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# **Microvita and Brahmackra**

**Ac. Viija'ks'ara'nanda Avt.**

## **Microvita and Human Knowledge**

The theory and concept of Microvita was propounded by the Tantric master and founder of Ananda Marga, Shrii P.R. Sarkar, in the 1986 discourse given for the semi – annual meeting of the Renaissance Universal Club. It did not happen in a scientific or intellectual vacuum; rather everyone present at the time knew that Ananda Marga philosophy was a modern expression of the ancient, holistic science of Tantra and it had complete and all encompassing philosophy. The addition of the microvita theory had a tremendously stunning impact, as it was obviously of far reaching consequences in many fields of scientific endeavor and human knowledge.

Whenever a new theory is developed in science, the most importance task is to relate it to those concepts and theories that are already in existence. Three fundamental questions arise in this regard for the topic of microvita:

1. How is the concept of microvita related to general human knowledge?
2. How is it related to the system of Ananda Marga Philosophy: the Brahmackra?
3. What are the principles and details of the microvita theory?

It is evident that Shrii P.R. Sarkar has addressed these questions in his first discourse Concerning “Microvitum – the Mysterious Emanation of the Cosmic Factor.” In the beginning some clarification is given concerning the nature of human knowledge. He says,

In this universe of ours, whatever comes within the scope of our senses or within the periphery of our dimension, we say, “It is,” and whatever is beyond the arena of the senses or the jurisdiction of our perception, we cannot say anything. Hence, our world functions within the limitations of our senses and our perceptions.

In this way He demarcates the limit of all human knowledge. The veracity of this relative knowledge (apara' vidya') is traditionally based on three pillars: experience or perception, inference or deduction, and authority. Beyond these lie the realms of psycho – spiritual knowledge (para'vidya'). Then He brings forward the definition of the Microvitum or the Microvita:

These are entities which come within the realms of both physicality and psychic expression, which are smaller or subtler than atoms, electrons and protons, and in the psychic realm may be subtler than ectoplasm. For such

objects or for such entities I use the term microvitum or in the plural microvita.

And he further states,

This microvitum or microvita are not of protoplasmic order and as such they have got little to do with the carbon molecules or carbon atoms, which are treated as the initial points or initial stage of life in this universe. So far as physicality is concerned, the position of these microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron.

The theory and concept of microvita belongs to and is an extension of relative knowledge (aparavidya). But this relative knowledge can help very much for attaining the stage of spiritual knowledge.

### **Position of Microvita in Brahmachakra**

What is the basic concept of Ananda Marga Philosophy? How that all knowledge of Ananda Marga is systematized within Brahmachakra, the circle of the Great. Everything within this expressed universes, everything thinkable and unthinkable comes within the scope of Brahmachakra, from the Cosmic Mind to the five fundamental factors of matter (Painca mahabhuta), from the five bhutas to the life cycle and back to the Cosmic Mind. This circular approach is the basis of our knowledge.

When this system was first detailed in Idea and Ideology microvita were not mentioned. As this is a holistic system, bringing all expressions and phenomena together, the question of the position of microvita in Brahmachakra arises.

Upon examination we can see that Shrii P.R. Sarkar addressed this question in the first discourse. Near the end of the discourse, He says:

Here we should again remember the fact that these microvita are creations in the internal phase, rather in the returning phase of cosmic expression.

Two points are quite clear: that this fact has been stated earlier (“we should again remember the fact that...”), and that the returning phase of cosmic expression is Pratisaincara, the second stage of Brahmachakra, the movement from crude to subtle, and the subsequent return into cosmic mind. Two questions may also rise in regard to statement.

The first concerns the use of the expression “internal phase of cosmic expression.” Does this refer to Pratisaincara or Saincara (the movement from subtle to crude in cosmic expression)? The second question concerns the usage of the word “rather.” Concerning the expression “internal phase” Shrii Sarkar said the following:

We know that in the realm of cosmic extrovert – ‘subtle’ is transmuted into ‘crude,’ and in the returning phase of introvert, crude is metamorphosed into ‘subtle.’ In this progress, rather in this semicircular approach, there may be subtler objects in the scope of matter – many objects subtler than electrons or protons, neutrons or positrons – but we find no alternative but to say that they are either electron or proton or positron or neutron.

And similarly, in the psychic sphere may be entities subtler than ectoplasm or its extra – psychic coverage, endoplasm.

These objects /entities referred to are microvita. The realm of cosmic extrovert (external) is otherwise known as Saincara; conversely, the phase of introvert (internal) is known as Pratisaincara.

The second question that has arisen is regarding the word “rather.” This word has two distinct uses. One use is to show preferences in comparison (i.e. “I would rather do this than that.”). In this usage it is accompanied by the word “than.” The other usage is to become more specific, to provide further clarification or elaboration (i.e. “tomorrow, rather tomorrow evening, I will go.”). There are several clues that He used the word “rather” in the latter sense, i.e. in order to provide further clarification.

The first most obvious is that the “returning phase” and the “internal phase” (the realm of cosmic introvert) of cosmic expression both refer to Pratisaincara. Besides there is a conspicuous absence of the word “than,” that would be used to compare one phrase against the other. The second proof is another instance of His usage of the word “rather,” occurring immediately after this quotation. He says,

I think, rather I hope, rather I am sure that the day is sure to come when human beings will have proper control over these microvita.

Grammatically speaking the usage of “rather” is the same in this instance as in the previous one, i.e. following by further specification of elaboration. Thus we see, that microvita are creations occurring within the phase of Pratisaincara, the realm of cosmic introvert.

And at what stage of Pratisaincara do microvita originate and express? And what role or function do they perform? In order to address this issue it will be necessary to understand Saincara and Pratisaincara in greater depth. The Brahmachakra is the combination of two different flows: the flow of creation from the One to the many, from the subtle to the crude, from consciousness to matter, from Shambhu to svayambhu and from the many to the One, from crude to subtle, from matter back to consciousness. From Shambhu, the point of creation, starts the flow of Saincara, the flow of cosmic extrovert and from Svayambhu, the crudest point of the creation, starts the flow of Pratisaincara, the flow of evolution.

Microvita express, their qualities where the flow of Pratisaincara moves out from Svayambhu, from the bondage of crudity. The clarion call of the Supreme conveys the

inspiration to move towards subtlety. This clarion call is conveyed by microvita: microvita are the secret of the development of life. Microvita are the emanations of the cosmic factor, the radiation which the Cosmic Mind showers on His creation. If we can term radiation as an activity, then we may say, that microvita originate in the Aham (Cosmic I do) and express their qualities from the beginning throughout the whole of Pratisaincara. They have many functions, but in general terms we might say that they are the direct link of the Cosmic Entity to Its creation.

In Ananda Sutram it is said:

2.10: Otah protah Yoga'bhya'm sam'yuktah purus'ottama. [The cosmic nucleus, Purus'ottama, is connected with each entity individually (otah yoga) and with all collectively (protah yoga).]

The relationship of the Supreme entity and individual entities (otah yoga) is expressed by the action of specific microvita. And in the broad sense, the shower of Microvita onto all creation is the expression of protah yoga. In the terminology of religion they may be understood as angels or devas, the agents of the Lord. And as it was held by some that the devil was called a fallen angel, who can act also only by permission of the Lord, then this devil is an expression of negative microvita, instigating depraving tendencies in the human mind.

In an analogy from modern world, we might compare this universe to a big computer simulator, virtual reality on the cosmic level. Microvita are then bits and pieces of that software (application and / or system software), which keeps this simulator going. And especially at the most crucial point in this creation, when the flow of crudification has reached its ultimate point, the first invocation of life is done by microvita. We can say microvita are like the starting culture in the yogurt which turns the milk of the Cosmic ocean into the yogurt of life and evolution.

## **The Five Fundamental Factors**

From the point of creation, Shambhu, starts the first expression of the creative flow. By Its own will the Supreme Cosmic Consciousness accepts and allows the Creative Principle, with its three forces: the sentient, the mutative and the static, to influence parts of its infinite existence. This creates the Cosmic mind, which is a combination of Cosmic I feeling (mahat), Cosmic I do (aham), and I have done (citta). This is purely subjective on the Cosmic level, although within that Cosmic subjectivity the Citta portion is the Cosmic ectoplasmic mind stuff, subjectivity or mind associated with objectivity.

The forces of tamaguna, the forces of the creative principle Shakti or Prakrti (bala), continue exerting pressure; the tamasic influence keeps on increasing and within the cosmic mind stuff something more objective is created – something which has a tendency towards crudeness and which can be subdivided. It appears as the opposite to consciousness: matter.

Ananda Sutram says:

2.21 Bhu'ma'citte saincaradha'ra'ya'm'jad'a'bha'sah.

[Matter is a semblance in the cosmic citta in the flow of Saincara.]

The first expression in the material world is sound. The bondage of this first sound of creation constitutes the creation of the subtlest material factor, the ethereal factor. That bondage, although existing, is more of theoretical nature. Ethereal factor is defined as that part of Saincara, which is able to carry the sound vibration and nothing else. There's no other bondage just this capacity of carrying sound. And this sound is the supra sonic sound. "Aum," also named Omnkara or Pranava. It is the "Word" of St. John and the "Amen" of Christian prayers.

When this sound carrying capacity becomes more crudified through the influence of tamaguna, this one cosmic ethereal factor is divided into two. One portion is so static that is, compared to the other, non-moving, the remainder appearing to be moving. In the creation of the second, material factor the difference of that which is moving and that which is not moving arises. Thus the distinction between the moving and non-moving exists only in relation to each other. In our language this stage is called aerial factor; aerial because in the world of our experience the wind is moving freely. But it is "air" or "wind" only in a symbolic way or by the way of analogy. On the cosmic level we could rather say that through this influence of static principal certain formless and, strictly speaking, massless clouds (if mass is considered to be associated with solid factor) are created. We may say they are clouds of electrons – electrons as meaning central points of standing waves or center points of probability waves. This factor is correlated to our sense of touch.

Now with further increase of the tamasic principle, these clouds of electrons becomes more condensed and figuratively speaking, they rub each other and friction is created. This friction creates "sparks of light." With this we reach the third factor: that which is luminous. For the first time in the universe form appears. The sense of sight is associated with this third factor, represented in our language as light or as fire. But as in the case of fire, form is existent but not yet fixed, still dominated by the movement of the aerial factor. All of this is strictly speaking beyond perception. It is only through our sense of conception, through our mental eye, that we can perceive this. Our crude or material senses of perception are existing in the world of Pratisaincara – they do not function in the world of Saincara. We may, partially though, observe this process in astronomical phenomena.

When this formful universe starts being created, certain points of matter come into existence, matter where the form is not yet fixed, like the sun and other stars – clouds of electrons which have strong radiation. These are the first creations on the cosmic level when we talk about this luminous factor. So with further increase of the cosmic tamasic force this luminous factor becomes more condensed. We can think of a star like the sun becoming more condensed; as it becomes condensed that form factor assumes more

stability and the free-moving, constantly changing form becomes somewhat restricted. This next stage is the liquid factor.

The plasma within the sun, a mix of non-structured electrons and protons, resembles cosmic liquid factor. But we cannot speak of a developed atomic structure, it is like atomic structure in embryonic form, not at all fully expressed. In our world of atomic structure, microvita, tanmatras and perception, this liquidity is represented by water or by any kind of liquid. Finally when this liquidity settles down we arrive at the solid state, which is correlated on our sensory level with smell.

This is the definition of the bhutas, the five fundamental factors as they are created in the flow of Saincara. The correlation of these fundamental factors with the vibrations of our sense experience (tanmatras) and with our sensory and motor organs may seem in the beginning arbitrary or even misleading, as we are talking about a realm before and beyond any human experience. But the basic underlying principle of Tantric science maintains the correspondence and the harmony of Macrocosm and Microcosm. Each and every entity in this Universe is a complete reflection of the whole. Human beings especially, as they have a fully reflected consciousness, have the privilege to understand all the mysteries of the universe, even the highest abstractions, in human terms. In Tantric science there is no need to de-humanize the human scientific power of conception or visualization.

It is a bit deceptive to think of these bhutas as elements of perception as they are characterized by tanmatras and their corresponding senses. We may assume that what we smell is solid, what we taste is liquid and what we see is luminous. But this is too simplistic or mechanic as our senses and perceptions are in the realm of Pratisaincara; what we see here is always a mixture of all factors. In every entity, there is a mixture of all and only mentally can we separate them. The forms they manifest in our expressed universe have been organized and structured by the cosmic microvita; they have started their play of life with developed atomic structure.

What is the relation of the maha bhutas in the flow of Saincara towards our world of perception? It is a relationship similar by way of analogy to the reality of the living beings in their embryonic stage. We can say this is the embryonic state of the expressed universe. So if it is the embryonic state how can we perceive this embryonic state? We cannot perceive it through our senses, we can see it only through our sense of conception, through our mental eye. Our senses, although they correlate to this Macrocosmic structure, always perceive the mixture of all bhutas organized and structured by microvita.

## **The Creation of Life**

When the solid factor and all the other factors are in a balanced state the possibility for the expression of life arises. Let us assume a sun, a star: it has a form – it has the light factor. Then slowly it cools down and the fiery mass becomes a kind of

liquid (plasma) and on the top of the liquid, when it cools down some kind of skin is formed like in the case of milk cooling down. This is the solid factor.

All the five factors must maintain a certain balance. They will each have their individual controlling nucleus, and one collective controlling nucleus.

From the perspective of Tantric science the solid factor is correlated to smell; it is “bad” smell which attracts negative microvita and fragrant which attracts positive microvita. So with the solid factor being formed by bad smelling gases, negative microvita are attracted to that star. Negative microvita are pro-matter and they create in this environment of five factors the first developed atomic structures. Under the influence of negative microvita, parts of matter are powdered down and start to exhibit qualities that where part of their subtle origin – of mind and Consciousness. An individual reflective plate is created in that unit structure and that is called in the unit mind.

This unit mind has its own psychic vibration which controls and organizes the psychical energies within the individual and collective nuclei of that structure. The parallelism of unit mind’s psychic vibration and the physical vibration of that structure is termed as life.

Negative microvita are attracted by the bad smell of that solid factor and they create the first atoms. Amongst the many different atomic structures which are created, the structure of the carbon atom is outstanding and special. This carbon atom is very “playful;” many combinations are created, higher and more complex synthesis of combinations is reached. This synthetic process expresses as fragrant substances. These fragrant substances are attracting positive microvita from the Cosmic hub, and with the attraction of positive microvita the carbonic evolution starts. Higher and more complex carbon combinations are formed, more sophisticated material atomic structures are formed, and the carbonic foundations of protoplasmic life is created.

After the carbonic foundation of life has been created, the first prokaryotic cells appear. These protoplasmic life forms need and create their own congenial environment. As higher forms of consciousness express by the attraction and inspiration of subtler microvita, they interact with the environment; in this process radical changes occur to support these higher life forms. The major steps are then the formation of eukaryotic cell, cells with a much higher level of organization and sophistication. With this sophistication and the individual cells develop specialization and slowly, protozoic singular cells change into protozoic multicellular structures, and finally into multicellular metazoic structures. In this developmental process; interaction with the environment becomes sophisticated: anaerobic bacteria develop into aerobic bacteria, the process of photosynthesis goes through steps of refinement and the whole flow of evolution is well on its way (and as Ac. Rudreshananda has proven so nicely, it is a much more refined and sophisticated process than one driven by the blind power of mutation and survival of the fittest as a simplified Darwinian theory would have it). Life starts expressing as the wonderful interplay of the negative and positive microvita. We may compare it to a well

orchestrated and coordinated Cosmic symphony of life under the direction of the Supreme Conductor.

## **Protoplasmic Life and Microvita**

Our current definition of life refers to protoplasmic entities (and possibly the so-called virus), which are based on carbonic structures. Shrii Sarkar extends this concept of life by saying that there is life beyond protoplasmic limitations, cosmic life, and that this cosmic life is microvita. Microvita have three characteristics which define them as living:

1. **existence** (which includes **movement**) 2. **dying** and 3. **multiplying**.

Protoplasmic life has six characteristics, while microvita life has three characteristics, and thus is more pervasive. It is not depending on a congenial environment and it is also not depending on a carbonic structure. Protoplasmic life has these three characteristics and additionally 4. it is associated with a **carbonic structure** in a **congenial environment**, 5. it shows **metamorphosis** or **development** and decay in stages: birth, childhood, youth, adulthood or maturity and old age or decay. And as it is based on carbonic structure with in specific environment, the various protoplasmic lifeforms depend on and create a congenial environment. 6. They interact to compensate for wear and tear are the processes of **consumption** and **excretion**, and through **energy exchange**: photosynthesis or different form of breathing processes.

From this point of view, protoplasmic life – humans, animals, plants and microbes are just a special form of life. Life in the cosmic sense includes the whole planet. This earth is living, the stars are living. Where ever there is developed atomic structure, where there is organized matter, there is a controlling unit mind. The parallelism of mind and material structure is life. And there are cosmic life forms independent from material structures and subtler than mind. The whole universe is alive in different stages as it is the creation of a Conscious Entity beyond our intellect. All are in the flow of Pratisaincara.

## **Negative and Positive Microvita**

Shrii P.R. Sarkar said that these microvita are emanations from the Cosmic factor. We may say that an emanation is a kind of activity or radiation. We can say that microvita are expressions coming directly from the Cosmic Mind towards the material world, toward the svayambhu. They awaken that inert entity towards life, awakening the mind and consciousness sleeping inside the matter toward the expression of life, inspiring in onto the path of subtlety.

So they are directly emanating from the cosmic aham. They are software-- they are not something material, they are information. What is the reality of information? It is subjective – objective. We cannot say it is not existing. We cannot say that is it not objective, yet we can also not say that it is something material. Information is something

in between. They are a part and parcel of that Cosmic Factor. They are bits and pieces of God, we may say.

By their nature they are divided into two broad categories: negative and positive. The question of negative or positive is relative to that entity which is the measuring unit.

On the cosmic level, positive means pro-consciousness, negative means pro-matter. Negative microvita are increasing the flow of matter, positive microvita are increasing the flow of consciousness. The human structure is comprised of innumerable microvita and many propensities. Those which is good for the human structure, in the sense of promoting well-being and consciousness, are called positive microvita. That which is maintaining the material bent of that human structure and keeps it grounded in physicality is called negative microvita. Those microvita which do not affect humans in either way we may call neutral.

## Microvita and Cosmology

During a seminar in 1989 Shrii Sarkar dictated a few comments, in an almost casual way to some of His disciples. When it was written down no one understood its significance. He made a few comments and never again referred to it. Later it was included in the Book Microvita in a Nutshell. He says:

This is a new line of thinking – a new philosophical approach. Here “Knower I” or “doer I” are not necessarily the mahat, aham or citta of philosophy. It is new school of philosophical thought – it has no connection with mahat, aham and citta. New Samskrta terms will have to be created.

With these words, He greatly extended Ananda Marga philosophy or we may say, He completed it. The approach taken in this “Microvita and Cosmology” is different from the system of Brahmachakra. We can say it is a hierarchical or a pyramidal approach from the One, to two, to four, to many.

In the beginning of everything, there is the Supreme Universal Entity. This Supreme Universal Entity lies beyond expression as the root cause of the whole universe: it contains within it the Supreme Cognitive Principle and the Supreme Cognitive Creative Faculty in perfect equilibrium and equipoise. This is termed as Nirvishes’a. In the next step this gives rise to the Supreme Attributional Principle (Savishes’a) which can be differentiated as subjective and objective. Subjective and objective is the basic structure, the basic way to divide and subdivide in this approach.

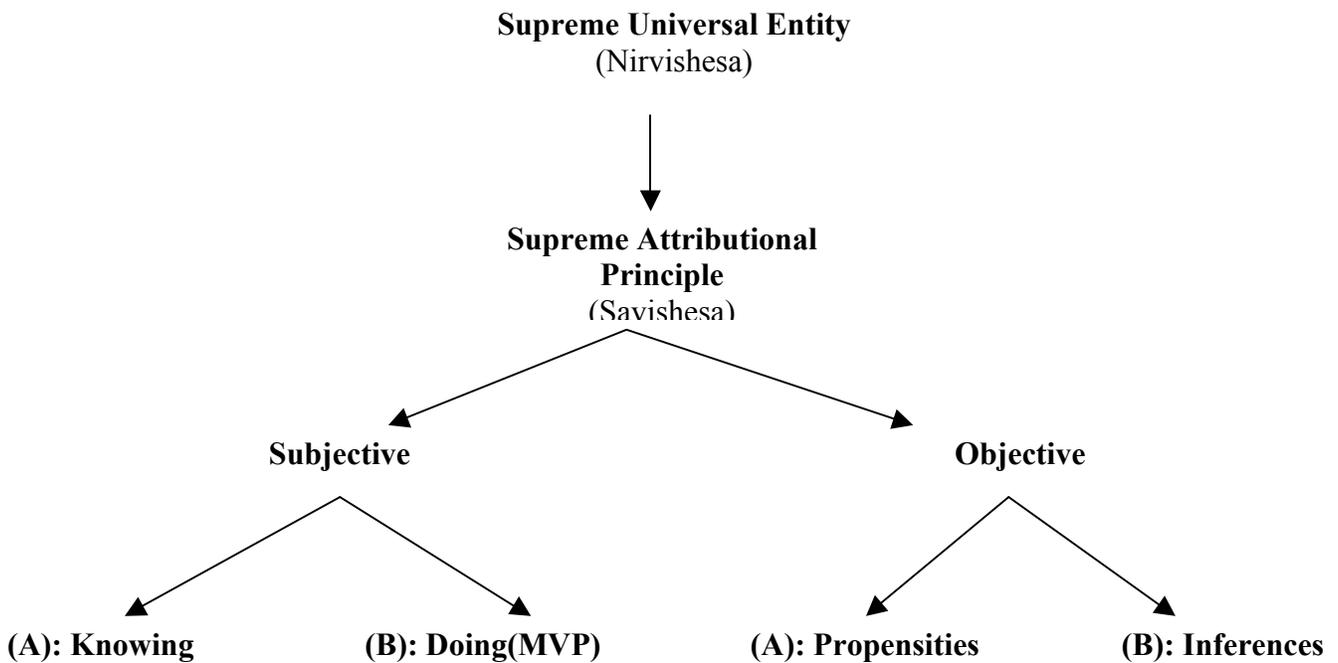
The next step is that the subjective chamber and the objective chamber are again divided and subdivided into subjective A and B and objective A and B. Shrii Sarkar gave the following instructions:

**Subjective (A):** Knowing principle or supra-mundane knowledge (expressed energies – indestructible, inter-changeable and inter-transmutable).

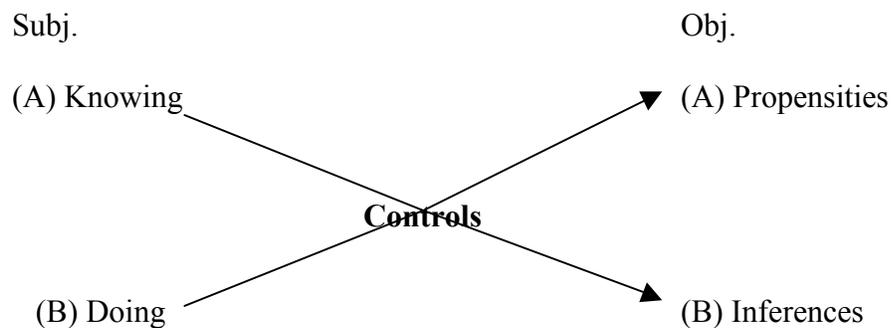
**Subjective (B):** Doing principle or supra-mundane seed of the actional principle, ready for being sprouted. (Microvita of different characters, either of positive or negative nature, collectively maintaining the balance of the actional universe creating initial forms of carbon atoms that help macro and micro propensities in having their pure physical auxiliary media with mass and wants.)

**Objective (A):** Planes of microcosmic and Macrocosmic propensities. (Different strata of mind: conscious, subconscious, physico-psychic, psycho-physical and psycho-spiritual.)

**Objective (B):** Planes of universal Macrocosmic inferences and their reflected or refracted inferences. (Planes of inferences which are being activated, accelerated and stimulated by (A) subjective.)

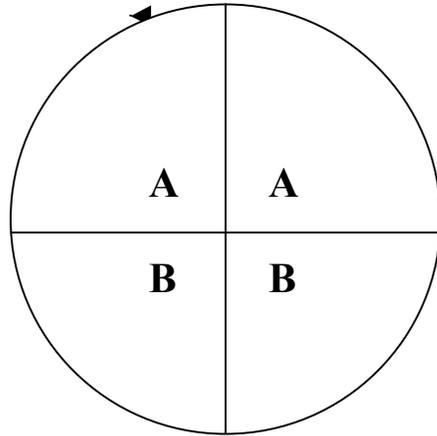


On the level of four Shrii Sarkar reveals a basic universal structure: Subjective A controls objective B and Subjective B controls objective A.



The two different approaches, Brahmachakra and this structural approach have their own categories, and these cannot be interchanged or taken as identical. This is one of the key points.

If we want to represent the completeness of Ananda Marga philosophy in a symbolic picture we can make a circle which is Brahmachakra and a cross, which represents this approach.



This approach is a structural view where the Supreme One by a process of analysis or bifurcation into subjective and objective unfolds this universe in a systematic way: from One to Two, two or four, four to eight, to sixteen, to thirty-two and sixty four. Each level is created through bifurcation of the former. And definitely we don't have to stop at the level of sixty-four but can go to whatever level of detail or concreteness we wish. And in a reverse process we can follow a concrete expression back into higher level of abstraction until it unites with the Supreme One. It is a scientific picture of a holistic structure remaining self-same One while expressing a myriad of details.

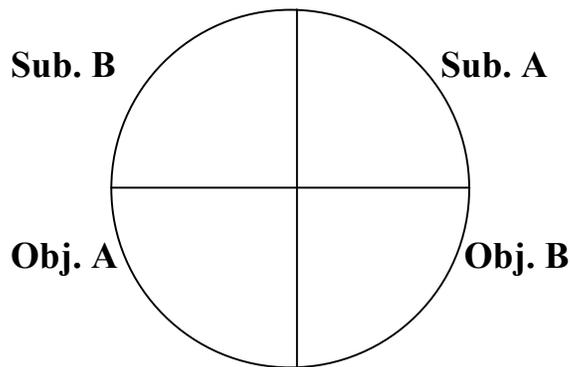
This approach reflects the creation of this multifarious universe out of the principle of One while maintaining self-sameness. This self sameness is represented in the real world by the principle of Prama, dynamic equilibrium and equipoise. Because of this there is always balance, there has to be living balance as it comes from One, it is Universe; there's no addition or deletion. Shrii P.R. Sarkar says:

Positive and negative microvita maintain equilibrium in the (B) subjective chamber of the Supreme Attributional Principle. That is why during bifurcation, the unitary strength remains the same – subjective and objective having equal value in strength during the phase of reduction.

When we reduce, going from a lower level to a higher one, they become again One and when we bifurcate them the collective strength remains the same. There is no addition or subtraction.

Can we use this kind of approach from One to many in a systematic way and apply it to the totality of Brahmachakra?

This is very revealing, very interesting. Let us take the totality of Brahmachakra, the One; it is further subdivided into two, Saincara and Pratisaincara (left and right semi-circles) or subjective and objective (above and below). Now we want to subdivide it into four; the subdivision into four will be subjective A and B and objective A and B.



To take it further to the level of eight has yet to be accomplished. The categories still have to be developed.

But the level of sixteen Shrii Sarkar has given partly – he has given to us the Saincara in clear terms. It is cosmic mahat, cosmic aham, cosmic citta; then ethereal factor, aerial factor, luminous, liquid and solid. In the flow of Saincara side we have eight stages.

If these are eight stages would this not indicate eight stages in Pratisaincara? As everything in this universe is done in a systematic way, not in haphazard way, definitely this should be the case. So we can create the corresponding eight phases of Pratisaincara. Then we will have the level of sixteen. The following are my suggestions: in the first phase of Pratisaincara microvita are most significant, it is the world of microvita. In the second stage appear the creatures of primordial stage called Krimi in Sanskrit. They are characterized by having carbonic structures and developing in stages. They may be subdivided into primitive ones (Krimi I) and developed ones (Krimi II). Maybe they could be compared with the development of prokaryotic and eukaryotic cells, which are also closely related to the change from protozoic monocellular structures to metazoic multicellular structures. These are the second and third stage.

The fourth stage constitutes plants. The fifth one is characterized by animals, moving creatures, sentient creatures, and the last three are the stages of human beings. The ordinary human beings are called in Samskrta pashacharya. This is the human being

which is very much dominated by animal instincts. The second stage of the human world is that which is called viiracharya, the courageous ones, who have spirit to live, those who have spirit to improve themselves and fight with their imperfections and weaknesses. And the last one are the divine human beings, divyachara.

With these categories we have the phases of Saincara and Pratisaincara in a systematic way based on the level of sixteen.

The point in super-imposing structural approach onto the Brahmacakra is, that not only is the structural approach shown in application, but also the categories and underlying structure of Brahma Cakra are elucidated and systematized, structurized.

## **Use and Aim of the Structural Approach**

The general focus of this approach is to develop the structure and categories of our scientific language in a systematic way so that the cosmic laws may be properly reflected. As we have the level of four and the level of sixteen, with proper effort the level of eight can be developed. It is important to bring it to the level of sixty-four, because at this level there is a concreteness, that holds significance on cosmic level. In a discourse on the Tantric Science, “In the glory of Shiva”, Shrii Shrii Anandamurti states:

The three schools of Tantra – the Jain, the Buddhist, and the Shivottara (Post -Shiva) – began to come to an understanding. All three schools broadly accepted the division of Tantra into sixty-four main branches, considering its various expressions.... But they all generally accepted that human life had sixty-four types of expressions, hence there were sixty four branches of Tantra.

The application of the structural approach towards any entity can elucidate the inner underlying structure, as exemplified before in the case of Brahma cakra. Similarly there may be a way that the circular approach can be used on the structural one in order to elucidate certain points. With this approach, our language, our symbols, our tools of research in microvita become refined and clarified. The key point is that we need to do psychic research. We have to do research in our mental laboratory – that is the first stage Shrii Sarkar recommended.

How do we do mental research and what are the tools – what is the equipment in our mental laboratory? What are the flasks and burners and all other equipment which we have in a normal laboratory? We must have some equipment in our mental laboratory also. Some equipment will be our process of thinking, the way of doing physico-psycho-spiritual meditation. Another part of the equipment is our language. In our language, the categories are most important: the words, the names, their implications and their relations. These are the equipment in our mental laboratory. To refine and define these categories in a systematic way and bring the underlying concepts towards a 100% conclusion, is the foundation of microvita science.

## **The Comparison of the Two Approaches**

There are a few broad questions that can be asked, leading to further clarification. What is the use of comparing these two approaches? Why it is said that this is a new

philosophy, a new school of thought, which is not Brahmachakra and why are the categories of the two systems are not identical? Why are there two all- encompassing systems and what is their difference?

We can say the Brahma cakra is the flow of the creation of matter and evolution of life, of analysis and synthesis, from One to many, from many to One. All of the phenomena are understood from the viewpoint of **change**, as changing entities, while in the hierarchical approach, there is no change. It is non – changing, ever self same; it is **static**. The circular approach is a changing approach, a dynamic approach. The hierarchical approach is structural approach, based upon and expressing the concept of Prama, equilibrium and equipoise. It is based on the idea of self-sameness. One is changing and one is non-changing; based on its change we can call it is **functional**, while the other one is **structural**. The structure is the underlying non-changing entity in the changing universe. One is functional approach, one is a structural approach, one is dynamic and one is static, one is circular, the other one is hierarchical. These are the most important general terms which can be given in comparison. One is like a movie of the cosmic variety show, the other is like a perfectly still photo in the moment of eternal presence.

<b>Brahma Cakra</b>	<b>Structural View</b>
circular	pyramidal, hierarchical;
functional	structural
reflecting change in time	showing structure, timelessness
dynamic	static

Why are there two all-encompassing approaches? The answer to this question is not simple. We can say that both of these systems integrate the relative and the absolute into one, to represent the totality of all phenomena in a holistic way. But the relative can never be understood as Oneness. Relatively always needs at least two of any kind, otherwise there would not be expression. Only on the spiritual level it can be understood as One. The Oneness can be realized as a supra-mental or supra-psychic experience, but on the expressed level of psychic or intellectual activity it must always express as two, otherwise there would not be relativity. So this relationship of function and structure of changing and non changing, of dynamic and static, this is a universal structure, a universal phenomenon.

If we deeply analyze any science, we will find at the root a basic dichotomy, like the wave and particle concept in modern physics, the interaction of electric and magnetic fields, the square and the circle in geometry, the positive and the negative. Even our human physiology reflects this cosmic pattern as we have a left and a right brain. An ancient philosopher might have said: “Of course human beings see the world with two eyes. It is the eye of the mind which is one but in the expressed world human beings have two eyes.” These are the eyes of Ananda Marga. In modern parlance this is called an anthropomorphic world view. This has been the world view of Tantra since ancient times, and as the axiom of Microcosmic and Macrocosmic correlation and harmony, it is the corner stone for our holistic world view. This is why there must be two approaches.

In the structural approach it is most important that the difference of the levels and their relationships are understood. The primary relationship is that **A subjective** controls **B objective** and **B subjective** controls **A objective**. These relationships must be understood. A and B maintain a certain balance, a certain correspondence, a certain resonance; and at the same time there has to be a certain relationship between the different levels in a systematic way. There is nothing arbitrary, nothing random. It has to be done in a careful and very systematic way. When we attempt to create a new category in a new level, we must carefully and deeply question our conclusions.

There will be certain laws and certain specialties – this is the logical structure of the microvita science. When this logical structure is clear we have the proper foundation; then we will have to understand this science in four main aspects:

1. its **symbolism** – each one of these words is in fact a symbol which is has many relationships. As symbols they are the multifaceted center points of a variety of relations, implications, associations and connections. Therefore they cannot be separated from the systematic environment within the circular or structural approach. These categories don't have identical meaning and cannot just be interchanged.
2. its **logic** – it is the systematic relationships amongst these categories. Especially in the concept of change we find and have to develop a dialectical logic of change where one entity changes into another under certain circumstances. We can and must develop a formal logic which is not based on identify ( $A=A$ , not  $A$  is not equal to  $A$ ), but based on:  $A$  becomes  $B$ ,  $B$  changes into  $A$ , ones divides into two, two merge into one.
3. its **numbers** – the numbers are a direct expression of quantity, but they also carry a certain emblematic quality and are representing certain levels of abstraction. So they have also symbolic value and are not just the dead, quality-less quantity extension of the One.
4. its **energy** – which is reflected and inherent within certain relationships as well as in certain quantities and qualities.

These are the four basic aspects by which we should analyze and understand and develop the relationship in this science. The symbols, their interrelationship and their logic, their quantities and their strength, their energy.

The point in super-imposing the structural approach onto the Brahma Cakra is that not only the structural approach is shown in application, but also the categories and the underlying structure of Brahma Cakra are elucidated and systematized, structured.

## **The Great Division: Subjective – Objective**

In the process of analysis we divide and subdivide to reach the next level of concrete expression – we always divide into two. Why not in three or four or five? Why should it be always into two? The division of subjective and objective must always only

into two, because by doing so the next level is created; further division again into subjective and objective then creates new levels of concrete expression. For an example let us follow this process in the phenomena of human perception. If the objective world is taken as the object, then our senses are the subjective counterpart. If the senses are taken as the object, our ectoplasmic mindstuff (citta) is the subjective counterpart. If this mindstuff is taken as objective our internal sense of doership (aham) is the subjective counterpart. If our aham is taken as object, then our sense of existence (Mahat) is the subjective counterpart. If mahat is taken as objective the individual soul (atman) is the subjective counterpart; and if individual soul is taken as objective it is this paramatman, the Cosmic soul, that is the subjective counterpart. The subjective counterpart is always the witnessing entity in relation to the objective side, controlling it, and substantiating it. Because of the substantiating witnessship of parama'tman everything exists. "Atmana satta samstiti" "Tumi acho tai sabar achi:" because you exist therefore everything exists. Remove this parama'tman and nothing can exist because as it is the Supreme Subjective counterpart to all objectivities.

So we see that in this universe there exists only One Subjectivity, and its objects; and these objects are It's own mental creations, Its own mental projection, similar to the dreaming or fantasizing activity of human beings. This is true in the intellectual sense. Oneness is reflected in the self-sameness of structural approach, because the subject creates the object as its own dreams. Cosmic Dreamer and His dream are One. On the spiritual level there is sameness, while on the psychic level this division in subjective and objective is true. There is no third counterpart; our division into two is correct. Now we can go onto the level of four.

A detailed discussion of the definitions of subjective A and B and objective A and B as given by Shrii Sarkar we will attempt at a later time; for now let us limit ourselves to a few points.

## **Matter and Inferences**

The definition of matter according to Tantric science. In a discourses titled "Matter and Abstract" He states:

Some intellectuals are of the opinion that matter is bottled-up energy. No, matter is not bottled-up energy. The characteristics and different wants and specialties of energy are quite different from those of matter. The mass of matter has got nothing to do with energy.

What is matter? It is "known I" in the cosmic arena in different planes of inferences, and these planes of inferences have nothing to do with another. Somewhere there is maximum solidity, somewhere there is maximum dilution, and these phases of dilution and solidity vary in huge number. So matter is not bottled-up energy.

Matter is “known I” in the cosmic sense. Amongst the three constituents of Cosmic mind: mahat, aham, citta, “Known I” refers to citta, ectoplasmic mindstuff associated with objectivity. Cosmic citta crudified is matter. This crudification takes place in many strata; and out of these many strata, for our human conception and perception we have singled out five phases in accordance and correlation with our own apparatus of perception – thus we can perceive and categorize them. These are the five fundamental factors (painca mahabhutas), qualifications or stratifications of the different densities of inference. Matter is nothing but such interplay of waves which are interacting with each other; we can say this play of differing wave lengths is called matter.

This is of great importance for us in order to understand the characteristics of this concept of matter. In the five fundamental factors, the crudest one of the them, the solid factor, carries also the characteristics and the vibration of the subtler ones. Similarly the liquid factors carries the vibrations of the luminous, aerial and ethereal factor also. In the case of luminous and aerial factor, they are carrying the characteristics and vibration of the subtler factors with them. Only the ethereal factor is carrying one characteristics – the supra sonic sound vibration – as it is the most subtle factor. It is therefore treated as the subtle root of all expression. These are their characteristics in the flow of Saincara.

In the flow of Pratisaincara they are never separated or in isolation, rather they are always intermeshed as a combination of many (if not all). We say sound is correlated to the ethereal factor, yet the sound of our experience is a based on the vibration of air molecules which may have even smell (indicating the solid factor). The pure supra-sonic sound can be experienced only by spiritual minds with special effort.

Let us take the example of the liquid factor. How is the ethereal factor represented in it? The ether is represented as sound; water has a certain subtle characterizing sound. That subtle sound is called the acoustic root of water. A certain mantra based on this acoustic root may allow us to innovate or to control the nature of water. A certain Raga (supposed to be Raga Deshi Malhar) associated with the vibration of the rainy season, may have a similar effect. What is the aerial factor in the liquid? Aerial factor is characterized by the distinction between the moving and the nonmoving. The capacity if water to move is a representation of the aerial factor. How is the luminous factor represented in the liquid? It is represented as its form – we are able to see it. How is the liquidity represented in the water? The fluidity of water is characterized by the taste. (The implication of this statement may still remain a bit obscure or abstract).

In the case of solid factor it is similar. The solid factor has a certain sound, the solid factor has certain movement, the solid factor has certain form, the solid factor has certain taste and additionally, it has its own specialty: smell. This is in reference to the fundamental factors, the supra-sensual essences – not for the reality of rock, stones, water, fire and gases, which are all within our reality of perception, perceived through tanmatras structured by and carrying microvita and exhibiting developed atomic structure. These are all within Pratisaincara.

What is the case concerning aerial factor? There is sound, there is movement -- but that movement is massless. That movement is a formless movement as there is not yet form factor. In the luminous factor there is movement, there is form and there is sound. Fire has form, but that form is very unstable, it is constantly changing as aerial factor is still predominant.

The five fundamental factors of matter are but a play of inferences, a web of waves – we can say standing waves. Shrii Sarkar says very clearly that they undergo many phases or stages. And these have no proximity to one another, meaning they are very clearly distinguished and separated from each other. Some where there is maximum solidity and somewhere there is maximum dilution. Maximum dilution indicates ethereal factor, maximum solidity indicates solid factor. These phases of dilutions and solidities vary in huge number. So matter is not bottled energy, matter is shelter to energy. So it is not bottled up energy, we may say it is bottles containing energy. It is also to be understood that these microvita help to form the matter (inferences) in such a way that the macro and microcosmic propensities can be express. Propensities are controlled by microvita.

Subjective A, the Knowing Principle, controls objective B, the inferences. The subjective world always controls the objective world. Subjective B, the Doing Principle (microvita) controls objective A, the propensities. There may be many unexpressed Macrocosmic propensities which are expressing through newer varieties of myriad microvita. Macrocosmic propensities may be the unknown sound, cosmic music which is not yet expressed. All the propensities sleeping in the cosmic mind, all those divine infinite qualities still have to express with more and more subtle bodies; and so a constant shower of microvita is created which evolves the matter to express these propensities in the material field. These propensities then possess auxiliary media with mass and wants.

Microvita control propensities. Shrii Sarkar says clearly in “Microvita and its effect on Human Body and Human Mind” that certain glands have certain propensities (vrttis). These are activated, subdued or increased by either positive or negative microvita. Thoughts, behavior, environment etc. attract positive or negative microvita.

Microvita are created by the Supreme. We can say that microvita are a part of that Entity, that Entity is shining, and that shower of radiance is microvita. They are many and specific entities. They are not infinite, they are pieces of infinity; but as they are limited so they have space, though not necessarily physical space. They structurize matter in such a mysterious way that matter can give expression to the different propensities.

### **Three Types of Microvita**

Shrii P.R. Sarkar has given the division of microvita in three types as per their subtlety. **Crude** microvita can be seen by a highly developed microscope and they act in the realm of inferences, though in close relation with and influencing the realm of five fundamental factors. **Subtle** microvita are indirectly perceived by their actional faculty

and they move in the realm of the tanmatras. And **very subtle** microvita are perceived only with a special type of perception which is a reflection on conception in a limited sphere. These very subtle microvita function directly within the human mind. These are the three types of microvita according to the crudeness or subtlety.

First: why there three types? Obviously we may relate this to the division of the world into material, mental and supra-mental or the trifarious existence of human beings as physical, psychic and spiritual. This in turn is an expression of cosmic Prakrti and its three qualities: the sentient (sattva), the mutative (raja) and the static (tamas). In relation to the crudeness and subtlety of the fundamental factors of matter, we can say the crude microvita pertain to the three lower factors: the luminous, liquid and solid. The cruder amongst the subtle ones are active in the aerial factor (beyond form) and in the ethereal factor. Beyond this is the realm of the subtler ones active within the mental world.

In relationship to branches of the sciences which may be affected by this concept of microvita, the crude ones can be observed in the field of Microbiology and Medicine. The subtler ones have effect on our concept of Atomic structure, thereby influencing Chemistry and Physics. The Atom has both a crude and a subtle portion, the cruder part more related to the aerial factor (electro-magnetic phenomena) and the subtler part more related to the ethereal factor, to the science of sound (language and music) – closely related to our mental world. The very subtle ones are closely related to our study of human psychology: individual psychology with the branches bio-psychology, apexed psychology and parapsychology and the collective psychology of humanity: history, sociology, history of culture.

<b>Table of crude, subtle and very subtle Microvita and correlation with other factors</b>		
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crude	subtle	very subtle
with form	beyond form	mental
tamas	raja	sattva
material factors	tanmatras	mind
solid , liquid, lmi	aerial	mental
Microbiology	Atomic theory and the science of sound	Psychology

Last page in pamphlet is 24  
 Pages 25-38 are Microvita and Microbiology  
 By Shravan Kumar