factors.)

dharma characteristic property; spirituality; the path of righteousness in social affairs

dharma rájya literally, "reign of dharma"; rule of moralism

dharmacakra collective meditation; Buddha's "wheel of dharma"

dharmakṣetra the battlefield of the Mahábhárata war; the physical body (as the only venue in which dharma sádhaná can be performed)

dhármika adjective of dharma

dhyána the seventh limb of aśtámga (eight-limbed) yoga: meditation in which the psyche is directed towards Consciousness

dhyána mantra Sanskrit verse listing the attributes of a deity, to be used for visualizing that deity in meditation

didi literally, "elder sister"; may refer to an ácáryá of Ananda

Marga

dvaeta duality

dvaetádvaeta dualistic non-duality

Dvápara Yuga see yugas

ekádashii "eleventh" day after the new moon or full moon,

days on which fasting is especially advantageous

gati mobility, movement

giita song

gopa m. or gopii f. village cowherd boy or girl; devotees of the Lord
 guña binding factor or principle; attribute; quality. Prakṛti, the
 Cosmic Operative Principle, is composed of: sattvaguña, the sentient principle;
 rajoguña, the mutative principle; and tamoguña, the static principle
 guru mantra “important” mantra, learned as a lesson of Ananda
 Marga sādhaná
 hirañmaya kośa the subtlest of the kośas
 hládinii shakti, Rádhiká shakti an expression of vidyá shakti, or
 Vidyámáyá, which one experiences as a desire to do something practical
 towards spiritual attainment
 Iishvara the Cosmic Controller; literally, “the Controller of all
 controllers”
 jagat world, universe
 Janya Iishvara Sámkhya concept of a Cosmic entity instrumental for
 creation
 jiiiva an individual being
 jiiivabháva finite subjectivity, feeling of the unit state, sense of
 the unit identity, microcosmic bearing
 jiiivátmá, jiiivátman see átmá
 jiṇána knowledge; understanding
 jiṇána yoga a form of spiritual practice which emphasizes
 discrimination or intellectual understanding
 jiṇánii a sádha who follows the path of knowledge or
 discrimination
 kalá flow with curvature, in a stage of the Cosmic Cycle dominated
 by the mutative principle
 kaola one who practises kula sādhaná and is adept at raising one’s
 own kuñḍalinii
 Kaoravas sons of king Dhritarastra, the adharmik forces in the
 Mahábhárata war
 kapálaka sādhaná a form of spiritual practice which causes the aspirant
 to confront and overcome all the inherent fetters and enemies of the human mind
 kapha see váyu, pitta, kapha and rakta
 karma action; sometimes, positive or negative action which produces
 saṁskáras
 karma yoga a form of spiritual practice which emphasizes
 selfless action
 karmii a sádha who follows the path of action or work
 kiirtana collective singing of the name of the Lord, sometimes
 combined with a dance that expresses the spirit of surrender
 kośa “level” or “layer” of the mind (either Macrocosmic Mind or
 microcosmic mind) in terms of its degree of subtlety or crudeness
 krpá spiritual grace
 Krśñasundaram Krśña the Beautiful
 kśatriya a person whose mentality is to dominate over matter; written
 as “Kśatriya”, a member of the second-highest caste in India
 kuñḍalinii, kulakuñḍalinii literally, “coiled serpentine”; sleeping
 divinity; the force dormant in the kula (lowest vertebra) of the body, which,
 when awakened, rises up the spinal column to develop all one’s spiritual
 potentialities

Kurukṣetra the battlefield of the Mahābhārata war; the world
 (since it is as if the world is always saying,
 līlā divine sport
 loka a “level”, or “layer”, or “sphere” of the Macrocosmic Mind
 Mahābhārata “Great India”; the name of a military campaign
 guided by Lord Kṛṣṇa around 1500 BCE to unify India; the epic poem written
 by Maharshi Vyasa about this campaign
 Mahākaola a Tantric guru who can raise not only his own
 kuṇḍalinī, but those of others also; in Buddhist Tantra, Mahākaola is sometimes
 symbolic of Parama Puruṣa
 Mahāpuruṣa a person highly evolved psychically and spiritually,
 especially one who has consequently developed a charisma felt by other people
 Mahāsambhūti when Tāraka Brahma utilizes the five rudimental
 factors to express Himself through a body, this is known as His Mahāsambhūti
 mahat, mahattatva “I” (“I am,” “I exist”) feeling, existential
 “I”
 mantra a sound or collection of sounds which, when meditated upon,
 will lead to spiritual liberation. a mantra is incantative, pulsative, and ideative
 mantra caetanya the awakening of a mantra; conceptual understanding
 of and psychic association with a mantra
 mārga path
 Margi a member of Ananda Marga
 Māyā Creative Principle, Prakṛti in Her phase of creation. also, the
 power of the Creative Principle to cause the illusion that the finite created
 objects are the ultimate truth
 Māyāvāda doctrine of illusion. see also Indian philosophies
 metazoic mind complex type mind using acquaintance, experience and
 microvitic endoplasmic coverage
 mithyā false, unreal
 mokṣa spiritual emancipation, non-qualified liberation
 mudrā meaningful gesture; a yogic exercise similar to an āsana but
 incorporating more ideation
 mukti spiritual liberation
 mūlādhāra cakra lowest, or basal, psychic-spiritual centre, or plexus,
 located just above the base of the spine. see also cakra
 muni a saintly person devoted to intellectual pursuits
 nāda flow without curvature in a stage of Brahma Cakra dominated
 by the sentient principle
 nādīi psychic-energy channel; nerve
 namah salutations
 Nārāyaṇa the Supreme Entity; literally, “the Lord of Nāra
 (Prakṛti)”
 nīiti morality
 Nirguṇa Brahma Brahma unaffected by the guṇas; non-qualified
 Brahma
 onm, oṃkāra the sound of the first vibration of creation; the bijja
 mantra (acoustic root) of the expressed universe. oṃkāra literally means “the
 sound onm”
 ota yoga the association of Puruṣottama with each unit creation
 individually in pratisaincara

painca bhútas five rudimental or rudimental factors -- ethereal, aerial, luminous, liquid and solid

Pandavas the sons of king Pandu, the dharmic forces in the Mahábhárata war

pápa sin

pápii sinner

para subjective; controlling. see also apara

parábhakti highest devotion to the Supreme; devotion to Para

Brahma, the unexpressed aspect of Brahma. see also aparábhakti

paráñána spiritual knowledge

Paramá Prakrti Supreme Operative Principle

Parama Puruśa Supreme Consciousness

Paramashiva see Puruśottama

Paramátmá, Paramátman Supreme Consciousness in the role of witness of His own macropsychic conation. Paramátman comprises: (1) Puruśottama, the Macrocosmic Nucleus; (2) Puruśottamá's association with all creation in His extroversal movement (protá yoga); and (3) Puruśottamá's association with each unit creation individually (ota yoga) and (4) with all collectively (protá yoga) in His introversal movement

paráshakti introversive pervasive force

parávidyá spiritual knowledge, knowledge of the Great

parokśa ánubhúti indirect knowledge or experience

Párthasárathi literally, "Arjuna's charioteer"; Krśna in the role of a king

pátaka sin. there are two kinds: pápa, sin of commission, and pratyaváya, sin of omission

pitta see váyu, pitta, kapha and rakta

Prabháta Samgiita a collection of 5018 spiritual and psycho-spiritual songs composed by Prabhat Ranjan Sarkar (Shrii Shrii Ánandamúrti)

Prakrti, Paramá Prakrti Cosmic Operative Principle

Prakrtitattva essence of Prakrti

prána energy; vital energy

pránaáh vital energy

pránaśha dissolution, total annihilation

pránaáyama the fourth limb of aśtánga (eight-limbed) yoga:

process of controlling vital energy by controlling the breath. a lesson of Ananda Marga sághaná

prapatti "whatever is taking place in the universe is all due to the cosmic will".

pratisaincara in the Cosmic Cycle, the step-by-step introversion and subtilization of consciousness from the state of solid matter to the Nucleus Consciousness. ("prati" means "counter" and "saincara" means "movement")

pratyáhára the fifth limb of aśtánga (eight-limbed) yoga:

withdrawing the mind from absorption in the physical senses

protá yoga the association of Puruśottama with all creation in His extroversive movement and with all the unit creations collectively in His introversive movement

purána mythological story with a moral import; educative fiction

purashcaraña upward movement of the kulakuádalinií from

múládhára cakra to sahasrára cakra, including the phases of mantrágháta and mantra caetanya

Puruśa Consciousness. Supreme Consciousness, the consciousness of the Cosmos, is Parama Puruśa, and a unit consciousness is an ánu puruśa

Puruśadeha the entire created substance, causal, subtle and crude, of the Macrocosm; Cosmic “I” + Cosmic doer “I” + Cosmic done “I”

protozoic mind citta type physical mind guided by instinct only and unit existential I

Puruśottama Paramashiva the Nucleus Consciousness, the witness of saincara (extroversion from the Nucleus) and pratisaincara (introversion to the Nucleus)

quinquelemental composed of the ethereal, aerial, luminous, liquid and solid factors, or elements

Rádha bháva, madhura bháva “Rádha bháva” means literally the devotional attitude which Rádha held as the beloved of Kṛśṇa. “madhura bháva” means literally the “sweet”, or “honey”, devotional attitude

rajoḡuṇa see ḡuṇas

rakta see váyu, pitta, kapha and rakta

Rámáyaṇa an epic poem of India. it is the story of king Rama, or Ramchandra

Ráñh the territory, mostly in Bengal, stretching from the west bank of the Bhagirathi River to the Parasnath Hills

rasa cosmic flow; taste

rásaliilá “Parama Puruśa has created an endless network of waves from the Cosmic Nucleus according to his own sweet will . . . each of these waves is a deva, but the fundament upon which these waves have been created is called rasa . . . the divine sport of these innumerable waves is called the rásaliilá”

rśi sage; one who, by inventing new things, broadens the path of progress of human society

rúpa tanmátra inferential waves conveying vision, i.e., the sense of form. see also tanmátra

Sadáshiva Shiva (literally, “eternal Shiva”)

sádhaka spiritual practitioner

sádhana literally, “sustained effort”; spiritual practice;

meditation

sádhu virtuous person, spiritual aspirant. see also sádhaka

sadrsha pariṇáma homogenesis, a sequence of similarity of curvatures in the phase of creation dominated by rajoḡuṇa

sadvipra spiritual revolutionary

Saḡuṇa Brahma Brahma affected by the ḡuṇas ; qualified Brahma

sahasrára cakra highest, or pineal, psychic nerve plexus, located at the crown of the head

saincara in the Cosmic Cycle, the step-by-step extroversion and crudification of consciousness from the Nucleus Consciousness to the state of solid matter. (saincara literally means “movement”)

samádhi “absorption” of the unit mind into the Cosmic Mind (savikalpa samádhi) or into the átman (nirvikalpa samádhi); there are also various kinds of samádhi that involve only partial absorption and have their own distinguishing characteristics, according to the technique of spiritual practice

followed

samája	society
samája cakra	social cycle
sama-samája tattva	the principle of social equality
saṁsára	the world as a dimension of relentless, unceasing

movement

saṁskára	mental reactive momentum, potential
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mental reaction

samvit shakti	an expression of vidyá shakti, or Vidyámáyá, which one experiences as the realization that life has a higher purpose
sannyásii m. or sannyásinii f.	literally, “one who has surrendered one’s everything to the Cosmic will” or “one who ensconces oneself in Sat, the unchangeable entity”; a renunciant
sáráthi	charioteer
Sat, Satya, Satyam	“that which undergoes no change”;

Absolute Reality

satsaunga	good company
sattvaguṇa	see guṇas
shabda	sound
Shaeva Dharma	Shaivism; the theoretical or philosophical side of spirituality as taught by Shiva
Shaeva Tantra	Shiva Tantra; the applied, or practical side of spirituality as taught by Shiva
shákta	a follower of Sháktácára, the Shakti Cult; hence, any aspirant who embodies the characteristics of Sháktácára, especially the judicious application of power
Shakti	Prakrti; energy; a deification of Prakrti
Shambhúliunga	fundamental positivity
shástra	scripture
Shiva	a great Tantric guru of 5000 BCE who guided society while His mind was absorbed in Consciousness; hence, Infinite Consciousness, Puruśa
Shivabháva	the stance, or bearing, of Infinite

Consciousness

Shiva-liunga	originally a phallic symbol, later given philosophical significance as “the entity from which all things originate”
shloka	a Sanskrit couplet expressing one idea
shúdra	Written as “shúdra”, a person with a mentality of physical enjoyment only, a member of the labourer social class; written as “Shúdra”, a member of the lowest caste in India.
siddha mantra	a mantra “perfected” by the guru
siddhi	Self-realization; spiritual attainment
svarúpa parińána	homomorphic evolution, a state before creation in which all the guṇas are in equipoise
Svayambhúliunga	ultimate point of negativity, or crudity, in the human body

tamoguṇa	see guṇas
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táńdava a vigorous dance for male spiritual aspirants, originally formulated by Shiva. it develops the glands in a way that enhances courage and fearlessness. when Shiva Himself does this dance (Shiva Nańarája),

in India.

viveka	conscience, power of discrimination between good and evil
vraja	the spirit of joyful movement
Vrajagopála	Vraja Kṛṣṇa as “that entity who takes people forward through joy, amidst various expressions of bliss”
vṛtti	mental propensity
Yama and Niyama	moral codes
yoga	spiritual practice leading to unification of the unit ātman with Paramátman
yugas	the mythological four ages (Satya Yuga, or Golden Age, Treta Yuga, or Silver Age, Dvápára Yuga, or Copper Age, and Kali Yuga, or Iron Age), representing the step-by-step decline of morality and spirituality

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