

# **Microvita**

## **A Handbook**

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**Raymond Bates**

25392 Mohr Dr.

Hayward CA

94545 USA

[turiya@gmail.com](mailto:turiya@gmail.com)

**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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## Prologue

Shrii Shrii Ānandamūrti (1921-1990) specifically stated that microvita were living beings.<sup>1</sup> Here I present this handbook to show how and when they exist to us and from extensive research and writings to explain how they exist without even our knowledge.

Interestingly enough, I find that most people (having thought about microvita) have no idea of the magnitude and the effect that microvita has on our life, reality and existence. Having studied and researched microvita for over thirty years, I hope to provide a synopsis of microvita's life death and other aptitudes.

For those many thousands of workers that have dedicated their lives to His service, who are fully engrossed in working in field work like PROUT; for those devotees who just can't find time in their busy lives to wade through hundreds of thousands of heavy reading English words on microvita and to those believers of His works who just want a quick understanding or synopsise of the unimaginable world of microvita, I put together this summarial work. Many of the details and references are pointing to previous years of research and obscure references to His writing and chalkboard compilations. In the short few years He had to discuss the world only He could see, He did not have the time or inclination to discuss the many microvita subjects in detail.

One reason was that He simply did not see the world around us in the same obscure light we normal persons viewed it. How could someone who could see the structure of an atom and the structure of the entire cosmos describe it to the ordinary people of the world, in words we could understand? Most all people (including Acaryas) He discussed this with at the time, had no idea what He was talking about (except in the most superficial way). He would jump from Macrocosmic discussion to microcosmic details in one discussion, even one paragraph. Not until we had computers to search His hundreds of books and discourses could anyone even be able to comprehend what His overall picture was like. Things that had no answer appeared alongside diametrically opposed statements that could not even be approached until long after His departure. So, we stand here at a new age of information and reflection, trying to (as the old children's story says) "put Humpty Dumpty back together again", after he fell from the wall.

### First Electronic Edition

Raymond Bates,

Baguio, City of the Pines, Philippines

Email [turiya@gmail.com](mailto:turiya@gmail.com) June 20, 2019

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<sup>1</sup> 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

**Note: ALL QUOTES** are from: *Ánandamúrti, Shrii Shrii, Ananda Marga Publications, 527, VIP Nagar, Tiljala, Calcutta, India. Electronic Edition 7.0, [ ]* are additions by this author. 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>

**Conversion errors** - Using the included MS Word to PDF formatter some Sanskrit words employing the ucis and nicis for example jaḍasphoḥa converts to jaḍasphoḥa.

**Note:** This book is intended for the advanced student of Shrii Shrii Ánandamúrti's microvita philosophy. It is expected that the basic concepts behind Saincara, Pratisaincara, Brahmacakra and the four parts of the atom have been understood by the student from the previous books. Many specific references do exist but are being left out of this document for the purpose of brevity and uncomplicated reading. They are reiterated in their entirety in the other books.

## Intelligently Designed

Are we ‘intelligently designed’? I think all classes of thinking persons, both religious and agnostic will agree that we as human beings fit within the intelligently designed category. This is specifically why I use the term “intelligently designed algorithmically pre-programmed sub-assembling algorithms” to describe microvita.<sup>2</sup> If you are typically religious you will allude to the reference of God as the creator. If agnostic, atheistic or materialistic you may simply decide it is a function chaos, randomness, systems, or xyz etc. In all cases one can conclude with a common functional analysis of using the word Cosmic Consciousness. Cosmic being generally overlying and consciousness being that all existence has intelligence behind movement. Whether that is an outward overriding Godlike consciousness or an inwardly evolving consciousness, that is certainly the discussion of many but let us just use the general senses of consciousness.

Whereas *living* is generally characterized in the physical sense by the words vital, vigor, viability, animate, functional, capacity for growth, metabolism, reproduction and reaction to stimuli. Shrii Shrii uses the specific four physical factors of sleep (rest), reproduction, eating (assimilating for growth) and maintaining the structure (self-preservation). Since the mental factors that define life are so general, they are usually just described with the abstract word “mind”. I will leave that to the reader to define mind in his/her own way. The very specific type and characteristics of microvitic mind is discussed in detail in *The Microvitic Atom*.

Many times I use big terms like “intelligently designed algorithmically pre-programmed sub-assembling algorithms”. Allow me an explanation. Microvita was first introduced as a living entity that has the ability to modify and change the physical and mental worlds originating (emanating from) the Cosmic Mind at a specific point in the Cosmic Cycle. The question is “How?”

Acarya Vimalananda Avt., a global coordinator of microvita research visited Shrii Shrii Ánandamúrti in late August 1988 and Shrii Shrii Ánandamúrti gave 10 research suggestion and experiments for scientists to study that might help to convince scientists of their existence.<sup>3</sup>

The below points were not available until recently. Shrii Shrii Ánandamúrti does not use the words like “algorithmically pre-programmed”; but look what He did use:

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<sup>2</sup> “A quantum microvita particle is a self-programmable algorithm a template (in the sense RNA/DNA is a biological template) that actually changes as it creates its program. It changes in accordance with the environmental necessities and/or when it combines with other quantum microvita.” *The Microvitic Atom, Microvita Universal Subassembly Structures, Chap 7, Bates, 2016. EBook*

<sup>3</sup> See -Addendum 3- Recent Notes on Microvita. *Microcosmology, A New Paradigm of Relativity*, , Bates, 2017, Ebook

- If the environment is changed, microvita change to suit the environment. That is how a tiny microvitum can change and become so large that it can be seen through a microscope.
- Microvita when awakened develop a personality that depends upon the environment.
- As the environment will affect the structure of microvita, that structure will keep changing as microvita move through different environments.<sup>4</sup>
- Particles of Cosmic Citta (Objective Cosmic Mind), when microvita are emanated from Cosmic Mind, already contain the information for RNA or DNA. This information is there but not seen until microvitum is awakened
- A microvitum can be changed when it is affected by a person's thought waves.

RNA/DNA structures are many billions of times larger than these “algorithmically pre-programmed” structures that Shrii Shrii Ānandamūrti is describing. With all the current research in RNA/DNA structures folding and modifying, surely it must be possible for science to see the possibilities of microvita's intelligently designed and algorithmically pre-programmed structures doing likewise?

What we find is that microvita *allows* animation only in specific circumstances. They are:

- When the environment is congenial to the change<sup>5</sup>
- When it is not opposed to (against) the basic desires of the macrocosmic mind<sup>6</sup>
- Lastly- that the coagulating basic mind stuff (citta) must have a base.

How can microvita do this and how can it possibly control all the variations of life? Here we must remember that microvita are not only collective but they (their collective mind) grows in scope and has overall protah yoga control and coordination with the cosmic mind. What microvita are controlling is unit minds (including the so-called inanimate material forms). They themselves (as microvitum) are overall controlled by the cosmic mind (using the above 3 rules and their collectivity of mind) and are individually controlled within the parameters of their algorithmically pre-programmed minds.

In order to determine the validity and proof of the microvita ontological conclusions let us take a bizarre situation and show that all requirements are solid. Take a case of different worlds and different environments. For example a dominant species in each of these three cases: wolf, aqueous animal and aerial species like say ammonia breathing gas-bag species on say Jupiter. Carbon based for the wolf and aqueous species and ammonia based for the gas-bag.

In each individual case the above rules apply. They are the dominant species and each in a congenial environment. They each have a material/matter base for mental development. And

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<sup>4</sup> Microvita also move and they recognise no inter-planetary, no inter-spatial, no celestial hindrance, impediment or barrier.

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](#) [English]

<sup>5</sup> In a living celestial body, the existing congenial environment will cause transformation of prāṇa [general energy] into prāṇāh. [Vital energy, the ten vāyus] [Concept\\_of\\_Gunabhivyakti\\_and\\_Jadasphota.html](#)

<sup>6</sup> And in a collective body, the collective controlling faculty may create a sort of change in the physical structures if such a change is supported by Macrocosmic conation [cosmic mind], otherwise not. [Four\\_Dimensions\\_of\\_Micropsychic\\_Longing.html](#) May 1987

lastly, what does it mean no changes against the cosmic mind? What would happen if the wolf tried to evolve into an ammonia atmosphere? Of course its species could not evolve because it could not survive the required modifications. The same would apply with the gas-bag trying to evolve on say planet Mercury. Animation is allowed in all above cases and as a result the mind will develop to support the physical changes.

Evolution will proceed. Microvita will modify and provide the impetus for modification within the above rules. It will physically and mentally provide the impetus for change in their individual DNA/RNA structures<sup>7</sup>. Change may not be always positive for the continuance of the life force but there will be change. Certainly the modifications best suited for the particular environment will have the greatest survival rate.

### **Beyond normal understanding**

Sometimes we look for an answer to a very deep or perplexing problem and we know the answer is there but it lies beyond our grasp. These common passages come to mind.

**Daniel 8:27**

"I, Daniel, was worn out. I lay exhausted for several days. Then I got up and went about the king's business. I was appalled by the vision; it was *beyond understanding*."

**Eccles 7:24**

"Whatever has happened is *beyond human understanding*; it is far deeper than anyone can fathom."

***"Whose knowledge truly comes from a place beyond, all understanding."*** Dedication to Shrii Shrii Ánandamúrti

### **Basic Macrocosmic structure<sup>8</sup>**

**"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

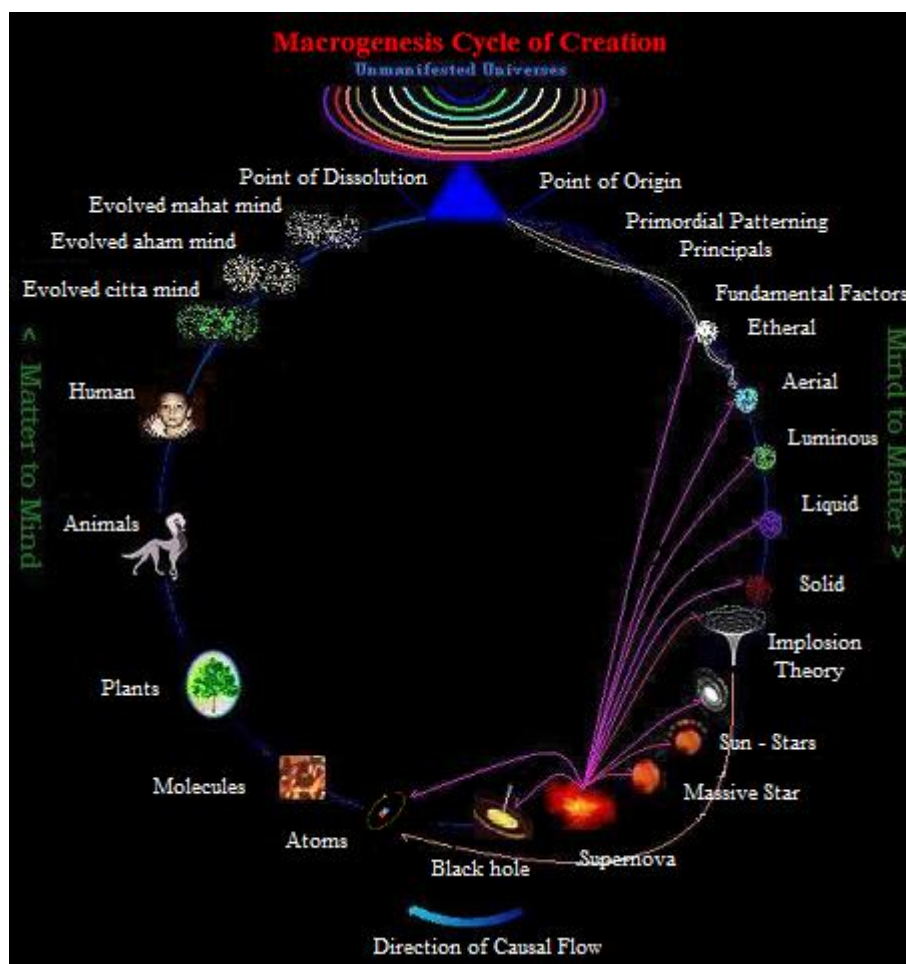
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<sup>7</sup> The RNA and DNA of a particular virus [virus in the greater sense] is unique to that virus. Particles of Cosmic Citta (Objective Cosmic Mind), when microvita are emanated from Cosmic Mind, already contain the information for RNA or DNA. This information is there but not seen until microvitum is awakened,..." From private notes of Acarya Vimalananda Avt., given to him in late August 1988 from Shrii Shrii Ánandamúrti

<sup>8</sup> *Macrogenesis, A New Paradigm in Consciousness, P 18, Bates, 2005, Ebook*



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.

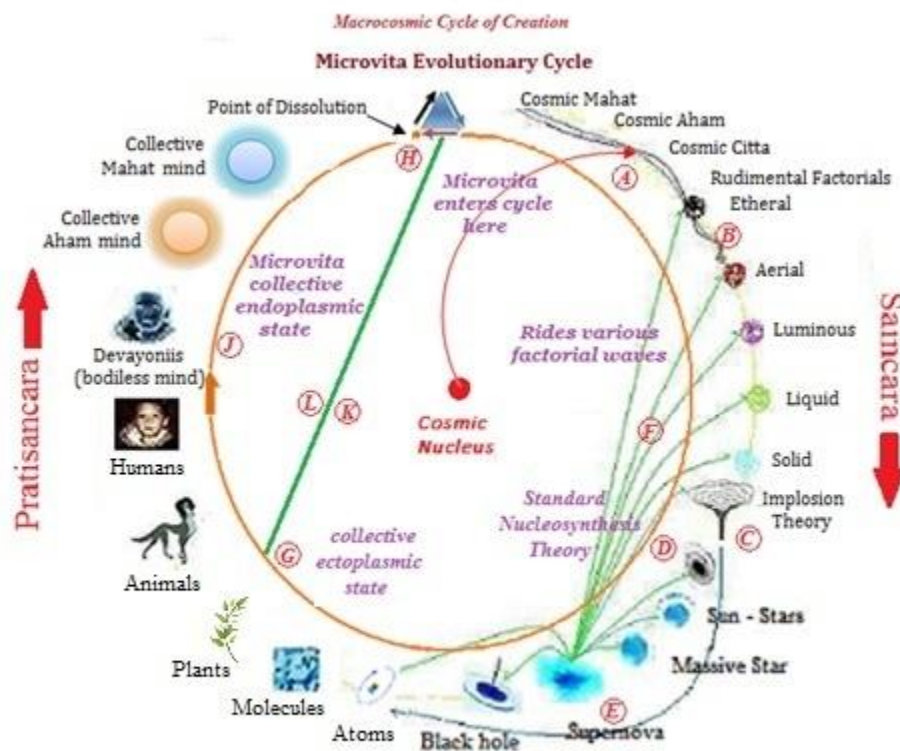


*Macrogenesis Cycle of Creation*

### The creation of Microvita in the life cycle

Shrii Shrii Ánandamúrti uses the standard concept of Macrocosmic Creation of matter and life that uses Saincara (coming from un-differentiated creation) and Pratisaincara (life going back to Cosmic Consciousness). Microvita are also living beings and they enter into and flow through this grand concept. So the overall concept of creation is basically the same except that microvita are not created (and animated) like we as unit beings are from matter. Microvita are created by and from the cosmic nucleus (see red line with arrow direction [Cosmic Cycle of Creation with Microvita](#) below). They proceed though the matter creation path entering at 'A', riding the cosmic factorial waves forms. Their two level type minds control the (what we call) dark energies and dark matter collectively.

At this point in their cycle microvita are not what we would call “unit conscious living beings” (as we are). Although they have a type of person; time cannot (for them) exist at this point in matter creation (as we know time). We as evolving (physical and mental beings) create time within our own person. Time in either person sense (human or microvitic) becomes more pronounced starting at the beginning of Pratisaincara. Generally this is represented by point ‘G’ on the drawing. This is also the point that collective microvita utilize their energy controlling function to infuse negative microvita into dead matter to vitalize microbes into life.<sup>9</sup> Evolved in Pratisaincara, created unit life, has it own physical and mental evolution back to the cosmic consciousness. Microvita follows its own collective oriented path as positive and negative oriented microvita along the same Cosmic Cycle (Pratisaincara) of evolution.



## Conflicting points on Time and Person

Again in the spirit of brevity allow me to continue among the microvita life cycle, as to microvita's concepts of person and time during the great Cosmic Cycle of Creation. Microvita have different sense of time because they are minutely and infinitely smaller and of vastly shorter wavelength. Even according to Einstein's relativistic space-time equations, we know that time (from our unit perspective) functions at different rates during different temporal changes in frequency. That is, time speeds up and slows down (relatively) to us at different speeds. This is how time sense (so-called) can to microvita be considered to allow such a small living being to be considered as creating and controlling matter in what we would consider vast lengths of time like the millions of years of the half-life of neutrons in matter. Time does not exist in the same sense to microvita as to us.

Looking again at microvita, all that is microvita in Saincara. In Pratisaincara it is different because in this phase of their living and being they are more specifically collectively (as devayonis) controlling normal energies to change and modify living cells within crude protoplasmic spheres and affecting higher mind vibrations in the mental spheres. They are working collectively to promote the welfare of other living beings as collective positive and negative microvita.<sup>10</sup> These are at completely different frequencies, energies and vibrations than during Saincara matter creation. Time in Pratisaincara is seen and witnessed differently here by us and also by them. Think on it for a minute. As third factor luminous bodily living creations, microvita here cannot sense time as we do, because they have no sense connectors. Even though they may work within the same time frame as we do (in certain conditions like devayonis controlling bodiless mind), they still cannot sense time.

Bodiless minds are human minds that were composed (previously) of very strong well developed egotistical unit minds, full of desires. And here, these same well developed unit bodiless minds were being used real time to do Shrii Shrii Ánandamúrti's will? How can this be possible? I saw no person that could give a solution. No hints or writing that even purposed a logical marriage of these two diverging dissimilarities.

So in essence what we have is our own human presuppositions about the impossible requirements of microvita makes this into a supposedly impossible problem; unless we look at the problem in a whole new way.

Then the answer came clearly. Time.

The unit (human) mind clearly thinks of time from an egotistical viewpoint. The difference is that microvita has none of the presuppositions about time that an egotistical being has. Time is not even a function of microvita's mind. Microvita clearly has no egotistical concept of what we see as time. Their ego is defined by their collective-I, an almost egoless existential-I. So many examples of this have been given by Shrii Shrii Ánandamúrti. The complete logic was

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<sup>10</sup> See next section *Microvita in living matter*

clearly defined with Time as function of Person of the trinity of Time. Place (space) and Person (TPP). This has been well developed in *Microcosmology*.<sup>11</sup>

This is where a little deep thinking must be applied.

Therefore without person, the trinity of existence cannot be true. Cannot exist. This same trinity applies to all realms of existence. In Saincara there is the world creating atoms, having microvita. In Pratisaincara there is the world where unit minds are created from the matter built in Saincara. This is where one of microvita's duties is to bring life into being/animation.

### Concept of person

If we just for a moment consider Shrii Shrii Ánandamúrti's concept of person, considered against our normal concept of person. We see people around us. We see television people and science fictions concepts of person. But what prepares our mind for Shrii Shrii Ánandamúrti's concept of microvita as "living being" with the connotations of person having both subtle and crude layers of mental being, evolving through Saincara and Pratisaincara, having what we would consider variable time stretched out through millions of years in Saincara and still functioning at what we consider real time in Pratisaincara as devayoniis. Here time is function of person. What an entirely weird concept of person. Yet He knows all things from a Mahima (great universal view) and a Laghima (small atomic view) at the same time. No wonder when He discusses microvita that He sees it one way (to us) and it appears another way to a different person at a different time.

What was overlooked was bodiless minds are unit minds without a body. What does a body contain? Ego. Ego is what any newly born must develop into its personality. Bodiless mind has lost its ego and its "sense of time". It is well known that bodiless minds (sense of time) can wait easily eons for the particular happening of Place and person (individual circumstances) to reincarnate allowing the new person to develop time.

Microvita is living being, again not to our sense of time or to our feelings of invisibility or microscopic matter views. Microvita proceed on a spiritual (in their case psycho-spiritual)<sup>12</sup> path from their creation to their omega point...just as we do. They live and die...just as we do. But again not to our sense of time.

How do all these nefarious facts fit together?

- 1) Devayoniis (as microvita) and bodiless minds both exist in Pratisaincara.
- 2) Devayoniis (as microvita) and bodiless minds both are practically egoless
- 3) Devayoniis (as microvita) and bodiless minds both are existing/living without a sense of time.
- 4) Devayoniis (as microvita) and bodiless minds both are on a spiritual path.
- 5) Devayoniis (as microvita) and bodiless minds both are being guided by a master (especially at the time of demonstrations).

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<sup>11</sup> *Microcosmology, A New Paradigm of Relativity, Chap.One, Bates, 2017, Ebook*

<sup>12</sup> The spiritual level, the spiritual space, is not for microvita because they are something created by the cosmic mind...  
*Questions\_and\_Answers\_on\_Microvita\_Section\_A.html (Q5)1987*

### **A brief summary of microvita time and person.<sup>13</sup>**

What does this all mean? Microvita live/have a different reference to time. That is, relativity is experienced differently with microvita than with us. We experience relativity in the sense of Einstein's space-time relativity called inertial time used in his inertial frames of reference. This is referenced as he saw time from a unit being aspect. This is how he could imagine time speeding and slowing from an inertial space-time viewpoint.

Microvita do not have a unit-I being aspect of living. They have a collative mind aspect that is almost egoless collective – I. We call that an *interial* aspect of time. That is, a view of time from the different types of living being. Microvita are living and have a person aspect also. In Saincara (the atom creating portion of creation) microvita are newly created and could more accurately be called microvitum (singular) as they grow and merge (with more [maybe] dark energy) into atoms. While in Pratisaincara their collective mind has different form and vibrations and microvita can experience at almost the same level of time as the unit being level.

In *Microcosmology* it is shown that Time is a function of both Person and space (Place). Person is in a way an *interial* force that can create that person nucleus within us.

**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* 1959**

Time within that person is variable.

**“As an example of variable time in unit person in Pratisaincara, consider our mind. When you sleep, you exist but time exists differently to you.”<sup>14</sup>**

### **Microvita in living matter**

Having briefly discussed where and how microvita does what it does in matter and living Pratisaincara stages, let me discuss what they do. We know how they create matter in Saincara (See *The Microvitic Atom*). Matter was the very basis of Shrii Shrii Ánandamúrti's many discussions of the Cosmic Cycle of creation before this microvita period; because it is matter that we as living being are created from. Shrii Shrii Ánandamúrti took almost the whole period of the last four years discussing and demonstrating what microvita does in Pratisaincara and a very few sentences as to microvita theory in the creation of matter. Matter creates mind and microvita are the living beings that ignites living protoplasmic being.

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<sup>13</sup> There is no time in the spiritual spheres...

<sup>14</sup> *Microcosmology, A New Paradigm of Relativity*, Bates, 2017, Ebook

He gave many demonstrations of microvita changing physical shapes. He told how microvita and its accumulation of collective energy could even be felt as heat in certain places in our own body. How negative microvita (highly charged) could travel through the lower inferences (like sound tanmátras) to invade and modify diseases. See *Biometaphysics*. How negative microvita travel through space<sup>15</sup> to create life changes in certain protoplasmic bacteria providing favorable environmental conditions exist. And lastly, how positive microvita can influence and change minds even across space (metavita). These entire 'how' conditions are detailed and outlined in the other microvita books.

Let us review some important basic terms:

**Atoms** - have different duties. As atom (in Saincara) with microvitic mind (2 levels) controls the atomic structure for energy levels and as atomic elements microvita controls the different structures (example isotope of elements). In Pratisaincara living expressed protoplasmic structures, microvita has endoplasmic function of coordination to modify/change the atom structure (in molecules) in accordance with environment to in order to allow the different requirements of life.

**Protozoic** – Has citta mind stuff only. Undeveloped plants and animals, ingesting food, supporting offspring -- this is all done instinctively.<sup>16</sup> Limited change to structures.

**Metazoic** – developed plants and animals, endoplasmic coverage causes rapid environmental/developmental changes with expressed mind. In addition highly developed mind [human type] allows “register the reflection of the expression of human sentiments”<sup>17</sup>. ”Subtle Microvita mind “Maintains relationship with body”<sup>18</sup>

**Devayonis** - (living Microvita) – 7 types of positive microvita, no factorials inherent (use unit-I beings factorials), have collective-I endoplasm. Have micro-sam'ska'ras

**Yaka'sa** – 7 types of negative microvita

**Bodiless mind** (non-living) – Unit beings with 3 factorials, No endoplasmic structure. Have sam'ska'ras (as karma'shaya).

### Shrii Shrii Ánandamúrti's use of Protozoic

Protozoic mind is a simple cell form. (citta only) A collection of unit mind protozoic becomes collected protozoic, with no development of ahañ [tattva] or mahat [tattva], dormant and underdeveloped. Its characteristics are reproduction, movement, sound and reflexes, No sense of I exist.

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<sup>15</sup> Of the three types of microvita, the crude type [negative] are instrumental in emanating life throughout the cosmos. They create a stir within a physical structure. [Crude\\_and\\_Subtle\\_Microvita.html](#)

<sup>16</sup> citta only, Ingesting food, supporting offspring -- this is all done instinctively.... [Knowledge\\_and\\_Progress.html](#)

<sup>17</sup> 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)

<sup>18</sup> The collective body of microvita is the collective 'I' feeling maintaining a relationship with the physical body. [Questions\\_and\\_Answers\\_on\\_Microvita\\_Section\\_B.html](#) (Q10)

## Ectoplasm

Shrii Shrii Ánandamúrti uses some words differently than current science usage. *Ectoplasm* in standard scientific terms refers to the outer layer of an organic or inorganic cell. Ectoplasm is Shrii Shrii Ánandamúrti's language, is psychic mind stuff citta. Ectoplasm's mind stuff is an almost material but ethereal mental substance that is the lowest class of mind material. It remains with the material body at time of death. It can only handle a limited number of functions including taking the shape from either extroversive or internally generated wave forces.<sup>19</sup> Another description as in unit ectoplasm refers to whether the cell is living and the concentration of citta that affects the psychic capabilities of the structure such as the unit collected-I structure.

Ectoplasm can be of two types of citta. In Saincara (the matter creating arena) unit citta is constructed from the pulverizing of material atoms. The crudest level of *created* mind stuff is citta or ectoplasm.<sup>20</sup> In Pratisaincara (the living beings arena) citta forms around matter to create unit mind. Abet Cosmic citta ( the other type) is a creation of the Cosmic Mind manifesting as the primordial pattering principals through the primordial triangle, from the unmanifested universe, and called Cosmic Citta. It is also called cosmic ectoplasm because it is a part of the Cosmic Mind in Saincara.

What is the status of *microvita ectoplasm* compared to these two types of ectoplasm? This can be a knotty question and is discussed at length in *The Microvitic Atom*<sup>21</sup>. Suffice it to say that microvita is a direct creation of the Cosmic Mind in Saincara and would therefore have Cosmic Citta, cosmic ectoplasm. Therefore it contains cosmic mind stuff to control cosmic dark energy and cosmic dark matter to create ordinary matter that in turn pulverizes into ordinary ectoplasmic mind stuff (cittánu<sup>22</sup>) used in Pratisaincara with living objects.

## Endoplasm

Scientific endoplasm is defined as a relatively fluid part of either an organic or inorganic cell. Shrii Shrii Ánandamúrti uses it very much differently. He describes it as a *mentally* fluidic type structure surrounding the outer surface of ectoplasm. It surrounds “expressed” (living) complex developed structures (microvitic or unit complex structures). It has a microvitic collective – I (vs. unit mind ectoplasmic collected – I).

## Protoplasmic and endoplasm

Shrii Shrii Ánandamúrti uses the word protoplasm in the physical sense as fluidic organic or inorganic substance constituting the nucleus of a cell except the cell can be physical (as in standard biology) or a mental cell. Mentally a collected ectoplasmic cell expands increasing its unit mental characteristics to ingesting food, supporting offspring, instinct but is sometimes seen

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<sup>19</sup> *The Internal Being, Reincarnational and Intuitive Psychology*, P.55, Bates, 2000. EBook

<sup>20</sup> 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 cittánu [mind-stuff], which is subtler than ether. That is to say, mind is born out of matter. Chapter\_1.html (1.12) 1962

<sup>21</sup> *The Microvitic Atom, Microvita Universal Subassembly Structures*, Bates, Chap 7, 2016. EBook

<sup>22</sup> See above quote on cittánu



as protoplasmic because it is still a fluidic mental cell. The term for the mental expanded ectoplasmic cell (sometimes wrongly called protoplasmic) is endoplasm.

Shrii Shrii states that “Endoplasm is the outer surface of ectoplasm.”<sup>23</sup> ”When the expanded ectoplasmic structure (metazoic) becomes very complex (human) then “metazoic mind moves with some intellect, or discrimination.”

It can be clearly seen that such a simple word is used so scientifically different and having so many unusual applications can very easily be confused. One must delve into where it was used and how it was used. For example was it used macro-cosmically/micro-cosmically? Was it a direct English usage during Shrii Shrii Ánandamúrti’s dissertation or discussions? Was it a translated word? Was it translated by non-scientific translators? Was it used before microvita was given 1986-1990?

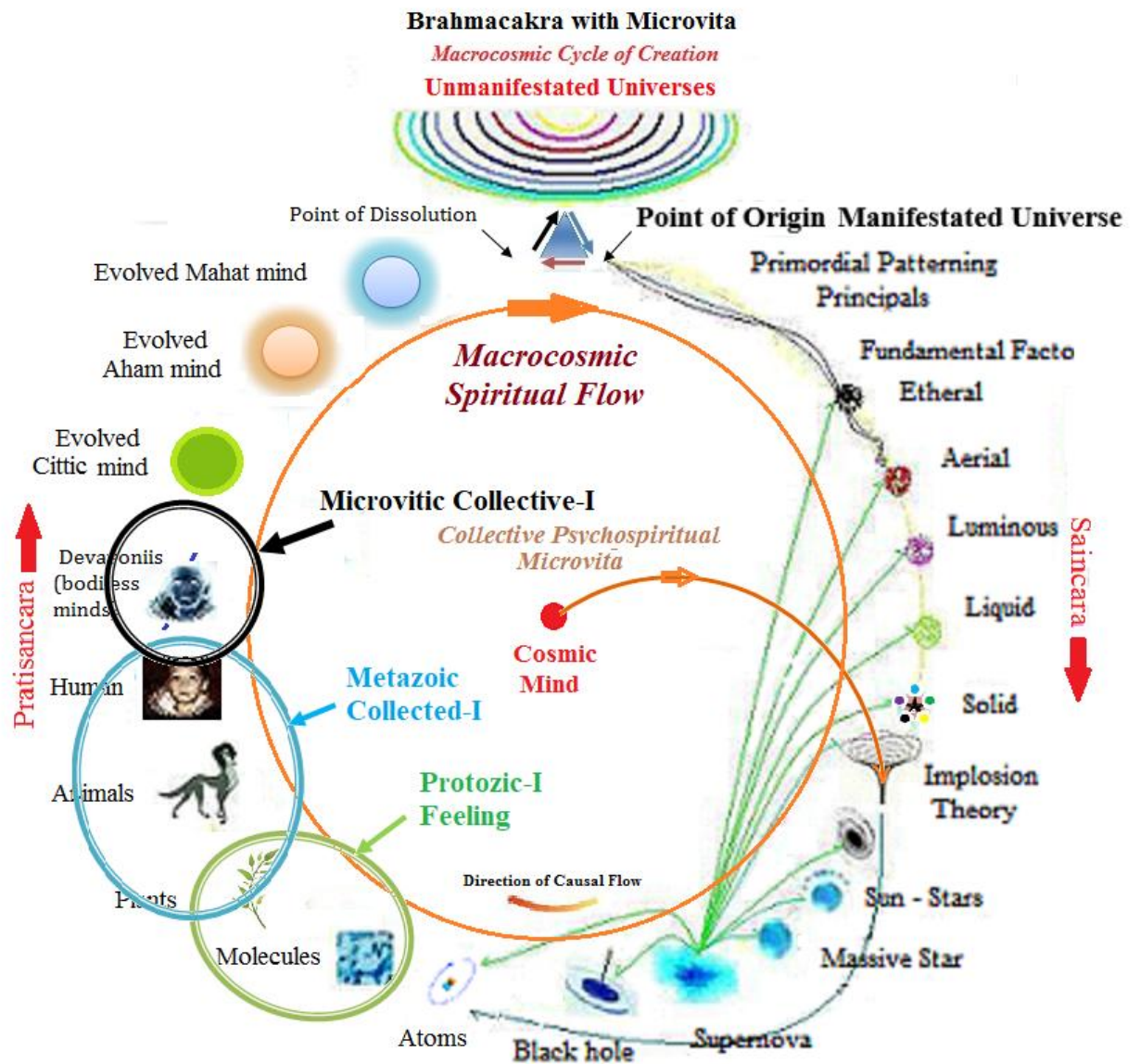
This is a chart of the Brahmachakra cycle with microvita showing the how the I – feeling grows in Pratisaincara from Protozoic – I to the metazoic strong collected Unit – I feeling. This where conception positive microvita evolves and works in the evolving psychic area of Pratisaincara. Remember microvita cannot proceed to the spiritual area<sup>24</sup>. It can die but only from other negative microvita. It is not constructed from matter, like us.

This drawing will help you to understand where they exist. A complete explanation is in *Microvitology, Microvita Universal Subassembly Structures, Bates, Chap. One, 2016, Ebook.*

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<sup>23</sup> [Questions\\_and\\_Answers\\_on\\_Psychology.html \(Q1\)](#) [a compilation unknown date but within 1986-90].

<sup>24</sup> The spiritual level, the spiritual space, is not for microvita because they are something created by the cosmic mind...  
[Questions\\_and\\_Answers\\_on\\_Microvita\\_Section\\_A.html \(Q5\)](#)1987



### *Endoplasmic coverage with microvita*

#### Some distinctions in Endoplasmic/Ectoplasmic Psychic Structures

- ✚ Ecto-endo are psychic only
- ✚ Endo needs expressed mind
- ✚ Ecto is collected – I can eject other cells<sup>25</sup>. collected form of unit ectoplasm
- ✚ Endo is outer surface of Ecto
- ✚ Unit ecto collected proto cells affected by pleasure and pain<sup>26</sup>
- ✚ Ecto gives mental faculty

<sup>25</sup> Questions\_and\_Answers\_on\_Psychology.html (Q2)

<sup>26</sup> Questions\_and\_Answers\_on\_Psychology.html (Q2)

- ✚ Endo gives individual unit– I feeling<sup>27</sup> (Q3 doesn't say which)
- ✚ Endo has minimum [no] I - feelings<sup>28</sup>
- ✚ Ecto is a unit structure<sup>29</sup> = unit knowing & unit existential<sup>30</sup>
- ✚ Endo is a collective structure (microvitic)<sup>31</sup>
- ✚ As unit collected form grows, individual unit I sense grows<sup>32</sup>
- ✚ The “I” feeling of a unitary structure is a protozoic “I” feeling<sup>33</sup>
- ✚ The “I” feeling of a complex structure (developed) is a collective “I” feeling<sup>34</sup>(collected)
- ✚ Complexity arises due to the collective “I” feeling<sup>35</sup>(collected)
- ✚ Both unit & microvitic can have complex developed structures therefore collective – I. unit has more collected – I feeling
- ✚ Endo allows human more subtle & receptive<sup>36</sup>
- ✚ Movement of ectoplasm is decided by the movement of microvita<sup>37</sup>

## Microcosms and collectivities

This is a simplified *Common Microcosms Chart* below, of the most common microcosms around us. By simply looking at any microcosm you can easily compare the major differences between it and other type microcosms. You can see the differences in their structures and compositions, even where that microcosm stands in its relationships in the overall Macrocosmic creations. Picture for example, if you look at microvita you will see that it is the only microcosm that exists in both Saincara and Pratisaincara. You can see the simple relationships that living matter develops using unit-I, ectoplasm, existential-I and microvitic collective -I<sup>38</sup>. To simplify the chart all references have been left off. If you look at the detailed [Chart of All Structures](#) (even mental) you can see the relationship with other things like factorials and time with references.

Here is a chart of all basic structures and their relationship with other microcosms:

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<sup>27</sup> Questions\_and\_Answers\_on\_Psychology.html (Q3)

<sup>28</sup> Questions\_and\_Answers\_on\_Psychology.html (Q4)

<sup>29</sup> Questions\_and\_Answers\_on\_Psychology.html (Q1)

<sup>30</sup> Questions\_and\_Answers\_on\_Psychology.html (Q1)

<sup>31</sup> Questions\_and\_Answers\_on\_Psychology.html (Q4)

<sup>32</sup> Questions\_and\_Answers\_on\_Psychology.html (Q1)

<sup>33</sup> Questions\_and\_Answers\_on\_Psychology.html (Q4)

<sup>34</sup> Questions\_and\_Answers\_on\_Psychology.html (Q4)

<sup>35</sup> Questions\_and\_Answers\_on\_Psychology.html (Q4)

<sup>36</sup> Questions\_and\_Answers\_on\_Psychology.html (Q5)

<sup>37</sup> Questions\_and\_Answers\_on\_Microvita\_Section\_B.html (Q10) 1987 (typed notes)

<sup>38</sup> Protozoic minds move instinctively, whereas metazoic minds move with abhijñātā [acquaintance, experience]. Hence undeveloped and underdeveloped metazoic structures work with both acquaintance and experience.  
Knowledge\_and\_Progress.html

### *Common Microcosms Chart*

Names	Created Atoms Elements	Protozoic	Protoplasm	Organs	Metazoic	Developed Metazoic	Bodiless Mind	Microvita	Devayonis Yaka'sa
Example	carbon silver	cell	plants	spleen liver	Animal	Human	Bodiless Mind	Microvita	Devayonis Yaka'sa
Unit-I (Protozoic)	no	yes	yes	yes	yes	yes	No factorials to hold	Use not contain	No factorials to hold
Collected-I (ectoplasm)	no	small	yes	yes	yes	yes	No factorials to hold	Use not contain	No factorials to hold
Existential-I	no	no	no	no	small	yes	no sense existence	Use not contain	no sense existence
Microvitic Collective-I (endoplasm)	no	no	no	yes	yes	yes	no	yes	yes
Pratisaincara	no	yes	yes	yes	yes	yes	yes	yes	yes
Saincara	yes	no	no	no	no	no	no	yes	yes
Physical structure	yes	yes	yes	yes	yes	yes	no	no	no
Mental structure	microvitic control	Reactive repetitive	Comparative	Acquaintance experience	Memory Intellect reflection	discrimination conscience intuitional	yes	Cosmic crude subtle	Cosmic crude subtle
Mind stuff type	cittánu crude citta	cittánu crude citta	citta	citta	citta aham	citta aham Mahat	unit aham Mahat	Cosmic crude subtle	Cosmic aham Mahat
sam'ska'ras	no	no	no	no	no	yes	yes	micro-sam'ska'ras	micro-sam'ska'ras

### Thoughts about Microvita and Us

#### Similarities<sup>39</sup>

1. Microvita live and they die, like us
2. Microvita advance psychically, like us
3. Microvita are in Pratisaincara, like us
4. Their mind coagulates around Factors; like our mind
5. They work on psychic and physical level; like us
6. They have 2<sup>nd</sup> factor energies, like us (prana)

<sup>39</sup> *The Microvitic Atom, Microvita Universal Subassembly Structures*, Bates, Chap 5, 2016. EBook

## Dissimilarities

1. Microvita are in atoms
2. Microvita are psychic but not spiritual
3. They have collective existential I, we have unit existential I
4. Microvita come from Cosmic Nucleus direct; we come from matter to mind.

## Some comparisons and compositions of microvita

- ✚ Microvita are psychic living entities. They live, die and evolve just as other more physical living entities<sup>40</sup>.
- ✚ Microvita like all living entities, have mind (collective) associated with them<sup>41</sup>.
- ✚ 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 electron<sup>42</sup>.
- ✚ Microvita take on (absorb) and give off energy<sup>43</sup>.
- ✚ Microvita travel on inferences both cosmic and the five inferences associated with matter<sup>44</sup>.
- ✚ Microvita have psycho-spiritual movement<sup>45</sup>.
- ✚ We saw that microvita's mind is constructed differently than our unit minds; in that it's created in Saincara direct from cosmic ectoplasm. Ours unit minds are evolved from matter.
- ✚ They cannot sense/feel time as we do.
- ✚ They have two levels of mind (as demonstrated in atom).
- ✚ Their collectivity of mind comes from a stronger prota relationship with cosmic mind.
- ✚ We learned that the relativity of the time aspect of person, in microvita, is directly proportional to the frequency of the controlling mind stuff.<sup>46</sup>

## Some BIG questions.

- ✚ If microvita die where do they go?
- ✚ Do they reincarnate, like us?
- ✚ Our mind is Unit I—we can do Negative Pratisaincara (spiritually regress). Can Microvita do Negative Pratisaincara?
- ✚ What is collectivity, in relation to microvita devayonis?

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<sup>40</sup> Like other psychic and psycho-physical beings, they have also got basic characteristics -- such as existing, multiplying and dying. [Microvitum\\_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](#)

<sup>41</sup> They have the support of conscience behind them. [Matter\\_and\\_Abstract.html](#)[English]

<sup>42</sup> 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](#)

<sup>43</sup> 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)

<sup>44</sup> 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)

<sup>45</sup> Those microvita, or say the collective form of microvita, with the coverage of endoplasm, move in the same style [from imperfection towards perfection]. [Questions\\_and\\_Answers\\_on\\_Microvita\\_Section\\_B.html](#) (Q9)

<sup>46</sup> *Microcosmology, A New Paradigm of Relativity*, Chap The *Interior Frames of Time*, 2017, Ebook

This Chart shows all structures and their relation with other structures.

**Chart of All Structures**

Structure (Example)	Atoms	Protozoic (plants)	Metazoic (animals)	Developed Metazoic ( Humans)	Microvita	Devayonis Yaka'sa	Bodi- less Mind
Living	no	yes	yes	yes	yes <sup>47</sup>	yes	no
Mind type	no	unit <sup>48</sup>	unit	unit	Microvitic <sup>49</sup>	Microvitic	unit
Sam'ska'ras	no	Cosmic guided	Cosmic guided	yes	micro <sup>50</sup>	micro	yes <sup>51</sup>
Factorials	5	5	5	5	0	0 <sup>52</sup>	3
Collected-I (ectoplasm) <sup>53</sup>	no	small <sup>54</sup>	yes <sup>55</sup>	yes	uses	no	no
Microvitic Collective-I (endoplasm) <sup>56</sup>	Microvitic controls <sup>57</sup>	no <sup>58</sup>	yes <sup>59</sup>	yes	Microvitic controls	yes	no
scale of time	Saincara	IAW wavelength - Pratisaincara					no <sup>60</sup>
[Unit] mind citta	Microvitic	small	yes	yes	Controls unit mind <sup>61</sup>	Microvitic	no

<sup>47</sup> Like other psychic and psycho-physical beings, they have also got basic characteristics -- such as existing, multiplying and dying. Microvitum\_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 ;They have the support of conscience behind them. Matter\_and\_Abstract.html[English]

<sup>48</sup> This negative microvita causes the creation of newer carbon atoms and other sub-atomic particles. These particles then create unicellar life, and sometimes, somewhere, multicellular heterogeneous life also. Smell\_and\_Microvita\_Section\_C.html

<sup>49</sup> Shrii Shrii Anandamurtiji> Microvita are created in the introversial [Saincara] phase only ... See Dharmavedananda, Avt, Who's afraid of the Tantic Guru, Ananda Marga Publications Taiwan, Taipei, 1995

<sup>50</sup> See Microvitology, Microvita Universal Subassembly Structures, CHAP VI Microvita mental construction, Micro-sam'ska'ras

<sup>51</sup> After their accumulated reactive momenta are exhausted, they attain a human body again, but as they wanted to realize Parama Puruṣa, they were devayonis. Disembodied\_Souls\_and\_Microvita\_Section\_B.html 1988

<sup>52</sup> Microvita use bodiless mind factorials as luminous beings

<sup>53</sup> ectoplasmic entity and endoplasmic coverage are both influenced by microvita. Sidereal\_Year.html

<sup>54</sup> Limited to 4 basic instinctive functions

<sup>55</sup> Ectoplasm gives mental faculty but endoplasm gives unit "I" feeling. Endoplasm is the outer coverage of ectoplasm. Questions\_and\_Answers\_on\_Psychology.html (Q3)

<sup>56</sup> Where the [unit] mind is not expressed there is no endoplasmic coverage, and where the mind is expressed, endoplasmic coverage shall be there. The\_NeoEthics\_of\_MultiLateral\_Salvation.html [English] 1987

<sup>57</sup> Endoplasmic structure [collective] has minimum "I" feeling. It is of collective nature – it is a collective structure. Questions\_and\_Answers\_on\_Psychology.html (Q4)

<sup>58</sup> A plant cell does not have endoplasmic coverage, but a human cell has. 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)

<sup>59</sup> "Until microvita can gravitate mentally to where it has mental aham-mahat facilities available that are strong enough to be used as endoplasm; it would not appear in the drawing. Endoplasm microvitic psycho spiritual coverage appears first in underdeveloped mind of nucleated animal organs and then evolves relatively rapidly towards collective devayonii minds." The Microvitic Atom, Microvita Universal Subassembly Structures, Bates, 2016, EBook

<sup>60</sup> Hence the existence of time depends on two factors: the motivity of action and the instrument to measure this motivity of action... During the period of senselessness his mind was not able to measure the motivity of action, and hence time ceased to exist. Relativity\_and\_the\_Supreme\_Entity.html 1971; Motivity [[functions]] in both the psychic sphere and the physical sphere. The\_Goal\_of\_Human\_Ideation.html 1979

<sup>61</sup> Microvita of a circular variety [Positive microvita] may function within the scope of the crude mind stuff [citta]. Their collective good thoughts can check the flow of negative microvita.

[Unit] mind aham	Microvitic 62	no	no	yes	Controls unit mind	Microvitic	yes
[Unit] mind mahat	no	no	Cosmic guided	yes	no <sup>63</sup>	no	yes

## Unitary and collective structures

**“Sometimes great things are simple, but tied up in difficulty. The solution comes in un-tying the knot.”**

*This Author*

Shrii Shrii Ánandamúrti had a real liking to using the phrase “knotty question” and then saying that they had a simple solution, if you looked deeply into the question. Example:

**“The question is one of unitary structure and collective structure. Which one has the closer proximity to the Cosmic Faculty or the Cosmic Cognizance? The question is a bit knotty, but not very difficult. The charm lies in answering a difficult question. You should explain the nature, the status and the locus standi of the ectoplasmic and endoplasmic structures in relation to the Supreme Cognitive Faculty.”<sup>64</sup>**

One of the important differences in my works and other writers on microvita is that I take an entirely different viewpoint of microvita and their type of influence on different structures both physical and mental. Part of this has to do with the essence of the quote from above. We think that these are word for word quotes from Shrii Shrii Ánandamúrti’s mouth because He had (in most cases) approximately three persons taking dictation (when He spoke in any of the different languages He used) or a tape type recording (in the later years). But not in all cases. This is one example of the exception. See the comment about compilation?

In the later years 1986-1990 He many time gave impromptu or closed session question and answers and even dissertations. No recordings were either, not allowed (in certain closed sessions) or simply not present. Compilations occurred when anyone present (usually Acaryas) would get together (usually right after or even next day) and write down what they *thought* He said and what they remembered. Sometimes second write-overs would even occur. These were then typed up and corrected by senior Acaryas and submitted to publications for approval procedures and eventual publication.

Maybe you can see the apparent problems in knowing the actual words that He spoke. Not only what He actually said but it was inferred differently by who the persons were, how they understood the talk and what their previous understanding was on the subject at hand. Not least but last said, is what Shrii Shrii Ánandamúrti Himself was thinking as He made these talks. Of

<sup>62</sup> Microvita also have two parts -- the cruder part and the subtler part.

[Some\\_Guidelines\\_for\\_Commencing\\_Microvita\\_Research\\_Section\\_B.html](#)

<sup>63</sup> The spiritual level, the spiritual space, is not for microvita because they are something created by the cosmic mind...

[Questions\\_and\\_Answers\\_on\\_Microvita\\_Section\\_A.html \(Q5\)1987](#)

<sup>64</sup> [Questions\\_and\\_Answers\\_on\\_Psychology.html \(Q4\)](#) [a compilation unknown date but within 1986-90].



course we don't know what He was thinking and what visualizations He was seeing as He made these talks. Abet, (and this is a big *but*) someone who has all the eight occult powers of say Mahima and Laghima (just for two examples) visualizing things like all the aspects on microvita in both the Cosmic Universal and also in the microvitic universe at the same moment. Then to have all this "compiled" into one short sentence?

That is not all I feel He might have been thinking about here. I really believe that this (and many more places) He saw the structures of microvita and their appearances in the world we see (and don't see) much differently that we can see. This is why I write about microvita as a function of Time, Place and Person (TPP) structures. This is why I see microvita as appearing differently (in different structure forms) at different places in our concept of the Cosmic Universe (places like Saincara and Pratisaincara). This is why I write strongly about microvita having a 'collective structure' verses what we see around us as 'unit' strictures of the mind. From the interpretations that we see in His books and the personal hearing of His spoken words, I believe He describes the different structures as best can be expected. How else can we understand what He was trying to explain to us *world bound beings*, what He was seeing?

Dear readers please understand that the topic we are discussing (microvita) is not about something that you are seeing (or even feeling). It is about how your mind is interpreting the topic. If your mind set is saying typically 'Eastern' (Vedic or Hindu) you conception of positive and negative microvita is fairly well fixed. By that I mean your understanding of the words like bodiless mind, luminous bodies, yakṣa, siddha, gandharva, kinnara, vidyādhara, Prakṛtiliṇa and videhaliṇa, virus, durmukha, kabandha, madhyakapāla, mahākapāla, brahmadaetya, brahmapishāca, ākāshiipreta, pishāca, yakṣinii and khamūrttis are fairly well fixed. Eastern mind set does *not like* to see microvita as:

- **Luminous bodies (and first 7 of these are) as collective microvita of a negative mind set<sup>65</sup> (on a higher psychic path) inhabiting bodiless minds!**
- **That collective microvita have an egoless mind type (collective-I) without our concepts of unit time.**
- **That microvita have actually two levels of collective mind and are the constructors of atoms.**

I'm not pointing out that 'Eastern' mind set is any different from 'Western' mind set. Only that each of us see and interpret conceptions according to our own sam'ska'ras and our own perceptions of the world around us. He did not. He saw the Cosmic Universe around us through His own cosmic understanding.

Thinking deeply means thinking of 'who' said it and 'who' it was said too. Not just trying to establish an intellectual egotistical superiority over another viewpoint. As I may have mentioned before; not only did the persons He was directly talking too, have any great

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<sup>65</sup> pretayonis according to their defective mentality. These pretayonis are divided into several categories – durmukha, kabandha, madhyakapāla, mahākapāla, brahmadaetya or brahmapishāca, ākāshiipreta, and pishāca..  
*Disembodied Souls\_and\_Microvita\_Section\_A.html* 1988



philosophical and psychological understanding of the physical and mental microvita structures He was discussing, but they had never even previously developed concepts of what these structures of microvita were. These were new structures and entirely new concepts.

Maybe I shouldn't but I will, give an example of many inconsistencies that we must remedy within our own mind as deep thinking researchers. Ac. Viija'ks'ara'nanda Avt (bless his soul, died about 1996) attended one of Shrii Shrii Ánandamúrti's last chalkboard (unrecorded) lectures and then gave some symposiums (with brochures recorded in 1995) on Shrii Shrii Ánandamúrti's new talks. Some of his microvita structures had portions reversed from what the official publication showed. When the original writer on the chalkboard<sup>66</sup> (Shrii Shrii Ánandamúrti did not write Himself on the chalkboard) was asked about the actual structures he had written on the chalkboard, he confirmed the official publication was correct. The point being not that there are discrepancies; but that we each interpret and see these new concepts in different ways.

Now look at the so-called answer to so-called (Q4) question four above about **“unitary structure and collective structure”**. A rapid perusal of the answer one would just assume that He was talking (and therefore thinking about) about physical and mental structures around us. Simply put because those are the common structure we are usually comparing it too.

But He tells us: **“You should explain the nature...”**

Because we should not assume they are like us. Our mind (as human beings) comes from matter<sup>67</sup>. This is one of Shrii Shrii Ánandamúrti's proprietary prepositions. We do not come from some great white being in the sky. We (our being and mind) start as ectoplasmic citta mind-stuff pulverized from matter (atoms) and evolving physically, mentally and spiritually. Microvita are not like us, do not come from matter<sup>68</sup>, do not have unit minds like us and evolve on a different path.

He tells us: **“the status and the locus standi of the ectoplasmic and endoplasmic structures...”**

Status means in relation to time and locus standi means in relation to space. Microvita have a different relationship to time and space (than we perceive) because they work in both parts of the cosmic universe (Saincara and Pratisaincara) and in addition we perceive the concept of person as unit ego minded individuals. Microvita have collective – I guided two level minds with a completely different concept of person.<sup>69</sup>

The question is about microvita where He tells us: **“the ectoplasmic and endoplasmic structures in relation to the Supreme Cognitive Faculty.”**

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<sup>66</sup> name not mentioned because the person is still alive at this writing

<sup>67</sup> Matter is the creation of Macrocosmic Mind. Unit mind is the creation of matter." [Triangle\\_of\\_Forces\\_and\\_the\\_Supreme\\_Entity.html](#)

<sup>68</sup> Matter is the creation of Macrocosmic Mind. Unit mind is the creation of matter." [triangle\\_of\\_Forces\\_and\\_the\\_Supreme\\_Entity.html](#)

<sup>69</sup> Detail of those concepts appear in *The Microvitic Atom, Microvita Universal Subassembly Structures*, Bates, 2016. EBook and other of my books.

A knotty question with a knotty suggestion to answer and made for us to think deeply about.

We as living mental unit constructed beings have both structures (ectoplasmic and endoplasmic). We are constructed as individually (unit minds) as different egoistic beings (using *ectoplasmic* stuff) and utilize microvita in our *endoplasmic* structures. But these endoplasmic structures of ours are (again unit) protoplasmic cell structures. Microvita coordinates the overall endoplasmic structure for the benefit of the greater being. Us. Our relationship with the “**Supreme Cognitive Faculty**” is simply one called ota yoga<sup>70</sup> generally. (Sorry to use all these references and say ‘simply’ so often. But these are more completely explained in other complicated books and references where noted.)

But what about microvita? Almost none of the above applies. Microvita are completely and differently constructed living being that have different structures, goals and purposes. They even live in a different sense of time and sometimes place. To try and understand what, where and how the microscopic living beings exist we really have to look at a couple of pictures and charts below but first we should understand a few meaningful words.

### **The use of collective**

Before doing so, I feel that I must point out the flagrant misuse of the word “collective” in the typed notes and compiled sections. A good example is *Questions\_and\_Answers\_on\_Psychology.html* (Q2), a compilation unknown date but within 1986-90. I’ll place here the entire quote:

**2 Question: Is the relationship between the “I” feeling of the *collective* protoplasmic cells and the “I” feelings of the unit protoplasmic cells the same as that between the Macrocosm and microcosm?**

**Answer: No, it is not the same. 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, and the microcosm and the Macrocosm on the other.**

First, many times He doesn’t give the complete answer. He wants us to think deeply and determine the correct answer. Notice the question uses *collective protoplasmic cells* and *unit protoplasmic cells*. In the answer, *unit* protoplasmic uses the term “I feelings’ but “collective I feelings” is used collective protoplasmic cells in the question. This is because collective –I feeling are psychophysical and convey feelings of pleasure and pain to the individual (unit microcosm). Here again the word used should have been collected not collective. Unit protoplasmic cells collect together in a physical way to become collected protoplasmic cells. They in turn have a collected (not collective) I feeling that only allows pleasure and pain to the overall individual unit microcosm. That is why He said in Q2 above “Macrocosm and microcosm” because the Macrocosm cannot have or reflect any individual pleasure or pain<sup>71</sup>.

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<sup>70</sup> The Microvitic Atom, *Microvita Universal Subassembly Structures*, Bates, 2016. EBook for complete description.

<sup>71</sup> The “I” feeling of the collective protoplasmic cells is affected by feelings of pleasure and pain of the unit protoplasmic cells, but the Macrocosm always remains unaffected by the feelings of pleasure and pain of any kind.

It would normally appear the He is talking about collective-I in a psychic way but if you think about it you will see that pleasure and pain are just the result of ordinary *collected* protoplasmic units. The cells themselves are physical not psychic cells.

### More examples of misused collective.

“The collective psychic structure gives one unit “I” feeling. In this *collective* “I” feeling there are so many unicellular, multicellular, protozoic and metazoic cells which have so many sensations, conceptions and perceptions.” Questions\_and\_Answers\_on\_Psychology.html (Q4)

[Comment] - Here the word collected should have been definitely used because it is physical unit metazoic mind being collected for a collected feeling of pleasure and pain (not a microvitic collective-I of endoplasm).

“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)

[Comment] – In the lecture He is talking about the Cognitive Faculty’s relation to different structures in Pratisaincara. If the *complex structure* is a physical one (using metazoic structured mind) then the word collected should be used.

Microvita are by definition collective. They have a collective (not unit) mind. They do have a collective-I<sup>72</sup> but it is practically egoless and is a product of and controlled by, the Cosmic Nucleus.

This may seem rather technical but He saw things in a very different technical way and our perceptions do not see it in the same way.

### Additional collective quotes with comments

“the protoplasmic [physical protoplasmic] cells are not made of carbon atoms [because we normally think they are], rather they are the collective solidified form of innumerable microvita.”<sup>73</sup>

[Comment] It does **not** say “made of “microvita but rather “they are” because the collective-I microvitic endoplasm mind formed the atoms.

“The “I” feeling of a complex structure [metazoic] is a *collective* “I” feeling [endoplasm]. The [collected] “I” feeling of a *unitary* structure is a protozoic “I” feeling.”<sup>74</sup>

[Comment] Here He is talking about the endoplasmic structure of microvitic mind surrounding a physical metazoic *collective* “I” which is a microvitic collective-I structure. The word collected-I should be added where unitary structure is used.

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<sup>72</sup> The collective body of microvita is the collective “I” feeling maintaining a relationship with the physical body. Questions\_and\_Answers\_on\_Microvita\_Section\_B.html (Q10) 25 September 1987, Calcutta from compiled notes

<sup>73</sup> Microvita\_and\_Its\_Possible\_Effects\_on\_Society\_Section\_A.html 15 September 1987,

<sup>74</sup> Questions\_and\_Answers\_on\_Psychology.html (Q4).

**“The collective psychic structure [collected-I] gives one unit “I” feeling. In this [collected] *collective* “I” feeling there are so many unicellular, multicellular, protozoic and metazoic cells which have so many sensations, conceptions and perceptions.” Questions\_and\_Answers\_on\_Psychology.html (Q4)**

[Comment] Because the structure He is talking about are the unit collected psychic structures giving a composite feeling of pleasure and pain. Not microvitic endoplasmic collective-I structure.

## **Difficult Questions**

### **What does carbonic mean in Shrii Shrii Ánandamúrti s works?**

It specifically means “carbon based”. It turns out that only carbon based microcosms are living, in Pratisaincara in our universe. Of course this in turn means all, from the lowest protozoa amebic life forms through the most developed and complex expressed life form of humans. Note I do not include carbon atoms in the definition of living. Although microvita forms and controls atomic structure and they in turn are considered living beings, atoms are not in themselves living. That includes carbon atoms also. Shrii Shrii never said that carbon based life is the only type of life in the macrocosm (other than microvita). There is a great possibility that other types of elements can be awakened into life by negative microvia, just as our carbon based forms are awakened. Ammonia or even silicon based forms may have that possibility of being awakened by microvita, He never mentioned it. Maybe what He did mention was confusing enough without discussing other life forms?

In 26 March 1987, Calcutta Shrii Shrii Ánandamúrti in the lecture *The Neo-Ethics of Multi-Lateral Salvation* (English) described precisely the modern structure (at that time) of the atom. He also defined elements as to homogeneous elements (hydrogen, carbon, helium, etc) and heterogeneous elements (hydrogen monoxide, hydrogen peroxide, carbon monoxide, carbon dioxide, etc} consisting of molecules. He also uses the terms carbonic framework and carbonic structure and stated that “Carbons and non-carbons both get their atomic structure from microvita.” But that “Microvitum is not of carbonic origin.” He stated “It is true that every protozoic structure is based on carbon atoms.”

The key to understanding Shrii Shrii Ánandamúrti’s atomic construction is looking in a new way as to how He arranges the structures. He is *not* arranging material structures of matter like atoms, elements and molecules into organic in the case of protozoic structures (living structures) and using these in some chaos theory bursting into life. That is the way we are taught to think. No, He is arranging energy structures *controlled* by microvita. He is talking about what

and how microvita completes the process of making ordinary matter because “Microvitem requires space in theory, but not in the realm of physicality.”<sup>75</sup>

He uses terms for this description of the actual atoms like “get their atomic structure from microvita” not consist of microvia. He says “billions of microvita get solidified, a carbon atom is formed” not atoms consist of solidified microvita. He says “produce a single carbon atom” not carbon atoms consist of microvita. The key to the understanding the composition of carbon atoms is actually where and what are carbon atoms.

Then He tells the secret > mind is in everything. “That is, a mind is associated with every structure either in manifested form or in dormant form”<sup>76</sup> including atoms. In later talks He tells us that microvita has two minds, one crude and the other subtle (referring to the actual microvitic mind stuff)<sup>77</sup>.

He uses terms for these descriptions like pabula with a mental meaning, as a thin material based substance that nourishes the mental needs of a mental structure or simply food for the mind and using the words “psychic pabulum is of carbonic nature” as that “Pabula of carbonic nature help in maintaining and nourishing the physical structure”. So what is psychic pabula of a carbonic nature? Carbonic pabula is simply any *mental object* that is matter based. non-carbonic is higher or up-lifting mental thoughts.

Here is the exact quote:

**“Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. ... Wherever there is mind, it must require pabula of both carbonic and non-carbonic nature. When psychic pabulum is of carbonic nature, psychic movement is towards the crude, and if psychic pabulum is of non-carbonic nature, psychic movement is towards subtlety... Pabula of carbonic nature help in maintaining and nourishing the physical structure, and pabula of non-carbonic nature help in strengthening the psychic structure... First, the arena of one’s own carbonic pabula will increase and the mind will gradually and steadily drift towards crude matter. Secondly, one’s mind will think in terms of devouring other’s carbonic pabula.”** *The\_NeoEthics\_of\_MultiLateral\_Salvation.html* 26 March 1987, Calcutta

## One pointedness

One-pointedness is the basis of all meditation to develop concentration to the point of deep thinking on the subject. Einstein could do that when he sat up in his room overlooking the plaza. He could see the mathematical description of his “mind games”. For example how he envisioned an elevator in space. Others like Heisenberg, became so engrossed in thought that he developed his own set of mathematical thought pictures that today can describe the unconventional ideas of uncertainty in quantum mechanics.

When Shrii Shrii Ánandamúrti was here with us on Earth many sat at His feet and listened to His new dissertations about the wonders of microvita. Such a new subject, so full of wonder.

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<sup>75</sup> *The\_NeoEthics\_of\_MultiLateral\_Salvation.html* [English] 1987

<sup>76</sup> *The\_NeoEthics\_of\_MultiLateral\_Salvation.html* [English] 1987

<sup>77</sup> See *The Microvitic Atom, Microvita Universal Subassembly Structures*, Bates, 2016. EBook for complete description.

Microvita was very hard to comprehend in its newly presented edifice. Old subjects that were already steeped in thousands of years of tradition like devayoniis, were being described in different terms, Was His new understanding of traditional subjects a type of heresy? New understanding was not what was keeping us from understanding that it was the same but described in different terms. There has to be some deeper underlying understanding connecting these disjointed bits of knowledge together.

For example. Common understanding in long standing about devayoniis was that they are/were bodiless minds that could appear to humans at certain times as a type of astral body. They were usually beneficial and followed certain types that usually provide certain type of non physical help. Even Shrii Shrii Ánandamúrti used this idea to describe on many occasions how they would appear as a soft glowing light in lonely meditation areas and might to for example, provide help the devotee to cross a dangerous river. They would cross the river at the safe place therefore guiding a devotee safely to the other bank. The sádhaika could then do their kapálíka sádhana in a cremation ground or grave yard during the new moon. Even there are stories of Shrii Shrii Ánandamúrti calling them to Him, to be used in small duties like looking over the safety of a certain devotee or clearing some danger from the disciple's way.<sup>78</sup>

And then, on the other hand, He presented them in 14 specific classes of microvita. In other words microvia and devayoniis could appear simultaneously, working as a certain type bodiless mind<sup>79</sup> and as yet microvita working within matter and or bodies. This appears incongruous to the other facts He tells about microvita. How can a bodiless mind (which is a unit individual mind) that is out of its physical body (which is dead) be called and appear in that form and it the same instance be microvia; which has a whole different class of existence using a different type of mind (collective mind)?

Shrii Shrii Ánandamúrti was never one of those who gave long detailed answers full of facts and explanations over the subject, concerning a question. Certainly He would answer any well thought out question but always in a way that the student, disciple or devotee would be challenged to think more deeply and bring out the answer within his/her self. The same way any great teacher would inspire the student. Man is not a robot full of unintelligible knowledge.

A good example of this about microvita was described in *Microvitology*.<sup>80</sup> This particular example was a rarely known and very little discussed subject in any of His books. He mentioned only a couple of very short times about a “neutral” type of microvita. There, an English speaking Acarya was called in front of Shrii Shrii Ánandamúrti after an English speaking discussion and Shrii Shrii Ánandamúrti said:

*Shrii Shrii Ánandamúrti > Microvita are created in the introversial [Saincara] phase only ... You made a very good effort. (He points to His forehead, saying,) You should go on thinking deeply to get the final answer...<sup>81</sup>*

<sup>78</sup> Story about river crossing - Mánasádhyátmika Sádhanár Staravinyás [Stages of Psycho-Spiritual Sádhaná – unpublished in English] Ekendriya\_1.html 1981

<sup>79</sup> 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

<sup>80</sup> *Microvitology*, *Microvita Universal Subassembly Structures*, P.187, Bates, 2010. Ebook

<sup>81</sup> Dharmavedananda, Avt, *Who's afraid of the Tantic Guru*, Ananda Marga Publications Taiwan, Taipei, 1995, P. 358

More to the point. After thinking generally about this same question for many years it seemed completely incongruous that considering the long list of disparities between the characteristics of microvita and a bodiless minds, that here really was no mutual ground for the facts to converge. How could microvita, which is really a non-enmity a literal microscopic, invisible, egoless non-entity,<sup>82</sup> be classified into a general class like 14 general classes of devayoniis?

### Devayonis<sup>83</sup> and Factorials

Later He mentions that microvita of the collective variety (the quote says devayonis) manifest on the luminous factor or 3<sup>rd</sup> rudimental energy<sup>84</sup>. In Saincara and Pratisaincara microvita are powered by the 2<sup>nd</sup> level energy around factorials. They are powered by the 2<sup>nd</sup> factor energy and when they manifest in the phenomenal world of matter they do so at a lower or reduced energy state of the 3<sup>rd</sup> luminous factor. This is why they can be seen from time to time, because they now radiate the 'form' or rupa tanma'tra. These are slightly perceptible to our senses. [Identified by tanma'tras] He says these devayonis (in quote above) but microvita themselves have no factorials. They simply attach themselves carrying energy to the 3 factorials of the bodiless mind that they care to inhabit, and then they were given the term luminous body. This is in Pratisaincara where bodiless minds become reincarnated as living beings.

In Saincara microvita are powered by the 2<sup>nd</sup> level or factor or energy. Microvita are in matter or what we call atomic elements. Their energy finds expression through the atomic structure when their energy level is reduced through their impacting into the physical structure of elemental neutronium (proton nuclei, without an accompanying electron). See *The Microvitic Atom*.

### List devayonis traits<sup>85</sup>

Here are some concentrated facts:

- Only positive microvita are used as bodiless mind luminous bodies<sup>86</sup>
- They have collective mind, a collective – I structure (containing) as a minimum ahamtattva mental stuff
- They have substantiated existence<sup>87</sup>, with witness, but not unit existence, a collective existential nature.

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<sup>82</sup> Quote As a microvita 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)

<sup>83</sup> It is said that there are seven kinds of luminous bodies: yakṣa, siddha, gandharva, kinnara, vidyādhara, Prakṛtiliṇa and videhaliṇa. They are categorized according to their respective psychologies. Are\_Ghosts\_Hallucinations.html

<sup>84</sup> Incidentally, let me tell you that devayoniis are composed of three fundamental factors – ethereal, aerial and luminous. The solid and liquid factors are left on the earth after the death of the physical body. *Disembodied Souls and Microvita\_Section\_B.html*

<sup>85</sup> The Microvitic Atom, *Microvita Universal Subassembly Structures*, Bates, Chap four.2016. EBook

<sup>86</sup> It is said that there are seven kinds of luminous bodies: yakṣa, siddha, gandharva, kinnara, vidyādhara, Prakṛtiliṇa and videhaliṇa. They are categorized according to their respective psychologies. Are\_Ghosts\_Hallucinations.html 1982

<sup>87</sup> 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*

- They have subtle endoplasmic collective – I mind, collectively controlled by the prota aspect of the Cosmic Nucleus.
- Their size<sup>88</sup> indicates that the cruder microvita can be nearly material, like ectoplasm that makes up our mental stuff.
- Collective microvita mind probably coagulates around some sort of collective –I type of collective micro-sam'ska'ras<sup>89</sup>. They are living<sup>90</sup> mental creations in Pratisaincara, like us and have both a subtle and crude part<sup>91</sup>. The crude part is the physical inertial energy they transduced in passing through our relative plane of inferences. Their subtle part is their collective – I type of mind.
- All structures animate or inanimate have a mind [Unit or Microvita] and only “expressed” mind has endoplasmic structure.<sup>92</sup>
- Microvita can change both ectoplasm [Unit citta] and endoplasmic coverage<sup>93</sup>

This is a chart of **all** devayonis- yaks ‘as showing mental usage:

### *Integrated Microvita Chart*

Subtle Devayonis (Conception Microvita) <sup>94</sup>								
Category	Other names	Mental concerns	Travel on	Change <sup>95</sup> Physical/Genetic	Control bodiless minds <sup>96</sup>	Area of major concern	Contains Collective I <sup>97</sup>	Highest cakra affected
yakṣa	Positive Microvita <sup>98</sup> intermediate Microvita <sup>99</sup>	Material wealth, ambition for power	mental- waves and tanmātrīc <sup>101</sup> inferences	Yes	yes	psychic and <sup>102</sup> psycho-spiritual energy	yes	occult <sup>103</sup> plexus

<sup>88</sup> 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](#)

<sup>89</sup> See microvita micro-samskaras section

<sup>90</sup> 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](#)

<sup>91</sup> Microvita also have two parts -- the cruder part and the subtler part.

[Some\\_Guidelines\\_for\\_Commencing\\_Microvita\\_Research\\_Section\\_B.html](#)

<sup>92</sup> 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. Where the mind is not expressed there is no endoplasmic coverage, and where the mind is expressed, endoplasmic coverage shall be there. [The\\_NeoEthics\\_of\\_MultiLateral\\_Salvation.html](#) [English] 1987

<sup>93</sup> ectoplasmic entity and endoplasmic coverage are both influenced by microvita. [Sidereal\\_Year.html](#)

<sup>94</sup> “Subtle microvita also do not come within the range of perception, but they come within the range of conception.”

<sup>95</sup> Positive or negative microvita can affect the protoplasmic cells of a structure directly, and even bring about a change in the genetic structure. [Questions\\_and\\_Answers\\_on\\_Microvita\\_Section\\_B.html](#) (Q13)

<sup>96</sup> There are positive or friend microvita, negative or enemy microvita, and neutral microvita. If controlled by good people, microvita are your friends; if controlled by bad people, microvita are your enemies. And by nature some microvita are your friends; by nature some microvita are your enemies. Those which are by nature your enemies may also become your friends if controlled by good people.

[Questions\\_and\\_Answers\\_on\\_Microvita\\_Section\\_A.html](#) (Q 6) 1987

<sup>97</sup> They have the support of conscience behind them. [Matter\\_and\\_Abstract.html](#)[English]; Chap 4 TMA also; The collective body of microvita is the collective ‘I’ feeling maintaining a relationship with the physical body.

[Questions\\_and\\_Answers\\_on\\_Microvita\\_Section\\_B.html](#) (Q10)

<sup>98</sup> 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](#)

<sup>99</sup> we may use the term “intermediate microvita” instead of the terms positive microvita or negative microvita.

[Disembodied\\_Souls\\_and\\_Microvita\\_Section\\_B.html](#) 1988

<sup>101</sup> whereas the cruder variety of microvita function within the realm of the five inferences. [not rudimental factors]

[Some\\_Examples\\_of\\_Microvita\\_in\\_Daily\\_Life\\_Section\\_A.html](#)



gandharva	luminous body <sup>100</sup> yakśinii khamúrttis	deriving pleasure, music		Yes	yes		yes	
vidyádharma		Intellectual attainment <sup>104</sup>		Yes	yes		yes	
kinnara		fascination for beauty	mental- waves <sup>105</sup> and tanmatric inferences	Yes	yes	psychic <sup>106</sup> and psycho-spiritual energy	yes	occult plexus <sup>107</sup>
siddha <sup>108</sup>		Vanity, acquire occult powers		Yes	yes		yes	
prakṛtiliina		matter as their goal		Yes	yes		yes	
videhaliina		liberation from the bondages		Yes	yes		yes	
Crude Pretayonis <sup>109</sup> (Perception Microvita) <sup>110</sup>								
dur mukha	Negative Microvita Intermediate Microvita <sup>111</sup> Virus	give mental clash	tanmatric inferences of sound, touch, form, taste and smell <sup>112</sup>	Yes	yes	physical/physico- psychic energy <sup>113</sup>		Vishuddha Cakra <sup>114</sup>
kabandha		Incite to commit suicide.		yes	yes		yes	
madhyakapála		mentally restless		yes	yes		yes	
mahákapála		sadistic nature		yes	yes		yes	

<sup>102</sup> Regarding positive and negative microvita -- negative microvita function in a better way in the physical and physico-psychic strata, and positive microvita in the psychic and psycho-spiritual strata. Matter\_and\_Abstract.html [English]

<sup>103</sup> The spiritual level, the spiritual space, is not for microvita because they are something created by the cosmic mind... Questions\_and\_Answers\_on\_Microvita\_Section\_A.html (Q5)198

<sup>100</sup> It is said that there are seven kinds of luminous bodies: yakṣa, siddha, gandharva, kinnara, vidyádharma, Prakṛtiliina and videhaliina. They are categorized according to their respective psychologies. Are\_Ghosts\_Hallucinations.html 1982

<sup>104</sup> Vidya'dharas also have a kind of beauty due to their inherent intellectual faculty. Disembodied\_Souls\_and\_Microvita\_Section\_B.html

<sup>105</sup> In other words, microvita travel, ride, are attracted on tanmatric and inferential waves in accordance with their mental proclivities. Their mental desires or makeup.

<sup>106</sup> Positive microvita are concerned with energy or the psychic realm... Microvita\_and\_Cosmology.html

<sup>107</sup> Only positive microvita can touch the lunar plexus and be elevated up to the occult plexus. They start their journey in the lunar plexus, and as they move upwards they increase their speed and bring about acceleration in spiritual progress. Questions\_and\_Answers\_on\_Microvita\_Section\_B.html (Q14)

<sup>108</sup> ...one may get such inspiration from that siddha devayoni (positive microvitum). Microvita\_and\_Spiritual\_Attainment.html 1987

<sup>109</sup> pretayonis according to their defective mentality. These pretayonis are divided into several categories – dur mukha, kabandha, madhyakapāla, mahākāpāla, brahmadaetya or brahmapishāca, ākāshiipreta, and pishāca.. Disembodied\_Souls\_and\_Microvita\_Section\_A.html 1988

<sup>110</sup> 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. Crude\_and\_Subtle\_Microvita.html

<sup>111</sup> 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 microvitum, and not virus. Microvitum\_the\_Mysterious\_Emanation\_of\_Cosmic\_Factor.html

<sup>112</sup> 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)

<sup>113</sup> Regarding positive and negative microvita -- negative microvita function in a better way in the physical and physico-psychic strata, and positive microvita in the psychic and psycho-spiritual strata. Matter\_and\_Abstract.html [English]

<sup>114</sup> Negative microvita can function directly at the physico-psychic plexus (at the Vishuddha Cakra) but they cannot move upwards to the occult plexus Questions\_and\_Answers\_on\_Microvita\_Section\_B.html (Q14)

brahmapishāca or brahmadaetya  ākāshiipreta		create inferiority complexes  destructive activities	tanmatric inferences of sound, touch, form, taste and smell	yes	yes	physical/physico- psychic energy <sup>115</sup>	yes	Vishuddha Cakra
pishāca (Gandhayakśīnii)		all objects of enjoyment		yes	yes		yes	

Reflection of conception type<sup>116</sup>

Metavita<sup>117</sup>

### A brief description of what is microvitic control

In Pratisaincara, microvitic control in developed and even in underdeveloped structures is not so difficult to understand.

All physical structures have *ectoplasmic* mind (in various amounts) attached to it. Ectoplasmic mind (citta only) allows only certain very basic mental physical interactions. The specific four physical factors of sleep (rest), reproduction, eating (assimilating for growth) and maintaining the structure (self-preservation). As the physical structure becomes more complicated (like metazoic) the other types of mind stuff (aham and latter mahat) attach to the new structures. Here microvita can start to control the new structures (developed metazoic) for the benefit of the entire structure. This is called *endoplasmic* coverage using collective – I of microvitic mind. Where the physical protoplasmic structures (with more mind stuff attached) become very developed (animals and human) then the structure develops psychic plexus called cakra. These allow the higher functions of mind stuff to develop (like intuition etc). The overall controller at this point in unit construction of the human being is called a complex guiding psychic<sup>118</sup>. Endoplasmic coverage of microvita still controls the various unit physical structures (like liver, spleen etc) subconsciously. Collective microvita using other channels of tanmatric waves carrying huge amounts of energies can influence/control various parts of the physical and psychic mind.

In Saincara unit developed mind does not exist. Microvitic control of the structures is within the atom. See *The Microvitic Atom*.

We must consider is that each and every structure in our universe has slightly different control structures and methods. It is difficult to show this in simple drawing format. We must consider the control of Pratisaincara microcosms vary differently as they evolve physically. As

<sup>115</sup> Like other psychic and psycho-physical beings, they have also got basic characteristics -- such as existing, multiplying and dying. *Microvitum\_the\_Mysterious\_Emanation\_of\_Cosmic\_Factor.html*

<sup>116</sup> those not coming within the scope of common perception but coming within the scope of a special type of perception which is actually the reflection of conception within the periphery of perception. Such perception – that special type of perception – may be felt or realized by persons having highly developed minds, having spiritually oriented minds.

*Microvitum\_the\_Mysterious\_Emanation\_of\_Cosmic\_Factor.html*

<sup>117</sup> and in the case of subtler metavita [microvita], they may move through ideas. A particular idea may get accelerated speed in a particular planet with the help of a few conceptually developed minds. That is, a great man with a great conceptually developed mind may spread his ideas with the help of these microvita throughout that planet, or even throughout this universe in different celestial bodies. *Microvitum\_the\_Mysterious\_Emanation\_of\_Cosmic\_Factor.html*

<sup>118</sup> the guiding psychic faculty assists in the selection of what to eat, this is an example of instinct associated with guiding psychic faculty. *Questions\_and\_Answers\_on\_Psychology.html .Q8*

the i-feeling grows more collected (from the most basic protozoic microcosm) the microcosm develops more complicated physical/mental structures. Microvita does not need to be present to control those undeveloped structures. Microvita does need to be present in complex expressed (living) structures. Microvita have their own minds. Minds not consisting of unit protozoic stuff but minds consisting of cosmic mind stuff. That is why they have what is called collective-I (endoplasm). It is completely different from the unit based microcosm structure they inhabit,

Microvita are practically egoless and they work for the benefit of the structure, in this case the complicated metazoic structure that needs coordination with other organs. As the unit -I structure (like human) grows more complicated it attracts more unit based higher mind stuff like aham and mahat mind stuff. Microvita doesn't have that same stuff. Eventually the unit-I microcosm becomes very strong and develops what Shrii Shrii Ánandamúrti calls complex guiding psychic.

This strong sense of unit existential self decides its own path in pratisaincara (like we do). Microvita just assists in its very various ways.

### **How Microvita collectively modify microcosms**

**They also guide human sentiments and ideas along the path of synthesis so that these sentiments and ideas are eventually transmuted into pinnacled intellect. You may say that these positive microvita are the emanations of Parama Puru a – the effulgence of Parama Puru a.**

*Disembodied\_Souls\_and\_Microvita\_Section\_B.html 1988*

Microvita have collective minds that contain huge amounts of collective energy (in Pratisaincara). Energy is not something we can see. We see the result: example lighting. Microvita are considered more or less positive or negative, according to the classification of how their energies are being used. Inherently speaking, Shrii Shrii Ánandamúrti tells that microvita take-on/modify their usage according to the circumstances.<sup>119</sup> This is their great ability that is not understood. But if you think about it, we also take on the abilities that we need to survive in the circumstances we find ourselves. If not, we die (and understood we reincarnate again) to different or slightly different circumstances, as the case may be.

The question becomes one of how microvita control/modify the structures, not with what they do this. Every structure has a controlling point, even atoms or unit minds, because they exist in the physical world Pratisaincara and use factors. **“Microvita requires space in theory, but not in the realm of physicality.”**<sup>120</sup> Microvita do not have factors. They control other microcosm's factors with their collective-I endoplasm. That is fine for *living* complicated structure... but what about bodiless mind? They are dead? Yes, physically but they still retain the top three factorials. Bodiless minds are only dead to our seeing and to what we consider as time. But they still retain their control points of factorials. therefore bodiless minds *without* microvita are called bodiless minds. When certain classes of microvita (7 positive conception microvita) inhabit bodiless minds they called luminous bodies.

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<sup>119</sup> Positive or negative microvita can affect the protoplasmic cells of a structure directly, and even bring about a change in the genetic structure. *Questions\_and\_Answers\_on\_Microvita\_Section\_B.html (Q13)*

<sup>120</sup> *The\_NeoEthics\_of\_MultiLateral\_Salvation.html 1987*

Even in death, the sam'ska'ras still exist in the bodiless mind as bundles of karma'shaya. Microvita are attracted as positive devayonis, to help those powerful human unit based bodiless minds. Not to control them.

### **What the relationship Microvita with Prana**

A simple formula is bodiless mind (human) plus microvita (one of the 7 positive microvita types) equals luminous body. Bodiless minds are human minds with the lower 2 factors detached and in what in human terms, we call death. They can attract devayonis (positive microvita) that have micro-sam'ska'ras and then they both collectively are called luminous body. The bodiless mind cannot make/burn sam'ska'ras as they have no two lower psychic centers connected to senses on their body. Here we must remember that microvita control *living* structures by using endoplasmic coverage. Bodiless minds are not living. They have no (prāṇah – vital energy) energy structures attached but devayonis have 2<sup>nd</sup> factorial energies attached.

**“These vibrations come within the marutattva or aerial factor and so prāṇah and the ten vāyus are not taken as a separate principle.”** The\_Chariot\_and\_the\_Charioteer.html

In the proper environment<sup>121</sup> (in this case when they inhabit bodiless minds) microvita converts their 2<sup>nd</sup> factor prana in to prāṇah energies to be able to control the bodiless minds. In that case they are called luminous body because they now radiate the ‘form’ or rūpa tanma'tras which is a function of the lower 3<sup>rd</sup> rudimental luminous energy.

This is why shrīi Shrii Ānandamūrti could control those bodiless mind structures with positive devayonis attached. Again this is in Pratisaincara.

In Saincara, microvita are living beings and have an *interial* (not inertial) aspect of being. The endoplasmic controls are explained in *The Microvitic Atom*.

### **Affects of sam'ska'ras on microvita**

Every living thing accumulates sam'ska'ras, even microvita. In *Microvitology, Microvita Universal Subassembly Structures* we gave microvita sam'ska'ras the name micro-sam'ska'ras<sup>122</sup>. In Saincara their needs are simply to follow the collective and cosmic will. In Pratisaincara microvita are growing as living beings and follow various tanmatric path ways. Negative microvita that are following the tanmatric paths of smell modifying virus<sup>123</sup> and carrying disease through the smell tanmātras, also use/develop micro-sam'ska'ras.

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<sup>121</sup> **“the existing congenial environment will be the cause of transformation of prāṇa into prāṇah.”**  
Saincara\_and\_Pranah.html 1959

<sup>122</sup> *Microvitology, Microvita Universal Subassembly Structures, P.113, Bates, 2010. Ebook*

<sup>123</sup> **It is claimed that diseases are caused by various types of virus. The word "virus" is somewhat defective. Instead, the term "negative microvitem" should be used.** Smell\_and\_Microvita\_Section\_G.html

Crude negative Pretayonis <sup>124</sup> (Perception Microvita) <sup>125</sup> may start more individually, carrying negative energy along tanmatric wave paths but eventually they work up through the negative Pretayonis stage with micro-sam'ska'ras. Then as positive microvita they can influence the mind of living humans<sup>126</sup> and in addition fulfill the desires of those same human as bodiless minds and luminous bodies. Human bodiless minds in death still have sam'ska'ras attached. Those positive microvita devayonis are also just fulfilling their micro-sam'ska'ras within bodiless minds. Both as living entities have a spiritual path to follow. Microvita do not have the higher spiritual path of liberation to follow<sup>127</sup>, as humans do.

### Viewpoints change

It wasn't until I started revising my books that I found that at different periods of writing; I see things in different ways. It's like the old saying of "rose collared glasses". What I mean is we see things differently at different times, not because the objects are different but because we see things differently through what we call different sam'ska'ras. What are these really? Sam'ska'ras...are just filters on our seeing at different times. For example, this thing about the mind of microvita. At one time I read that microvita proceeded along a spiritual path. I improperly assumed "just like us". We (in Pratisaincara) proceed spiritually from say minute living things like protozoa like amoebas through a physical and mental evolutionary path, eventually the finality of the path being the so called "Omega man" where we emerge into the ocean of consciousness.

When I review my different concepts of microvita and realize that each time I look I see different aspects of the same thing, but from different small viewpoints. This is why I tend to make small revisions. In the works and change viewpoints from one version to another. Not that either version is wrong in its own light...but that as we think deeply on any subject that becomes the object of our thoughts...the actual viewpoint changes. We are looking at something that we had no reference point of before.

And so I based microvita's spiritual progress upon what I considered the spiritual path was, by comparing us to microvita. Somehow I had not read properly the part about microvita's spiritual progress. They do not even have a (what we consider) spiritual path or even a spiritual vibration. This means that their (microvita's) entire "living" portion of "living beings" has very different characteristics of "life" than we have. I mentioned about the *do not have time sense* as we have time sense and why in many portions of writings. But the real culmination of their so-called "life" ends at what we would call our psycho spiritual area. They simply come from a place Shrii Shrii Ánandamúrti defines as from Cosmic Consciousness in Saincara and they end their living, desires (micro-sam'ska'ras) and growing with energy, by being negated by other microvita. Positive microvita are destroying negative in this world of Pratisaincara. Their culmination of

<sup>124</sup> pretayonis according to their defective mentality. These pretayonis are divided into several categories – durmukha, kabandha, madhyakapála, mahákapála, brahmadaetya or brahmapisháca, ákáshiipreta, and pisháca..  
Disembodied\_Souls\_and\_Microvita\_Section\_A.html 1988

<sup>125</sup> 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. Crude\_and\_Subtle\_Microvita.html

<sup>126</sup> ...one may get such inspiration from that siddha devayoni (positive microvitum). Microvita\_and\_Spiritual\_Attainment.html 1987

<sup>127</sup> The spiritual level, the spiritual space, is not for microvita because they are something created by the cosmic mind...  
Questions\_and\_Answers\_on\_Microvita\_Section\_A.html (Q5)1987

growth merely ends in a progression of energies and a direction of combined minds (collective-I) mentality, until they cancel each other out.

It takes many readings and searching to find the better answer to Shrii Shrii Ānandamūrti's writings. Definitely He never put any ideas completely together in one discourse or even a series of discourses. Each part had to be added together over many years. So in seeing a glorious path to mokṣa for microvita, it is really not the way no matter how nice it seems to my "rose colour glasses".

## **Appendix One**

### **Delivery and Translation Notes on Microvita**

#### **English**

Microvitum, the Mysterious Emanation of Cosmic Factor, English Dec 1986

The Neo-Ethics of Multi-Lateral Salvation, English, Mar 1987

Questions and Answers on Microvita – Section A-H English Feb-Sept 1987, Jan 1988, May 1989

Four Dimensions of Micropsychic Longing, English May 1987

The Theory of Microvita and Its Possible Effects on Society – Section A-B English Sept 1987

Microvitum and Its Effect on Human Body and Human Mind, English Dec 1987

Mobility and Movement of Microvita, English May 1988

Matter and Abstract, English Recorded 3 June 1988

Microvita and Their Influence on Micropsychic and Macropsychic Corporal Structures, English Dec 1988

Plexi and Microvita, English compiled from Seminar notes 10-12 Jan 1989

Some Guidelines for Commencing Microvita Research – Section A-D English May-Aug 1989

Cult, Inference and Propensity, English compiled 3 versions 4 June 1989

Microvita and Cosmology, compiled from closed session Seminar Notes English 9 June (ver. 1) 10 June (Ver. 2) 1989

The Renaissance Universal (RU) Discourses "Microvita – The Mysterious Emanation of Cosmic Factor", "Four Dimensions of Micropsychic Longings", "Microvitum and Its Effect on Human Body and Human Mind", "Mobility and Movement of Microvita", "Microvita and Their

Influence on Micropsychic and Macropsychic Corporeal Structures” and “Matter and Abstract” were all given in English.

Most of the questions and answers in the chapters “The Theory of Microvita and Its Possible Effects on Society” and “Questions and Answers on Microvita” were given in English, as were the talks contained in “Some Guidelines for Commencing Microvita Research”. The chapter “Neo-Ethics of Multi-Lateral Salvation” was also given in English.

The chapters “Plexi and Microvita” and “Microvita and Cosmology” have been compiled from English talks given by the author in seminar training classes.

## **Bengali**

Crude and Subtle Microvita Bengali Feb 1987

Disembodied Souls and Microvita – Section A-C Bengali Sept-Oct 1988, Jul 1989

Microvita and Spiritual Attainment Bengali Sept 1987

Sadguru and Microvita Bengali Sept 1987

Sidereal Year Bengali Apr 1988

Smell and Microvita – Section A-G Bengali Aug-Nov 1988

Some Examples of Microvita in Daily Life – Section A-C Bengali Jan-Sept 1987

Finally, the Dharma Maháçakra (DMC) discourse “Cult, Inference and Propensity” was delivered in English, Bengali and Hindi simultaneously. The Bengali and Hindi portions were translated and incorporated into the English version.

## **Appendix Two**

### **Master Saṁskṛta 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, ahamtattva doer "I", ego, second mental subjectivity

ahaṁkāra false ego, pride

ājñā cakra see cakra

akhaṇḍa kiirtana continuous kiirtana

amāvasyā new moon

anāhata 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 Saṁgha (Ananda Marga organization)

anitya transient

annamaya kośa the physical body, composed of the five rudimental factors

anucchúnyā 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

aparābhakti attraction to Apra Brahma, the expressed aspect of Brahma. see also parābhakti

aparājñāna mundane, or worldly, knowledge

aparāvidyā knowledge of the mundane

aparokśa ānubhúti direct experience

ārādhana irresistible urge for the Lord; forgetting oneself in the pursuit of the Lord

artha anything (especially wealth) that gives temporary relief from suffering

āsana the third limb of aṣṭāṅga (eight-limbed) yoga. āsanās: postures for curing physical problems, especially those that interfere with sādhanā

āsana shuddhi meditation process to withdraw the mind from body awareness and concentrate it at one point

asat untruth, opposite of Sat

aṣṭapāsha 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

ātmā, ātman soul, consciousness, Puruṣa, pure cognition. the ātman of the Cosmos is Paramātmā, and that of the unit is the jīvātman

ātmajñāna self-knowledge

ātma-sukha tattva the principle of selfish pleasure

attractive force is the amplification of the gun'as within the wave by chromatics.

attribute an attributional expression that can be recognized or expressed to our senses or extension thereof (usually through tanmātras). Attributional peculiarities are shown by colour and sound

avadhúta m. or avadhútikā f. literally, "one who is thoroughly cleansed mentally and spiritually"; a monk or nun of an order close to the tradition of Shaeva Tantra

Avidyámáyā centrifugal, or extroversal force; aspect of the Cosmic Operative Principle which guides movements from the subtle to the crude. see also Vidyámáyā

ayurveda the Vedic system of medicine

bhaga is a collection of six attributes: aeshvarya; viirya -- valour, command; yasha -- fame, reputation; shrīi charm; jñāna -- knowledge, especially self-knowledge; and vaerāgya -- renunciation

Bhagavān the owner of bhaga, one who has fully imbibed the six qualities; Lord

Bhāgavata dharma the dharma to attain the Supreme



bala a non local external binding force that causes friction within the factorial, common usage gravity sometimes used as 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 sádhana spiritual practice of auto-suggestion  
 bhúta, bhútatatva, 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  
 bijja 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 sañcara and pratisañcara  
 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 ájñá, 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  
 collective microvita All microvita is collective, in the sense that all microvita has collective endoplasmic coverage and that is defined as "collective – I". Collective – I basically it is a microvitic type of the cosmic aham, differing completely from the unit structured aham (unit ego). Microvita has existence as a living being and progresses along the path of Saincara and Pratisañcara up until the psycho-spiritual levels. Specifically it is grouped into two classes of negative and positive as Devayoniis (collective) positive microvita<sup>128</sup> and Pretayonis (collective) negative microvita<sup>129</sup>  
 chromatics what Shrii Shrii Ánandamúrti calls raga or rhythm  
 colour charge in (QCD) it is strong force. Shrii Shrii calls it attractive harmonic force, colouring (raga).  
 cohesion the adherence of energy to its container is called cohesion  
 dádá literally, "elder brother"; may refer to an ácárya of Ananda Marga

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128 In ancient times, regarding the singular or collective structures of these microvita, the ancient rśis [sages] said that they are of seven types, of seven species, and gave them the names: yakṣa, gandharva, vidyádhara, kinnara, siddha, prakṛtiliina and videhaliina according to the nature of their subtlety or the nature of their crudeness.

[Microvitum\\_the\\_Mysterious\\_Emanation\\_of\\_Cosmic\\_Factor.html](#)

129 Pretayonis are of seven types, but in fact they are the seven varieties of negative microvita...These pretayonis are divided into several categories – durmukha, kabandha, madhyakapála, mahákapála, brahmadaetya or brahmapisháca, ákáshiipreta, and pisháca. [Disembodied\\_Souls\\_and\\_Microvita\\_Section\\_B.html](#)

Dakṣiṇācāra Tantra      A school of Tantra that attempts to control Māyā through propitiation or appeasement

dāśya bhāva    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

devatā    mythologically, a god or goddess; philosophically, a minor expression of a deva, controlled and supervised by the deva (deva and devatā are sometimes used interchangeably)

devī      a goddess, a female deity

dhāraṇā the sixth limb of aṣṭāṅga (eight-limbed) yoga: restricting the flow of mind to particular points in the body; conception. (Tattva dhāraṇā 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 rājya    literally, “reign of dharma”; rule of moralism

dharmacakra    collective meditation; Buddha’s “wheel of dharma”

dharmakṣetra    the battlefield of the Mahābhārata war; the physical body (as the only venue in which dharma sādhanā can be performed)

dhārmika      adjective of dharma

dhyāna the seventh limb of aṣṭāṅga (eight-limbed) yoga: meditation in which the psyche is directed towards Consciousness

dhyāna mantra    Sanskrit verse listing the attributes of a deity, to be used for visualizing that deity in meditation

didī      literally, “elder sister”; may refer to an ācāryā of Ananda Marga

dvaeta    duality

dvaetādvāeta    dualistic non-duality

Dvāpara Yuga    see yugas

Ectoplasm      in standard scientific terms refers to the outer layer of an organic or inorganic cell. Ectoplasm is Shrii Shrii Ānandamūrti’s language is citta mind stuff. Generally ectoplasm mind stuff is an almost material but ethereal substance that is the lowest class of mind material. It remains with the material body at time of death. It can only handle a limited number of functions including taking the shape from either extroversive or internally generated wave forces.

Endoplasm      is defined as a relatively fluid part of either an organic or inorganic cell. Shrii Shrii Ānandamūrti uses it very much differently. He describes it a *mentally* fluidic type structure surrounding the outer surface of ectoplasm. It surrounds “expressed” [living] complex developed structures (microvitic or unit complex structures). It has a microvitic collective – I (vs. unit mind collected – I).

Ekādashī    “eleventh” day after the new moon or full moon, days on which fasting is especially advantageous

entitative waves.    pure/individual controlling waves of the entity

flavour charges    define different masses, electric charges, and decay modes in (QCD).

form    is the summation of chromatics, wave (gun’as), vibration, sound and colour (colouring) within the particulated Brahma area (Cosmic Citta) of Saincara. In pratisaincara it appears as the 3<sup>rd</sup> factorial luminous area.

frequency changes      cause change in object.

gati      mobility, movement

giita      song

gopa m. or gopī f.    village cowherd boy or girl; devotees of the Lord

gun’as    binding factor or principle; attribute; quality. Prakṛti, the Cosmic Operative Principle, is composed of: sattvaguṇā, the sentient principle; rajoguṇā, the mutative principle; and tamoguṇā, the static principle. Inherent binding forces of waves, expressed macrocosmically as gravity and microcosmically as the strong force (QCD)

guru mantra      “important” mantra, learned as a lesson of Ananda Marga sādhanā

hiraṇmaya kośa the subtlest of the kośas  
 hlāḍinii shakti, Rādhikā shakti an expression of vidyā shakti, or Vidyāmāyā, which one experiences as  
 a desire to do something practical towards spiritual attainment  
 Iishvara the Cosmic Controller; literally, “the Controller of all controllers”  
 Inertial vs. interial frames Inertial refers to mundane space or place. Interial refers to person. *Time is  
 function of person; not of space*  
 jagat world, universe  
 Janya Iishvara Sāmīkhyā concept of a Cosmic entity instrumental for creation  
 jīva an individual being  
 jīvabhāva finite subjectivity, feeling of the unit state, sense of the unit identity, microcosmic  
 bearing  
 jīvātmā, jīvātman see ātmā  
 jñāna knowledge; understanding  
 jñāna yoga a form of spiritual practice which emphasizes discrimination or intellectual  
 understanding  
 jñānī a sādha who follows the path of knowledge or discrimination  
 kalā flow with curvature, in a stage of the Cosmic Cycle dominated by the mutative principle  
 kaola one who practises kula sādhanā and is adept at raising one’s own kuṇḍalinī  
 Kaoravas sons of king Dhritarastra, the adharmik forces in the Mahābhārata war  
 kapālika sādhanā 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 vāyu, pitta, kapha and rakta  
 karma action; sometimes, positive or negative action which produces saṁskāras  
 karma yoga a form of spiritual practice which emphasizes selfless action  
 karmī a sādha who follows the path of action or work  
 kiṛtana 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  
 kṛpā spiritual grace  
 Kṛṣṇasundaram Kṛṣṇa the Beautiful  
 kṣātriya a person whose mentality is to dominate over matter; written as “Kṣātriya”, a member of  
 the second-highest caste in India  
 kuṇḍalinī, kulakuṇḍalinī 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, mahattattva “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  
 márga    path  
 Margi    a member of Ananda Marga  
 Máya    Creative Principle, Prakrti 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  
 Mâyávāda            doctrine of illusion. see also Indian philosophies  
 metazoic mind    complex type    mind using acquaintance, experience and microvitic endoplasmic coverage  
 mithyá    false, unreal  
 mokśa    spiritual emancipation, non-qualified liberation  
 mudrá    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  
 náda    flow without curvature in a stage of Brahma Cakra dominated by the sentient principle  
 nādii    psychic-energy channel; nerve  
 namah    salutations  
 Nārāyaṇa    the Supreme Entity; literally, “the Lord of Nāra (Prakrti)”  
 niiti    morality  
 Nirguṇa Brahma            Brahma unaffected by the guṇas; non-qualified Brahma  
 onm, oṃkāra    the sound of the first vibration of creation; the bīja 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 pratisaṅcara  
 pabula            in a mental meaning as thin material based substance that nourishes the mental needs of a mental structure or simply food for the mind  
 painca bhūtas    five rudimental or rudimental factors -- ethereal, aerial, luminous, liquid and solid  
 Pandavas            the sons of king Pandu, the dharmic forces in the Mahābhārata war  
 pápa    sin  
 pápii    sinner  
 para    subjective; controlling. see also apara  
 parābhakti            highest devotion to the Supreme; devotion to Para Brahma, the unexpressed aspect of Brahma. see also aparābhakti  
 parājñāna            spiritual knowledge  
 Paramā Prakrti            Supreme Operative Principle  
 Parama Puruṣa            Supreme Consciousness  
 Paramashiva            see Puruṣottama  
 Paramātmā, Paramātman            Supreme Consciousness in the role of witness of His own macropsychic conation. Paramātman            comprises: (1) Puruṣottama, the Macrocosmic Nucleus; (2) Puruṣottamā’s association with all creation in His extroversal movement (prota yoga); and (3) Puruṣottamā’s association with each unit creation individually (ota yoga) and (4) with all collectively (prota yoga) in His introversal movement  
 parāshakti            introversive pervasive force  
 parāvidyā            spiritual knowledge, knowledge of the Great  
 parokṣa ānubhūti            indirect knowledge or experience  
 Pārthasārathi            literally, “Arjuna’s charioteer”; Kṛṣṇa in the role of a king  
 pātaka    sin. there are two kinds: pápa, sin of commission, and pratyavāya, sin of omission  
 pitta    see vāyu, pitta, kapha and rakta  
 Prabhāta Saṃgiṭa            a collection of 5018 spiritual and psycho-spiritual songs composed by Prabhat Ranjan Sarkar (Shrii Shrii Ānandamūrti)  
 Prakrti, Paramā Prakrti    Cosmic Operative Principle

Prakṛtitattva	essence of Prakṛti
prāṇa	energy; vital energy
prāṇāh	vital energy
prāṇāsha	dissolution, total annihilation
prāṇāyāma	the fourth limb of aṣṭāṅga (eight-limbed) yoga: process of controlling vital energy by controlling the breath. a lesson of Ananda Marga sādhanā
prapatti	“whatever is taking place in the universe is all due to the cosmic will”.
pratisaṅcara	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 “saṅcara” means “movement”)
pratyāhāra	the fifth limb of aṣṭāṅga (eight-limbed) yoga: withdrawing the mind from absorption in the physical senses
prota yoga	the association of Puruṣottama with all creation in His extroversive movement and with all the unit creations collectively in His introversive movement
purāṇa	mythological story with a moral import; educative fiction
purāṣcaraṇa	upward movement of the kulakuṇḍalinī from mūlādhāra cakra to sahasrāra cakra, including the phases of mantrāghāta and mantra caetanya
Puruṣa	Consciousness. Supreme Consciousness, the consciousness of the Cosmos, is Parama Puruṣa, and a unit consciousness is an ānu puruṣa
Puruṣadeha	the entire created substance, causal, subtle and crude, of the Macrocosm; Cosmic “I” + Cosmic doer “I” + Cosmic done “I”
protozoic mind	cittic type physical mind guided by instinct only and unit existential I
Puruṣottama	Paramashiva the Nucleus Consciousness, the witness of saṅcara (extroversion from the Nucleus) and pratisaṅcara (introversion to the Nucleus)
quintessential	composed of the ethereal, aerial, luminous, liquid and solid factors, or elements
Rādhā bhāva, madhura bhāva	“Rādhā bhāva” means literally the devotional attitude which Rādhā held as the beloved of Kṛṣṇa. “madhura bhāva” means literally the “sweet”, or “honey”, devotional attitude
raga	attractive harmonic force, sound or colour (colouring)
rajoḡuṇa	see ḡuṇas
rakta	see vāyu, pitta, kapha and rakta
Rāmāyaṇa	an epic poem of India. it is the story of king Rama, or Ramchandra
Rāṅh	the territory, mostly in Bengal, stretching from the west bank of the Bhagirathi River to the Parasnath Hills
rasa	cosmic flow; taste
rāsaliilā	“Parama Puruṣa 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 rāsaliilā”
rṣi	sage; one who, by inventing new things, broadens the path of progress of human society
rūpa tanmātra	inferential waves conveying vision, i.e., the sense of form. see also tanmātra
Sadāshiva	Shiva (literally, “eternal Shiva”)
sādhaka	spiritual practitioner
sādhana	literally, “sustained effort”; spiritual practice; meditation
sādhū	virtuous person, spiritual aspirant. see also sādhaka
sadrśha parīṇāma	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
sahasrāra cakra	highest, or pineal, psychic nerve plexus, located at the crown of the head
saṅcara	in the Cosmic Cycle, the step-by-step extroversion and crudification of consciousness from the Nucleus Consciousness to the state of solid matter. (saṅcara 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 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

sárathi 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 Prakṛti; energy; a deification of Prakṛti

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, Puruṣa

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

sthirabhúmi of the citta (the apperceptive plate), the site of the mind’s sam’ska’ras (reactive momenta of deeds).

svarúpa parínáma a process of homomorphic evolution from 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

táṇḍava 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 Nátarája), the dance becomes a metaphor in which Supreme Consciousness sends vibrations throughout the universe and causes all objects of the universe in turn to radiate vibrations

tanmátra literally, “minutest fraction of that,” i.e., of a given rudimental factor of matter. also translated “generic essence” or “inferential wave”. the various types of tanmátras convey the senses of hearing, touch, form (vision), taste and smell

tantra a spiritual tradition which originated in India in prehistoric times and was first systematized by Shiva. it emphasizes the development of human vigour, both through meditation and

through confrontation of difficult external situations, to overcome all fears and weaknesses. also, a scripture expounding that tradition

Táraka Brahma Supreme Consciousness in Its liberating aspect

upadharma secondary dharmas

upádhi and padavii the special and ordinary quality or characteristic of anything

-váda and -vádiis suffixes meaning, respectively, “doctrine of”, or “ism”; and “followers (of a doctrine)”

vaeshya a person of acquisitive mentality, a member of the capitalist social class; written as “Vaeshya”, a member of the second-lowest caste in India

Vaeśnáva Vaishnavite; pertaining to the Viśnú Cult or Religion

vátsalya bháva the devotional attitude of looking upon the Lord as one’s child

váyu, pitta, kapha and rakta váyu comprises (1) the ten basic energy flows in the body, performing specific functions; (2) the gas that is created in the digestive tract when the energy flows become distorted. pitta is the expression of the luminous (fire) factor in the human body, responsible for digestion and preservation of body heat. Examples of pitta are the liver bile and pancreatic juice. kapha denotes mucus, phlegm, and all physical factors (such as some factors of the blood) which tend to create mucus. rakta is blood

váyus the ten basic energy flows in the human body

veda literally, “knowledge”; hence, a composition imparting spiritual knowledge. also, a religious or philosophical school which originated among the Aryans and was brought by them to India. it is based on the Vedas and emphasizes the use of ritual to gain the intervention of the gods

vibration when defined in relativity is measured as  $f$  (in Hz)=1/T(sec)

Vidyámáyá centripetal, or introversal force; force of attraction to the Nucleus Consciousness; aspect of the Cosmic Operative Principle which guides movements from the crude to the subtle. see also Avidyámáyá

viirácárii a follower of Viirácára Tantra; a Tantric who adopts a particularly “heroic” ideation while seeking to confront and overcome all mental weaknesses

viksepa shakti an expression of avidyá shakti, or Avidyámáyá, which one experiences as the delusion that if one remains aloof from the Supreme, the Supreme will not be in a position to control his or her destiny

vimukha anger, permanent displeasure

vinásha transformation through destruction

vipra a person who controls others by his wits, a member of the intellectual social class; written as “Vipra”, a member of the highest caste in India.

viveka conscience, power of discrimination between good and evil

vraja the spirit of joyful movement

Vrajagopála Vraja Krśńa as “that entity who takes people forward through joy, amidst various expressions of bliss”

vr̥tti mental propensity

yama and niyama moral codes

yoga spiritual practice leading to unification of the unit átman 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

wavelength is  $\lambda$  the Greek letter *lambda* in meters

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## About the Author

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Raymond lives in the Philippines with his wife and two teenage children. He is the author of six other books on microvita theory. The Internal Being - Reincarnational and Intuitive Psychology, Macrogenesis - A New Paradigm in Consciousness, Biometaphysics - A theory of Biometaphysical Genetic Transference, Microvitology - Microvita Universal Subassembly Structures, The Microvitic Atom - Microvita Sub-structures in the Atom and Microcosmology - A New Paradigm of Relativity. They are available free in E-book from the author at [turiya@gmail.com](mailto:turiya@gmail.com)