



THE INTERNAL BEING REINCARNATIONAL and INTUITIONAL PSYCHOLOGY



By R. Bates

The Internal Being

Reincarnative and Intuitive Psychology

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Raymond Bates
215 Oak St.
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Ks 67354 USA
turiya@gmail.com

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**Dedicated
To Ba'ba'**

Shrii Shrii Ánandamúrtijii

*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."**

TABLE OF CONTENTS

Introduction		10
Chapter One	12	
The Concept of Mind	12	
General existence of mind		12
Some basic assumptions of Mind		13
Cosmic Mind It evolves. It expresses		16
Need for new concepts to define mind		17
Mind evolvement		18
Evolvement of human mind		19
Types of unit minds		20
Structure of unit mind		21
Table of unit mind layers (kos'as)		22
Protozoic mind		24
Collective Protozoic		24
Un-under developed Metazoic		25
Developed Human Metazoic		25
Chart Types of Unit mind		26
A Mind's Eye - View of Time		26
Conscious mind expressed in time		27
Conscious Time and Relativity		28
Non-human mind		30
Non-local consciousness phenomena		30
Chapter two	32	
Spiritual Evolution	32	
Standard Evolution		32
Physical De-evolution		32
Mental Evolution		34
Chart Composition of minds by type		36
Evolutionary speed and change		36
Co-Evolution		37
Chapter Three	39	
Senses and Knowledge	39	
Sense Perception		39
Sense and Non-sense waves		39
Standard perception		40
New and old perceptions		41
Attributes of the five rudimental factors		41
(Bhūtātattva)		41
The Solid factor or Ks'ititattva		42
The Liquid factor or Jālatattva		42
The Luminous factor or Tejastattva		43
Aerial factor or Va'yutattva		43
The Ethereal factor or A'ka'shatattva		43
Time and the apperceptive plate		44
Direct & indirect sense perception		45
Review of the factors affecting sense perception		48
Knowledge		48
Why Objectification of mind		50
Subjectivity & objectivity		50
Expanding our awareness or subjectivity		51
Direct Spiritual Knowledge (<i>Aparoks'a bodha</i>)		52
Nerves and Nervous systems		54

Afferent/efferent objectivation (<i>a'jina' na'd'i</i>)	54
Hypothalamus	54
Ectoplasmic structure (<i>citta</i>)	56
Psychic transmission	57
Chapter Four	59
Rebirth	59
Intro to vrtti	60
Periodic Table of the Vrttis	61
Multiple expression of vrttis	64
The 20 basic variations of (3.6) Anger vrtti	65
Five External Motor Organ expressions	65
Five Internal Motor Organ Expressions	65
Five External expressions of Sensory Organs	66
Five Internal Expressions of Sensory Organs	66
Newborn sense development	66
Newborn sense recognition	67
Personality development	69
Newborn personality	69
Mind by Composition	70
Human Simultaneous Minds	71
Faculties of Mind	73
Unit knowing faculty	73
Unit existential faculty	73
Chart of Mind by Existential feeling of I	75
Endoplasmic coverage	75
Chart of Abilities of Faculties of Mind	76
Collectivity of mind – direct/indirect relationship	77
Mind - death relationship	78
Reincarnative developmental evidence	79
Newborn vrtti detection and recognition	83
Cerebral and Non-cerebral memories	85
Chapter Five	88
Natural Consciousness Transfer	88
Transmigration – Soul Transfer	89
Aspects of Person in Consciousness transfer	89
Psychic Structure	89
Psychic transfer and sam'ska'ra	91
Need for sam'ska'ra	93
Sam'ska'ra development	93
Types of temporary consciousness transfer	94
OBE's, FDE's & NDE's	95
Unnatural Consciousness transfer	97
Chapter Six	98
Psychic Parts of the Internal Being	98
Mental development of ego (Aham'ka'ra)	98
Ego and Soul Paradigm	100
The apperceptive plate (<i>Sthirabbu'mi</i>)	101
Ectoplasmic mind stuff (<i>Citta</i>)	103
Parts of the Soul (Ātman)	105
Drawing Psychological parts of the Unit Soul	108
The Existential – I	110
Human guiding psychic	111
Evolution of the Existential I	112

Chart of Existential Evolution of Unit I Feeling	114
Forces of the mind	114
Human Guiding Psychic vs. Aham'ka'ra	116
Organ transplantation	118
Intuition and Cognition	120
Chart of Comparative Capabilities of Unit Mind	123
Chapter Seven	124
Expressions of Consciousness	124
Expressions of the 1st Cakra	124
Dharma (happiness)	124
Primary Dharma (obtain happiness)	125
Secondary Dharma (waveform expression)	125
Negative Pratisaincara	126
Dharma as a practical expression	128
1.2 Artha' (psychic longing)	129
Artha as a psycho-physical expression	129
Artha as a psychic expression	130
Artha as Psychic Motivation	131
Artha as a Dharmic expression	132
Artha an example at work	133
Psychic expansion and psychic DNA imprinting	134
1.3 Kama (physical longing)	136
Kama as an expression of dharma	136
1.4 Moks'a (spiritual longing)	137
Six Vrttis of Physical Objectification	137
Chart of Vrttis carried forward to next life	138
Pleasure through Objectification	138
1.3 Kama (physical longing to object attraction)	140
Kama as human vrtti	140
3.3 Iirs'a (envy)	141
3.8 Moha (blind attachment) and	142
4.4 Mamata' (mineness)	142
4.8 Aham'ka'ra (false-ego)	145
Games "Ego" plays	147
4.8 Prestige (pratis't'ha')	147
4.8 Arrogance (gaorava)	148
4.8 Conceit (abhimāna)	148
3.8 Abhinivesha (the self's obsession)	150
4.5 Vanity (dambha)	150
4.10 Kapat'ata' (hypocrisy)	151
4.6 Viveka (discrimination)	152
4.12 Anuta'pa (repentance)	152
3.9 Ghm'a' (hatred)	153
4.11 Vitarka (sharp tongue)	154
3.7 Trs'n'a' (yearning for acquisition)	155
4.9 Lolata'h (greed)	156
Other psychic vrttis	157
4.1 A'sha' (hope)	157
4.2 Cinta' (worry)	157
4.3 Ces't'a' (endeavor or efficacy)	158
General Cakra development	159
4th cakra differences of Human and Animal Mind	160
Expressions of 2nd & 3rd Cakras	160

2.1 Avajina' (indifference) and	162
3.6 Kas'a'ya (anger)	162
2.2 Mu'rccha' (psychic stupor) and	164
3.4 Sus'upti (staticity)	164
2.3 Pran'a'sha (indulgence) and	166
3.10 Bhaya (fear complexes) and	166
4.7 Vikalata' (psychic depression)	166
2.4 Avishva'sa (lack of confidence) and	169
3.1 Llojja' (shyness)	169
2.5 Sarvana'sha (helplessness) and	170
3.5 Vis'ada (melancholy)	170
2.6 Krurata' (cruelty) and	171
3.2 Pishunata' (sadistic)	171
Acoustics & Flavors of the 5 th Cakra	172
The Seven Vocal Expressions	173
Chart of Seven Vocal Expressions	173
5.1 S'ad'aja (Peacock)	174
5.2 Rs'abha (Bull)	174
5.3 Ga'ndha'ra (Goat)	174
5.4 Madhyama (Horse)	175
5.5 Paincama (Cuckoo bird)	175
5.6 Dhaevata (Donkey)	175
5.7 Nis'a'da (Elephant)	175
The Seven Ideational Expressions	176
(5.8 to 5.14)	176
The Two Spiritual expressions	176
5.8 Onm' (creative expression)	176
5.9 Hum' (spiritual awakening)	177
Five Ideational Expressions of the aware self	178
5.10 Phat' (practication) efficacy	178
5.11 Vaos'at'ha (physical welfare)	178
5.12 Vas'at' (psychic welfare)	179
5.13 Sva'ha' (spiritual welfare)	179
5.14 Namah (self surrender)	179
Two Acoustical Expressive Vrttis	179
5.15 Vis'a (angry dissent)	180
5.16 Amrta (deep affection)	180
The 51 st Vrtti (Ananda vrtti)	181
Conclusion	181
Master Samskrta Glossary	183
Other books available by same author:	193

Hold Control and Click Charts

Table of unit mind layers (kos'as)	22
Chart Types of Unit mind	26
Chart Composition of minds by type	36
Periodic Table of the Vrttis	61
Chart of Mind by Existential feeling of I	75
Chart of Abilities and Faculties of Mind	76
Drawing Psychological parts of the Unit Soul	108
Chart of Existential Evolution of Unit I Feeling	114
Chart of Comparative Capabilities of Unit Mind	123
Chart of Vrttis carried forward to next life	138
Chart of Seven Vocal Expressions	173

Introduction

Normally an introduction of this type would introduce the author; but in this case the real author is Shrii Shrii Ānandamūrti, His spiritual name; or P.R. Sarkar the name He writes His social philosophy under or simply Ba'ba' as His devotees call Him. By His example, He inspired many to understand their own selves, to look into their own being. Ba'ba' was someone who literally and figuratively saw things differently than you or I see things. He could literally walk up to a rock, tree or person, and tell what happened to that object for the last hundred thousand years. He became one with the object, knowing more about the object than the person (object) itself. Losing His sense of I-ness (ego), merging the subject and the object, as one. He showed by example that the age-old wisdom of the sages was in fact a possible reality in this world. What better kind of inspiration is than to witness this type of person and His demonstrations, in action?

His seeing was not limited to objects. As we learn later in the chapter *Senses and Knowledge*, we see what we want to see. We find that which we want to prove. When one leaves the collected baggage of the imposed world of ideas aside, and walks into the uncharted world of the unknown, only then can we truly begin to learn and look at things from different aspects and see different realities. Ba'ba' didn't have to try to leave anything aside. He just naturally saw it that way. Only we have to try and see it from another aspect. Want an example? Try reincarnation from a so-called western-Christian attitude. When you drop your imposed ideas on the subject, you will enter a completely new world of views. When you view it from the attitude of, 'yes it exists', then completely new areas of proofs appear. They were always there. It's only where we look to or from, that makes the difference.

Naturally, He didn't want the world to know of what we call miracles. He led a cloistered life among monks that followed strict sets of disciplinary rules which He called the 16 points. Mind is the path to controlling the mind. Discipline is

the key to the mind. If you don't control your own mind through discipline, then your own ego-I will control you. Mind control is no more than concentration of the mind. However, how will you concentrate an uncontrolled mind?

Of course, when one knows that something is possible, then he/she will want to try and understand how it is possible. To try to convey the un-conveyable, to explain the unexplainable is where I come in. No more, no less...just the impossible.

November 20, 2000
Raymond Bates, Baguio, City of the Pines,
Philippines
Email turiiya@gmail.com

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Editor's Preface to the Revised Electronic Edition March 2016

This book is meant to be primer on the study of the unit consciousness (mainly human) and Cosmic Consciousness mind structures. Although it is written in an authoritative manner with few references, all ideas come from the direct (English) and translated works of Prabhat Ranjan Sarkar (Shrii Shrii Ānandamūrti). The subject of collective microvitic mind theory and its interactions appear in later works of this series. This edition has extensively expanded many drawings, charts, updated electronic references and "Evolution of Existential" sections added. R. Bates, 28 March 2016

CHAPTER ONE

The Concept of Mind

General existence of mind

Writing about mind is like writing generally about the world. To know the subject, you must first experience it. What does “knowing” and “knowledge” mean? Knowledge means to take the objective world as object of one’s own mind and make it internal or subjective. But, can you ever experience the whole world? The world is so vast; one can never take all the objects and bring them into the realm of one’s own mind, or make them subjective. This process of making the objects known to the physical/mental mind is flawed from the very beginning. One can never completely know or experience such a vast object as world or mind; with the limited facilities, we call our individual mind.

On reflection, we realize that it is not the idea of knowing mind or world that is flawed...it is the very process that our individual mind uses to know. We use five (sometimes six) senses, which have their inherent defects. These defects are:

1. They may not be capable of sensing the object.
2. They may be out of sensory range.
3. The sense organ or pathways may be weak or defective.

The ignorance of the materialists is betrayed when they think that they can know this type of objective reality. This type of knowledge is bounded by our very small physical limitations, those relativities we call Time, Space and Person.

If one keeps their mind, like the proverbial ostrich, buried in the materialistic sands of sensuality.... You will never see the light in the other world of spirituality. Only when you open your minds subjectivity to include new aspects, will some ‘senseless’ ideas of mind controlling matter and energy, come into your reality. Only when you open your mind to new ways of viewing the relative world around us, will you see the spiritual world around you.

That understanding of one's own internal being; one's spiritual self is self-realization. This type of knowledge that one obtains is the real knowing.

Shrii Shrii Ānandamūrti tells it like this:

Knowledge is the subjectivisation of external objectivities. When external objectivities are not subjectivised, there occurs either internal or external reflection or refraction on the mental plate... This is not true knowledge, or direct knowledge; in fact, it is not knowledge at all but a shadow of knowledge.¹

Self-realization is the only knowledge. All other types of knowledge are simply the umbra and penumbra of knowledge,² because they do not contribute to any real understanding of objects.

In other words, if we can raise the level of our self-awareness of our own being, using the facilities of our mind, to a high level, where we become one with the object of knowledge... then we will have instant knowledge of the object of ideation. We know all information of that object.

Yes, we had to make some basic assertions. Like relative knowledge is bounded by the relativities of Time, Space and Person and that unit or human mind is flawed by the senses. However, later we will expand on these and show the reasons why. Why I write these pages, is because I knew Shrii Shrii Ānandamūrti (or Ba'ba') as one who could become one with any person, any object or anything, anytime, anyplace. He could literally demonstrate the ability to become 'one' with the object of knowledge, and tell all to be known about that object. When one sees that it can be done, then we here are only exploring how it was done.

Some basic assumptions of Mind

We have to make some basic assumptions. First, let us assume that we (and Cosmic Creation) are coming from some place and going to some place. That all we see and know and can know is not chaos, that things, as we will understand them, have some order and purpose. The materialistic scientific world that we live in prides itself on the fact that everything has system and tries to follow pattern. Let's assume those are the

¹ Cardinal_Spirit_Action_and_the_Supreme_Stance_of_Devotion.html

² Cardinal_Spirit_Action_and_the_Supreme_Stance_of_Devotion.html

basic constructs of nature, as we can possibly know it. Not assertion, just assumptions for the time being.

If we can agree on the first basic premise, then we come to the first basic function of Cosmic Mind. We call it in western philosophy ‘Creation’. This is one of Cosmic Minds two functions³, to create and/or to evolve.

Being a scientist at heart, I can see where the scientific method has us today. We have preconceived materialistic attitudes that allow us to view mind and matter from a very limited perspective. Most times, we tend to prove the aspect of what we want to prove, by accumulating a mountain of so-called facts to support a preconceived idea. We tend to take the objective scientific approach to studying reality, not realizing that being objective means fragmenting the whole. Our mind must be taught to expand and think in the holistic larger view. To think that two wrongs and a didactic approach will make a right is fallacious from the start. Consciousness is an interconnected study of Time, Place and Person. To undertake a discussion or study from a fragmentary approach only limits the ability of the conscious mind to comprehend the large whole.

There is an inherent problem in viewing the mind through a mountain of facts. Just like the old telescopes on earth, they tended to view the heavens through the multiple layers of their own world atmosphere. Upon the advent of the Hubbell space telescope, the inherent viewing interference was removed. More worlds, galaxies and universes than we could ever comprehend were revealed. We have to remove the clouds of microcosmic mind from the picture, for a while, and then maybe by looking at the holistic picture, from a macrocosmic viewpoint, maybe we will eliminate the cloudy viewing perspective, of our own mind.

The scientific approach to knowledge should include a definition of what is knowledge and how consciousness fits in that definition. Are sense perception-impressions the only

³ The characteristic of that Supreme Being is its all-pervasiveness... all-mighty, all-observing, all-knowing, self-controlled and Svayambhú or self-creating.
[The_Intuition_Science_of_the_Vedas_1.html](#)

acceptable definition of knowledge? Intuition must and someday will be recognized, as knowledge.

Most philosophers, scientists and psychologists have tended to view the mind through their own perspective. Each had certain limitations that kept him or her from seeing the complete view. Plato had a very complete view of the reality of the universe we inhabit and we still use his paradigm today. Most of western philosophy and psychology stems from his holistic views. Plato didn't have available to him, in his time, the vast body of knowledge of the human body and mind that we can avail of ourselves today. For Plato, reality was absolute, unchanging and permanent in his world of Universal Ideals.

Kant followed two thousand years later and expanded on the theories of Plato. However, he again lacked definitive knowledge as to the inner workings of his own mind. His ideas of 'synthetic a priori judgments' are still looked upon as the basis of modern transcendentalism. Modern theorists have taken his famous "*Critique of Pure Reason*" works and expanded into all sorts of theories of the mind and their own schools of philosophy. Kant's basic ideas that Objects of themselves have no existence (and therefore are fundamentally unknowable), and space and time exist only as part of the mind, as 'intuitions' by which perceptions are measured and judged are still being expanded on by other theorists today.

Kant was close... others expanded his views but could not understand the co-relation of mind and time... others not mind and senses... others not cosmic mind and unit mind.

Before we get involved in an attempt to re-right all of modern philosophy and psychology lets step back for a moment, and take a different Hubbell approach to the subject. Instead of trying to define a microcosmic human mind in our own special terms, let's start from Cosmic Mind and define it in terms of what functions it appears to accomplish. By viewing the subject from this aspect, we can compare the human unit consciousness as a limited subset of the entire cosmic mind. The human mind is just what it appears to be, a very limited part of an unlimited or infinite creation (Cosmic Consciousness). We will assume that human mind displays

some if not all of the characteristics of Cosmic Mind but in a more limited way.

We cannot define Cosmic Mind, except through our own perceptions and awareness of it. The limits our own awareness define our understanding of human mind and therefore Cosmic Mind, to the field of our own senses, and of course eventually to our own logic and reason. The very consciousness that we use to perceive mind lies within our awareness perception. Is this just a play on words? Actually, our awareness ability defines what we see as consciousness. Even the most modern views of quantum physics feels that minds consciousness can actually interfere with the results of the sub nuclear particles they are observing. This would mean that this quantum consciousness awareness affects what we (our consciousness) perceive.

Consciousness exists in more manifested ways than our limited awareness allows us to perceive with our small senses and comparative mind. We can only define mind as we perceive it and are aware of it through its interactions with our unit being and the more limited relative actions that our false self (*aham 'ka 'ra*- see [*Psychic parts of the Internal Being*](#)) may witness. Does this, our limited ability, really define the limits of *mind*?

Cosmic Mind It evolves. It expresses

Our basic assumptions of Cosmic Mind allows us to make some basic precepts from a cosmological viewpoint, that Cosmic Mind creates (evolves), maintains its expressions (flows) (*rasa*), and eventually returns all unto Itself. This Cosmic Mind expansion (*vistára*) and contraction, is an overall Cosmic Cycle called Brahma Cakra the cycle of creation out of Consciousness, and dissolution back into Consciousness, through process known as *saincara* and *pratisaincara*.

From Itself and back to Itself. From the human aspect, we call this Cosmic Creation. To the human mind, the Cosmic Mind appears to be a self-perpetuating process, but we see things as a sub-set of the Cosmic Mind. Human flow is but a relative flow in the infinite Cosmic Flow. Philosophically

speaking, we say therefore that Mind must be coming from some place (evolving) and going some direction.

A philosophic corollary of this is that Cosmic Mind has mobility (*gati*). A second corollary is that since it has mobility it also has energy (implied from movement) any form of energy, in this case, psycho-spiritual. Lastly, for any object (even Cosmic Mind) to be quantifiable (as mobility) it must have a witness to substantiate the mobility. On the Cosmic Mind scale, this is Omniscient Cosmic Cognition the Causal Matrix or Puruṣottama. On the unit individual level, this is jīvātman (unit soul).

Actually, we view Cosmic Mind this way because we view mind from a relative viewpoint. Meaning we see it from the aspect of Time, as having movement (*gati*) from place (A to B) and therefore relative direction. Human mind is not omnipotent like the Cosmic Mind; it views Cosmic Mind from an objective relative viewpoint, so we must look at Mind from many different aspects.

Need for new concepts to define mind

The human mind is made up of not only the physical memory cells and synapses, but also of those psychic portions that must exist to define the cruder physical portions, i.e. cells, etc. In other words, to define a mountain, you must speak of trees, streams, snow, rocks and dirt. To define trees, you must speak of leaves, branches etc. So to define mind, you must speak of finer items of the mind, such as *citta*, reflecting plate, *Atman* and *sam'ska'ras*. The farther we go into the discussion of the mind, the finer the objects of definition become, until perception beyond the senses becomes the realm of a whole new and normally unused area of inferential and intuitional senses and feelings. The study and use of this range of senses, incurs lifetimes of study and work and does not fall within the scope of this work, which is limited to the theory and will leave the practice up to the reader.

Mind evolvement

It is not the existence of mind that is unexplainable; it is the variation in quantity and quality that we find hard to understand. Mind or consciousness exists in all things. Mind exists in rock or stone. There it remains in a very crude form and relatively unexpressed. We all know, from modern physics that the vibrations we perceive as light, heat and cold, cause rock and stone to decrease and increase their inter-atomic and subatomic spaces. Why? Where is mind in this stone? What controls these decreases and increases?

According to standard atomic theory and atomic distances, the ratio between electrons and other parts of a standard atom is approximately equivalent in ratio to the large distances between the planets revolving around the sun. So why doesn't the entire planetary or solar system expand perceptibly like a rock when it becomes heated by the sun? Why doesn't the inner atomic space we call distances between the earth and sun, also increase and decrease, measurably, when heated? Dumb question, it seems maybe... but not answered by conventional science. Many other theories of matter are not answered by quantum physics. In fact, whether atoms and particles are to be treated, as waves or particle theory can't be decided by today's modern physics, after more than one hundred years of studies.

What if, an electron and other small atomic particles were made up of coalesced or condensed energy? What would happen if the crude vibration of heat and light were to interfere or impinge on the bottled up energy of the so-called electron? Could we not expect a slight quantum shift in energy level with a slight output of light energy, when the bottled up energy was disturbed?

Even an expansion and contraction between inner atomic spaces, causing molecular expansion and contraction, would be expected. Is that not what happens in rocks?

What does that have to do with mind? Well, below the unexplained molecular theory of matter, lies another explanation... That the Cosmic Mind emanates cosmic thought waves or idea and this is the cosmic matrix, or stuff from

which the bottled up energy that we call atoms is made. Those atoms (matter) actually consist of “bottled up” energy and energy is transmutable. That all energy is only Cosmic idea or thought waves crudified or condensed, through an extroversive force prevalent throughout the manifested and unmanifest universes. These assertions are part of the cosmological makeup of our constructed universe in the realm of physics and physical sciences – not psychology.

In summation: matter comes out of energy and energy comes out of Cosmic idea or thought waves. That matter, force and idea are not independent entities and they are completely dependent on time, space, and person for their existence.

Evolverment of human mind

Human mind did not just occur from some “big bang” theory; it evolved. Human mind is only a small part of the expression of the Cosmic Mind. Human mind when viewed from the psychological viewpoint has the same basic duties or objectives as Cosmic Mind: To evolve or expand itself and to express itself. It is part of the overall Cosmic Mind expansion (*vistára*) and contraction and it returns to the Cosmic Consciousness. Human mind expands through increasing its awareness or subjectivity as part of its normal psychic process. It evolves through change, and is constantly in a state of flux. Philosophically, as we have seen, Cosmic Mind must be coming from some place (evolving) and going in some direction

The property of all mind is to expand. Human mind is a subset of Cosmic Mind. In the normal expansion of Cosmic Mind ideas expand the unit mind. Ideas are the building blocks of our universe. Figuratively, literally, psychically and even physically, we must expand the horizons of our mind. We must allow the mind to take in new ideas. The human unit mind expands to allow it to vibrate in harmony with the longer Cosmic Mind wavelength. If we expand the psychic ability of our unit mind, we increase the capacity of the unit mind to catch the higher vibrations of the Cosmic Mind. The ability of the unit mind increases as it comes closer to the vibratory frequency of the wavelength of the Cosmic Mind.

Human mind finds new ways; it changes, metamorphoses and diversifies. Why? Because it has the *gati* or mobility quality of Cosmic Mind. When the human mind is looked at from a physical-materialistic viewpoint, it appears to have an ability to catch these subliminal cosmic waves, to form them into some useable concepts, to compare them with previously stored concepts (either from impressed memories or extra-cerebral memories) and to do other things like imprint etc. The cosmic *gati* quality of all minds gives the human mind, existing in time, the delusion that we and our creations of ideas and things are original. In fact, nothing is original. We exist in the greater Mind of the Cosmic. That/It/He is the only thing original. We are relative.

Types of unit minds

Mind has been defined in many ways. It has been defined in terms of how the cosmic mind appears to us on microcosmic human levels and in terms of the apparent functions that it performs. Even it has been defined in the psychological terms of conscious and unconscious. Let us find some common thread between these various aspects of the One Mind.

If we try to view the structures that any type of mind might take, using the groupings from an ordinary materialistic viewpoint, we will see mind as a complex and complicated structure that in its complexity causes a more complex mind to occur. This is a scientific materialistic type endpoint theory. This is a theory that sees that the complicated physical structure of human mind has a more sophisticated mental structure or mind. It does not see the reasons for spiritual evolution. It takes the endpoint effect of complexity as the cause itself. This type of complexity theory provides no plausible explanation as to why or how more complicated mind structures evolve.

As humans, we tend to look at mind from our own relative human view of mind. Try to look at all mind from a more Cosmic view. If we look at mind from the most basic of commonly understood structures, say atomic or cellular, then each of these cells or atoms would have an individual mind of

its own. The grouping of the smaller unit structures into more complicated structures allows more refined functions of mind to become evident in the material world. This is the common physical view of cells and organ structures.

In the holistic approach, we show that not all mind is the same. It is of various classifications. That is, each classification has its own function in developing and causing the underlying structural changes which we observe. We see that mind works both through a feedback system of physical to mental and works at the same time from the mental, causing the structural change to occur. That mind has a commonality. That commonality is collective.

When enough of a certain classification of mind collects for a common purpose, it can produce a more complicated physical structure through a feedback system of the collective mind. This is called endoplasmic mind coverage and is a function of developing mind. This collective coverage provides for changes that affect the common good and need of the underlying structure. Individual or unit mind provides other basic functions of the unit. (See [Human Simultaneous Minds](#))

The underlying spiritual/psychic structure defines the actions that a more complicated physical structure performs. It is not that complexity causes a more complex mind to occur and that the physical structure allows thinking to occur. It is that mind in itself is an attractive force and collects around more complicated structures, then allowing mind to evolve more complicated functions.

Structure of unit mind

Grouped generally by function, human unit mind consists of crude conscious (*citta*) mind stuff, subconscious (*aham*) subtle mind stuff and unconscious (*mahat*) causal mind stuff. This type of grouping is relative and overlapping, meaning they occur together in different concentrations within the same mind. The categories conscious, unconscious and sub-conscious are a broad western type psychological terminology and do not fit many types of mind functions.

Shrii Shrii Ānandamūrti generally used two basic categories to describe how consciousness works in all types of

microcosmic unit minds. He divided consciousness structures within minds into the knowledge faculty and the existential faculty.

Through the faculty of knowledge we see the evolution of the actions of the unit type minds from instinctive reactive, memorizing, thinking, perceiving type minds into higher developed mind functions as conscience, discrimination and intuition. With the knowledge faculty we as a unit being use our consciousness (in the form of conscious mind) that is attached psychophysically to our physical being to process thought waves into recognizable psychophysical informational format (forms). We simply call that our conscious mind.

Through the faculty of the existential I we see the evolution of the existential I from the simplest protozoic unit I to the complex metazoic developed human mind eventually allowing the existential feeling of emotion and sentiment. We use the existential faculty (as humans) mostly subconsciously to maintain our physical and psychophysical structures through microvitic collective endoplasm and our human developed guiding psychic.

These structures will be developed both by describing types of mind stuff, abilities and characteristics they impart to the different regions of the mind.

Microcosm (unit mind) Comparative terminology				
Sanskrit Kosa (layer)	Eastern Layers of mind		Western Layers of mind	State
Annamaya	physical brain			
Kámamaya	Crude	conscious	conscious	wakefulness (jágrata)
Manomaya	Subtle	sub-conscious	sub conscious	dream (svapna)
Atimánas	Causal	supramental	unconscious	sleep (suśupti)
Vijñānamaya		subliminal		
Hiranmaya		subtle causal		

Table of unit mind layers (kos'as)

The above table shows the relationship of Eastern and Western psychological differences in mind classifications.

The collectivity of mind means that the units group together to perform more complicated functions that they could not do individually. This would be for the collective good. Collective mind is under the control of the omniscient Macrocosmic Cosmic Mind, until the psychic abilities of the unit microcosmic collective enables the then newly evolved greater mental unit to control itself. Human mind and body uses a combination of collective minds. Human mind consists generally of the functions of the protozoic mental cells characteristic functions along with their individual controlling minds, and a unit microcosmic complex metazoic human mind of which one part we call the soul.

Viewing mind from the aspect of function, protozoic mental structures are capable of performing the simple first functions listed below. Metazoic mental structures are capable of more complex physical functions. The important point here is that higher mind functions cannot appear in lower evolutionary structures and higher evolutionary structures contain all the lower mind functions, plus additional functions brought on by their more complicated psychic structure.

The apparent functions of mind, ordered from the crudest to most refined are:

1. reactive-repetitive mind function
2. rational simple comparative mind function
3. intellective, memory and acquaintance mind function
4. discriminative mind function and later
5. intuitional mind functions.

These are discussed briefly below.

Viewing human mind in accordance with the actions it performs shows us that different types of mind are capable of performing different actions. It may at first appear that the mind that remembers a poem and the mind in the individual cell that remembers immune response of *mine* and *foreign*, are the same. However, they are not. These are two different responses from two different types of mind. One is a repetitive

conditioned response, a conditioned learning process or imprinting, whereas the other is an observed or observational response reaction. Individual cells have an imprinted or remembering ability that comes from a DNA/RNA structure. Mind on the cellular level is strictly a crude mind. It functions to allow cellular memory, by the repetitive response learning process or imprinting. Cellular immune response falls within this group.

Protozoic mind

When cellular minds collect to form a common function, the resultant collection of cell minds is known as protozoic or instinctive mind. This crude mind is composed mostly of crude cosmic mind stuff or *citta*. Citta can only function on a crude level and psychologically demonstrates the characteristics of the crude undeveloped mind and the instinctive processes that are brought forward from previous lives, through an imprinting and response process. These include, but are not limited to, the responsive reactive momenta that occur without conscious thought on a cellular level. This type of mind does *not* learn from acquaintance and experience. Common examples of this type of mind are ingesting food, defecation and reproduction. This is a crude physical mind, without the advanced abilities of rationality, intellect, discrimination and later intuition.

Collective Protozoic

The higher intellectual processes of mind starts when protozoic minds collectively come together for a common cause. When grouped protozoic mind recognizes some objective matter and takes action accordingly, psychologists may call it observational response. Here it is known as collective protozoic⁴. It uses physical knowledge and lacks intellect and rationality. Typical responses of this collective

⁴ Protozoic minds move instinctively, whereas metazoic minds move with abhijigātā [acquaintance, experience]. Hence undeveloped and underdeveloped metazoic structures work with both acquaintance and experience. Knowledge_and_Progress.html

protozoic mind are food gathering processes, infant breast sucking and supporting offspring.

Protozoic instinctive mind is also present, but not dominant as the collective protozoic psychic mind now has the controlling functions.

The existential abilities are different here. Where the protozoic has a simple unit I function, the collective mind has the greater existential ability to compare and eject any unit I cell.

Un-under developed Metazoic

We have metazoic mind associated with feelings and senses, conscious remembrances from previous and learned experiences. The axiom “an animal does not understand discrimination, but it understands the stick” applies to this type of mind.

This is a relatively intellectually developed mind with rationality and observed response reactions. It displays some discrimination (*Abhijinata*) through acquaintance and experience, so it uses intellect, but no intuition.

Hence undeveloped and underdeveloped metazoic structures like sub-human animals such as dogs and monkeys, work and learn through both acquaintance and experience, having not yet developed intellect and intuition.

The existential collective microvitic endoplasm has developed here to allow coordinated controls of organs.

Developed Human Metazoic

Developed metazoic mind has all the lower mind functions and the complex guiding psychic of developed human mind. This is why instinctive responses are common alongside higher mind functions. An example would be animal characteristics shown in certain human being, coexisting along with the attributes of higher mind, like intellect and intuitive thinking.

Here is a simplified chart of the types of mind. The basic examples are cumulative in that as the faculties of mind expand they contain within all the previous characteristics.

Mind Type	Consists	Action	‘Eastern’	‘Western’
instinctive	citta	Thinks- associates sense knowledge	crude	conscious
Intellect & rational	aham	Has reflection,	subtle	subconscious
		Cerebral memory, dreams		
intuition	mahat	Extra cerebral memory	causal	unconscious
		Source of infinite	supramental	

Chart Types of Unit mind

See [Chart of Abilities of Faculties of Mind](#) for a more comprehensive description by abilities of mind.

A Mind’s Eye - View of Time

“Time is merely a measure of our thought, and thoughts being inconceivably swift.”⁵ Swami Vivekananda

To understand the essence of change in our being, we must understand the meaning of Time Place and Person. Then we can see how this movement of change occurs in our being.

Everything in our universe is moving. Everything is changing. Everything is relative. Time is one of the three fundamental relative factors of our universe - Time, Place (space) and Person. Shrii Shrii Ānandamūrtijii defines time as a “mental measurement of the motivity of action”⁶. Time is a measurement of some movement or action. To measure time one must have a place or space and a witness to do the measuring. In other words, each of the three relative factors is dependent on the other two, for their existence. Like, a three-

⁵ *Complete works Swami Vivekananda*, Calcutta: Advaita Ashrama. 1997.

⁶ [Relativity_and_the_Supreme_Entity.html](#)

legged stool needs the other legs to stand on its own. To measure time you need a place (space), relative movement from A to B and also person or witness for the measurement, to give meaning to the time between A and B. Time is inseparably connected to person. It cannot be separated from it. Without person, you cannot witness or measure time in microcosmic (unit human) mind. The same without person you cannot measure or witness place (space). Here person is not limited to the human being. It can also mean the spiritual witnessing or Macrocosmic aspect.

For those intellectually inclined, when they read the above, the age-old question may come to mind, “if a fly is walking across a table, and no person is present, then, who hears the fly walk? And, does the fly exist in time, because no witness is there?” Remember that the discussion above is limited to the *human* microcosmic individual mind. The answer to the above question is applicable to the witness of Macrocosmic mind. Cosmic Consciousness is not limited to the human viewpoint of time. Cosmic Consciousness is omnipresent and exists both outside all time and inside time. Such a non-definable, great, infinite Entity has its own aspect for witnessing time. Sometimes this Entity is referred to as *Purus’ottama* and that portion of *Purus’ottama* that is the witness both in and out of time is called *Parama’tman*. In conclusion, it is only our human mind’s relative viewpoint, or the way we see things in time, that allows us to view time as finitely quantifiable. Cosmic Consciousness does not have our finite human limitations.

Conscious mind expressed in time

Microcosmic (human) or unit mind exists in time. Outside of time, micro-human mind exists in latent form only. It is normally unable to express itself as human mind, in this form. The tree exists in its latent form as seed. If we view the aspect of the seed only (and not the aspect of time) then the tree cannot exist, unless we include time and place for it to do its duty and grow. Therefore, if we view microcosmic mind outside of time, then we take away the aspect of human

expression of microcosmic mind. We then have human mind without the ability for expression. This means there is no body. This is exactly the state of affairs that we find the so-called bodiless mind. In the state of death, mind does not exist in time. Yes, microcosmic mind is still there, in its latent state unable to express itself, by any action (in time).

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

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

Conscious Time and Relativity

Time is the psychic measurement of mobility of action.⁷
Shrii Shrii Ánandamúrti

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

Why mention all these things? Time is wholly a conscious event. When you wake up from a sleep (unconscious event), are you able to tell the amount of time that has passed?

⁷ Relativity_and_the_Supreme_Entity.html

No. There has been no conscious awareness of the unconscious event of sleep. If you take away person from the above equation (such as in a bodiless mind example); then time does not exist. In other words, time does not exist for the bodiless mind or that portion of our being in death. It's only when that portion of our being is reborn in a new body that time exists. That portion of our being must be attached to the biological machine of brain and conscious mind for the witness aspect of it to see time. Unless and until the psychic power of the mind is attached to the nerve cells of the brain, and therefore can perform actions; time does not exist for that portion of our being. See time and the apperceptive plate below, for a more definitive description.

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

The fundamental basis of all relativity is the concept of time and the precept that all manifestations in the physical, psychic and even spiritual world, change. By definition, that manifestation or movement in itself denotes change. Of course, the evidence of physical change is self-evident and confronts us daily in our everyday world. The basis for psycho-spiritual change is a theme of this work. Spiritual change also evidences itself in the physical and psychic worlds. Existentially, mentally and philosophically, we come from the Spiritual Mind and we return to that same emanation.

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

Is it any wonder that this thing we call mind, working sometimes consciously and apparently not working other times (unconscious), seeing things around us through segmented discontinuities called time, and using fallacious five senses to

do all this, presents us with a completely false picture of our own existence in time, place and person?

Non-human mind

What does non-human mind look like, viewed from the human aspect? For example, non-human mind could exist in multi – dimensional aspects. Can our conscious aspect view (which we call the three dimensions of time, place and person) of reality, comprehend the multi – dimensional aspect of mind? What about the possibility of the existence of one unit consciousness (person) having a multi – dimensional existence at different places and times?

Conscious human mind views from a special aspect and is limited to one slice-of-time. To human mind, time is in segmented awareness compartments, where it becomes relatively old and new. Mind as we know it in the human form is limited and exists within the framework of time, space and person. Non-human mind may be collective in nature and not be limited to our dimensions of time, place and person. It may be able to transverse time, as we know it and function in dimensions that we cannot consciously inhabit.

Non-local consciousness phenomena

That consciousness as a non-local phenomenon is a materialistic paradigm of science. It is rooted in what science refers to as non-local space. It is a phenomenon deduced from sciences current materialistic conclusions that there is an instantaneous transfer of information between two or more space-time regions during an experiment called quantum entanglement. They define non-locality as: an interaction or influence that goes beyond a local space-time region; existence of super luminal influence. Example: quantum correlations of entangled particles.

This can be broadly construed to have many meanings, especially that the so-called “interaction or influence” is not defined in terms of how this can happen. Science relies on “observations” and hypotheses; not detailed explanations of how and why these observations occur.

For example: If we re-defined non-local space as any space outside our normal observational space as “that goes beyond a local space-time region”, then even such observations a NDE occurrences can fall under the category of *quantum entanglement*. If the higher unconscious mind is termed residing in non-local space as defined “that goes beyond a local space-time region”, then when we observe the subject mind of the individual has left the conscious body and we know that there is a transfer of information from the non-local (unconscious) portion of the mind of the subject. Could not this be an example of quantum entanglement? If not, then the subject person would be dead. But there can be other non-material explanations of non-local transfer of information.

Current theories of *quantum entanglement* leave no explanation of how these entanglements occur. In Shrii Shrii Ānandamūrti's psychology, non-local space-time is a non-occurrence. The physical life sustaining function of the person's body is maintained through the subconscious using guiding psychic and microvitic endoplasmic coverage. Endoplasm is a collective mind that is in contact through proto yoga, with the ubiquitous witness of Atman. The subconscious of the individual mind is composed on non-material mind stuff and microvitic existential I controlling endoplasm. A psychic connection is maintained between the unconscious and the psychophysical brain controlled actions. Simply said; there is no interaction or existence of super luminal influence. No such thing as quantum entanglement. Only they cannot understand the non-material aspect of any other explanation because they cannot verify them experimentally.

CHAPTER TWO

Spiritual Evolution

Standard Evolution

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

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

Physical De-evolution

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

He proposed that evolution of birds, swimming and crawling things eventually produced primates and then, on to man but overlooked the cases of de-evolution, where certain species didn't fit into his well-ordered form of things. Some species were summarily placed in categories that tended to support his theories. Later, as studies that are more detailed were undertaken, of the same species, it was found that birds (as an example) were placed in evolutionary order by the progressive change in the shape of their beaks.

Later, it was found by further study of the same isolated birds and islands, that the change was dictated by necessity of diet, in other words, the birds were forced to eat different food on different isolated islands, and the shape of the beak was the resultant of a very necessary change in diet. Not that the beak shape changes showed an evolutionary change, because the birds were proceeding upward in a certain evolutionary path; but that the changes came about as a result of desire to eat and a need to survive...not natural selection of the strongest.

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

Physical de-evolution occurs naturally alongside of physical evolution. Until the special case of humans, at which time the psychic development of the ego with a certain awareness occurs. At this special point in consciousness development, a possible psychic de-evolution of the human, can also occur. This is explained under *negative pratisaincara* in the section on [Secondary Dharma](#).

Mental Evolution

“As we think, so we become”

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

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

As Shrii Shrii Ánandamúrti says:

“According to the development of the psychic structures of human beings, changes occur in the realm of thought and ideas. More development takes place in the psychic sphere than in the physical sphere, and physical structures undergo metamorphoses to adjust with psychic development.”⁸

The above quote is very revealing in that mind (as consciousness) evolves physically, mentally and spiritually and that psychophysical adjustment is dependant on changes from the higher sphere. In order to study those evolutionary changes, we must know what each sphere consists of and how it affects the lower sphere. Notice He mentions both “thought and ideas”. These generally occur in different levels of the human mind. Thought generally is a conscious function that may use some parts of the subconscious mind. Whereas ideas are a sole function of the higher subconscious mind.

When we want to see the areas that these changes take place in, we use the word faculty. There are two general faculties of the mind. The mental faculty of mind consisting of those non material things that allow us function physically. They can be grouped by the different basic type of mindstuff and compared against the physical evolution of matter. Because all matter contains some form of mind.

⁸ Geology_and_Human_Civilization.html

Below is a comparative chart of the evolution of the mental faculty. The evolutionary characteristics of each type of mind relate to the volume in unit microcosmic classes of mind. Macrocosmic mind is estimated for this display only. This chart needs further explanation.

You will notice that in the three classes of lower minds inorganic, protozoic and undeveloped metazoic that the unit citta exceeds the amounts of unit aham and unit mahat. This is because unit aham and unit mahat express the ability of mind to do physical thing through more developed mental structures with the Doer I and the existential I of unit mahat. Those are described under the evolution of the Existential I faculties. Unit citta (ectoplasm) basically just takes the shape allowing the senses to function and later follows what the aham and mahat desire.

In the developed human mind you notice that the mahat and aham volume exceeds the citta. This is for two reasons. The unit existential I (Knowledge of own existence) and unit aham (Doer I- ego) is predominant over the citta. But also, mind consists of mental vibrations that are measured in wavelengths. Wavelength is measured in meters which is a function of volume. Therefore, since mahat has the longest wavelength it will appear to have the largest volume. This chart does not mean that our mind is mostly mahat by density. We will learn later that all mind is really citta (ectoplasm) and that existential I and doer I are only psychophysical mental constructs of relativity (relative existence). Psychophysical constructs die at death.

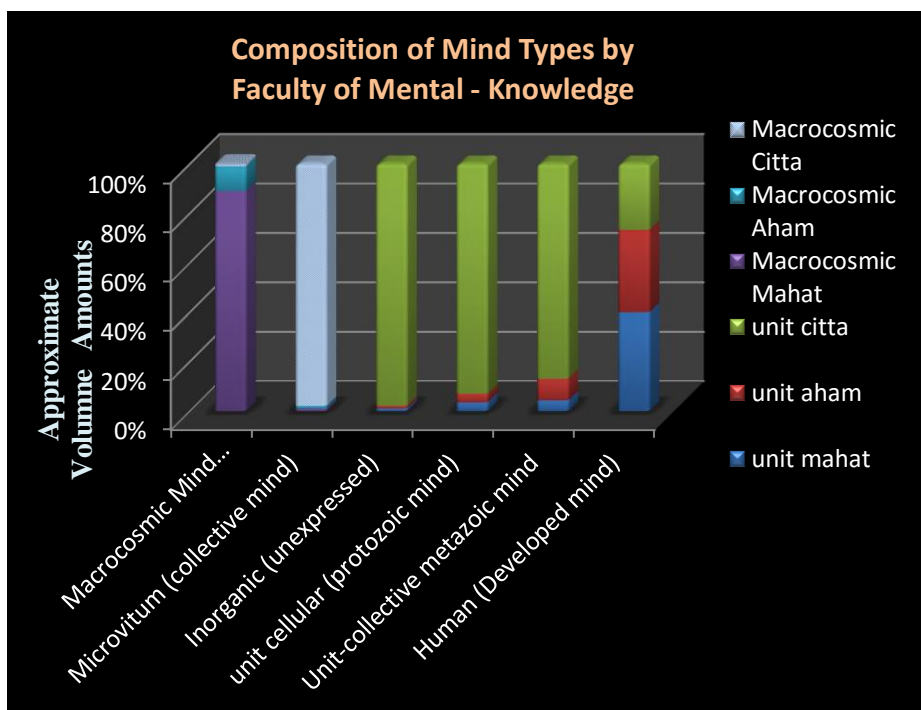


Chart Composition of minds by type

Evolutionary speed and change

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

The less evolved the species, generally, the slower the evolutionary speed of development. The evolutionary development speed of plants is less (relative to time), than that of animals. The speed of physical evolution is controlled by the relative complexity of the structure of the nervous system of that unit consciousness and its need or desire for change. In the

lower species (i.e., single cell, amoebae, etc.), generally the need for survival is the greatest motivating factor for change in structure. As the species develops increasingly complicated psychic structures, still the factor for survival is the dominant motivation for evolutionary change; but other more complicated motivating factors come into play.

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

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

Co-Evolution

The giraffe example points out two things. One the relative speed of evolution depends on the psychic structure and that more complicated psychic structures allow increased evolutionary speed through stronger energy flows or desires. The desire or longing for change, must be there first - then biology adapts to the psychic mind flow. The example shows – the neck of the giraffe became long, because it had a desire to

reach the leaves higher up in the tree, not as an evolutionary defect or defective mutation. Defective mutation indicates that the change or mutation is by chance and therefore a product of possible chaos. Nothing is by chance, certainly not even evolution or evolution of the mind. Everything in our universe happens for a reason; only many times, we have yet to know that reason.

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

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

CHAPTER THREE

Senses and Knowledge

Sense Perception

In order to understand how the spiritual mind works, we must first understand the process of how the physical world can connect to a psycho-spiritual portion of us, and then when that connection is made, we can have some basic understanding of the inner spiritual working of the mind.

Ask yourself; do we really perceive anything directly? What do we really touch when we touch something or see something? How do we know an object? Our sense organ encounters the object and the synthetic vibration that is produced reaches through the nerves to a particular point in the brain and then we experience perception. Then through the brain the vibration reaches the mind, we get cognition. The presence of the object is sensed in the mind and the vibration of the object proceeds to the mind, through the brain.

Sense and Non-sense waves

Classical physics would describe the vibrations of our universe as consisting of rapidly expanding and contracting particles and/or wave like vibrations, depending on which school you listen too. Here, in spiritual physics, there is a little more complete hypothesis.

The vibrations of our universe can be categorized into five vibratory patterns, for discussion only. Generally, these vibrations are given the ancient Sam'skrta name of *bhutas*. These are the five rudimental building blocks of existence as we know it, namely solid, liquid, fire (luminous), aerial and ethereal. Each in turn, is the host for the five types of *tánmátrik* vibrations, which in turn affect the five respective sensory organs. In order, these are the five rudimental perceptions of hearing (*shravan'a*), feeling by touch (*sparshana*), vision (*darshana*), taste (*ashva'dana*) and smell (*a'ghra'n'a*). The

functions of the five sensory organs in the same order are -- ears, skin, eye, tongue and nose. Their function is to receive the tánmátrik vibrations (see below) from the external objects and act as a gateway for these vibrations to the mind stuff citta.

When theses bhútas come under the purview of the senses, only then are they referred to as tanma'tras. Tánmátrik waves by nature are tiny microscopic fractional sub-waves riding heterodyned on each of the five general inferential wave classifications (bhútas). These fractional sub-waves are the source of the activation of the afferent waves in our nervous system that carries the incoming vibrations to our mind, for sense formation. Riding on these sub-waves are even smaller wavicles called *microvita*, the actual composition of which are only a theoretical speculation.

Certain rudimental inferential waves (bhútas) have the ability to carry sub-waves, but in a definitive order. The order is the more crude or shorter the inferential wavelength, the more tanma'tras can be heterodyned. For example heterodyned on the inference waves of the crudest *Ks'ititattva* (solid factor) is the vibration of *gandha* tanma'tra (odor). This smell tanma'tra passes through the nose to the various nerves. Also heterodyned on the same crude inferential wave are the other four basic tánmátrik vibrations. See detailed description below.

Standard perception

Let's give a practical example of standard sense perception and tanma'tras to see how they make our senses work. Mind continually compares the incoming tanma'tras, using the five senses, with previously perceived sense vibrations stored in memory. If for example, the incoming tanma'tra, from the form image of a book, matches the already perceived image of a book, then mind concludes that this object is indeed, a book. This conclusion can come from any of a combination of the five tanma'tras, since the solid object is radiating all five tanma'tras. Even, the sound of a falling or closing book has particular characteristics, which would lead

the mind to conclude that the heard object is in fact a book, without sight, touch, smell or taste, being involved.

Let's take another example, a rock rolling down a mountain. The solid rock emanates all five *tánmátrik* vibrations, and your sense organs, in turn can receive the sound of it bouncing, feel it, see it, taste it, (if you care to) and lastly smell it, if you were close enough and of course, if the smell vibration was distinctive enough. Here it should be noted that just because the human senses are not sensitive enough or should we say capable of receiving all the vibrations of any given object, does not in any way mean that the object is *not* transmitting the vibrations. A dog or a fly, both receive vibrations on many different levels that humans can never hope to receive with normal senses.

New and old perceptions

Now, let us say that the object being sensed is a new or unperceived object, say a *lulu bob*! What we now are seeing and hearing through the senses will be imprinted on the temporary memory cells in the brain as a *lulu bob*! Since we have not perceived a *lulu bob* before, mind will simply store the perceived vibrations, until needed. If similar vibrations should appear in the mind before the temporary memory vibrations become lost due to standard temporal synapse deterioration, then of course the mind would recognize the *lulu bob*, again.

Attributes of the five rudimental factors (*Bhútatatattva*)

Any discussion of the five rudimental factors should be prefaced with a note on the macrocosmic and microcosmic aspect. The nature of this work is discussing the five rudimental factors relative to how they are perceived by our microcosmic unit consciousness. This means, how they are seen by our senses. The five rudimental factors are Macrocosmic in composition and are responsible for the constitutional make-up of our phenomenal universe including atomic and other material objects. But what we

observe with our relative senses is only a reflection of a refracted fraction of the original waveform⁹. This portion is seen as the five rudimental factors described below. Consciousness within what we call the unit mind forms or coagulates around basic psychic centers called cakras. Each cakra is associated specific rudimental factors of creation, each generating a specific wavelength or vibration.

The Solid factor or Ks'ititattva

The Solid factor (as it translates into English) consists of all five sensual vibratory tanma'tras heterodyned on its basic and relatively crude waveform. Because of that relative crudeness (short) waveform, it is able to carry all of the basic five tánmátrik vibrations easily, throughout its vibratory range. We tend to relate this solid factor to the function of smell gandha (odor), as it carries the smell tanma'tras through the nose to the nerves, because this tanma'tra is not carried on any of the other four general inferential wave groups. It is only a solid particle that has smell. When smell (solid factor) is apparently sensed to be coming from liquid factor, it is only a subtle solid particle carried physically along with the liquid factor.

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

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

The Liquid factor or Jalatattva

⁹ From this we arrive at the conclusion that mind never enjoys the original object, it enjoys only the reflected shadows of the original object. Spiritual_Practice_and_the_Cosmic_Science.html

The liquid factor is mostly noted for carrying the rasa (taste) tanma'tra through the tongue to the nerves sensing fluidity of a liquid substance. In addition, it also carries the rúpa (figure), sparsha (perception), and shabda (sound) attributes. Most attributes are obvious but it carries shabda tanma'tra because sound can be heard under water (in liquids) and great distances across the surface of liquids. The solid factor is absent from this bhúta.

The Luminous factor or Tejastattva

The luminous factor most notably carries the form (light wave) tanma'tras through the eyes to the optical nerves. Heterodyned on its inferential waves are also the tanma'tras of sparsha (perception) and shabda (sound). Fire is a good example of tejastattva factor. It can be seen and so has shape and form. It has the ideatory vibration producing (rúpa tanma'tra) in it otherwise, we could not see it. Fire can also be felt, and so it carries the shabda tanma'tra of tactual perception. The liquid and solid factors are obviously missing.

Aerial factor or Va'yutattva

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

The Ethereal factor or A'ka'shatattva

The ethereal factor has the sound carrying attribute of shabda (sound) only, carrying the sound tanma'tras through the ear to the auricular nerve.

It is the subtlest of all five inferential wave forms and is vibrated naturally by dynamic objects such as aerial waves,

liquid waves, electromagnetic waves, etc., which are accepted and conveyed by the auricular nerves as sound. We must amplify and re-transmit the sound vibrations received by a radio receiver a second time, into a sea of surrounding air, in order for us to realize those subtle sound waves. The range (amplitude) and frequency of the waves included in the ethereal factor are huge compared to the small range and frequency of the total a'ka'shatattva (then called tánmátrik) waves acceptable to our auricular senses. Remember those vibrations that may come with the range of sense perception, alone are called tanma'tras.

Time and the apperceptive plate

All bhu'ta factors are not like our material elements, existing in time. Bhu'ta waves exist some inside of time and some outside of time as time is relative to the viewer.

To see this, we must look at a cosmic viewpoint using the human perception of senses; specifically using the apperceptive mental plate of human perceptions. This apperceptive mental plate functions in time, but pauses and receives the inferential waves only at the moment of apparent pause in the systaltic flow. By varying the pulsative feature of the apperceptive mental plate, the plate can perceive different reflections from those existing on the higher levels (outside of time or causal effects) and also lower levels of conscious waves (our conscious mind existing *inside* time). The variation (or apparent variation) of the pause period is the cause of the different receptions of different wavelengths. Only the conscious mind sees it (inferences/tanma'tras) against a relatively steady background (the mental plate of the citta) and like a cinema frame, views the movie of life in terms of relative time.

This represents the difference between what we perceive with our senses and the cosmic cognition view of those systaltic waves. This is our particular limited view of reality and time. In other words, we perceive only a small portion of the cosmic wave vibrations. In fact, only when our plate pauses

to view, does the wave appear to our finite perceptive viewpoint.

Direct & indirect sense perception

The basic differences in two different sense perceptions are in the number and type of *tanma'tras* received. In the case of direct sense perception, all five *tanma'tras* are perceived. You can actually see, hear, feel, smell and taste the object in front of you. For example if we use the direct smells and sights of London. The cruder/shorter inferential vibrations of smell and taste leave a very strong perception on the senses and therefore leave a more lasting impression on the mind. This is why they are called direct.

In indirect sensory perception, only the higher *tánmátrik* inferential perceptions are received. In indirect sensual perception, you can gain knowledge indirectly through inferential *tánmátrik* vibrations about something like the example in London. You may not have directly visited London and gained direct *tánmátrik* vibrations about it, but you have seen pictures, and have heard descriptions. You heard and saw pictures about London, but are not directly seeing or have seen, London, so you could not have received the lower *tánmátrik* vibrations of smell or taste.

From a technical standpoint, both types of sense perceptions (direct and indirect), in becoming knowledge, depends on a concentrated vital force (*pranah*). *Pranah* as a force of the unit mind can be directed at will. Normally, this is a so-called subconscious mind function. In direct *tánmátrik* perception, when the vital force becomes more strongly concentrated, in say the optical nerves, one may not hear what was also spoken, at the same time. Vital forces (*pranah*) can be at many places or available at many places at one time, but when the mind is strongly concentrated at one point, say the eyes, it will amplify the afferent wave that proceeds from the optical nerve to the *citta*. In this case, it is not that the other *tanma'tras* were not proceeding normally to say, the ear... but solely that the vital force (that was also present in the auditory

nerves) was not brought to the attention or amplified sufficiently to be perceivable to the citta.

The theory here is that the subliminal vibratory waves traveling from the apperceptive plate with a relatively high amplitude and shorter wave length (like solid and liquid tánmátrik waves) will cause a relatively stronger impression to be made on the mental plate. This is why the sense perceptions of solid and liquid have a relatively longer lasting effect on the mind. In addition, solid may carry two or more high amplitude tanma'tras (solid can carry up to five) that will cause even a longer lasting imprint on the citta of the mind and the corresponding mental memory cells. We will see later, that patterning is a dominant force that shapes the habits of the mind. The direct effect that patterning has on memory cells (both conscious and higher mind cells) is determined by three factors:

1. The actual factors that is affecting the apperceptive plate. Solid factor inherently carries more tanma'tras than ethereal factor.
2. The amplitude of the tánmátrik wave. High amplitudes cause more impact on the subliminal nervous systems.
3. The concentration effect pranah energy has on the afferent nerve proceeding to the citta.

Here, it must be pointed out that the concept of time in this description is defective. We currently use time segments to define waveforms in physics. If we use time (as used in waveforms) to describe the apperceptive plates functions, both *in and out of time*, it is like pulling oneself up by the bootstraps. Please understand time here is a general concept, not an actual definition of specific terms. Terms like time and repetitive *patterning* may be (at a later time) described as fractal functions or recursive patterning.

The job of the sensory organs is to sense the incoming vibrations, and accurately pass them on through the nervous system to the mind. When the job is *not* done properly, that also causes a reaction. In the case when the motor organs are working hard, like when running, pushing or pulling with the

hands; the job of the sensory organs can be blocked. Here the sensory organ cannot react properly. These are also reactions, but of course negative. As an example, can you taste food nicely when you are running? When mind is in a concentrated condition on one or more organs it tends to ignore the other organs. Many times, we do not see or hear something that happens in front of our face, because our mind is concentrated on something else. The student reads the book, but his mind is on another object, he does not absorb the subject.

Sensory vibrations can be perceived directly or indirectly in the process of becoming knowledge. However, it becomes knowledge through the mind's comparison ability. The mind must compare the sense vibrations received (as saying, coming from a cow or music, etc.) with some previously imprinted vibration and must give an associative meaning to the incoming *tánmátrik* vibrations. These imprinted vibrations exist of two basic types, in reference to time.

First, those vibrations which were previously incoming *tánmátrik* vibrations and have now imprinted their vibrations on brain nerve cells. Standard memory cells retain the imprint for some days, unless they are re-imprinted by the remembering process. However, since they are of limited time span and exist in the psychophysical level of the mind, any impressions they retain are limited to days or certainly not longer than the physical life span of the body.

The second type of remembered vibrations is called non-cerebral. Memory is not only of one type or level, not only temporary mind cells imprinting but also of another type or level, extra-cerebral. This is memory that is built up on a non-brain, non-temporary level. Examples of this type of memory come to us from all directions; persons talking in tongues they never heard before, persons recalling past lives experiences. Simple experiences, like knowing things to be right (for us) or wrong, without really knowing why we feel that way or why we made that very definite decision. What about the feeling of having been there before or of knowing that we visited this place before... but not consciously in this life? Sometimes we know or feel certain persons or feeling or even place or situations to have affected us before or even occurred before.

There appears to be no conscious reason or memory or even cause for these perceptions. This happens to all of us sometimes in our life. The technical aspect of non-cerebral memory is discussed in detail under apperceptive plate structure. Different ways we perceive are discussed below under *knowledge*.

Review of the factors affecting sense perception

We may summarize by saying the complete expression of any sense depends:

1. Incoming vibrations are affected by physical condition of the gateway organ. Partially blind or deaf cannot receive complete vibrations.
2. Weak nervous systems (afferent and efferent nerves) cannot transmit to and from brain accurately.
3. Newly received vibrations must be compared with previously stored images in the brain cells. Brain cells may suffer from weakness, or loss of memory, causing inaccurate comparisons.
4. Even though all else is functioning properly, the mind itself (ego-aham'ka'ra) may reject the properly received incoming information, as it may not be in a proper state to compare properly the incoming vibrations as when concentrated on another gateway or expression. This was discussed before under the effects of vital force or pranah on sense perception.
5. The actual tanma'tra being received. Solid factor tanma'tras has more lasting and forcible impact on the senses than ethereal factor tanma'tras.

Knowledge

When we started our discussion of mind, we mentioned that knowing was to take the objective world-objects and make them internal or subjective. That is the substance of this discussion. What is objective, subjective and how we make them internal? Since knowledge is of different types, first let us look at knowledge before we see how it is made subjective.

It can be said there are two general types of knowledge. They are either direct spiritual knowledge of a subject (*aparoks'a bodha*) and conceptual knowledge (*paroks'a bodha*) or knowledge that we form a conception about. This conceptual knowledge could be in different ways, through the senses or not. However in both cases the knowledge obtained is only a close approximation of the original. We say through perception of the senses we obtain a close approximation of the object. Therefore, you have one of the two ways we can gain concepts, by sensory perception, either direct or indirect.

The other way to gain a close approximation or conceptual type of knowledge is through spontaneous intuitional knowledge (*sphu'rtta jina'na- indirect experience*). This is knowledge gained through intuition, not through the senses. Intuitional knowledge can further be broken down into its two types, those of focused intuitional knowledge (*aparoks'a' bha's'a*) and spiritual (direct) intuitional knowledge (*aparoks'a ánu bhúti*).

In outline form it appears like this:

1. **Conceptual knowledge** (*paroks'a bodha*)
 - a. **perceptual knowledge** (*matijina'na*)
 - (1) **sensory knowledge** (*indriyaja bodha*)
 - (a) **direct sensory knowledge** (*sarala sam'yukti*)
 - (b) **indirect sensory knowledge** (*tiryak sam'yukti*)
 - (2) **acquired knowledge** (*saṃskārāja bodha*)
2. **Spiritual knowledge** (*aparoks'a bodha*).
 - a. **spontaneous intuitional knowledge** (*sphu'rtta jina'na*)
 - (1) **focused intuitional knowledge** (*aparoks'a bha's'a*)
 - (2) **spiritual-intuitional knowledge** (*aparoks'a ánu bhúti*)

Before we take a closer look at the specific types of knowledge and see how they are objectified by the mind and even what objectifies these objects. Let us think what it means to objectify an object and in turn bring it within the realm of our subjectivity. Then we can clearly see what an object is and how we are seeing these objects.

Why Objectification of mind

The need is for the biological machine of mind to perform actions, to express itself. When mind is attached to the brain-body, it carries out these functions as a conscious human being. Like any machine, the biological machine of mind needs an object for its expression. It's very purpose and function of the mind is to achieve objects. Through these very objects mind desires to get its ultimate goal, pleasure. Knowingly or unknowingly, the unit mind may or may not want to know it, but it can never obtain an unlimited pleasure with a limited consciousness¹⁰. The limits of the human minds expressions are in the objects that it can encompass in its subjectivity. It further follows that if human mind has no object, it fails the test of existence.

Subjectivity & objectivity

To objectify any subject in the mind, be it an external or an internal input, it must first be reflected off the relatively steady apperceptive plate (*sthira bhu'mi*) or movie screen of our mind. Only then, can the other functions of the mind occur. When the Atman (jivátman) witnesses the reflected object, then the aham'ka'ra (ego-I) can make use of the reflection, doing its duty of comparing and sending orders to other parts of the mind, for action.

Remember, we said knowledge is when the object became subjectivized or knowable to our mind. If that knowledge is a result of a projection of our own mental force (using tanma'tras) being reflected back and received by our senses, then we call that sensation, perception and conception. Here the mind stuff (citta) actually takes the shape of the returning waveforms in the mind. If the object has been previously entertained by the citta, then it has been stored in the mutative and higher sentient portions of the citta. To

¹⁰ The Dharma or characteristic of an individual is to advance from the finite towards the infinite, from a part to the whole. This characteristic emanates from the desire to attain happiness – for self-preservation. As long as the goal is not limitless, one cannot gain the eternal happiness of all the imaginable and unimaginable entities. [The_Intuitional_Science_of_the_Vedas_1.html](#)

compare the incoming waveforms with the previously stored waveform is a normal duty of the mind and the result is called perception. If the result is an exact replica of an object previously perceived we call that conception.

If the incoming vibrations are warped or refracted, then the comparison provided by the aham'ka'ra portion of the mind may not be exact. In this case we call these incoming vibrations as having an incorrect comparison or inference. Even if the incoming vibrations are incorrectly compared, due to the fact that there was no previous perception existing in our mind, we still call this inference. For example, the mind when seeing the incoming vibrations of a star apple may incorrectly infer that because it looks like a sweet apple, it is sweet. However, since it has not tasted star apple before, it will learn that it is hard and sour. This is not knowledge, only a very dangerous penumbra or shadow of knowledge. A sort of false subjectivation or vanity consisting of false assumption from reflected and refracted information is called an inference.

We can accept knowledge in our explained world or we can reject it as immaterial and unknowable. The remembered form that citta (mind stuff) has previously taken, being compared to the image created by the incoming tánmátrik vibrations through our sense organs, is a normal comparative duty of the conscious crude mind. This should not be confused with the psychic discriminatory ability of our mind called Viveka 4.6. Viveka makes a determination of spiritually either lasting (eternal) or temporal. Nor is it the vrtti Trs'n'a' 3.7, the expansion of our desire for increasingly physical and mental desires. (See description of vrttis [Chapter 7, Expressions of consciousness](#))

Expanding our awareness or subjectivity

In one sense, it has been said:

“Nothing new can exist; that has not already existed before.”

When the idea or subject already exists, only then can it become objectified or the object of the unit minds mental plate. What we perceive or think to be new is only new to the

subjectivity of our own unit consciousness mental horizon. As we ever expand our mental horizons to take in ever-new thoughts and objects, our unit consciousness expands to allow greater understandings of that which already exists. This is true in the sense that we can never bring all the external objects of the external world into the range of the apperceptive plate of the mind. The apperceptive plate being mental is very large, huge... but not unlimited and can never bring all or even many objects within its scope. Can any mental plate ever bring into its scope of perspective knowing all the bricks on even, 65th street in New York? We say that the subjectivation of all external objectives (or knowledge) can never be done by any microcosm (limited human mind).

How do we expand our subjectivity of the unit mind? Look at the wall in front of you. Your conscious range includes the limits of your peripheral vision. The senses are causing the citta in the mind to take on the shape and color that what you call wall. Now close your eyes, to the extent of your conscious memories ability you can picture the same wall in your mind. The citta retains the shape of the objectified wall. Now increase your conscious picture to include looking at the whole house then see in your mind your house sitting in relation to the neighborhood. Now, try to see your house from say space, where your house would be in your country and then from the moon, as you would view your country on the earth globe. Now view the earth from the edge of the solar system. Then try viewing from our solar system and from a faraway galaxy. The subjectivity or jurisdiction of your mind has taken on greater and greater objective expansion or awareness. Psychically we can allow our mind to take on greater and greater expansion or awareness.

Direct Spiritual Knowledge (*Aparoks'a bodha*)

This is the modern age of information technology, where with the push of a button or the click of a mouse, you can have more information readily available than you can read in a lifetime. Nevertheless, unless it's properly filtered and focused everyone knows it's useless. Real knowledge is when

there is *no* objectification - taking place. Where there is no difference between the object, knower of the object and the substantiator or witness of the act. Real knowledge is where all-are-one in a sort of an omni-telepathic oneness with the object in question. Where you know everything about that object, where you are one with the object. Unreal? Impossible? Wrong twice.

Direct spiritual knowledge can be broken down into two parts: focused intuitional knowledge (*aparoks'a' bha's'a*) and spiritual-intuitional knowledge (*aparoks'a ánubhúti*).

Since all things (even knowledge and objects of knowledge) lie within the periphery of the omniscient Cosmic Mind, direct knowledge is when the unit mind is in direct connection with that knowledge. No senses transforming the knowledge or comparing it to previous forms. The problem lies in that the unit mind uses an apperceptive plate to receive and focus all vibrations so that the conscious mind can acknowledge or use that input. When the apperceptive plate can be calmed sufficiently or the disturbing influences of the senses can be eliminated long enough, through certain meditative techniques, then the focused mind can be directed into the higher levels of mind.

The Cosmic Mind is spiritually effulgent, meaning it doesn't need any illuminating psychic pranic energy or vital force from our small unit minds to allow us to receive its vibrations. We only need to be able to remove the disturbing vibrations from our apperceptive plate to witness the Cosmic Minds effulgence. Then the object to be known, the knower, unit mind and the knowledge, all become one. This is known as focused intuitional knowledge (*aparoks'a' bha's'a*). Of course, when the mind becomes so pure that focusing is not required to gain the direct spiritual knowledge, this is known as spiritual-intuitional knowledge (*aparoks'a ánubhúti*).

The Master Shrii Shrii Ánandamúrti demonstrated many times and told of this type spiritual-intuitional knowledge like this:

“One who is established in the Macrocosmic Mind is the knower of all objectivities. To such an entity knowing the entire Cosmic stance, all knowledge is spiritual-intuitional knowledge. When the perceiver, perceivable and perception, or the knower, knowable and

knowledge become one, or when the deed and the "do-able" become one with the doer, one attains non-dualistic self-knowledge, or becomes embodiment of knowledge. Only this is real knowledge. All other knowledge is the shadow of knowledge, ...insubstantial knowledge."¹¹

Nerves and Nervous systems

Afferent/efferent objectivation (*a'jjina' na'd'ii*)

We have seen from our study of the subjective/objective portions of the mind that the mind works in two distinctly different compartments. This same compartmentalization exists in the nerves and systems of the human body.

The vibratory patterns of synthetically and externally created tánmátrik vibrations (sense vibrations) are eventually transmitted to the mind through the afferent (incoming) nervous systems, and then objectified in the citta or mind stuff. These are called externally activated memory cell. Let's take a simple example. A mosquito lands on your leg. Eye nerve fibers receives the form (color and shape tanma'tras) of the mosquito and re-transmits those through the afferent optical nerve fibers using physical electro- synapse vibrations, to the portion of the brain that specializes in afferent optical vibrations and eventually to the hypothalamus.

Hypothalamus

This hypothalamus portion is made of special type of brain cells that have the ability to reverberate on a higher psychic level to the non-cerebral mind. These specialized brain cells again reverberate the just received optical nerve vibrations in two directions. One is for a normal comparison that the brain makes with previously formed similarly stored vibrations. We call this conscious brain or memory recall. The brain cells

¹¹ The_Supreme_Question_1.html

retains a vibratory pattern for a limited period of time, and mind performs its normal comparison duty on each bit of vibration to determine if it has previous conscious sense knowledge of the mosquito vibration. This is a normal conscious-in-time function.

If the comparison is close or positive, then sensation or conceptualization has occurred. Then further conscious decisions may result in further actions. In which another physical vibration travels through the efferent (outgoing or peripheral) nervous system down the spinal cord and is re-transmitted to the motor organs, through the responsible portion of the physical brain, to the muscles, and hand slaps mosquito. That is the normal physical function of the hypothalamus.

We cannot call these different brain cells afferent and efferent cells just because there is a physical nervous system using those names. Afferent and efferent refers only to the direction of the nerve impulses. Different types of brain cells¹² are vibrated and re-vibrated (activated) by either internal or external vibrations.

The other direction that these specialized hypothalamus brain cells vibrate is on the subconscious psychic level¹³. This psychic vibration is picked up by the citta. The citta does its only job, and takes the form, shape and/or color from the sense representations presented to it. Now this is where the subjective portion of the mind comes in. When the citta takes the form and shape, new higher psychic vibrations are formed. A permanent memory (but not easily recallable) psychic vibration is sent at the same time to the non-cerebral portion of the subconscious mind¹⁴. These are psychic vibrations being retained in a subconscious portion of the subtle manomaya kos's portion of each unit mind. If the vibration returned to the conscious-in-time level is negative (like a Buddhist restraint

¹² The nerve cells in the brain differ according to the different vibrations they carry. Some carry vibrations of knowledge, others the vibrations of action. [Cerebral_and_ExtraCerebral_Memory.html](#)

¹³ Functions such as recollection and thinking fall within the field of the subconscious mind. [Mind_Memory_and_Colours.html](#)

¹⁴ The manomaya, performing the function of recollection and contemplation, [Kosa.html](#) recollecting and the rethinking. [Satsaunga.htm](#)

against hurting anything), then the hand will be refrained from the slapping of the mosquito.

The mechanics of comparison of the incoming tánmátrik vibrations to the vibratory patterns stored in the brain cells and the non-cerebral portion of the subconscious mind is a type of physic-physical parallelism. This is an internal determination of the congruence or incongruence of waveform vibrations.

Ectoplasmic structure (*citta*)

Ecto means outside of or external of the unit biological structure. 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. It is present in all plant, animal and human minds. It be observed functioning in the conscious/subconscious levels of mind. It can be externally or internally projected. If ectoplasmic waves with a strong pressure are created, then strong extroversal waves may be projected outside the body. These can produce either positive or negative hallucinations.

Whereas, the afferent nerves presented a very powerful (normally the most powerful) sense stimulation to the mind cells and a simple pleasure/pain like/dislike response is forthcoming. There also is another comparison being made. A psychic level comparison based on images held in the subconscious mind. A strictly sam'ska'ra reaction can be determined.

The subconsciously the aham'tattva (doer-I) also makes a decision based on past sam'ska'ras, and acts with or against the action that may have been decided on a strictly physical afferent nerves sense level. This amounts to a higher mind subconscious decision or comparison between the permanently embedded sam'ska'ra of the higher mind and the image being continuously formed in the conscious citta mental plate

In order of strength, the image forming capacity in the citta is mostly affected by the perceptions received through the

afferent (incoming) nerve vibrations. Thoughts and recollections have a lesser effect on the image forming capacity of the citta, because the image is formed from a secondary vibration emanating from the higher mind cells. Lastly, the vibrations coming from the comparison on the psychic level of subconscious stimulated nerve cells have the least effect on the citta representations given to the conscious mind.

We mentioned above when discussing citta formation about thoughts and recollections that recollections are generated by the mind from previously stored sensations on the physical memory cells... but what about thought generation? Thoughts appear to be an original emanation of the mind; but on closer examination, we see differently.

Shrii Shrii Ānandamūrti says it like this:

“Someone who has seen a rhinoceros will easily be able to recreate an image of it in the mind. But the person who has never seen a rhinoceros or who has never even visited a zoo is unable to mentally think of such an animal. Humans are unable to think anything original: they can only think about those objects they have previously seen in the external world.”¹⁵

Therefore, we see why thoughts are not original. They are generated from the nerve cells of the brain and other higher mind functions and work directly and indirectly in the conscious (*ja'grata*), subconscious (*svapna*) and unconscious (*sus'upti*) states of mind. They cannot be generated except from previously formed images, either recalled from this life or higher mind functions.

Psychic transmission

An important point that has not been specifically noted here is that the psychic centers are located on and near the spinal column of humans. Psychic mind has the particularity of locating itself in different psychic centers at different times. Transmission of psychic mind occurs along an omni-telepathic

¹⁵The_Endless_Quest_for_Him.html

line, not along a physical path as with physical nerve transmission

We said that mind could move through the psychic centers comparing the images in the citta to the higher levels of mind. The proper name for these psychic centers is cakras. In moving through the cakras mind becomes colored or influenced by the psychic occupations of mind and vrttis. So here we add another element to the many ways we view the result that we call sensation and conception. If mind has a sam'ska'ra predetermination against say snakes...then the fear vrtti may amplify the predetermined sam'ska'ra against snakes. When we see that rope over in the corner of the dark room, we may scream that we just saw a snake! What we see objectively in the citta tends to be according to how the vrttis filter/color our thought comparisons.

Telepathic waves are generated from the brain and pass through the psychic minds comparison function, through the medium of sam'ska'ras and vrttis, and eventually find their way to the motor organs through the efferent nervous system. The secret of this efferent nervous systems function is in these substations or cakras. The individuals' psychic power is in the egos capacity to activate or radiate these same efferent nerves. In the same light, hypnotism is nothing more than the complete internalization or concentration of one's mind and then expanding the minds awareness to include the afferent and efferent nerve centers of another. In other words, psychically generating thoughts, like creating a scene in one's mind. This is the way hypnotism makes others see what your mind is internally seeing.

Human mind has both an internal wave generating ability and an external wave projecting ability. Mind with a strong ectoplasmic structure and strong efferent nervous system, can project ectoplasmic thought waves externally, and produce positive hallucinations of objects created in the mind. Similarly, the normal function to create internally generated waves in the citta as discussed above under nerves and systems.

Notice that the mind seems to both work in time and out-side time... at the same time. Contradictory? The physical

function of comparison of the vibrations incoming from afferent nerve sensations, to previously generated and stored physical mind cell memory, occurs in time. The time that passes from receiving incoming mosquito tanma'tras until the moment that the efferent nerves react to slap the mosquito, amounts to about one of two hundredths of a second. In that small increment of time the mind must not only make comparisons, but also must pass in to the higher functions of mind to view the sam'ska'ras and vrttis, because it also decides whether or not to kill the mosquito depending on its vrttis and sam'ska'ras. Only, when mind works in the subconscious levels, comparing sam'ska'ras, it is working outside of time... as it does when we dream and sleep.

CHAPTER FOUR

Rebirth

In the previous chapter, we discussed about the differences between senses and knowledge. It is obvious to all reading this that all knowledge is *not* brought forward when we are physically born. The line between knowledge of the past is generally drawn at the level of the conscious mind; however, it will be more specifically described below.

Regarding senses and knowledge, certain types of knowledge are carried forward. We have discussed some of these as non-cerebral and some as sam'ska'ra. Granted these may not fall exactly under the definition of knowledge. Again, in order to learn how and why, we must understand the specific parts. One of the easiest ways to see these is in the examination of the mind of a newborn infant. Here we will find that the newborn mind carries forward from the past many things, some expressed right away, such as the personality, and others expressed later. The major influence in the characteristics of the new mind comes from vrttis.

Intro to vrtti

Since mind is on the psycho spiritual level – in order for it to express on the physical level – it must pass through certain psychophysical centers or psychic organs called cakras. These cakras are generally seven in number and their exact location; colors, shapes, sonic roots and other details are discussed in more detail in other works. Here we will precede the discussion of vrttis with some brief borrowed background on the psychophysical aspects of cakras.

“Cakras are various psychic plexuses or ‘seats of the mind’. Cakras are where vital components such as the nerves (psychic or physical), glands, emotional expressions and mind interact together. There are seven main cakras, five aligned along the spinal cord, which relate to the physical and emotional elements that compose the body. The others are in the brain. First cakra is at the base of the spine. The second cakra lies in the spinal column, opposite the genitals, and has a control over them. Third cakra is at the navel area and controls secretions of pancreas and adrenal glands. Our fourth cakra lies in the center of the chest and uses the hormones of the pituitary, thyroid and parathyroid to manifest various qualities. At the throat region sits the fifth cakra and it controls the thyroid and parathyroid. It further uses pituitary and thyroid hormones after the fourth cakra takes its share. The sixth cakra is located between the eyebrows and uses pineal and hypothalamic hormones. It controls the pituitary. Through the development and control of cakras people can make important changes in their nerves, glands, expressions and their mind. That is why control

over the cakras and purification of the cakras is important in advanced meditation practices.”¹⁶

The relationship of the psychic cakras to the physical gland and sub-gland systems of the human body are discussed in detail by many other works. More recently, Dr. Singh in *Biopsychology* describes the physical relationship of the cakras, glands, endocrine system and hormones in detail.

“When a nerve impulse is transformed into a hormonal secretion, this process is called neuro-endocrine transduction. Such biological processes are well known to occur in the hypothalamus of the brain and the pineal and pituitary glands. Perhaps such a transformation is only a part of a bigger broader phenomenon where the mental propensities are first converted into neural impulses that are then transuded into hormonal responses. Scientists have discovered a complex chemical system that can transmit messages between the brain and endocrine glands. The above organs are possibly the sites of these phenomena and cakras possibly play a vital role in it.”¹⁷

The spiritual – psychic relationship of cakras and vrttis are explained in detail in the work *Yoga Psychology*¹⁸ by P.R. Sarkar. This work *Yoga Psychology* from among P.R. Sarkar’s many works forms the basis from which many other works stem.

These cakras in turn act as the controlling points for fifty propensities of mind, or vrttis. The human mind expresses itself through its own egotistical psychic arena of occupations or vrttis. These vrttis are the purely psychic occupation or propensities of mind, like love, hate, fear etc.; but they are also the basic elements that make up what we call mind. The little understood interaction among these basic elements of the mind is the purport of this work.

Periodic Table of the Vrttis

¹⁶ Anandanivedita, Avdk., 1999 *Head in the Stars, Feet on the Ground*, Anandanagar, India: Gurukula Publications,

¹⁷ Singh, Dr., 1998. *Biopsychology*, Anandanagar, India: Gurukula Publications.

¹⁸ Sarkar, P.R., 1990. *Yoga Psychology*, Calcutta, India: Ananda Marga Publications.

Periodic Table of the Vrttis			
Cakra	Sam'skrta Vrtti	Controlled Hormone	Short Definition
Mu'la'dha'ra		Terranean plexus	
1.1	Dharma		psycho-spiritual longing
1.2	Artha		psychic longing
1.3	Ka'ma		physical longing
1.4	Moks'a		spiritual longing
Sva'dhis't'ha'na		Fluidal Plexus	
2.1	Avajina'	Genitals	indifference
2.2	Mu'rccha'		psychic stupor
2.3	Prashraya		indulgence
2.4	Avishva'sa		lack of confidence
2.5	Sarvana'sha		hopelessness
2.6	Krurata'		cruel not to recognize compassion
Mañipura		Igneous Plexus	
3.1	Llojja', Lajja'	Pancreas & Adrenal	shyness complex
3.2	Pishunata'	Prostrate	sadistic
3.3	Iirs'a'		envy
3.4	Sus'upti		staticity, inertia
3.5	Vis'ada		melancholy
3.6	Kas'a'ya	Pancreas	Anger, peevishness
3.7	Trs'n'a'		yearning for acquisition
3.8	Moha		blind attachment (4 types)
3.8a	deshagata		1. blind attachment for one's country (geo-sentiment)
3.8b	ka'lagata		2.blind attachment for a particular period of time
3.8c	Mudha		3.mind rushes again and again to particular idea

3.8d	a'dha'ragata		4.infatuation to object or person
3.9	Ghrn'a'	Pancreas & Prostrate	Hatred, revulsion
3.10	Bhaya		fear complex
Ana'ha'ta		Solar plexus	
4.1	A'sha'	Pituitary, Thyroid & Parathyroid	hope
4.2	Cinta'		anxiety, worry
4.3	Ces't'a'		endeavour
4.4	Mamata'		possessiveness
4.5	Dambha	Thymus	vanity
4.6	Viveka		eterno-temporal discrimination
4.7	Vikalata'		psychic depression
4.8	Aham'ka'ra		pride
4.8a	abhimāna		1. conceit, inflated ego
4.8b	gaorava		2. Self-aggrandizement
4.8c	Pratis't'ha'		3. Prestige
4.9	Lolata'h		avarice greed for wealth
4.10	kapat'ata		hypocrisy
4.11	Vitarka		argumentativeness altercation
4.12	Anuta'pa		repentance
Vishuddha		Sidereal plexus	
5.1	S'ad'aja	Thyroid & Parathyroid	peacock
5.2	Rs'abha		ox bull
5.3	Ga'ndha'ra		goat
5.4	Madhyama		deer
5.5	Paincama		cuckoo
5.6	Dhaevata		donkey, ass
5.7	Nis'a'da		elephant
5.8	Onm' (aum')		acoustic root of creation
5.9	Hum'		sound of the kula kun'd'alinii
5.10	Phat'		putting a theory into practice

5.11	Vaos'at'ha		expression of mundane knowledge
5.12	Vas'at'		materialization of welfare
5.13	Sva'ha'		Pious resolve
5.14	Namah		surrender to the greatness of the Supreme
5.15	Vis'a		poisonous mentality
5.16	Amrta		deep affection
A'jina'		Lunar plexus	
6.1	Apara'	Pineal & Hypothalamic	mundane Knowledge
6.2	Para'		spiritual knowledge

Multiple expression of vrttis

Combined, the propensities of mind are approximately one thousand in number, at present. As the neural system of the human being becomes more complicated – the number of vrttis will increase. Such things as cunningness, depravity, sophisticated types of cruelty, ego centered lust for wealth, power or maybe even pain are examples of the future expanded psychic arenas of the mind. These will increase the number and variety of vrttis, as mind seeks more and more to expand – and uses whatever facility of human mind, that is at hand, to obtain its dharma.

The complete expressions of all vrttis are the factorial sum of 1000. This number of human propensities is beyond comprehension. This includes all the possible permutations and combinations of the 50 basic vrttis. That is, each possible 1000 individual expression in possible combination with the remaining expressions, to form a mixed expression. Even this expressed number of vrttis will change as more complicated nerve structures and desires are created by the ever-expanding needs of expression of the human mind.

Each of the basic fifty vrttis has two modes of expression, internal mode and external mode of expression.

Herein there are examples of both internal mode and external mode of most of the described vrttis. However, not described is the ten different ways of expression of each of the internal and external modes of each of the 50 vrttis. This is the total 1000. (50 x 2 x 10 =1000)

The internal mode and external mode is each expressed through the five motor organs and the five sense organs. Here an attempt is made to describe the 20 basic variations to one vrtti (3.6) Anger, and leave it up to the reader to fill in the reiterations of the other 49 vrttis.

The 20 basic variations of (3.6) Anger vrtti

Five External Motor Organ expressions

It would be easy to think of the internal expression of (3.6) Anger as only, “I am really angry at that person”. This is like thinking in your mind about anger towards an object. However, anger is expressed through each of the ten organs or gateways of our body. Five are motor organs (having movement) and five are sensory organs. Listed are the external actions of the five motor organs -- vocal cord, hands, legs, anus and generative organ, first. Anger is expressed typically by each motor organ: by striking with the fist, kicking with the feet, and loud and abusive actions and language with the voice and other organs.

Five Internal Motor Organ Expressions

Just as the actions were actually expressed externally, they can also be expressed internally, without actually doing the action. Internally, we didn't actually do the actions described above, but we actually could see the actions preformed in our mind. The mind takes the shape the actions usually from previous experiences. The action is imagined and preformed internally. This internal expression has the capacity to cause a hormonal reaction, just as the external expression causes a hormonal reaction. Internal expressions in dreams

occur frequently. We even react in dreams, because our internally oriented vrttis function, even asleep.

Five External expressions of Sensory Organs

What about the five sensory organs? The sensory organs are Ears, Eyes, Nose, Skin, and Tongue. Some examples of each are: when one gives “bad or dagger-like” looks with the eyes. The irritating habit of blowing air out the nose when upset or angry. Spitting with the tongue. Ears and/or skin turn red or irritated when angry.

Five Internal Expressions of Sensory Organs

Anger causes an internal reaction in each of these organs. Any or all of the five motor organs can express anger (3.6) externally and at the same moment, the sensory organs can react in an internal way. Therefore, when we say an internally expressed example of the sense organs, because they are internal organs anyway, what we mean is “how the internal sense organ reacts to anger (3.6) occupying the mind. When the mind is occupied in an angry (3.6) mode, then the sensory organs react internally. The eyes may water or bulge out; the ears turn red easily from both anger and shyness. (3.1). The skin typically becomes flushed from anger and clammy from fear (3.10). Animals can easily smell fear (3.10) and other emotions like anger (3.6) and hatred (3.9); but humans have about 200 times less sensitivity in the nose.

Newborn sense development

Vrttis develop along with the cakras, by age. Just as all senses are not all 100% effective at birth, so vrttis develop with the age of the child.

At birth, eyesight is first available to the newborn infant. At the instant of birth, the infant can focus clearly on an object. However, at birth the infant has a blank, new physical brain. No previous sight impressions are on it. The baby sees a lion, he has no previous sense impressions to compare the lion too, and has not learned to fear or love lion. The newborn has

to associate pleasure or painful experiences with each sense impression, in order to be able to exhibit an external reaction to the sight stimulus.

Smell is relatively under developed in infants. It is well known that dogs for instance possess 100-200 the olfactory power of humans.

Hearing and touch are the subtlest of the senses and develops first in the fetus. The first thing a doctor does to stimulate breathing in a newborn is spanking the bottom. What is the reaction? Hollering! Tactile sense has developed in the womb, and sound (vocal in this case) is also developed before birth. Of the motor organs, voice is the subtlest and expresses first. Hands and feet express next in their movements. Then would be the reproductive organ (as urination) and lastly the anus.

Newborn sense recognition

In reincarnative psychology, the newborns mind is continually drifting in and out of consciousness in a semi-dream state when the baby is in light sleep. When the reincarnated mind is awake or conscious in the baby's body, it experiences real time direct conscious sense inputs. These are compared to any previous sense impressions impressed on the new brain to determine a pleasure/pain response.

Take a newborn infant and waken it by new loud sound or new rough touch (not a painful level of stimulation). Observe the now conscious newly awakened mind responds. It will first accept the immediate sense perceptions - loud noise and vision and then compare them to the already learned pleasure pain responses. Since the loud noise is not identifiable and the vision (of me) has not previously produced a pain response, the newborn will not cry out. It will simply look confused. It may continue with a cry response, if some further desire (like milk) is awakened.

Mind is a goal seeking, pleasure oriented mechanism, psychophysical and very mechanical like by nature. When the pleasure responding area of a laboratory rat is wired to receive a slight electrical stimulus through a certain learned action, the

rat will continuously repeat the pleasure stimulating action, until death. Even food or sex will not stop the pleasure seeking process. In the case of the rat, direct outside electrical stimulus was the cause of the pleasure. In the case of human, we learn to seek more and more pleasure by redirecting our goal orientation.

The above examples are of the conscious physical mind. There are in addition, psychic and unconscious reactions and comparisons being constantly made on other than a physical level.

Newborn minds must build a repertoire of sense experiences in order to make the pleasure - pain comparison. A newborn infant can be observed in its sleep, laughing, making slight pleasure stimulated giggles, even awaking, crying in fear. There were no previous sense impressions in the new brain-mind to cause these. There was no direct conscious sense stimulation involved, until that moment. These responses come from the dream state of mind. Past life, experiences that have given pleasure or even great fear are being relived in the infants sleep. In the first few months of the new life, the infant has a very hard time to distinguish what is the real world of this conscious life and the world of his dreamy past life (or lives) world. Usually, until the age of four or five the child remembers past life experiences¹⁹. By that time, the real world becomes the world of direct sense perceptions.

Many times an infant will awake from a sound sleep (with no external stimulus) crying and shaking (or showing other painful responses) when it relives a very traumatic experience from the remembered unconscious past life. Simple calming words like "OK, OK" from the mother will bring the newly awakened infant into the real conscious world of the mother and then the calm assurances of the mother will send the child back to sleep. Over a period of years, the newborn naturally accepts the real world of the new mother as its reality.

If the child does not completely accept the new real world by approximately the age of twelve, the result is called schizophrenia. A normal definition of schizophrenia is "mental

¹⁹ The memory of its past life remains awake for approximately the first five years of its new life. [Cerebral_and_ExtraCerebral_Memory.html](#)

disorder marked by loss of contact with reality, personality disintegration, and often hallucination". Traditional psychology does not have a plausible explanation, because a non-dominant split personality failed to emerge.

In reincarnative psychology, the incompatibility of both old and new minds, existing in the same brain, will normally result in death. However, schizophrenia is not a normal condition. Sometimes the dominant personality will accept the non-dominant personality with placations to its own false ego-I. Believing things like "God must have wanted it this way" and accepting the non-dominant personality's idiosyncrasies as part and parcel of its existence. Recent well-documented case studies of "Alien Hand syndrome" produced a situation where a person's hand moved against the will of the dominant personality, over a long period of time.

Controls of motor organs (hands in this case) are controlled through the vrttis. Anger (3.6) can be expressed through the hands as striking or hitting. The pent up psychic energy of the repressed vrtti anger (3.6) is being expressed by the non-dominant personality, having being brought forward from the last life and repressed in this life, without the conscious knowledge or help of the dominant personality.

The intrinsic and implied corollary of a bodiless mind reincarnating in a newborn is that it may also be possible to transfer minds in an adult bodies. This is addressed in [*Types of temporary consciousness transfer*](#) , chapter five.

Personality development

Newborn personality

Personality is inborn. It arrives as a package of three basic components. Spiritual mind, mental and physical. At the moment of birth, the infant already has a complete personality. The only problem is in its expression. In simple words, he has to grow up. At the first stages of infant personality development (say the first six months), the personality is already evident; but the expression is limited to the physical

(and to some extent) the mental capabilities of the infant. The personality is a product of the spiritual inheritance of the individual. Not only a physical learned capability from environment, siblings or adult influences. All of these will later modify the already inherent personality; but are not the cause of such a personality.

General personality characteristics are displayed as a result of the dominance of the type of inherent mind of the individual. For example, a person that displays animal like characteristics has a dominance of the crude physical mind of the ka'mamaya kos'a. This is the instinctive mind carried over from many animal lives. The stick is what teaches an animal mind, it is not taught by intellectual arguments or reason. When the dominant mind is crude mind then the lower instinctive-reactive animal characteristics will be dominant in that personality.

Mind by Composition

We saw in the [Structure of Unit Mind](#) section that organic cellular structures consist of generally, metazoic and protozoic mind types and work generally on two mental levels conscious, subconscious.

Human unit mind is a collective metazoic structure. It consists of both protozoic cells and their accompanying mind structures and metazoic cells and their accompanying mind structures. The other parts of the complex human metazoic mind are the guiding psychic and higher spiritual function called characteristic spiritual self (some refer to as soul or Atman). How we see the overall human mind, depends on the aspect we are looking at.

There are two basic viewpoints or faculties. When viewing from Faculty of Knowledge aspect we have to look at the inherent level this portion of the overall unit mind displays. On the protozoic cellular level, the knowledge this cellular type of mind displays is instinctive, using the (ka'mamaya kos'a) level of reactive-repetitive control. Protozoic mind consists of citta (crude mind stuff) only.

When we look at the higher protozoic structures, such as collective protozoic cells acting together as a unit, as in the case of most colonies and organs, then these collected protozoic units have collective minds and still display the instinctive, spontaneous mind of citta. They have additional capabilities of rejecting any unit. There is no display or development of the higher aspects of mind as shown in mind structures containing aham or mahat mind stuff. These collective protozoic types of unit minds have no thought of I - exist. They succumb to, physical discipline and physical reactive momenta.

When viewing mind from the human unit level, we inherently see our mind from the I - exist point of view. The unit human mind displays the higher types of knowledge and has aham and mahat mind stuff with mahat in preponderance. It uses an additional function of discrimination to identify the unit consciousness "I" with the object self. For example, "I am cold, I am hungry". This is an example of existential faculty at work. The more developed the mind, the clearer and distinct the existential "I" feeling becomes. Plants and most animals do not possess this clear existential "I" feeling because they do not have the requisite mental structures (cakras) to hold the higher mind functions. When unit human being develops the 3rd and 4th cakra plexi, this level of mind finds a place to rest in the human structure. An example of this occurrence could be found in monkeys, apes and young humans, when they look at themselves in a mirror. A bird or lower animal will think in terms of another bird or animal is in the mirror; but it is humans who think from the higher mind of I - exist. The monkey will recognize his own self, in the mirror and typically smiles.

Human Simultaneous Minds

The unit mind of the human being exists simultaneously on three basic levels. The inherent psychological characteristics of the unit personality are already there in the unconscious

level of the unit spiritual mind as sam'ska'ras and past life memories; but cannot come into psychophysical expression until the proper higher cakras and neural pathways are developed after birth.

Specifically, the crude conscious mind (ka'mamaya kos'a) is concerned with the mundane aspects of human development. This is also referred to as instinctive mind in humans and is the predominant mind developed in animals and plants and lower life forms. It is the doer and caretaker of the necessary functions of the lower two cakras in humans and the same instinctive reactions in other species. It consists in the recognition of some objective matter and the action done accordingly. These include responsive reactive momenta like food gathering, ingesting food, supporting offspring, infant breast sucking, defecation, reproduction, cerebral memory and experiencing of pleasure and pain.

Reaction is the common ground in all these diverse functions. Stimulus response. Knowledge by repetition. We define instinct, as those physical or psychophysical actions that have become habituated, and are carried over into the next life.

The higher capability of human mind is not just a result of the particular grouping of protozoic and metazoic cells. It is not just the sum total of the lower cell mind functions. It is a higher function that comes together only as a result of the more complex psychic structure. Not a psychic structure that comes together because of more complex or grouped lower physical structures.

Human mind already exists on the spiritual level and only displays its self in nature, when the proper psychophysical structure comes into existence, after the physical structure has sufficiently evolved. Body and matter evolve from mind; not mind evolves from matter. Physical evolution occurs only after mind (psychic) desires, and spiritual waveform has already changed and dictates that physical change.

Obviously, the above paragraph is an assertion. Assertions must be backed up by facts. Facts require materialistic proof. However, as any good detective knows, facts can be found depending on how and where you look. To accept that "matter comes from mind"; you must drop the

attitude that the proof will be found in matter. You must expand your mind and look at new ways of thinking and new types of proof.

Faculties of Mind

All mind structures are limited by the composition of the underlying knowing and existential faculties. Let us look at these particularities of the unit mind.

Unit knowing faculty

The knowing faculty of the unit is limited by underlying composition of the citta ectoplasmic stuff that makes up majority of the unit mind. All simple protozoic and metazoic mental units' cells have the same limitations imposed by their composition of this basic ectoplasmic mind stuff. That is to simply do the job of taking the form and shape. Protozoic and metazoic mental units are influenced by outside waveform stimuli that are provided either by tánmátrik waveforms or by higher non-cerebral waves. They cause the citta's psychophysical material (ectoplasm) to take the shape that is then sensed by the unit. Protozoic minds knowing capacities are limited to stimulus-response and patterning functions²⁰. Collectively, the knowing faculty portion of the metazoic mind has increased capacities compared to the protozoic mind.

Unit existential faculty

The existential portion of the mind allows psychic progress to be made. Comparison of the unit "I" waveform to the collective higher standard waveform, allows the unit waveform to attain congruence with the higher collective wave. The unit moving into congruence with the collective many or becoming psychophysically parallel with the many is the reoccurring method of waveform progress, whether it is from

²⁰ Protozoic minds move instinctively, whereas metazoic minds move with abhijñátá [acquaintance, experience]. Hence undeveloped and underdeveloped metazoic structures work with both acquaintance and experience.

Knowledge_and_Progress.html.

physical to mental or to spiritual. When the protozoic unit “I” becomes expressed as the metazoic feeling of “I am”, we say that psychic progress has occurred.

The small amount of existential I within these developing protozoic unit “I” mind structures has the sole duty of adjusting each unit structure with the environment and maintaining the structure, increasing the number and then destroying the structure. This is what is known as instinct.²¹ We as humans have this instinctive mind in us only because we are a complex collection of all the various protozoic and metazoic mind structures. Both knowing and existential faculties are cumulative.

The existential faculty of the unit protozoic mind also has simple comparison ability. The use of the existential faculty in the protozoic mind unit is the simple comparison of the unit vibration of what is “I” to what is not “I” or foreign. As the mental volume of the unit (usually cellular) structures increases, the collective sense of individuality, the unit “I” feeling increases it becomes a collective. The scope of the existential collective faculty increases to where the unit (usually cellular or organ) can reject-eject any individual defective unit²². The next mental structure is a un-under developed metazoic mind structure.

As an example of this, in the latter half of the 20th century, metazoic structures, such as organs, were being more frequently transplanted into host bodies. Because the psychic relationship of host-donor was not understood, the rash of rejections was normally attributed to physical ‘rejection-acceptance’ problems. Protozoic/metazoic cell units such as skin and organs reject transplants simply on this “I” feeling basis. Even individual protozoic cells reject dead or defective cells on the same unit “I” feeling basis.

Undeveloped unit protozoic/metazoic mind cannot express itself through vrttis; but unit protozoic cells are

21 Adjusting the existential faculty with the environment and maintaining the structure, increasing the number and then destroying the structure, is known as “instinct”.

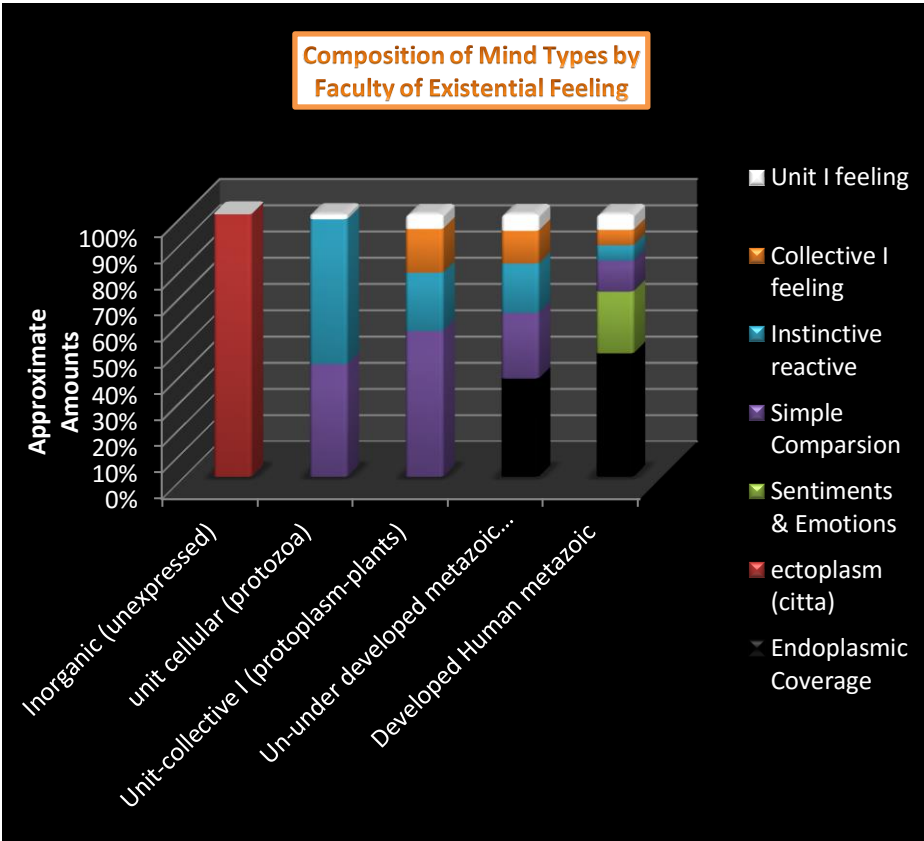
[Questions_and_Answers_on_Psychology.html](#)

22 The “I” feeling of the collective protoplasmic cells is affected by feelings of pleasure and pain of the unit protoplasmic cells,... The collective “I” feeling can eject any unit protoplasmic cells, .Some_Questions_and_Answers_on_Ananda_Marga_Philosophy_B.htm

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

Below is a simplified chart of the relationship of human existential I feeling for each type of mind.

Chart of Mind by Existential feeling of I



Endoplasmic coverage

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

Collective coverage of mental structures is called *endoplasm*. Endoplasm is the coverage or outer surface that holds the ectoplasmic individualistic unit existential “I” feelings.²³

Endoplasmic coverage allows the full expression of the unit’s mental faculties. It allows for the expression of higher mental structures like vrttis. Endoplasmic psychic coverage allows the expansion of the existential faculty to the next step. Endoplasmic coverage allows the form of the “I” expression to take on a more complicated setting, that of sentiments and emotions.

Undeveloped and underdeveloped metazoic minds move with experience based on their increased knowing faculties of intellect and reasoning²⁴. However, the expanded endoplasmic existential I coverage in the metazoic developing unit mind allows for the additional faculties²⁵ discrimination, sentiments and eventually intuition to develop. These are psychic developments in a mental arena, not physical stimulus-response developments in a physical world.

Below is a chart of the general microcosmic unit types of mind showing their comparative capabilities relative to the two basic faculties of knowledge and existential I. Please note that the capabilities are cumulative. All these faculties are discussed at length in their appropriate subsections.

Chart of Abilities and Faculties of Mind

²³ Endoplasm is the outer surface of ectoplasm. The collective form of ectoplasm increases the sense of individuality – “I” feeling. [Questions_and_Answers_on_Psychology.html](#)

²⁴ Protozoic minds move instinctively, whereas metazoic minds move with abhijñāta [acquaintance, experience]. Hence undeveloped and underdeveloped metazoic structures work with both acquaintance and experience. [Knowledge_and_Progress.html](#)

²⁵ 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)

Chart of Faculties of mind				
Faculties of mind		Examples (are cumulative)		
Unit Knowing faculty (ectoplasm)	Unit Existential faculty	Types of mind	Physical Examples	Abilities of mind
reactive-repetitive	protozoic "I" unit feeling	Protozoic cellular	Protozoa Amoeba Organelles	instinct, pleasure and pain
simple comparative	collective "I" feeling	Collective protozoic	protoplasm organs plants	eject any unit I
memory, acquaintance, experience	endoplasm coverage	Un-under developed Metazoic	most animals	thinking comprehension
conscience discrimination intuition	complex guiding psychic	Developed Human Metazoic	Human	sentiments emotions

Collectivity of mind – direct/indirect relationship

How does collective mind function and what are its attributes? Mind forms along the lines of two basic structures, the unit structure and the collective microvitic structure. Both types of collective structures have certain particularities and similarities. The inherent corollary in a collective metazoic structure is that that structure must be linked together, with the unit parts, in some manner. Mind has both a direct and an indirect linking relationship, with each of its units.

The collective minds influence is indirect and therefore subtler. Unit collective protozoic cells and metazoic cells perform their functions collectively without any direct action by the conscious brain on the physical nerves. These organs work collectively “all on their own” for the benefit of the whole. This is a unit type of collectivity. That is, it is existential unit I type minds collected together for a common purpose. The overall human mind is also affected by the instinctive-reactions of the unit protozoic and metazoic cells

and their associated minds. Instincts in the human mind are not a direct function of the human mind. Instincts are the indirect function of the collective unit minds.

Direct physical relationship is obvious, through the mind to nerve influence and resulting nerve to brain pathways and subsequent influences.

There is a continuity of mind not explained by common ideas of electrical nerve pulse transfer of information to and from lower cell structures. This instantaneous transfer of mind impulse exists. We may use the old analogy of instantaneous thought transfer here. We know it exists, but lack the physics for proper physical explanation.

The direct/indirect relationship that collective mind enjoys extends beyond the physical. We see the relationship that the various organs enjoy with each other and that there is a relationship of subconscious mind to the physical aspects of the human corpora.

Specifically, here in the human corpora there is a guiding psychic faculty (See Human guiding psychic) that is independent of the instinctive contraction and expansion of the protoplasmic nerve structure. This is part of an indirect microvitic endoplasmic structure linking the mental faculty of ectoplasm to the existential feeling of existence. Guiding psychic faculty is the overall unit human mind structure that compares, makes decisions based on present and past experiences. It is sort of a combination of our characteristic spiritual self and or relative existential self.

Collective and unit structures also enjoy a prota-ota relationship of the One to the many and the individual structure (collective or unit) with the others. This is discussed more fully in Macrogenesis 26 and involves the relationship of the multilateral-omnipresent cosmic mind with all its own structures.

Mind - death relationship

Psycho-spiritual mind does not die. It is always expanding. Metazoic collective mind works on a physical-psycho level. That is, it recognizes some physical (or in some cases psycho) objects and takes action accordingly. The knowledge it gains is strictly physical knowledge. Metazoic collective minds reactions are gauged by the interaction of instincts, physical acquaintance and physical experience. Should that interaction be cut off, through the death of the physical body or the unit mind leaving the corporal structure, then the psychophysical mind relationship between the nerves and the metazoic mind is lost and the unit microcosmic mind cannot remember or react with anything physical from this temporal plane. In other words, soul (as *átmabháva*) cannot interact, with any physical stimuli, unless it is in touch with the physical world through the metazoic (and protozoic) collective units mind direct and indirect relationship to the corporal nervous structure. This is why death results in the loss of any relationship between human mind and body.

Reincarnative developmental evidence

If we look only at *vr̥tti* (mental propensities) development in a newborn and compare that with the possible parallel sense development by age, we can see clearly where current level of sense development cannot be the cause of certain developed *vr̥tti*. Take an infant of say one-two months. The major influence up to this moment is the mother. Father and others role modeling is limited to some holding and looking. No active role modeling is apparent. In an environment, where the mother shows no traits of say anger, aggressiveness of actions (like throwing objects) still the child may exhibit these traits when the opportunity arises. In young infant development, where the active role modeling characteristics are very carefully controlled, like in a very loving mother role environment, where no sharp emotional *vr̥ttis* of anger, hate, fear or greed are shown to the infant. Still at three or four months, many times the infant will exhibit traits of anger or displeasure at things or visual objects he has had no previous connection in this life.

The mind of the infant is very fresh from past life. If it was a highly developed, say psychically (in psychic traits), then those traits are still available in the infant mind. However, he cannot connect to them and cannot express through words ... only actions. An example of this is when an infant sees for the first time, a certain person... sometimes he will start screaming, at that persons presence, for no apparent reason. The mother will guess the apparent problem, and remove the infant from the area... but may not know the underlying cause.

Some infants before (six months) express very dramatically their desires and displeasures. Many of the actions we can contribute to physical displeasure or physical reaction...however, some are not so easily explained. As some infants just push aside dolls and toys with no apparent interest in them, grabbing other objects every time. Others infants will grab the dolls and stuffed toys always first, having seen none of those objects previously in this life. The mother did no more than present the objects, the child made the decision from past life habits of choice carried over into the fresh mind.

Other examples of traits carried over from past life come to mind, like when an infant will just stares at a place in open space. He may be playing in your presence and then he will look directly at a place where no apparent object is present. Frequently he looks back at that place. If you look there, you will see nothing. Psychic ability to see auras of psychic beings is frequently present in small children until the age of approximately five years. The imprinting of the hard real world directly on the five senses on the child slowly, causes these inborn abilities to fade into non-use. These inborn abilities will be lost until next life, or until an environmental opportunity comes along again; unless the parent understands what is happening and encourages the development.

Our past lives have molded our desires and tendencies that we express in this life. A small infant can express these carried over tendencies but only to the limit of his physical and mental development at that age. Each carried over tendency shows the radius of the past lives mental development and will define the direction in which he could move in this life. Environment affects the practical application of the past life

tendencies. As a parent, teacher or guide we cannot change those past life tendencies, only help point and provide the proper environment for them to bloom again in this life. For example a spiritual environment will help the child bring out the spiritual tendencies in a child. However a harsh non-spiritual place and upbringing will discourage those tendencies or put them off unto later life or next life.

In the newborn new sense impressions are nonexistent (with minor exceptions in the womb). If one takes the logical physical viewpoint that a newborn's mind is created "blank and clean" without carried forward impressions, then logically no personality could be present because there has been no lower sense perceptions. This is why even while the newborn is awake; it will not respond to normally fearful situations like a lion or fire. The conscious mind directly attached to the conscious brains citta (mind stuff) receives the incoming waveforms (tanma'tras) of lion; but the new brain has no previous lion pictures (sense impressions) stored in the new brain to make comparison. If a previous impression of lion were associated with pain or fear, then the infant would show some reaction, even hollering. Nevertheless they do not although they have the motor ability. Fear is a learned response of a developing vrtti.

Personality traits (in the form of vrttis) are carried forward from life to life in what is generally referred to as instincts in humans. Instinct is defined as, those physical or psychophysical actions that have become habituated and are carried over into the next life. This occurs in cellular, animal and human mind through the imprinting process.

The instinctive desires of the newborn infant child can clearly be seen as carried forward from past life in the basic longings of the child. Verbal expression can be seen arising from the face, throat and lips trying to and express the desire already formed deep inside. A newborn infant, at birth, obviously, has a clean new brain – devoid of any concepts, form or imposed desires. But where did the new mind of the infant get these learned responses? We have seen previously that there are the four basic inborn instinctual desires (vrttis)

carried over in each organism. But in the newborn child these are more developed.

When one observes a newborn baby in light dream sleep, one will notice that facial expressions are continually changing. Quick smiles, fear and other obvious facial expression appear readily in the newborn, although there are no outside stimuli. However, the infant has received no pleasure or fearful stimuli in this short life. Some traditional psychoanalysis's attribute early behavior patterns to archetype personalities carried over by physical reproduction, apparently from the parent's physical gene pool or a rather undefined unconscious. Nevertheless, the indisputable fact is that each newborn definitely has a specific and different personality at birth. It may not be able to be expressed easily, because the motor organs of the child are not sufficiently developed.

In reincarnative psychology, instinctive desires are only habituated learned physical and psychophysical responses to desires, brought forward from past lives. The new infant brought forward the some habits and desires in this life from last life as inborn sam'ska'ras in seed form in the unconscious mind. Others are instinctual and inborn.

Remember the brain is only a comparative biological instrument. It is possible for the child to recall similar vibrations from past life experiences. We have seen that sam'ska'ra predispositions are stored on an unconscious level. A child's mind in the waking state is normally concerned with the world of new objects surrounding him on all sides and pummeling his senses. In this situation, it is difficult for the newborns mind to calm itself sufficiently to reach into the unconscious portion for these previous imprinted sam'ska'ras. Nevertheless, when the infants mind is focused it is possible for the child to make a comparison between old and new impressions and react accordingly.

Association and re-association are fast learners, but the psychic-physical structure to express the words, does not exist until later. Verbal expression finds its beginnings in the lower cakras, passes through the various stages of form and expression and eventually animates in the tonal expressions of the fifth cakra, the vocal cords. The strengthening of the cords

and the fifth cakra do not occur until later in the infant's life. Many cases are on record of young children with strengthened vocal cords and corresponding fifth cakra, speaking in languages and experiences of past lives.

The reality of past live experiences and present life experiences, are that they are freely mixed until the child reaches about 4-5 years of age.

Newborn vrtti detection and recognition

A similar question arises in, "how do we detect those carried forward personality traits?" Certain vrttis are expressed immediately after birth as inborn, instinctive or immediately learned. We see the evidence of this in the behavior of the newborn infant. By observing the newborn infant, some inborn vrttis are evident.

Of course, vrtti only means propensity for expression or in another sense possibility for expression. The tendency for expression of the particular vrtti for expression may still exist; but the physical possibility for expression may not yet exist. Just as a seed has the whole expression of the tree inside it, so does the vrtti carry the potential for the maximum development of that tendency. Psychically, the particular cakra may not be developed to such a degree to allow the expression of the vrtti that resides in that particular cakra. Physically the motor organs of the infant may not allow expression although the propensity for expression is still there.

Cakras develop by age and vrttis develop along with the cakra. A newborn infant has not developed the cakras sufficiently to allow complete (or even partial expression in some cases) or observable expression of the particular vrtti. The first two cakras and the accompanying vrttis in a human infant are developed at birth. The third cakras vrttis are present but the developments of the vrttis are mixed. Some of the tendencies are acquired after birth, some are inborn at birth. (See [Sam'ska'ras Development](#))

Although we say these are acquired after birth we mean that the vrtti exists in an undeveloped state and develops in a positive or negative manner, depending on the latter's learned

stimulus. For example Viveka 4.6 discrimination, cannot be demonstrated in a newborn because the fourth cakra does not develop until after the child has more fully developed the third cakra around 3 –6 years of age. Viveka develops much later.

Most vrttis of the third cakra are dependent on the early development of the ego through the inborn Moha 3.8 vrtti. Examples are: Llojja' 3.1 Shyness, Pishunata' 3.2 Sadistic tendencies, Vis'ada 3.5 Melancholy, Trs'n'a' 3.7 Yearning for Acquisition, Ghrn'a' 3.9 Hatred, Bhaya 3.10 Fear. The third cakra cannot be developed and cannot be expressed until the newborn develops self-consciousness traits inherent in the Moha 3.8 Ego attachment vrtti. This vrtti is carried over inborn from last life. As learning is impressed on child, the other acquired vrttis develop.

Although Iirs'a' 3.3 Envy is an inborn vrtti, it requires a sense of "I" awareness to develop. Therefore, it is not easily detectable in infant.

Of all the vrttis of the third cakra, Krodha 3.6 Peevishness can most easily be detected in the newborn infant. The inborn instinct of peevishness (quick anger) can be seen in the newborn infant when he/she fails to get the object of its desire immediately. Example would be the infant not getting the nipple (milk) fast enough or not getting diaper changed when wet. Peevishness can be quickly expressed as a very irritable infant at birth.

Although all newborns have a tendency to sleep, upon birth one can see and sense if the newborn has a dullness of the personality. Normally deep piercing eyes and interest in all things around; shows that the vrtti Sus'upti 3.4 Sleepiness/dullness is having a positive development. If lazy habits are allowed, this laziness will develop into a habit and become engrained in the personality and the vrtti will develop in a negative manner.

Observations will show that newborn infants typically have a sleeping habit of one to two hours, after birth. It can be further being observed that dull children's (infants) sleeping habits are also a reflection of their carried over animalistic vrttis from past life and animal lives. If their last life was a very disciplined, (and usually it follows that they were probably

above average intelligence if they had some discipline) it can also be observed in the newborn that their sleeping habits are more disciplined this life. They will generally sleep long stretches (6-8 hours) from birth, versus the dull baby who will not develop good sleeping habits until later as an infant. Possibly at one year a dull infant will still have erratic and short sleeping habits from past undisciplined and more recent (possibly animal) lives. It should be noted that obviously any generalization of this type can be filled with exceptions.

Cerebral and Non-cerebral memories

Concurrently, along with the question of instincts being carried forward and expressed as desires - comes the question of non-cerebral memories being carried forward.

There is a premise which must be brought forward at this time. It is that the more we experience in this life the easier it is to bring out the experiences of past lives. This does not literally mean that sensual pleasures allow us to view past lives! Far from it. What does it mean?

The non-cerebral mind (unconscious) is in touch with all of the past lives experiences. We in our ordinary state of wakeful mind (conscious) cannot ordinarily connect to these unconscious experiences. Infants mind is continually drifting between wakeful, dream and sleep states allowing he/she to view the experiences of its past lives. An unconscious dream mind state is a higher mind state than normal wakeful conscious mind state. In the normal conscious wakened state of mind, it is possible for some of the past lives experiences to show as reincarnated desires but in the dreams of an infant the non-cerebral memories are clearly self-evident.

Non-cerebral mind exists independent of the body. It is eternal in that way, existing outside of time. The most common way for the conscious mind to recall past or non-cerebral experiences of the higher mind is through parallel or similar vibrations in the conscious mind. Once a psychic mind cell vibration has been created (new sam'ska'ra) on the conscious level, then a similar sam'ska'ras already existing in the higher subconscious or unconscious mind can be compared. This is

done through a method called psychophysical wave parallelism.

When the vibratory nature of the ordinary mind state memories are similar to the non-cerebral memories, then the wave lengths are said to be phase-conjugated waves or in parallel. It is a well-tested physical law, when two waves infringe on each other in such a way that one rides on the amplitude of the other; the vibrations are amplified. Here the experiential vibrations we call memory are amplified by the congruent non-cerebral mind vibrations. If the resultant memories and corresponding experiences are pleasant then we say we experience pleasure but if not we call it pain. We call this phase-conjugated wave action, psychophysical parallelism.

The mind's normal job is to compare. On the ectoplasmic level of the crude citta this is done consciously. "What was your math grade in the sixth grade?" This was consciously recalled. However, when you were first learning math (or piano) the newly formed mind cells imprinted math and at the same time made an unconscious comparison with math on a higher unconscious level. Maybe you were a math professor or concert pianist last life; in that case math or piano will cause a pleasurable sam'ska'ric response. Math or piano will become desirous this life as you still have an unfulfilled sam'ska'ra waiting there on the higher non-cerebral level of the unconscious mind, to be fulfilled or in spiritual terms "burned out".

Mind always has an object. We have seen that sam'ska'ra exists on different levels of mind. We can see that there is crude or conscious recall and unconscious or non-cerebral recall. This we term recollection. It also exists on the subtle subconscious or dream state of mind. In fact sam'ska'ra is continuously made and burnt on this level; since mind is continuously running after desires or/and objects that it recalls and creates in dream state. For this is mind's play. However, dream states are not the subject of this section.

It is also through experiential sensing that we can and do, get in touch with our non-cerebral past lives memories. The brain is a complicated sensing organ that remembers and compares waveforms to the ordinary conscious state of mind.

It collects and stores sensory vibrations in a process called memory. The subsequent conscious recall process is remembering. Ask yourself, are memories consciously recalled? In most cases, No. Things of present life just come to mind from the subconscious level.

Let us look at the newborn infant, now. Why are these non-cerebral past lives sam'ska'ras not instantly translated into strong instinct like desires? The answer lies in the above used word "experience". Mind cannot experience anything, without being attached to an organ of sense. Therefore, although desires remain unexpressed in the subconscious mind, they cannot be recalled to be experienced unless they are connected to a sense body that is mature enough to experience those desires.

Here we can say that the example becomes clearer, using a couple of ordinary mind experiences. Let us say that the infant had a great unfilled sam'ska'ra or propensity for say orange juice or piano in his past life and that desire is still unfulfilled. The newborn infant has never tasted orange juice. When you give the infant the first taste of orange juice, first it will pause, bring it to its palate and then a look of wonderment will come over the face of the child, just before that all too familiar sour look comes over his face.

The point being that in ordinary awakened state of mind, the newborn infant cannot recall any past life experience of orange juice until the new brain in this life has established a reference for the experience of orange juice. The same can be said about piano music. When the infant hears it this life, the newborn will subconsciously refer to past life experiences that gave it pleasure as a pianist; it will then associate pleasure with piano and feel pleasant vibrations. Should the circumstances of time and place allow the infant might become a concert pianist again in this lifetime?

It should be pointed out that experiencing is not the only way, but the ordinary way those desires are encountered as sam'ska'ras in human life. Since the higher non-cerebral mind (unconscious) is the reservoir of all past life experiences, then elevating the normal conscious level of mind to the higher level of mind will also allow one to experience these past non-

cerebral memories²⁷. This can also be done through certain meditation and yoga techniques, to name only a few methods. Actually, the word sam'ska'ra in Sam'skrta means “unrequited reactions” or those past life experiences (desires) that are left unfulfilled at death and need to be still fulfilled in the future.

CHAPTER FIVE

Natural Consciousness Transfer

²⁷ Human beings do not forget anything. Everything is imprinted in their minds. If human beings develop their guiding psychic faculty, they can remember their past experiences.
[Questions_and_Answers_on_Psychology.html](#)

Transmigration – Soul Transfer

If one takes a very simplistic approach to the complete transfer of soul to the unit consciousness, or new body, one may miss some very salient points. If you use the simple analogy, i.e., of the mixing of two colored liquids, say blue and yellow, in a glass. Of course, everyone knows the resultant colored liquid will be green. (Providing no further chemical reactions take place). One can simply think that when the sperm and egg mix, then the resultant equals baby.... and assume that, at that very moment in time, the unit consciousness transfers to the new baby... And one may be wrong.

Unit consciousness transfer is not as simple as the mixing of two liquids. In order for the complete soul transfer of individual unit consciousness to occur, certain conditions, of time, place and person must be fulfilled. ‘Time’ and ‘place’, the relative physical aspect of the trio, has been fulfilled by the union of sperm and ova. So, let us take ‘person’, next. The individual person is an old soul, coming into a new life. This individual person is up until the moment of transfer still existing as a bodiless mind or human being in potential form. It literally consists of the psychic potential of the unit being (called karma’shaya in Sam’skrta), the unconscious non-cerebral memories and the characteristic unit’s spiritual self with accompanying soul witness jivātman. See [*Parts of soul*](#).

Aspects of Person in Consciousness transfer

Psychic Structure

The psychic structure must be sufficient to hold the consciousness. For example, human consciousness cannot normally inhabit the structure of say a tree or plant. Because, trees and plants do not have a sufficiently developed nervous system (must have both efferent and afferent nerves present) to hold the complicated psychic potentialities (sam’ska’ras) of a human mind.

The question arises, “At what time in human development does the consciousness enter the unit being?” Therefore the time when the consciousness transfers to the new structure is when the unit structure is ready in potential form, and has developed sufficiently to allow the unit consciousness to control the nervous system.

In human development, this occurs somewhere about the 7th to 12th week of pregnancy. At that point the human embryo has developed the afferent and efferent nervous systems sufficiently for the unit consciousness to attach itself. At this precise time, the woman will also have a psychophysical reaction to this unfamiliar consciousness attaching to her body. Her physical and psychic waveform will undergo a change. “Morning sickness” is the common reaction to the new mental bundle of sam’ska’ras, fresh from a past life, attaching to a new embryo. This very adjustment of the new soul to the still undeveloped embryo is the cause of the uneasiness or sickness in the woman. Around the 12th to 16th week, the adjustment period is over as the embryo’s nervous system has developed sufficiently to hold the new soul, and the morning sickness will gradually disappear.

Other peculiarities of the unborn child and mother include the strong desires for unusual and different variety of foods that each woman feels in the last four months of pregnancy. Since this effect on all pregnant women is notorious any comments made here will only be on cause of the effects. Instinctive eating habits of say, pasta, curries and many other foods are strongly patterned on the karma’shaya (aggregate sam’ska’ra in potentiality) and are still strongly attached to the bodiless mind at the time of death. The new mother experiences those instinctive desires that are carried over as a normal result of the interaction of carried over karma’shaya with the normal sense desires of the mother. The new mother interprets the carried over desires for unusual food of the “old soul” (the unborn baby), through her senses, as her own desires, until such time as the new unborn baby has time to acclimatize to the new body and the new mothers eating habits.

Should the embryo contain a physical defect brought forward from the physical attributes of the parents, or should

the psychophysical wave of the new soul be unable to maintain psychophysical parallelism with the new body for any other reason, the embryo will abort and not come to full term. The soul will depart the untenable physical structure. The soul will remain in karma'shaya form.

If the physical structure has physical defects from the parents (or other sources) and *does* come to term, then it can be assumed that the mental potentialities (sam'ska'ras) of the new soul are compatible with the defective structure. In other words, the mental potential (with the similar mental defect) has found the correct (physically defective) structure.

Like its physical counterpart, psychophysical karma'shaya (aggregate sam'ska'ra) tends to seek a phase-conjugated or psychophysical parallel state. If it cannot maintain that state in a physical form, then it will depart to return again in accordance with another relative time, place or person (opportunities).

Psychic transfer and sam'ska'ra

The aspect of consciousness transfer that is most common is the natural transfer of the characteristic spiritual unit self (soul-átmabháva) to a new body, after the death of the old.

Mind, in the human expression, consists partly, on the psychic level, as a matrix or bundle of unrequited desires, wants, needs, habits, instincts, all held in psychic unfulfilled potentiality (*karma'shaya*), existing outside of time. In death, the matrix in seed form (*karma'shaya*) still lies unexpressed, needing a form or body to house those desires. In other words, mind exists outside of body and it can be called bodiless mind. It's only when that matrix in seed form or bundle of desires finds suitable habitat, can that karma'shaya be expressed in the current human life and is then called sam'ska'ra. Only when, the bodiless mind finds (and develops) the proper psychophysical organs, can that mind be expressed as person in this life. Karma'shaya motivated by desire is the controlling factor in psychic transfer.

The very purpose of the unit soul (or Jiiva'tman) taking human form repeatedly is to be able to exhaust these sam'ska'ras and to allow the soul to return to equilibrium (psycho spiritual parallelism), to become one with the Cosmic Consciousness.

The law of the universe is "*As we think; so we become*". The past thoughts, now in potential form (*karma'shaya*) must have venue for expression. When they become fully expressed, then they have no more need for further expression. Their potential for further expression is exhausted. The new potential body must find and hold the approximate corresponding potential as per time, place and opportunities (person), for the sam'ska'ras in potential (*karma'shaya*) to be all or partially exhausted.

When fire passes its heat to the steel the fire loses its ability to be fire. It no longer possesses the characteristics of fire, (flame, heat, sparkle etc.) which we think of as fire. When water flows down to the ocean it loses its characteristics of self in the ocean. It loses its potential for action. Both exhaust their physical energy into the actions. So the *dharma* of fire is to burn and the *dharma* of water is to flow to the ocean.

The innate psychic characteristic or *dharma* of every characteristic spiritual Self (or unit soul-*âtma bhâva*) is to seek and become one with the Cosmic Consciousness. How a unit soul does this fulfillment is through expressing or exhausting its psycho spiritual potentialities (sam'ska'ras) and becoming one with that ocean of Cosmic Consciousness.

On a vibrational level, the vibration of the characteristic spiritual Self becomes flattened and more in phase with the Cosmic Consciousness and Supreme Spiritual Self. The individual soul does this through the individual structure of a body with its inherent psychophysical sensory organs and senses. When the sam'ska'ras are fully burnt or consumed, only then can the unit soul merge with the ocean of consciousness. On a physical and psychic level, the psychic expression of individual sam'ska'ras is through one or more *vr̥ttis*.

Need for sam'ska'ra

Mind works in different directions. It receives and stores incoming vibrations, makes comparisons produces outgoing vibrations. Mind works to realize the vibrations that it contains in the form of sam'ska'ras, through internally generated tanma'tras. Moreover, these internally generated tanma'tras are compared against the externally generated tanma'tras of the objects of the senses by the discriminating function of the mind. If the comparison is accurate, then, perception is said to occur.

Sam'ska'ra can be compared to a frame in a movie machine. The continued tánmátrik imprinting on the reflecting plate will build up a sam'ska'ra (a reaction in potential) in psychic/mental and spiritual storage. (See *hypothalamus*). The sam'ska'ra (or internally activated tánmátrik reaction in potential) is like an old frame of an old movie, compared with the incoming tanma'tra, or new frame of the new movie. It is either verified as perception or stored as a new frame to be added to the other sam'ska'ras reactions in potential. Just as one habit can replace an old bad habit or one frame of the movie replaces the old frame, as viewed by the relative witness in time, so can the eternal portion of the mind be overprinted with the (relatively viewed) new sam'ska'ra.

Sam'ska'ra development

Sam'ska'ras are of two basic types, non-original actions (reactive-instinctive) and original actions.

Non-original (reactive-instinctive) sam'ska'ras stored in the unconscious non-cerebral portion of the mind start their expression in time, from the lower cakras to the upper cakras, from birth to death. Non-original sam'ska'ras are those originated in some past life, usually the last life, and carried forward usually as instincts and karmáshaya. Since cakras become more developed from the lower to upper, from birth to death, this means that the ability of the individual cakra to express those non-original sam'ska'ras, develop or matures as time passes.

At birth, only a few basic reflective-instinctive expressions are evident. Examples are breathing and sucking etc. The reflective instincts of a newborn child such as sucking, is naturally more complex than the reflective instincts of a basic organism such as an amoebae. Both are instinctive reaction to basic inputs into the psychic structure, over a series of replications or rebirth. Instinct varies in accordance with the guiding psychic facility and level of attained consciousness of the structure.

Original sam'ska'ras are psychic reactions in potential that are created only in the wakeful state of mind, and therefore cannot be created in a sleeping or bodiless state of mind. They result from an original action this life. The motivation could be logical, sentimental, and emotional or vrtti stimulated. They consist of all reactions in potential incurred by developed mind willfully in a conscious state of mind. Any willful conscious action (good or bad) causes a sam'ska'ra to develop. One can almost think of sam'ska'ra like temporary dents, in the rubber ball of the mind. Surely, they will come out.

Types of temporary consciousness transfer

Human consciousness (mind) is temporarily transferred from the body in a number of instances. Simple fainting (or loss of consciousness) is *not* considered one of these. Coma experiences are similar to fainting. Out of body (OBE's) experiences do not involve the transfer of mind to a different body because shortly, the mind returns to the same physical structure. Such is also the case with certain types of samádhi. The mind loses touch with the sense organs and in a concentrated mode attains higher states of consciousness; but remains attached to the same psychophysical structure or body. Psychically this is sometimes can be seen as a thin silver thread like structure that remains attached to the physical body. Should the mind attain certain higher types of nirvikalpa samádhi and remain unattached for more than 24 hours (this period can vary), the result is physical death of the physical body.

OBE's, FDE's & NDE's

Recent surveys indicated that nearly 20% of all persons experience Near Death Experiences (NDE) or Fear Death Experiences (FDE) of some type. Of the FDE's (occurring when the person has pending fear of death, such as a pending car accident, or falling off a cliff) 14 % of these resulted in the person experiencing a psychic re-living of present or other lives. NDE's are normally when the person apparently dies and returns to life again, such as on an operating table etc. and typically results in OBE (Out of Body Experiences).

The altered state of consciousness of near death experiences (NDE's & FDE's) and certain types of samádhi have many psychophysical experiences in common but the commonly unknown thing is they ripen sam'ska'ras. Almost all participants in these experiences had one thing in common; they frequently find afterwards that they experience a rapid change in their psychic development, highlighted by rapid changes in their physical life.

To simplify a discussion of this type we must give a common name that which has departed the dead man's body. Generally speaking it is called aham'ka'ra. The etymological meaning of the word ka'ra is "one who does". Here meaning that unit's thing that we might generally call consciousness that has done something. Like leave the body. But here again we must differentiate the parts of this consciousness that has departed. To understand why there are different parts, let us take an example.

Let us picture this man as not dead; where aham'ka'ra (Doer I) has not completely departed and he is lying unconscious on an operating table. Let us assume he will not die and he experiences an OBE (Out of Body Experience). If he was screaming and hollering on the operating table; we would say his aham'ka'ra (Doer I) ego has not left his body. We cannot simply say his entire consciousness left the body but we must say a certain portion of it left. We call this portion his ego (aham'ka'ra). There is also a witnessing portion that substantiates the existence of the body lying on the operating table (jivátman).

As we fully experience this OBE, we notice that something is still watching that body (he/him) on the operating table. But he/him does not experience any of the operating pain nor is he/him connected with the person/body lying on the operating table. If the person on the operating table died at this point and all bodily function flat lined, this ego would also be dead. Why? Ego cannot come back and inhabit the body again and make it scream and holler when the person is what we consider dead.

We can summarize a few points here.

Ego aham'ka'ra (Doer I) dies; therefore it is not an eternal portion of the being. Its reality only exists as long as the body exists and it must have a subjective counterpart or witness to substantiate its existence (jivátman). Ego exists while in the physical body as the Doer I. The subjective counterpart or witness to substantiate its existence of this false ego (aham'ka'ra) is called jivátman or units' soul (eternal portion). Because ego (aham'ka'ra) is not real and does not exist outside of the existence of the physical body, we call ego a false ego or aham'ka'ra. This is why we said 'generally speaking' in the second paragraph.

Back to our body on the operating table. We see that a portion of the conscious mind must be controlling (keeping animated) the body functions while the false ego aham'ka'ra departed on the OBE. It cannot be the jivátman or witness; because witness take no action and jivátman is really part of the Macrocosmic consciousness witness called Atman. We will limit the discussion to simply using conscious/unconscious/subconscious mind's psychological parts of the mind for this discussion. There is a controlling part of all subconscious psychic actions; it is called guiding psychic and is part of all endoplasmic structures including developed complex metazoic human mind structures. When the ego I aham'ka'ra left the body the guiding psychic remained there subconsciously controlling the psychophysical functions of the corporal body. It has other functions that are discussed in Human guiding psychic.

Unnatural Consciousness transfer

Unnatural transfer of unit consciousness is rarer, and occurs in two types of instances but only by a very powerful personality, that occurs only from time to time in human history. For obvious reasons, no attempt at substantiation of these facts will be attempted herein. Most experiments occurred for short periods, not more than a few hours and among persons well known to all present. They appeared as demonstrations in Shrii Shrii Ánandamúrti's works.

Observations are recorded here for academic interest only.

Thin skin or thick skin affects touch. Long nose or short nose, affects smell etc. The senses are felt differently by the same mind in different bodies. When the same mind is transferred into a different racial type body, it experiences differently the senses. It will smell the same smell differently. A thin-skinned body will experience cold and hard more severely. If the racial characteristics of a person are changed, then the entire personality will be changed. If two minds (in the case of sam'ska'ras only) are merged, then the two persons will physically and mentally try to merge. They literally will "love each other" so much they will try to physically merge. Sex is not a spiritual difference.

If the personality (complete mind) of one is switched into the body of the other, then resultant will be that the new personality will appear immediately with all knowledge in the new body. In each case, the change of mind is accompanied by a sensation of twanging of the nerves. At this time, the personality will change. In about 25% of the cases of mind transfer into a different body, there is chance of maladjustment and insanity. If the personality (psychophysical structure) fails to adjust to the new physical body within 2 to 3 days, there will be death.

CHAPTER SIX

Psychic Parts of the Internal Being

Mental development of ego (Aham'ka'ra)

In the lower species the reproductive instinct and the mechanisms for survival play the dominant roles in evolutionary development. As consciousness develops to higher structures say plants, sense feeling is present; but the physical structure has not developed sufficiently to house the complicated nervous structures that will allow a culminating point of this lower consciousness, to be reached towards developing the ego. So, without a developed ego, the plant's protozoic "I" feelings must sense in terms of hot and cold, expansion and contraction, basic needs of food and light and even pain when cut or damaged. The higher developed I - exist (existential I) reactions cannot exist within these lesser developed and therefore lesser capable nervous structures.

The transition point between lower and higher developed consciousness comes when the physical structure develops a nervous system capable of allowing the thoughts of I - exist to arise in the unit structures mind. Examples of this discretionary ability can be seen sometimes in certain animals, such as apes, monkeys, cows, dogs and a few other more developed species. It is especially apparent when the animal has to make conscious decisions involving its own individuality. Like when it looks in a mirror. Animals with a slight sense of I - exist developed consciousness, will recognize their own selves in the mirror; whereas lesser developed species will typically think of the other image as another bird or animal, as the case may be. At a certain point in spiritual evolution (*pratisaincara*), the unit consciousness becomes powerful enough to recognize its own existence. At this point of evolutionary development the now self-recognizing existentialistic being can "see" his reflected consciousness as existing. This is due to a more complicated nervous system that

allows a more complicated expression of the unit consciousness

Let us see how the ego- I (*aham'ka'ra*) portion of the mind does its work. We have seen that the development of this portion of mind comes about only after the nervous system is sufficiently sophisticated to allow. However, how does it work?

Aham'ka'ra is the Doer-I part of the unit mind. This is why we call it ego. It is capable of causing the citta to take shape by the force of only its internally generated thought waves. It does this through the ectoplasmic particles called citta'n'u or mind atoms. Aham'ka'ra generates internal thought waves that cause what we call imagination. Imagination is not real. It exists in the waking and dream states of mind, only. It is a product of the subtle or so called subconscious level of mind. This is the same portion that allows reflection, cerebral memories of this life and what we call dreams. Although the shapes that the aham'tattva causes the citta to take are imaginary or not real... they may be felt as real. This is because citta (ectoplasm) does the same job in two ways:

1. That of producing real things from the real input of the tánmátrik/inferential vibrations that it receives from the sensory inputs (afferent nervous system)
2. From memory (stored inputs).

This is why dreams many times appear to us as real experiences. In the dream or subconscious state of mind, these stored memory inputs do a real-like job of comparison as remembrances from the previous direct sensory imputes.

This is what the aham'ka'ra does and why, now let's see how it does it actions. All aham'tattva, be it Macrocosmic or unit conscious aham'tattva works in the same way. Let us take an example. The magician throws the rope into the air. The assistant climbs the rope and disappears. Down falls the dismembered parts of the assistant. Later the assistant reappears unhurt. All impossible, all unreal, yet witnessed by many hundreds and appearing as real to their collective consciousness.

The magician has controlled each individual consciousness in the audience by expanding his aham'tattva

(Doer I portion) using his occult powers. In other words, he has hypnotized them. He has expanded his aham'tattva (ectoplasm) to encompass those in the immediate vicinity; what he imagines they all collectively see. Those outside of his influence only see everyone sitting there quietly. However, to those inside his influence the rope show appears real. This is a practical example of how the aham mind stuff works. It controls all lower portions of mind to make the ectoplasmic citta do its job, form the shape (and other corresponding sense related actions as make the sound, color, taste etc.). Here one powerful aham'tattva can cause all encompassed citta (lower mind stuff) to take the same shape or scene.

The real problem comes about when the ego-I portion of the unit being thinks that it is both the doer and the cause of the action. Either, the ego fails to recognize the existence or even the necessity of an existence of a witness, to all his (the egos) actions; this is when his own small self-important ego become bloated and distorted with his own self-importance (three ways) or this same ego fails to recognize the spiritual side of his own self at all. It then becomes completely mired and bogged down in the world of physical, material, and materialistic pleasures. It loses all sight of the spiritual world. This is described later as the inborn trait of blind attachment (*moha*) in developed consciousness and occurs in four ways in the physical world.

Ego and Soul Paradigm

The basic psychic structure of the internal being can best be described by use of a powerful paradigm. In a movie theater, we have a camera, viewers and the movie.

All things in this relative world have movement but only when witnessed by an unmoving viewer or A'tman of the psychic being. The movie camera in a theater performs the action, but must have some viewers to actually witness the action that the camera (ego-I) performs. However, is the viewer-witness-atman involved with any action of the camera, i.e., if the camera breaks down? No his role is unaffected, he

only watches. In fact, he can do nothing at all to make the movie.

However, in reality, the only changes made will be on the part of the ego I, a temporal witness. As his only method of expression is through his mental discriminating ability. He (temporal ego I) can only compare the frame he now (at his relative moment in time) holds in his perception (from the afferent nerve system); against the frame (sam'ska'ra vibration) that has been held in his mind. He (the ego I) can then only decide if the two (incoming and re-vibrated) tánmátrik vibrations are sympathetic or not. In his (the ego's) language that would be "Does the comparison give me pleasure or does it give me pain"? Is it relatively good or bad?

The movie has to have a screen, held steady to reflect the projected movie frames and to make the motion relative. The soul carries with it a reflecting plate, in the ectoplasmic mind stuff (citta); for without a reference, how can any relative thing be related too or referenced? It can be compared to a screen of phosphorus on the inside of the TV set. It holds steady as the electron beam moves the beam of electrons over it creating the illusion of movement, relative to the screen. So, we have all the different parts of our internal being.

The ego-I (aham'ka'ra) doing the actions in this theater of life. The Atman is witnessing everything that is happening, but cannot interfere because he is witnessing outside of the limits of time. In fact, he functions on a vibrational level that is beyond the relative senses. Just beyond, but all the same beyond. Just as the screen provides light reflecting atoms, so the witness can watch the movie of life impinging on the reflecting plate of the soul. So does the soul or A'tman relate to the ego-I (aham'ka'ra) of the internal being.

The apperceptive plate (*Sthirabhu'mi*)

Sthirabhu'mi is the Sanskrit name of this very subtle reflecting plate. It is so subtle that even very fine (small wavelength) vibrations of the incoming (and outgoing) tanma'tras are reflected against it, this allows our relative (in time oriented sense) mind to see the movie of life on its screen.

This apperceptive plate is different from the movie screen. It is more like a 3D or holographic TV screen that has a camera like flickering shutter that allows the movie to be seen from both the incoming and outgoing side of the screen. In the TV tube the electron gun focuses the beam of electron of the phosphorous screen and we view the results from the outside as the TV picture. The mind's apperceptive plate allows both the incoming *tánmátrik*/inferential waves and the internally generated waves from the imagination, to be created in the *citta*.

The important point here that is missed by most is that the *citta* has the ability to accept only one inferential vibration at a time that is ultimately converted to ectoplasmic shape, form etc. This means that the apperceptive plate allows sense perceptions (sound, smell, shape and form, etc.) in a definite order, one at a time. The order of acceptance of the inferential waves appears on the human level to be individually modified by the individuals' ability to control the vital energy (*pranah*) of the apperceptive plate and the individually previously acquired *sam'ska'ras*. This occurs subconsciously in humans. An example could be like when someone reads a book silently and fails to hear (or sense) something that occurred around him. This can be due to many factors such as a student's habit of reading aloud that may cause the sound inferential vibrations to be giving priority over say the form vibrations; in which case that sound he hears is given more important retentive place in the *citta*.

Everything in this perceptive world is pulsative in nature. The apperceptive plate has a pulsative or shutter like function that allows waves to flow through it between pulses. When the frequency of the pauses in the apperceptive plate are relatively longer, then the vibrations stored on a higher level are allowed to pass into the *citta* and take form there. An example would be when the mind is relatively quiet, as when a small baby (child before about 5 years) sleeps or during certain meditative moods. The past life memories are still active and can pass into the *citta* of the sleeping child easily. The child re-lives many memories, wakes up in many moods. Small children do not have a current source (in this life) for memories

(from acquired sam'ska'ras) to provide such a vivid “real like” animation to their dreams, as most all new mothers can attest. When the mind and vital airs (*pranah*) are in a hyperactive or restless state, the frequencies of the pauses are shorter. This allows only materialistically oriented shorter wavelengths to materialize or take the shape in the citta.

Just as this apperceptive plate allows transmission of stored memories in the higher mind to form in the active citta (a lower function of mind), it also allows the incoming tánmátrik/inferential waves (from the senses) to pass through it and lodge in the non-cerebral portion (subconscious) of that higher mind. This causes everything that happens in this life to be imprinted in this non-cerebral mind. The normal function of the incoming tánmátrik/inferential waves is to cause the citta to take form, but these vibrations are temporary, a function of the power of the brain cells and this is what we call memory.

In conclusion, we see that in addition to the movie screen feature of the apperceptive plate, it also has pulsative function that allows certain waves to pass in both directions. The waves that pass through are the eventual cause of permanent unconscious (beyond the relative reach of time) non-cerebral memory and the seed cause of the non-reacted (unrequited) reactions in potential (*sam'ska'ras*) that are brought forward in each life. The different types and sources of sam'ska'ras are the topic of another chapter but the apperceptive plate is the focal point of all sam'ska'ras. See: [Need for sam'ska'ras.](#)

Ectoplasmic mind stuff (*Citta*)

The ectoplasmic (meaning external mind stuff, cannot be further divided and retain its shape and form) stuff of the mind is called citta and takes the shape of an object in two ways. One, it takes shape through the help of external stimuli passing through the efferent nervous system and the respective organs of sense (indriyas). (See the chapter on [Senses and Knowledge](#) for more complete description.) Two, through internal stimuli or non- sense stimulation of citta. In both cases, the ectoplasmic structure of citta simply takes shape in

the mind. The basic difference is in the source of the wave generated to provide the required stimulus.

If the source of the wave is external-internal (from the outside – in), it comes from the inferential/tánmátrik wave generated and impinging on the sense organs and flowing through the efferent nervous system to cause direct stimulation of the citta. The citta directly takes the shape of the object. Each of the five senses filter out their own individual sense inferential tánmátrik vibration (i.e. Sight - the form tanma'tras, hearing – the sound tanma'tras etc.) in turn, and they are individually reproduced in the citta, causing their corresponding shape, sound etc. vibration in the citta. This is how it takes the exact shape. We (aham'ka'ra) see, hear this citta shape. This we call seeing, hearing etc.

However, is that the limit of the citta? No, the citta can also take shape from internal vibrations. Citta also can take shape at the urging of the thought waves of the ego-I aham'ka'ra. Close your eyes. Direct eye vibrations are cut off. Shape, form, color etc. are reproduced at will, in the mind. We call this imagination. Imagination has some very definite limits.

Citta cannot do two things at the same time. So this is the reason that at the very moment the external organs impose their tánmátrik influence on the citta, imagination loses its shape. You cannot imagine any object you have not previously formed in the citta. Imagination is really a re-forming or re-creation process of the mind. It cannot create anything new. This is not to say that human mind cannot think of anything new. It can, but not through the imagination. The limit of the imaginative ability of the citta is to re-create already perceived form, shapes and sounds that have formed before, due to the work of the inferential wave carried through the various tanma'tras of sound, sight etc. The imaginative process of human mind is limited to re-creating what we already know.

The brain has comparison ability. Previously stored images, forms, even concepts can be compared with other stored information. The resulting combined forms and concepts are frequently misconstrued for new original imaginative ideas. Since this imaginative process works in both the conscious and

subconscious state of say sleep/dream, many (but again not all) of our dreams are only the mind doing its normal function of making comparisons and running after perceived sense objects. Mind must have an object at all times, either internal or external object, or it disassociates.

In the above description I have used the pronoun you or your for the external and internal shaping of the citta both during conscious and subconscious dream states of mind. In both cases, 'you' is there, causing the 'I' to do the action of both the dreams and the direct willing of conscious ideation. We all know that 'I' exists, therefore there must be some witness of these actions that this ego aham'ka'ra causes. This witness is the jivátman (individual soul witness) using the aham'tattva level of mind stuff and it is capable of causing thought waves to stimulate the citta.

Parts of the Soul (Átman)

The word soul has many ambiguous meanings. Some of the common usages for soul include: characteristic spiritual self, self, I, Atman, atman, átmabháva, microcosmic consciousness, logical faculty, etc. "Greek philosophers such as Socrates, Plato and Aristotle understood that the *psyche* (ψυχή)[soul] must have a logical faculty..."²⁸

Generally soul is meant as that nonphysical aspect of a person (unit being) that gives each of us as units our individual characteristics or self. In Shrii Shrii Ánandamúrti's philosophy the word Átmá or Átman means soul. The word Átmabháva means the Supreme characteristic Spiritual Self (Cap) or Supreme Consciousness. Note the capital letters A in Átmabháva and S in Spiritual. That is because we are using the word for the Supreme Self. In following, then átmabháva is the unit consciousness's spiritual self. It in turn contains the unit being's own psychic creations (svabháva) that are the psychic characteristics of the unit being. It would seem illogical and ambiguous to say that one's nonphysical aspect of oneself (one's eternal soul) could be also one's own psychic

²⁸ <https://en.wikipedia.org/wiki/Soul>

creations (that die at death)? We will discuss and separate these different parts of the soul.

In our paradigm of the movie, we said that soul (Átman) was the viewer of the movie. Just like a person who could sit in the theatre and observe, cannot even repair the projector. Let us be a little more specific. The unit soul witnesses (jīvátman) and substantiates these different parts. These parts are the characteristic spiritual self ²⁹ (átmabháva), the three higher portions of the unit mind (kos'as), sam'ska'ras and non-cerebral memories (svabha'va).

Why do we say unit soul? We call it unit because it is an individual unit part of the infinite Cosmic Consciousness and it carries with it the Characteristic Spiritual Self [Caps] (Átmabháva) to and within the unit consciousness.

When discussing the characteristics of soul, we must differentiate between the characteristics of the Supreme Soul (Self) (Átmabháva), and the unit or microcosmic soul or self. Why is this? The Macrocosmic Supreme Self is “all-pervasiveness... all-mighty, all-observing, all-knowing, self-controlled and Svayambhú or self-creating.”³⁰ “The characteristic Spiritual self or soul of the unit being is its desire “to attain happiness – for self-preservation”³¹.

Soul is part of and comes from a part of an unlimited-infinite Cosmic Consciousness. As such it will carry with it traces of that Infinite. The ego (I am) portions of our unit being feels intrinsically a longing for and a part of that Infinite Being. We call this internal longing for the Great present in

²⁹ Every unit entity is a combination of four states; wakefulness, dream, sleep and one's innate characteristic Self. Átman. Matter_and_Spirit.html

³⁰ The characteristic of that Supreme Being is its all-pervasiveness... all-mighty, all-observing, all-knowing, self-controlled and Svayambhú or self-creating. The_Intuitional_Science_of_the_Vedas_1.html

³¹ The Dharma or characteristic of an individual is to advance from the finite towards the infinite, from a part to the whole. This characteristic emanates from the desire to attain happiness – for self-preservation. As long as the goal is not limitless, one cannot gain the eternal happiness of all the imaginable and unimaginable entities. The Supreme Soul alone is beginningless and endless, and that is why limitless happiness is only possible through the Supreme Soul.

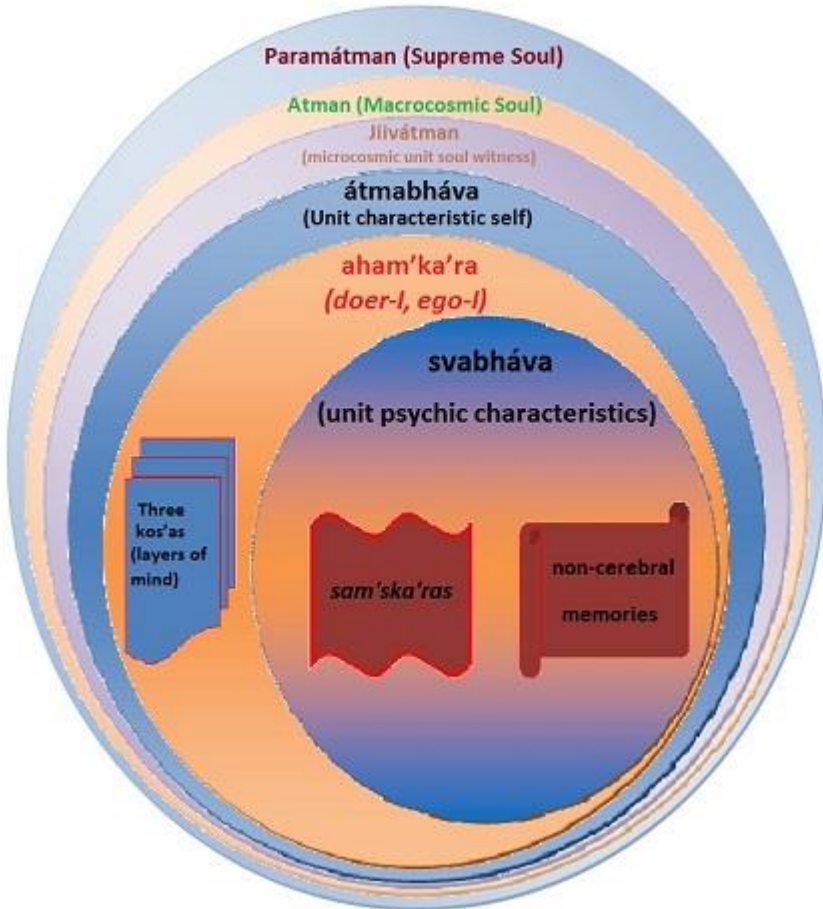
The_Intuitional_Science_of_the_Vedas_1.html

every human being, Dharma-Moks'a Vrtti (1.4) and it is discussed at length in another portion of these writings.

The word soul is always subjective in nature. That is it never can be objective in the physical world. The cycle of Brahmachakra includes the undifferentiated Purus'a, the differentiated Macrocosm which in turn includes the microcosm. Purus'ottama the Supreme Consciousness is in the role of witness to His own Macropsychic conation and is known as the Supreme Over soul or Parama'tman. When He is in the philosophical role of witness to the differentiated Macrocosm He is known as Átman. When He is in the role of witness to the unit being's consciousness He is known as jivátman.

Here perhaps a drawing is worth a thousand words.

Psychological parts of the unit soul



Drawing Psychological parts of the Unit Soul

Above it can clearly see how the parts fit together. The psychic characteristics of the unit **svabháva** consist of **sam'ska'ras** and non-cerebral memories located in the unconscious or casual layers of the mind. They are used by the false ego I (**aham'ka'ra**) and altogether make up the unit psychic characteristic self (**svabháva**). The unit characteristic self attempts to purify itself and eventually become one with the Supreme Characteristic Self (Soul) **Paramátman**.

The soul (**átmabháva**) or microcosmic consciousness or characteristic Spiritual Self does not materialize as shape or form in the citta, therefore cannot be recognized by the sense portion of the human

mind. It is not that this supreme characteristic Spiritual Self does not exist in the citta, it is that the waves of the propensities and the impurities of sam'ska'ras cause a disturbing vibration on the mental plate, so that the citta cannot properly realize its pure shape and form. Similar to the rough waters of a moonlit lake cause the reflections of the moon to be distorted to the viewer. The very purpose of meditation and spiritual practices is to quiet the lower layers of the mind so that that it can merge into the upper layers of mind.

Jiivátman is also part of the unit soul as witness or substantiator, all on the microcosmic level. The Átman is the witness and substantiator of both the Macrocosmic and microcosmic realms.

The word “characteristics” of the unit soul has different meanings but here it is meant as memories that the individual soul has had through all its past lives. Sometimes this is referred to as the akashi records or as past life memories recorded on the ethereal unconscious level of the mind. This portion also exists outside of time, because it is the non-cerebral portion of the higher unconscious unit causal mind. Past life memories come forward as part of the unconscious mind and are a record only, not a function as characteristic of the developing conscious mind. Vrttis or desires are a part of an individual person's consciously developing life, not a part of the psychic characteristic self (svabháva). (See [Cerebral and Non-Cerebral memories](#).)

Here the difference between characteristics and sam'ska'ras should be mentioned. Sam'ska'ras are carried forward into the next life in death through the supramental portion of the unconscious mind in aggregate (as karmáshaya), where they remain in seed form and take shape as per time and place or circumstances as the new body allows. This in turn will have an impact on the individual conscious character or personality of that life. These come forward as seeds in the subconscious mind that grow with the conscious being. Aham'ka'ra (ego-I) is the actor or doer on this new life personality. Átman (as jiivátman) is the (unit) being's witness and in our paradigm would be carrying a timeless recorder.

Sometimes it is easier to visualize mental constructs using an emotional appeal. Here the parts of the unit being are grouped in accordance with whether they die at death. Here are the parts of the soul (psychic, spiritual and non-psychic) before/after death.

Do not die at death

The unconscious or causal mind consisting of the three higher kos 'as (levels) pass on to the bodiless mind. These parts are:

- *karma 'shaya or aggregate sam'ska'ra in seed form passes on to the bodiless mind at death as they are part of the causal supramental subtle mind. These return again in the form of inborn sam'ska'ras.*
- *Top three layers (kos 'as) of the causal unconscious mind with their corresponding cakras in the unit being's bodiless mind, centered around the respective rudimental factors.*
- *Non-cerebral memories. Layers of past lives stored in the atima 'nasa portion of the causal supramental unconscious unit mind.*
- *átmabháva (small Cap) characteristic Spiritual Self or soul of the microcosmic unit consciousness. It includes the characteristics that define the evolution of the microcosmic unit being to the Supreme Characteristic Spiritual Self (Átmabháva) or your unit spiritual characteristics.*
- *Jiivátman being the psychological name given to the microcosmic unit Atman*

These die at death

Those things of the internal being we also associate with consciousness within the conscious and subconscious mind do not pass into the bodiless mind. They include:

- *svabha 'va or one's own (unit being) characteristics and own psychic creations. Like present life memories and individual temporary characteristics.*
- *Aham 'ka 'ra or false ego (Doer-I) and unit existential I (Knower I) will break down or dissipate even though they consist of subtler vibration of the higher supra-causal mind. The knower I is a philosophical psychic creation of the unit, whose psychic strength depends of the aggregate evolution of the organic components of the unit.*
- *Endoplasmic microvitic coverage and the controlling guiding psychic that controls the pranic energies of the human being. These are called the vital airs (pranah, plural form of prana).*

The Existential – I

You feel (know) that you exist. The “I am therefore I exist” phrase is common in most philosophies. This limited feeling of I - exist comes from the substantiation of the aham 'ka 'ra (ego-I) by the witnessing portion of the

characteristic spiritual self's (átmabháva) called the microcosmic unit soul's witness or (jivátman).

Mahattattva (sometimes known as buddhitattva and Knower I) is generally known as Existential I of the unit consciousness. It is seen philosophically in different contexts. Sometimes it is described as evolving from an almost non-existent state to a fully developed state in the developed human consciousness. This description is of the evolution of the existential I as a general function of organic minds. In other context it can be described as a description of one of the three basic types of non-material consciousness. This consciousness stuff is then called mahattattva and contains the ability or characteristic of reflecting the existential I within the human's own psychic creations (svabháva).

Notice I said reflecting, that is because the existential I stuff (mahattattva) is really of a much higher vibrational level (supra-causal level, above the unconscious) than those other vibrations that are within our conscious/subconscious mind, that feels these reflections. What we actually feel is a psychic reflection and all psychic reflections die at death. (See list above in '*Parts of Soul*' before/after death). Aham'ka'ra or false ego (Doer-I) and unit existential I (Knower I) will break down or dissipate even though they consist of subtler vibrations of the higher supra-causal mind.

Human guiding psychic

The human guiding psychic is the apex, the culminating point of human intellectual development. In all of Shrii Shrii Anandamurti's hundreds of books and dissertations, He only mentions "guiding psychic" two or three times and that only in connection with controlling instinct.³² He uses other similar terms including guiding force and guiding faculty. Upon the development of the existential faculty of the of the protozoic collective mind, the existential I uses endoplasmic coverage³³, that is microvita coverage³⁴. When the endoplasmic structure evolves in the physical structure, a guiding psychic is needed to control it. Therefore guiding psyche, at the apex of the human metazoic collective existential I coverage, is controlling microvita. This is very powerful. This means that human psychic forces like willpower can consciously control microvita throughout the human body. By directing positive microvita the guiding psychic can not only place positive microvita at the chakras and control vrttis and desires; but also it can use willpower to

³² If human beings develop their guiding psychic faculty, they can remember their past experiences. [In such cases the guiding psychic faculty is independent of instinct.].

Questions_and_Answers_on_Psychology.html Q 8.

³³ Ectoplasm gives mental faculty but endoplasm gives unit "I" feeling.

Questions_and_Answers_on_Psychology.html Q 3

³⁴ Those microvita, or say the collective form of microvita, with the coverage of endoplasm, Questions_and_Answers_on_Microvita_Section_B.html Q 9

direct microvita to the organs and other parts of the human body that is generally under subconscious endoplasmic control.

The first most basic chakra of the psychic body has the vritti called artha (1.2) psychic longing. This is very powerful psychic energy can be developed by the human guiding psychic to control psychic energies. Guiding psychic is not an energy, it only goads or guides other forces like the energy within microvita and the psychic energy within the first cakra.

Evolution of the Existential I

The knower I (existential I) is a philosophical psychic creation of the unit (normally human), whose aggregate psychic strength depends of the evolution of the organic components of that unit being. This aggregate psychic strength in humans is called guiding psychic consisting of what we call will – power³⁵, determination, that which makes common selections or decisions and controls psychic powers among other things³⁶. The guiding psychic in humans controls (subconsciously/sometimes consciously) the microvitic endoplasmic structure, the psychophysical energies of pranah (life energies) and spiritual energies through the ajina cakra.

The apparent difference in energies is the difference between psychophysical and psychic and spiritual energies. The guiding psychic is controlling all three simultaneously on all levels of the mind. The existential I of the protozoic type mind is limited to unit existential I functions. The energy involved in protozoa food production is very basic type energy. As the organic unit increases in mental complexity, through physical evolution, the existential I will automatically progress in psychic strength. This is a psychophysical evolutionary progress that progresses in complexity and strength due to the mental structure of the unit organism.

We tend to think in terms of physical evolution, thereby limiting our construct of mental evolutionary processes. Existential I is not a mind. Existential I is not a physical construct arriving because of a complex brain construct. It is only a reflection of existence that becomes reflected more obviously in the higher complex mental structures. It is reflected in all mental structures; but most obviously in higher more complex structures. It “exists” as existential I even in the simplest mental structures, like those in the protozoic mental structure. We place this existential reflection in categories of unit I, collective unit I, endoplasmic microvitic and developed mind complex existential I; only to allow our rational minds to compartmentalize these

³⁵ The factor of will, for example, connects the physical and physico-psychic existence of human beings to spiritual existence, and merges it into that spiritual existence.[The_Importance_of_Diiksa.html](#)

³⁶ The guiding psychic faculty will have to make a selection.
[Questions_and_Answers_on_Psychology.html](#) Q 8

concepts. Essentially it is all the same existential I (mahattattva) and only different in its reflecting proportions in the different mental structures.

Although the existential I evolutionary progress is limited by our construct of mind, microvita as an endoplasmic coverage is not limited. Microvita have their own evolutionary progress independent of our unit physical, psychic and spiritual evolutionary processes³⁷.

Because it is a reflection, it dies by dissipation at death of the physical structure. You can prove this fact by simply asking yourself; “When I’m dead – do I exist?” That may seem like a rhetorical question; but not in the light of the philosophy that “deep sleep” (like the state of the bodiless mind) is considered death of the conscious/subconscious mind. In dreaming sleep (not deep sleep), you know that you exist.

We only tend to observe consciousness through its development or actional movement. That in turns presupposes a form of energy causing the impetus to perform the action. The energy involved in the evolvment of the existential I is a sort of organic energy known as prana (singular) and pranah (plural). That is the energy that is most useable and observable in organic types of life-forms. It is called pranic energy and is psychically controlled. It is mostly observable in the human form. This pranic energy is more specifically described in other parts of these works.

In one sense by increasing the energy levels (Prakrti) of the consciousness, this allows the quality of existential I to be displayed. Mahattattva consciousness stuff is always present in the unit consciousness, only when the proper energy (as a vibration) is added can the existential I portion of consciousness can be observed. It is not that the energy is added from externally sources. No, remember Prakrti (energy) and Purus’a (consciousness) are intimately entwined, they cannot be separated. It is the time, place (space) and person of the relative vibrational universe that allows the inherent energies within consciousness to display as the mahattattva (existential I) portion and to manifest. The very statement of “I Exist” presupposes the existence of the “I”³⁸ and of an energy source of activation.

Here is a simplified chart of the existential evolution of the unit I feeling from the lowest protozoa to the complex human mind using the guiding psychic faculty.

³⁷ Not only microcosms but ectoplasms and [or] microvita also move from imperfection towards perfection in circumferential style. Those microvita, or say the collective form of microvita, with the coverage of endoplasm, move in the same style.

Questions_and_Answers_on_Microvita_Section_B.htm Q 9

³⁸ The statement “I exist” presupposes the presence of “I” which is the witness of this existence. What_Is_Dharma.html

Developed Human Metazoic Mind



Complex
Guiding
Psychic

Un-under developed
Metazoic Mind



Endoplasm
coverage

Collective
protozoic mind



Collective
"I" feeling

Protozoic
cellular mind



Protozoic "I"
unit feeling

Existential Evolution (Examples are cumulative)		
Types of mind	Physical Examples	Abilities of mind
Protozoic cellular	Protozoa Amoeba Organelles	pleasure and pain
Collective protozoic	protoplasm organs plants	reject any unit I
Un-under developed Metazoic	most animals	thinking comprehension
Developed Human Metazoic	Human	sentiments emotions

Chart of Existential Evolution of Unit I Feeling

Forces of the mind

Although we named the force prana (above) it preforms this modification of consciousness by utilizing a higher (longer wavelength) modifying vibrational force of Prakrti called sattvagun'a (the sentient principle).

How does the sentient force of Prakrti modify consciousness? Consider this axiom. Objects (waveforms in this case) having the longer wavelength, are the controller for shorter wavelength objects³⁹. Shrii Shrii Ānandamūrti uses the example of longer wavelengths (like those involving aham'tattva and mahattattva) controlling the waveforms of lesser mind stuff (like ectoplasm). But this also happens in our everyday physics. Long length carrier waves control the shorter wavelength (like microwaves) that is heterodyned on them. In the case of sattvagun'a (the sentient principle); this force of Prakrti is controlling and modifying the lesser wavelength of mahattattva to bring forth the characteristic of existential I from the one consciousness.

In other phases of the mind the modifying force of Prakrti has other names. Its actions manifest in different ways in the conscious and subconscious portions of the mind. Philosophically we give these different attributes of the same consciousness different names to be able to simply understand the constituent parts of the one Atman (consciousness). The important point here is the question; "Does this one consciousness of our unit mind consist of three types of mind stuff, conscious, subconscious, unconscious or even citta, aham and mahat mind stuff? No, we simply philosophically distinguish them with different names to try and understand their abilities (distinguishing characteristics) with the unit type mind we have. In essence they are all-one type of Supreme Consciousness.

We can change the question the question; "Is this one consciousness of our unit mind modified by three types of energies sattvagun'a, rajogun'a and tamogun'a? Now the answer is a qualified, Yes. It is the same energies of Prakrti, but used at different arbitrary vibrational levels.

Getting back to existential I, so philosophically we say that this existential I in (the one of unit consciousness Atman) uses the innate force of Prakrti called sattvagun'a to modify consciousness to appear in the capacity of witness. It does this in order to prove the existence of its own self. It allows the reflection of the feeling of I exist. We name this sentient area (using the sattvagun'a force) of the mind mahattattva (or the area of existential I.

³⁹ But when the wavelengths of physical objects are far longer than those of unit minds, they cannot even be brought within the scope of sense-perception. In this case those objects themselves exercise control over the physical existence as well as the kāmamaya and annamaya kośas of individuals.
The_Macrocosm_and_the_Microcosm_1.html

This same innate Prakrti force (working on a lower vibrational level), modifies the unit consciousness to have the ability to perform an action, to see or do an action. We then call this area of the mind aham'tattva and it is known as the "Doer I" portion of the mind. The modifying principle or force is known as rajogun'a.

Every action of 'doing' must have a resultant 'done'. When the Doer I aham'tattva does an action, it is the "Done I" or citta that becomes the done part. Citta takes the shape of the action ordered by aham'tattva Doer I. Citta only does one thing, takes the shape so that aham'tattva can 'see' it. It can take that shape in many ways. Again, this same force called Prakrti modifies unit consciousness to have the ability to take the shape of objects. In this case the modifying principle or force is known as tamogun'a.

Here we have the forces of Prakrti modifying unit consciousness into three apparent different capacities of the same consciousness in order for the same consciousness to act in different functions. Those of the unit Knower I or Existential I (mahattattva) that gives the feeling of existence and acts as witness to the other functions of the unit mind and those of the Knowing I or Doer I (aham'tattva), that does the work of the mind and lastly that of the Done I (citta) that actually takes the shape of the sensed objects

Human Guiding Psychic vs. Aham'ka'ra

The various parts of the soul have been discussed and debated for thousands of years. It is not that they are not known. It is that they are not understood in their entirety. Their parts physical, psychic and spiritual are so inexplicably intertwined that only a holistic view of time, space and person can make a carpet from all the threads.

Let us look at the differences and similarities between two misunderstood parts the being. The guiding psychic and aham'ka'ra. The differences of the two are in their mental and existential faculties, function and composition.

As we saw in previous descriptions, the aham'ka'ra is a psychic construction of the conscious mind. We experience it through our conscious mind as our present life. It is a false ego that dies at the time of death. It does not pass into the reincarnative mode. Its frequency and method of operation is limited to conscious/subconscious desires and psychophysical parameters. Aham'ka'ra is literally a subjective

psychic construction of our psychophysical being. It is a “doer I”, a construct of our being that provides the psychic impetus to drive our conscious being through this life. Aham’ka’ra is a Doer I unit psychophysical mental structure that uses psychophysical based pranic energies to do things in our body and the world.

On the other hand, we have the guiding psyche which is also a part of the subconscious mind. It is a higher part of the mind than the aham’ka’ra, with a corresponding lower frequency. It also, ends with the passage of time, at death. But it is not a psychophysical construct within the conscious; it is completely psychic within the subconscious.

The guiding psychic controls the microvitic endoplasm through guiding (or directing) the psychic energies, normally subconsciously. The guiding psychic is psychic thought powered and controlled. It uses the propulsive psychic energy in thoughts to control psychic propensities. It also controls subconsciously (but can consciously control endoplasm, discussed below) the endoplasmic collective microvitic structures. Endoplasm is a complex and collective structure consisting of specialized types of microvita that work together for the collective good of the whole physical being. Microvita ride on psychic and physical waveforms and can be used by the guiding psychic to modify endoplasmic structures. The guiding psychic has little or no direct contact with the conscious aham’ka’ra.

An example of psychic faculty of guiding psychic is will-power, which connects and guides the physical, psychophysical and psychic energies.⁴⁰ By development of the guiding psychic through proper meditation, we can remember the past experiences of our past lives within our subconscious mind.⁴¹ Although the guiding psychic works independently on the subconscious level as-far-as the physical body is concerned; it can use its guiding psychic faculty to help the conscious mind to make selections or decisions.⁴²

As stated previously, the guiding psychic is a cumulative existential I coverage within metazoic minds. Its existential coverage starts at the level of the unit existential I of the unit protozoic mind of the unit cell and evolutionarily develops to the coverage of the

⁴⁰ The factor of will, for example, connects the physical and physico-psychic existence of human beings to spiritual existence, and merges it into that spiritual existence. [The_Importance_of_Diiksa.html](#)

⁴¹ If human beings develop their guiding psychic faculty, they can remember their past experiences. [Questions_and_Answers_on_Psychology.html .Q8](#)

⁴² 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](#)

complicated existential I feelings of physical structures of organs and systems of organs. Guiding psychic also controls the endoplasmic microvita coverage and in addition is composed of an accumulation of the unit existential knower I's of the lower accompanying cells and organs.

In summary, what we have is an independent guiding psychic mind guiding collective endoplasmic microvita, controlling physical, psycho spiritual energies, working on the subconscious mind level and not directly controlled by the aham'ka'ra. The existential I of the guiding psychic is not microvita but controls microvita within the corpora. Microvita because it is a collective microvita has a collective mind; as a ubiquitous collective mind it is connected to Parama'tman as the overall collective witnessing entity by the proto yoga system.

Now let's see the logic of these statements by an example. Look at an individual organ in a complicated metazoic structure like the human body. Can our conscious mind, using our Doer I aham'ka'ra control independently any of our organ structures on a psychic level? I don't mean physical conscious control of physical organs like hands or feet. Do we have physic control of the liver with our conscious mind? No. Not directly. Indirect control is limited to controlling the pranic physical energy (in some rare cases) and psychically directing positive microvita towards the (in other rarer cases) organ. We do not have direct conscious psychophysical control over our organs, much less control over systems of organs. This is the venue of the guiding psychic controlling the specialized collective microvita endoplasmic coverage.

Organ transplantation

In the simple protozoic unit instinctive mind the unit existential I of the simple single celled organisms struggle to maintain their physical existence using their instinct and small feeling of separateness within their own unit existential existence. They only utilize the four most basic functions of all entry level instinctive minds, i.e. reproductive instincts (sex), food, sleep and survival. They have an undeveloped protozoic mind and have a unit existential I.

The next level of existential I is the protozoic collective existential I of protoplasm type structures with their simple comparative mental minds. The unit existential I structure grows with the development of protozoic minds until it obtains a collective

protozoic existential I that allows the upgraded structure to have the capability of ejecting any unit I structured mind (say a diseased or dead single cell) that does not fit the parameters of the collective organ. This is a function of the more sophisticated comparative mind of the protozoic collective I structure.

Endoplasmic microvitic coverage is not yet the determining factor here, because we are talking about collective single protoplasmic mind structures as in protoplasm, specialized organs and plants, trees etc. This is why you cannot transplant those organic structures into an animal or human. Not just because the DNA gene structure is incompatible but because the differences in mental compatibilities. Humans, animals, un-under developed and developed metazoic mental structure uses endoplasm coverage for overall collective I microvitic coordination. Protozoic and collective protozoic mental structures do not use endoplasm coverage because they do not need it. Simple instinctive reflex and collective comparative ejection of unit I's, is all that is needed.

Let's look some more at human organ transplantation. Physically we all heard of the physical problems associated with organ transplants and the many patched up physical solutions attempted to alleviate these situations. Why? What is the source? What is the real problem? The physical cells incompatibility? No, it is the *psychic* cells incompatibility. This problem is mostly of psychic incompatibility; not normally a physical problem.

The difference in protozoic unit I structures and metazoic existential I structures (both in mental function and physical development) is that protozoic collective only allows the ejection of the unit I structured cells, whereas metazoic structures start to have the complex microvita endoplasmic coverage. Remember that within each organ and groups of organs (in animals and up) there are many physical protozoic cell structures within the organ, all carrying their unit I existential feelings. When the unit protozoic existential I and collective existential I feelings are dominant over an underdeveloped metazoic collective microvita endoplasmic mind within the unit organ, this conflict allows for the rejection of organ transplants.

Sometimes the guiding psychic of the more developed human structure can fail to or too slowly take over the guiding function of the relative new and undeveloped endoplasmic structure. Other organ

transplant rejections can be the result of negative microvita influences that reduce or destroy the collective endoplasmic coverage.

How can we better control organ transplants? At this writing I can only think of one answer. The positive psychic enhancement of the intrinsic microvitic endoplasmic structure by the influence of positive microvita. Positive and negative microvita has a direct influence on psychic and physical structures.

Intuition and Cognition

Materialists have the defect of thinking that their own cognition, defined by their small senses, limits the real existence of any object. A comparison would be thinking that the mind is like radar. The incoming reflections to the mind (from the radar) only define the outline (limits) of the material object. Some materialists are as limited in their thinking as to say that it's the power of their own outgoing mind vibrations that cause the object to exist!! In other words, they say that if they can't sense it, it doesn't exist. They won't recognize anything, unless it is observable. This is really the height of the ostrich with the head-in-the-sand syndrome.

Cosmic Cognition can be further defined or proven through our intuitive mind. Intuition can come in flashes (as happens to most people sometimes in their life) or be obtained by psychically advanced persons through the calming and focusing of their intellect. As a function of mind, we have to define intuition as the reflection of incoming perceptions from the higher portions of the mind and can be compared to a psychic mirror in the mind catching the reflections of incoming vibrations.

Just as in the lower portion of the internal being, where the aham mind stuff has the ability to generate waves that causes the citta to take the shape, also the higher portions have the same ability to generate thought waves that affect other portions of minds. Intuition and spiritual feelings develop from generated thought waves emanating from the A'tman supra-causal area and passing through the unconscious causal areas of mind.

Philosophically, intuition can be seen when we consider the Cosmic Effulgence as sending out effulgent waves that can reflect on everything and every layer of mind. We (many intuitive mirror/minds) are catching the reflections of say a lotus flower placed in the midst. The cognitive ability of the mirror/mind to clearly perceive the object depends on the reflective qualities of its mirror/mind, not the lotus itself. By removing the dark layers of our mind and having a spotless mirror, we obtain perfect clarity of the lotus, with the help of the Cosmic Effulgence.

Mathematically it could be said that citta is a subset of aham (intellect) and aham (buddhi) is a subset of atman (bodhi) or mahat. Alternatively, that portion greater than aham is atman (mahat) and that portion greater than citta is aham.

To understand intuition practically, think of a time when you were lying awake looking up towards a bright light source. The focus of your eyes is not directly on the bright light. Maybe you noticed a small strand of dust that impinged on the water layer of your iris. How did you see this directly? No. You saw the dust particle by the defined reflection of the bright light waves as they reflected/ refracted through the water layers of the iris, into you retina of your eye and then through the normal afferent nerve channels.

Maybe this appears to be a little complicated. You did not see the object direct. You saw only a penumbra or shadow outline of the dust. This is how we normally perceive intuitional ideas and concepts. They appear as shadowy images until we realize what they are. Remember, what the citta takes the shape in the mind, and that appears to us as real. However, the citta must have a reference to take the shape. Intuitive waves are relatively new to the unit mind and the citta has no reference to take the shape against, therefore that is why they appear as the shadowy images described above.

Supramental vision or telepathic and clairvoyance are normal capabilities of this Átman action on the causal unconscious mind. It should be noted that the supra-cognitive omnitelepathic and omnipresent waves, that are the source of these powers, merely pass into the lower levels of the aham and citta, from the omnitelepathic Cosmic Cognition. As such, they

must pass through the individual sam'ska'ras of the individual unit consciousness.

When these omnitepathic waves are received by ordinary mind, they are normally in the form of dreams or visions. This is because they are passing through the subconscious area of the mind. That area (the subconscious mind) has no previous memory or sam'ska'ric reference to compare to these omnitepathic visions/waves. Nevertheless, these visions will pass through the filters and sam'ska'ras of the individual's subconscious mind and then usually appear to the conscious mind as close symbols for comparison.

An example would be. One person who normally utilizes cows in his daily life may visualize cows as a symbol, being leaner or fatter, indicating lean or fat years... etc. Whereas another individual may visualize money or another object as representing the same information being received from the same supra-causal cognitive wave source. The intuitional practice of sáadhaná enhances the ability of the lower portions on the unit being, to be able to merge their conscious minds in the higher portion of the Atman subconscious and unconscious, and thereby increases the susceptibility of the unit mind to experience these normal abilities of the higher mind.

In summary, it can be seen that the characteristic spiritual self or unit soul consists of these parts: the characteristic spiritual self (jivátman) as witnessing portion, aham'ka'ra as Doer –I portion, sam'ska'ras in seed form and non-cerebral memories. At the time of death, these leave the body (along with other three more ethereal factors) and move in the universe until they find another suitable vehicle (body) that will satisfy its reactive momenta (sam'ska'ra) in accordance with time, place (required circumstances) and person.

Below is a comparative chart showing the functions and capabilities of the unit mind matched against the various layers of human unit mind.

Microcosm (unit mind) Comparative Capabilities			
Layers of mind	Microcosmic Mind	Functions	Mental Capabilities
physical brain		sensations	
conscious	citta-ectoplasm (takes the shape)	experience pleasure & pain	cerebral memory (present life)
sub-conscious		experience samskaras	past recollection, contemplation, revelations, extra- cerebral memory
supramental		samskaras & dreams originate	layers of past lives, knows present and future
subliminal		repository of infinite knowledge,	conscience discrimination, knowledge of "I"
subtle causal		source of cognition	pointed intellect, intuition
supra-causal	unit ahamtattva Knowing or Doer-I	works, sees	Does the action
	unit mahattattva Knower I or Existential I feeling, Entitative I	gives feeling I exist	substantiates the entitative existence

Chart of Comparative Capabilities of Unit Mind

CHAPTER SEVEN

Expressions of Consciousness

Ya'drshii bha'vana' yasya siddhir bhavati ta'drshii
"As one thinks, so one becomes."⁴³

Expressions of the 1st Cakra

Dharma (happiness)

It is the innate and primal propensity of human beings and every expression in this, world whether human or the smallest expression of life or existence, to proceed on the path of Dharma (1.1). Dharma in humans means proceeding positively towards that Cosmic Goal. Humans have the capacity to proceed positively or negatively, towards or away from that Cosmic Goal. Only when human being have logical understanding and have overcome their fear of action, can they proceed positively on the path of Dharma. Animals cannot understand this. Animals proceed through life with their four desires, (*a'ha'r* [food], *nidra'* [sleep], *bhaya* [fear], *maethuna* [begetting progeny]). They have no innate facility to overcome fear. It is the purpose of this book to explain how and why these things occur, on every level, in a logical and reasonable manner. Logic and reason are the only way to overcome the dogma and staticity that are prevalent in religion and science today. The same Dharma expresses one way in humans, one way in animals and another way as the basic building blocks of life. Before understanding the infinite expressions, let's proceed to the basic concept of Dharma (1.1).

⁴³Ya'drshii bha'vana' yasya siddhir bhavati ta'drshii "As one thinks, so one becomes"
Yoga_and_Tantra.html

Primary Dharma (obtain happiness)

Dharma simply means that everything must proceed back to ones origin, the Cosmic Godhead. This means that all things must proceed in accordance with its developed consciousness towards the goal of all life Cosmic Consciousness⁴⁴. It is the dharma of fire to burn; just as it is the dharma of living being is to achieve happiness. Do we not eat and drink, to keep our selves alive? Why, for self-preservation, to preserve our existence of self – this pursuit, we call the desire to achieve happiness. This urge for self-preservation alone comes from our innate and unalienable desire to obtain happiness. The very basic fact is that we want to live, simply to obtain happiness. Each of these expressions of self-preservation or obtaining happiness is only different human expressions, of the original expression of all life, Dharma (1.1).

Dharma (1.1) is to attain that which is lasting, eternal within us, or even in any entity. Each entity has the same goal, lasting happiness, and each entity expresses that basic characteristic called dharma in its own ways. The higher developed consciousness becomes, the easier it is to understand the dharmic spiritual expressions of any entity. Even the consciousness of a single celled amoeba can express its basic dharma, to obtain happiness. It attracts and metabolizes food, it contracts or protects itself (shows fear of loss of its ability to obtain happiness) in case of outside threat, it shows systolic pause or need for physical rest (sleep) and it replicates.

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Secondary Dharma (waveform expression)

Another way stated, the primary purpose of Dharma (1.1) in human beings is to move the psychic being to the spiritual level. The primary purpose of dharma becomes more clearly evident the higher the life form is expressed, because its ability to achieve happiness is more self-evident. But, when

⁴⁴ The Dharma or characteristic of an individual is to advance from the finite towards the infinite, from a part to the whole. This characteristic emanates from the desire to attain happiness – for self-preservation. As long as the goal is not limitless, one cannot gain the eternal happiness of all the imaginable and unimaginable entities. [The_Intuitional_Science_of_the_Vedas_1.html](#)

one proceeds downward in expression of those life forms, towards atoms and smaller, towards unit microcosmic entities, one sees also that there is an underlying secondary purpose of Dharma (1.1), to provide a underlying spiritual waveform or frame work for all (unit) microcosmic entities, atoms, molecules or protozoic cells or advanced metazoic cells. This secondary purpose (or dharmic waveform expression of consciousness) is in all microcosmic entities and can be expressed as having vibratory expression perceptible or imperceptible to the human mind, as the case may be.

It should be noted here, that the first four vrtti of the human unit being are of purely psycho-spiritual nature. That is, they have no direct correlation with any physical organ of the human unit. All other vrtti are related to a physical organ through their psychophysical plexus. See the enclosed [*Periodic Table of the Vrtti*](#).

The secondary purpose of the dharma vrtti manifests or becomes evident in the human mind structure in the citta or mind stuff when the citta objectifies or takes the shape of the object in the mind. (See section on [*Objectification*](#)).

There is a force pervading the entire manifested universe called in Sanskrit antahkaran'a⁴⁵ or introversal psychic force. This force has three inherent characteristics or attributes.

1. Acceleration, speed, movement, mobility (gati)
2. Energy
3. Waveform

All four psycho-spiritual vrtti of the first cakra use this force to objectify their innate characteristic in the unit human. Antahkaran'a has no single related psychophysical plexus.

Negative Pratisaincara

Only in the relatively developed human consciousness can the natural dharmic process be reversed. This occurs in process called negative pratisaincara, this is when the unit

⁴⁵ The propulsive propulsion comes from antahkaraña. The origin or source of the propulsion is antahkaraña. Antahkaraña is made of the conscious and subconscious portions of the mind – thinking, memory, etc., all belong to antahkaraña. Antahkaraña is doing these things.
The_Biological_Machine.html

consciousness using its developed consciousness and power of the secondary expression of dharma to objectify, reverses the natural process. When the human unit mind takes increasingly cruder shape or we can say when the mind objectifies more and more crude objects in this relative world, it is reversing the natural process. This relates directly to the process of reincarnation, when the reincarnated mind objectifies and finally obtains forms cruder than human.

Dharma even at this relatively undeveloped point still contains within its structure, a basic spiritual imprint which allows it to provide the spiritual DNA like imprinting that is the overall characteristic of Dharma (1.1). Dharma will, eventually proceed naturally upward in its spiritual path and form towards Cosmic Consciousness again. The reason for this negative *pratisaincara* process in humans is possible, is discussed below but includes the ability of the human consciousness to express itself in its developed self-will and is the cause for the numerous stories of humans reincarnating as lower animals, even stone, money and other desired objects. Of course it is given, that human may not desire to become animal or money. It is the desirable characteristics that the animal or money possesses, that is the cause of the eventual transformation of human will into the object of desire.

This process will occur only until such time as the unit structure's consciousness becomes psychically and physically sufficiently complex as to allow it to become self-aware of its own psychic structure. In humans we call this point in time and place as self-awareness of unit or personal mind. From that point on the structure can determine its own spiritual (and therefore psychic and spiritual) progress either towards that Ultimate Dharmic Goal (Cosmic Consciousness) or away. We call this process self-will. This path towards Cosmic Consciousness in humans and higher developed structures is called *pratisaincara* in Sanskrit and is the opposite path of negative *pratisaincara*.

Dharma (1.1) at the unit consciousness level contains within itself the complete basic spiritual imprint to allow it to guide that unit consciousness back to the Cosmic Consciousness. What it (Dharma 1.1) needs is change; and

therefore that must occur in the relative world of time. Each death of the unit consciousness, provides the small change or impetus in the unit structure. Each death of the unit consciousness provides the opportunity (time and place) for the life (person) that is intrinsic in every unit consciousness to replicate itself, in such a way as to allow it to perform its primary objective. That is to proceed physically, psychically and spiritually towards the ultimate union with that Cosmic Consciousness.

Dharma as a practical expression

We have seen that dharma has both a primary purpose and a secondary purpose. Dharma is there in every structure both animate and inanimate; because consciousness expressed or unexpressed is there. It is only a matter of expression. In some inanimate structures dharma lies almost inert and dormant unexpressed. For example the citta mind structure of a tree holds consciousness basically unexpressed and utilizes only the crudest level of cosmic mind the ka'mamaya kos'a.

In undeveloped mind structures like in plants and lower animals, the process of replication occurs in what has been termed a "natural selection of the species" process. The undeveloped mind is protozoic in structure and dharma is expressed through their instinctive mind. Dharma will always replicate mentally in such a manner as to increase its chances or opportunity to allow it to proceed higher on the path of consciousness towards more complicated spiritual, psychic and thereafter physically complicated structures.

In developed structures like human beings, dharma and its associated attributes are fully expressed. Here the mind is complicated, complex and concentrated. Higher psychically developed structures are formed. In protozoic and metazoic structured units there is a unit guiding psychic mental structure that guides the entire structure on the path of dharma. The functions of each increasingly complicated structure is to better fulfill the basic dharmic needs of the structure in accordance with the strongest desires inherent in that developed structure. Biologically speaking, examples of metazoic and protozoic

structural development show this as a standard biological evolutionary process. This is mind evolving towards structures that are more complicated. Collection of these basic waveforms forms a stronger pattern allowing a psycho spiritual congruence or parallelism to occur with the higher cosmic waveform. The reason for this evolution lies in dharma's innate purpose the ability to proceed towards the origin, the Cosmic Consciousness Godhead. The type or quality and quantity of mind inherent in the structure limit the ability of the structure to proceed on this path.

Shrii Shrii Ānandamūrti says it this way:

“Even also trees possess Ka'mamaya kos'a and that is why they derive their vital energy from the earth, water and air.”⁴⁶

1.2 Artha' (psychic longing)

Artha as a psycho-physical expression

Artha is a psychic wave that establishes meaning, giving mental form and structure to concept. When you say and/or think in your mind the word cat, you complete a psychophysical process that establishes meaning to the word cat. By associating the psychic image (psychic parallelism) of the word cat with the physical object, you see (or perceive) the object cat in your mind.

For example, if a mother thinks (and speaks) the word cat for the first time to her child; the child will establish a link (psychophysical parallelism) between the mothers utterance of the sound cat with the physical object cat observed. The meaning of cat has been transferred to her child. The child has, in fact, established a psychophysical parallelism meaning or concept in his own mind for the structure cat. Artha or psychophysical meaning has been established. When the meaning or artha is expressed directly, then the object

⁴⁶ Even trees also possess Ka'mamaya kos'a and that is why they desire their life energy from the earth, water and air. [The_Call_of_the_Supreme.html](#)

perceived by the senses is brought in direct contact with the psychic wave generated by the mind.

Meaning (artha) can also be generated indirectly when a previously formed internal wave is compared or brought into contact with another description or concept. This is done through reverberation of the previously formed internal wave and comparison with the new object observed.

Meaning (artha) can also be modified if the now understood cat is mixed with a previous perceived sky. Then possibly a cat with wings flying against a blue sky, “skycat” is indirectly formed. However, in all such cases of psychophysical parallelism, the mental concept formed is only generated from physical objects already perceived. The mind can merely perform its basic service of comparing and holding the mental waveform of previously generated interferences that have been collected by the senses.

The unit mind cannot not create anything⁴⁷; only recreate that which it already has previously entertained. This temporary pleasure that mind attains in doing its duty, gives some meaning, knowledge or temporary pleasure to mind. The mind is doing its psychic duty, by performing artha, comparing the psychic wave forms previously stored in the brain, and/or with the incoming interferences/waveforms. When the mind is allowing psychically generated waveforms/interferences to inundate and fill previously generated (and retained) sam’ska’ras and desires, then the mind is just doing its duty, matching the physical waveform/interferences (incoming) with the stored desires (as waves formed in sam’ska’ra memory cells). It is trying to attain a temporary happiness, for the mind.

Artha as a psychic expression

Artha on a psychic level means that satisfaction or quenching of mental thirst for a psychic or physical object. It is the fulfillment of a psychic desire for happiness (Dharma 1.1), expressed psycho-physically. The amount of psychic wealth is almost infinite; but it does not last forever. It cannot escape death. You cannot take it with you. An intellectual genius this

⁴⁷ The microcosm cannot create anything original. Utilize_All_Your_Potentialities.html

life can be an idiot next life. Even this one life, a university professor may end up as a clerk, and lose all knowledge. So, artha is temporary, it cannot give permanent happiness. Artha expressed as a psychic mental attainment, can only bring temporary fulfillment of desire.

Artha as Psychic Motivation

Psychic energy of Macrocosmic Mind is the great controlling force of the entire universe. But the controlling force of the individual psychic force is called will power.

Physical, psychic or spiritual; individually or collectively... motivation of unit mind requires three things:

1. impetus or inspirational energy
2. ability or capacity to absorb that inspiration/impetus
3. goal or directional absorption

Physically - If you throw a stone in the pond, the ripples that it causes vibrates other objects in the pond. Water absorbs the impetus or energy from the stone. It has the viscosity and structure to absorb and dissipate the stone's energy with the physical goal of dissipating that energy throughout the objects and waves, in that pond. Note: viscosity is only a word for allowing us to measure amount of energy that the physical structure (water) can absorb. The amount is limited by the structure; example is if a meteorite impacts that water, then the structure cannot absorb the amount of kinetic energy and the structure changes.

Similarly, in the psychophysical world, motivation (or inspirational energy) comes through the absorption of vibrations entering our mind and body. Mind has the ability to absorb the physical vibrations (tanma'tras) emanating from all elemental objects of this world and compare those incoming vibrations with the accumulated, stored and unexpressed vibrations (sam'ska'ras) stored in the mind. This subsequent comparison results in a directional motivation to mind. You like or don't like. On a more basic level it is a simple pleasure or cessation of pain. The motivation is in the direction of apparent psychophysical happiness. The goal of mind is apparent happiness.

Put more simply, Cosmic Mind is the inspiration or inspirational (motivational) energy that emanates vibrations that permeate every object of this objective world. Each object, in turn vibrates at its particular intrinsic wavelengths and pattern, and does so with vibrations inherent in itself. For example, a rock doesn't do too much with the vibrations it receives but a human mind reacts to the external vibrations of this world. Each human reacts in his/her individualistic way and according to his/her inherent capacities or sam'ska'ras.

We say that we have free will, except the actions involved in free will depends on desire. In the very end, the very nature of action of will depends on the nature of desire. Humans determine their own course of action according to their latent desires. Psychic or even physical pain to some is well known to give pleasure to others. It is because these desires stored as their sam'ska'ra stored experiences that cause a reaction of pleasure to one or pain as their conscious/subconscious mind compared to their stored sam'ska'ras (from past life) and accumulated original reactions stored in this life.

Artha as a Dharmic expression

When the pure psychic waveform of Artha takes on the spiritual waveforms, it becomes dharma. Human mind has the power to lock out the incoming physical waves (withdrawal of the senses), to stop allowing the ego-mind to run after psychic pleasures of artha - and to forcibly direct its every energy and waveform towards that Macrocosmic Entity. This merger of the ego-controlled brain's self with that infinite self of that Cosmic Consciousness, is dharma. Those psycho spiritual powers are innate in every human being to use its own mind/self to generate the force that propels the soul back to its source. That is dharma. That inner motivated force which allows human beings to break away from all physical and psychic bondages of these material and mental worlds and launches us into the unbounded world of Cosmic Consciousness. That is dharma at work. When Artha (1.2), using the human form (Kama 1.3), directs and propels itself

with a Dharmic (1.1) ideation it can merge and become one with that Cosmic Consciousness. This process of attainment is Moks'a (1.4). The attainment of Moks'a (1.4) is a vrtti only in the human form.

Artha an example at work

Take for example, our common friend the cockroach. How can it survive 100 million years here on earth, practically physically unchanged? It has developed a very strong and stable physical body, because it has a very strong and developed psychic mind. Don't believe this?

In India there is a certain insect, known by the local name peshaskrt that eats cockroaches. When the peshaskrt appears, the cockroach becomes mortally frightened. It becomes so one pointed in its frozen fright, that it creates a picture of the voracious peshaskrt in its mind. Like a chameleon thinks about the color of a leaf on which it sits, and gradually becomes that color; the transfixed cockroach gradually mentally transforms its mental body and color to that of the peshaskrt. The peshaskrt actually thinks that the shape-changed cockroach is actually a member of its own kind, so how can it eat the cockroach? Needless to say, this only works when the peshaskrt is not too hungry.⁴⁸ The question is, "How does that change take place?" Through what mechanism does change take place?

We know that the individual cockroach has the ability to change its DNA structure, in *one generation*, to compensate for the new type of poisons being introduced to eradicate it. Many studies have shown that the very next generations of cockroaches are immune to poisons, just previously introduced.

DNA is a physical structure (Kama 1.3); it must be guided by a psychic structure (Artha 1.2). Therefore, the cockroach has a very one pointed mind and strong mind, as shown by the story above. This same strong cockroach unit consciousness is controlling these rapid physical changes in the physical structure and therefore must be controlling the rapid

⁴⁸ Ideological_Flow_and_the_Eightfold_Path.html, Yoga_and_Tantra.html

changes in its corresponding psychophysical structure (Artha 1.2).

Psychic expansion and psychic DNA imprinting

Psychic expansion requires structure and space, for a psychic structure to evolve. There are self-generating evolutionary changes in the structure of the mind and corresponding physical DNA structure changes in the body.

Human mind has its limitations and functions. Its two duties are thinking (including contemplation, dreaming, and rationalization) and memorizing. Memorizing is the psychic imprinting process, occurring after the mind has perceived the waveform as *tánmátrik* inferences. It then converts these sense perceptions to shape, form and color (*tanmátra* impressed *sam'ska'ras*) in the unit mind, where the further psychic imprinting on the actual nerve cells and subconscious mind, can be done. This is why human mind has a great deficiency, it cannot consciously recall any thing (even idea or concept) unless it has been previously (in this or other lives) perceived with the senses and memorized (and latter stored in the nerve cells, psychic and physical).

We will make a big mistake of preconceptions of our own mind, if we think the process of imprinting and recollection in the higher mind nerve cells is conscious, and works in one direction, only. This is a common misconception that mind works only in one direction. Imprinting works in the direction of senses, receiving waveforms, transmitting them to the mind (*citta*) and mind taking the form on the conscious level; but then on the subconscious level imprinting makes a further imprinting on the mind's psychic nerve cells. These cells retain the vibratory nature of the mental imprinting and carry it forward as individual *sam'ska'ras* or bundled as *karma'shaya*. Psycho physical imprinting occurs as instinct when psycho physical Artha 1.2 imprints on Karma (1.3) these carry forward into the next evolutionary generation both physical and mental.

Because this psychic imprinting occurs at the subconscious level, we tend not to recognize it. In fact, the

psycho physical imprinting occurs at the cell DNA level and is not a conscious aware process. We tend to label the subconscious processes as cerebral and non- cerebral to differentiate the unconscious awareness recalled outside of time (extra cerebral), from the consciously aware process of recalling a conscious memory (cerebral). But it is only our aspect or view that the human mind takes makes us think that these processes are different. The process is the same subconscious psychic imprinting.

Subconscious psychic imprinting on the DNA cell level occurs continuously. In this process every cell has changed its physical form from generation to generation, many times in one human lifetime. The same type of subconscious imprinting process has previously occurred, as the complete human mind knows to accept temporary pleasure or reject temporary pain from these new cells

The reverse process, on the conscious level is easy to recognize. If we think of an object (say lion) and mind immediately takes the form (lion), at that moment mind recollects from the subconscious memory cells and immediately the citta takes the shape. The conscious mind sees the now recollected and shaped form of the lion in the reverberated citta, and makes its own decisions. The effects are felt in different parts and organs of the body when the trembling, flushing and other obvious physical changes of fear (3.10) appear. Here the citta had to take the shape first, and then the brain transmitted the proper simulative responses to the organs and extremities. Now, if a person or animal has a very sensitive nature and is nearby, cannot they sense others internally generated fear of that internally generated lion? Of course, but the subconscious transmission previously stored in the nerve cells of the citta (to take the form) is not easily identifiable because it occurs on a higher subconscious level of mind.

This same reverse imprintation process is the cause of psychophysical evolution in all unit consciousness on the path of going back to the Cosmic Consciousness (in pratisaincara). Physically, science calls it DNA imprinting and does not recognize the psychic imprinting. The same subconscious force

that causes psychic imprinting from the subconscious nerve cells to the citta also causes imprinting on the DNA physical structure.

1.3 Kama (physical longing)

Kama as an expression of dharma

In the human structure, the basic vrtti of Dharma (1.1) is expressed in a very objective and physical way as the Kama (1.3) vrtti. Kama comes from the intrinsic desire that all conscious entities have a love for life, a desire to express our self-existence or Dharma (1.1). Dharma (1.1) obtains happiness through simple existence in lower forms of life and in humans through maintaining self-existence. Kama (1.3) is one of the most basic and strongest of the vrttis that is instinctively carried forward each human life. The physical desires or attractions of food (*a'ha'ra*), sleep (*nidrā'*), fear (*bhaya*), and begetting progeny (*maethuna*) are expressed in every animal. In humans anyone can observe the same animalistic propensities are directly present. But, because of the more developed consciousness in humans, more sophisticated expressions (vrttis) of that consciousness are required. The physical and animalistic desires or attractions of food (*a'ha'ra*), sleep (*nidrā'*), fear (*bhaya*), and begetting progeny (*maethuna*) are translated (in the higher cakras) into more sophisticated vrttis. These developed expressions (vrttis) give further expressions to the human consciousness. Kama (1.3) is the expression of this basic desire to obtain happiness, on the physical level.

In humans, on this the most physical level, the desire to obtain happiness (1.1) is translated into a simple desire to obtain happiness through the acquisition and accumulation of physical objects (Kama 1.3) of pleasure. This urge for self-preservation alone comes from our innate and unalienable desire to obtain happiness. The very basic fact that we want to live is simply to obtain happiness. On this the most physical

level, the desire to obtain happiness is translated into a simple desire to obtain happiness through the acquisition and accumulation of physical objects of pleasure. We think by eating something we will obtain a certain comfort or happiness, by wearing something we will feel comfortable, or by acting a certain way we will obtain a certain satisfaction or avoid certain unpleasanties.

1.4 Moks'a (spiritual longing)

Humans are limited by the three bindings of Time, Place and Person. These bondages are also expressed as Temporal, Spatial and Personal bondages. Humans have one special propensity not present in lower developed unit consciousness types, Moks'a (1.4) spiritual longing to liberate one's self from these bondages. This inner desire, this feeling, that there must be a way to overcome these bondage's of time, place and person, to obtain freedom of all bondage's. This is the expression of Moks'a, in a human. Moks'a lies dormant as an unexpressed seed in every human until the desire for happiness (1.1) eventually finds its higher spiritual expression that of overcoming all physical and psychic desires. Only when humans realize that they can fulfill the mundane needs of this world by self-control, will they learn to obtain the goal of spiritual fulfillment that this vrtti is the basis for.

Six Vrttis of Physical Objectification

Just like moon attracts tides and earth and earth attracts objects unto its self and into its orbit, all objects exert their pull on other objects. So mind is also attracted to objects. We call this process of attraction, objectification. The basic trait of desire for or attraction to objects, starts with the physical longing (1.3) Kama and progressively increases in complexity and strength to the physic and eventually spiritual desires of the higher cakras. The vrtti (4.8) Aham'ka'ra amplifies these six vrttis of physical objectivation. But not all vrttis are carried forward from one life to the next. Specifically, the unfulfilled

desires (sam'ska'ras) carried over as the karma'shaya (aggregate matrix of sam'ska'ras) to the next life, are dominated by these six basic vrttis of physical objectification and carried forward from one life to the next.

Chart of Vrttis carried forward to next life

Periodic No.	Sanskrit Name	English short definition
1.3	Kama	physical attractions or desires
3.3	Iirs'a'	envy and jealousy (ma'tsarya)
3.6	Kas'a'ya	anger (described with 2.1)
3.8	Moha	blind attachments (described with 4.4)
4.8	Aham'ka'ra	ego-conceit
4.9	Lolata'h	greed

These six basic vrttis have quality capability) and quantity (as psychic force of habituated re-programming) ingrained in the vrtti, before rebirth. These six physical longing are based on habituated attraction to physical objects. This makes a strong enough psychic imprint to be carried over into the next life as inborn sam'ska'ras. They, the six vrttis carry in them the imprinted instinctive seed of the actions to be taken in the next life. After birth the sam'ska'ras ripen in force and quantity, according to time and place (circumstances) and form the basic personality of the next life. We will start with a discussion of these six basic vrttis of objectification first.

Pleasure through Objectification

Since these vrttis are internally projected and psychic in nature, they must be controlled, not suppressed. We said above that they are carried forward to the next life. If any of the six vrttis are suppressed physically or mentally, then any or all of the other five will react to make the resultant force equal to unity. Suppression, will cause many mental disorders, control will result in greater mental discipline and concentrative

abilities, in this or next lives. Consider, say, a soft rubber glove, with five fingers. If the rubber glove is loosely filled with water, what happens to the other four fingers when one is crushed or suppressed? They will pop out to take the internal force applied to the water in the one finger. The water (desires) doesn't go anywhere, just changes shape. Still it is there.

So, it is when say, Kama (1.3) or desire for some object of temporary pleasure, like say money, is mentally withheld (like i.e., no thought of money in prison) or physically withheld (like in a very poor family) from a particular person. The reaction can be Envy (3.3) when the object (money) is possessed by others, or Anger (3.6) as an uncontrolled reaction to Envy (3.3) or they can develop an irrational or blind desire, Moha (3.8) for the money or a mental game ego-conceit (4.8) having or not having the mental pleasures that comes with the object money or may develop into a mental desire as in Greed (4.9), where the object of possession is not even needed, only the mental pleasure. In conclusion, when there is a desire for an object (held or withheld) created in the mind, any of these six vrttis individually (or in combination), can and will produce a combined reaction, of unity, given the factors of time, place and person remaining constant.

Because simply put, the mind has an innate duty to perform, that of chasing after what it considers to be its pleasure. But since the mind is constructed to accept and compare waveforms (tanma'tras), which we conceive to be objects, it must fulfill its duty to chase after those objects and compare them to its database of waveforms. It then must decide, "In which direction lays the pleasure or pain?" The motivation lies in the direction of the greater happiness or that direction which the mind (considering its precise state of development) feels will lead it to pleasure in this temporal existence.

Secret: As we stated earlier, the answer is in controlling these basic (and all) vrttis and not in suppression. Any vrtti can be re-directed through control and exhausted through the higher temporary (in this life) vrtti.

1.3 Kama (physical longing to object attraction)

Kama as human vrtti

Kama as a vrtti is more of a measurement of the drive or force that one has to achieve something material. It can be seen as volume or flow of force of mind, to be attracted towards physical objectives, physical attainment. The determinant of expression in the individual appears as the drive or desire for attainment or achievement of physical objects or goals. When the personal opportunity is provided for expression, it will be expressed as a spiritual or a materialist way, depending on place and time.

Expressed in a spiritual way when the longing for something (happiness) is converted (through the higher cakras) to universalistic thoughts by re-directing the energies and using positive microvita. Kama can be expressed in a materialistic way as an effort to attain name and fame, to procure money, land, property, sex urge, food, laziness, sleep etc. No definite pattern of say, “once spiritual always spiritual...” will always be followed from life to life. A person can express Kama one life as spiritual and then in the next life in a non-spiritual expression, such as a repressed need for name and fame. Then when the soul becomes tired of that (sometimes expressed as burned-out) it will take to a more spiritual expression. This happens when the spiritual desire becomes more intense and the karmic variables of time and place are fulfilled.

Kama or expression of the desires on a physical level is the most powerful force. It must be redirected or controlled, in the proper way. Because it is internally projected and psychic in nature, it must be controlled not suppressed. Suppression of Kama only leads to its re-expression, in one (or more life's) of the other basic five vrttis carried over from life to life, in the human. By controlling and/or redirecting all six of these strong vrttis, not suppressing their expression, they can be directed towards developments that are more spiritual. For example, by controlling the urges of obtaining more and more of say “name and fame, sex, food, sleep or money”, one can divert the mind and energies into great painting, art, music or higher pursuits.

Simply suppressing the urges, like a prisoner in jail, will cause the urges to lie there repressed and forcibly held down until it escapes and it expresses those desires stronger in this life or next, which have always been held forcibly inside.

Since the second cakra is more developed at birth than the third cakra, the manner in which the developing ego (of the third cakra) determines (sees) the vrttis of the 2nd cakra, determines the current life's development. Since these six vrttis of physical objectification (except 1.3 Kama), are more refined or sophisticated, they must develop after the second and third cakras manifest. If control and restraint of the 2nd cakra vrttis are taught to the developing ego, then the child will look at life in a spiritual manner. And so, these six basic vrttis of rebirth will be expressed immediately and spiritually. On the other hand, if unabated rushing after the senses is taught or allowed, then the development of these six basic vrtti of rebirth will proceed in the child in a materialistic manner.

More simply stated: The second chakra vrttis are negative minded in the sense that they can develop very negative tendencies (like hopelessness, indifference, indulgence, lack of confidence, cruelty etc.) and must be controlled in the developing child. If not, then the developing ego will see and amplify these tendencies and the developing personality will become negative minded and materialistic.

3.3 Iirs'a (envy)

Envy or jealousy (3.3 Iirs'a), is when the ego - I becomes aware of an object or advantage possessed by another and has desire to possess the same. The strong physical imprinting and object orientation of the mind causes the desires attached to this vrtti to be passed from rebirth to rebirth.

Envy (3.3) stems from Kama (1.3) (or basic desire for objects) combined with Mu'rccha' (2.2) or psychic stupor, this shows a basic loss of one's spiritual common sense and lack of recognition of one's real self (soul). Envy/jealousy (3.3) is further related to Moha (3.8), in that when the Ego - I, falsely thinks (*asmita'*) that it is the real doer of all actions and owner of objects; it (Ego - I) will develop this attitude of Envy (3.3)

when it falsely feels that an object or action is possessed by others. The spiritual attitude would include the ideation that he/she considers everything of this universe to be the patrimony of the cosmic father and everything of this universe is not solely owned by him/her. He/she has an I can't take it with him/her attitude, when this vrtti develops in combination with a higher spiritually developed vrtti.

When Envy (3.3) is combined with an intense learned desire to long for the physical/mental acquisition of objects; then Trs'n'a' (3.7) (yearning for acquisition) causes the vrtti Greed (4.9) to become intensified. The imprinting of objects on the mind becomes so intense, that next life carryover of the desires attached to the vrttis of both Envy (3.3) and Greed (4.9) are common.

Since Envy (3.3) is internally projected and psychic in nature, it is best controlled by redirecting. If is suppressed it will re-express itself through anger, greed, excessive attachment, ego and object desires or Envy (3.3) can remain unexpressed through pride and conceit (4.8).

An example of re-direction. When encountering a situation where your mind reacts jealously to another person's happiness or possessions in life, it is best to redirect the attitude of mind towards "That person is in such a happy frame of mind, may they remain that way forever." Or, the opposite encountering a situation of misery; develop an attitude of "I hope that things get better for them soon."

3.8 Moha (blind attachment) and

4.4 Mamatá' (mineness)

The human mind always needs to be occupied with one object all the time. It has the tendency to run after certain objects in the pursuit of pleasure. It needs to achieve certain objects with the hope of attaining pleasure. It thinks that it will derive pleasure from eating a certain item of food or derive comfort by wearing certain cloths or get some satisfaction by playing a certain role. People live for joy and happiness and that's why they run after various objects. They desire many different objects, with the hope to get pleasure, not knowing

that the only permanent pleasure can come from (*ánandam*) that source of infinite pleasure, Brahma or Infinite Consciousness. The *vr̥tti* Moha (blind attachment) (3.8) expresses the blind or subconscious attachments to objects that have been continuously psychically imprinted on the mind in past lives, and carried forward this desire for blind attachments, into the present life. These subconsciously carried forward or blind attachments are usually in four basic classes.

1. Attachments to *Time* (*ka'lagata*) - When mind has become blindly attached to a certain period of time so that one is unable to discern its positive or negative aspects of the time, either present or past. It dies not knowing or wanting to see progress. When reborn, it feels attachment to sacrificial rituals and outmoded customs, but doesn't know why.
2. Attachment to *Space* (*deshagata*) - When one's geographical sentiment is so strong that one loses rationality out of blind attachment for one's country or land. One may love tribe or land so much, that they will be reborn time and again in the same tribe or location. He may even think that a desert land is full of "milk and honey". Not a logical attachment. Logical arguments have no effect on blind attachments.
3. Attachment to *Idea* (*Mudha*) - When the mind rushes towards a particular or worn out idea, again and again, refusing to accept new ideas. As when a thief comes back to scene of crime. Mind replaying the scene time and time again, until he returns to try to satisfy his desire.
4. Attachment to *Individuality* (*a'dha'ragata*) - When the mind develops a fascination for an object or infatuation to a person, to the point of losing all common sense.

This basic *vr̥tti* Moha (blind attachment) (3.8) is carried forward from birth to birth. Typically, this *vr̥tti* is the cause of

persons taking rebirth, life after life, in the same village, land, family and place. When mind develops a strong attachment to a particular place or person, it will come back time after time to exhaust those desires. The *vr̥tti* is one of the six that are carried over from rebirth to rebirth without the logical or rational mind being involved.

If say, a woman (or man) has a blind psychic urge *Moha* (3.8) to have the physical and mental pleasures of having their own child, and those desires are, say suppressed (not redirected), then the desire for physical objectivation from *Kama* (1.3) will cause this instinct to come out later through *Moha* (blind attachment) (3.8) where mind rushes again and again to the particular idea of “having my child” and later as an even stronger expression, *Mamata* (4.4) where it develops a “mine” feeling of possessiveness.

Combinations of the six basic *vr̥ttis* of objectivation can work together to produce an even stronger result. Envy (3.3) and Anger (3.6) can combine with physical desire (1.3) and extreme attachment (3.8) to form a very strong emotional result of (4.4) *mamata* love or “mine” possessiveness.

Mamata (mineness) (4.4) develops from *Moha* (blind attachment) (3.8) but becomes stronger from close or acquired relationships in this life. Both *vr̥tti* are based on attachments of the mind to objects. But in *Mamata* (mineness) (4.4) the false - I ego (4.8) is involved, causing the attachment to be more of a mineness or possessiveness. *Moha* (blind attachment) (3.8) differs from *Mamata* (4.4) in that the *Mamata* (mineness) (4.4) *vr̥tti* is acquired in this lifetime This *Mamata* (mineness) (4.4) *vr̥tti* is especially strong when developed in the female (and male to lesser extent) as love and attachment, especially attachment to children.

This *vr̥tti* *Moha* (blind attachment) (3.8), is internally projected and physis in nature, therefore the only remedy to this *vr̥tti* is to free oneself of its clutches, to develop indifference towards the objective world, to sublimate ones ideas towards more spiritual ideals and forcibly take one’s mind off the objects of physical and mental pleasure. The proper spiritual ideation for this *vr̥tti* is to visualize the eternal portion of God in everything, every object. It is to ascribe

Godhood to every person. Not to let our false ego - I self attach ownership to objects, things and person, when the true knowledge is that they are all temporary anyway and you can't keep with you what is the Cosmic Entities. Development of the sixth cakra will help in this sublimation of mind by helping one to recognize the more permanent things in life, from the impermanent. Later Mamatá (mineness) (4.4) vrtti finds its greatest metamorphous when it transcends to the love and attraction to the Great when the spiritual Amrta (5.16) vrtti is developed.

4.8 Aham'ka'ra (false-ego)

Attempts of ego to objectively its self

Every object, physical, mental or spiritual, needs a subjective counterpart, a witness, to substantiate its existence in time and space (place). On the physical level, the hands will not move unless the brain is there to allow the substantiation or one could say feedback interaction of mind and hand. Living in this material objective world sometimes we cannot sense this substantiation process, with our senses. We tend to forget that no object or objective can exist without its subjective counterpart.

On the psychic level, when the dead man's eyes are looking up at the elephant; does he see the elephant? We all know the answer. No. Why? In philosophical terms some will say that the soul has left the body. Some will say that consciousness has left. What really happens? Even if the reflective light waveforms are impinging on the retina of the dead man's eyeballs, they may possibly be traveling up the still energized nervous system to the brain, if the man was just recently dead; but the physical brain alone cannot substantiate the action. Without psychic false ego aham'ka'ra's (4.8) substantiation of the elephant, there can be no elephant seeing action for the dead man.

When unit consciousness develops sufficiently to become aware of or substantiate its own existence, we call this developed consciousness false ego aham'ka'ra (4.8). The false ego aham'ka'ra (4.8) is born and developed within the psychophysical body. Without body, false ego aham'ka'ra (4.8) cannot exist. False ego aham'ka'ra (4.8) may come from a psychic source, but it requires physical body to exist or manifest itself.

Physically (if ectoplasmic mind stuff is considered physical) that portion of unit consciousness which develops is aham (doer-I) mind stuff or physiologically it is called ego. The ectoplasmic mind stuff that allows the I, I am or I existential feeling of "I exist" to develop within the unit consciousness is known in Sam'skrta as mahattattva or mahat.

On the spiritual level, the Sam'skrta name for the subjective counterpart or witness to this doer-I (false ego) portion of the unit mind is jivátman. The name jivátman means the real self, sometimes called soul, the eternal portion of our being. An object cannot exist without its subjective counterpart, a witness. This jivátman the portion of our being that substantiates the aham'ka'ra (false-ego) as its witness.

We call this ego-aham'ka'ra, the false ego aham'ka'ra (4.8) because it falsely subscribes the quality of ownership to objects, just because it thinks, because it has the ability to think and know and see. As a false ego, it fails to connect this body that sees, feels, etc., with that which is eternal in it. This false ego- I does not realize that it cannot do anything or take anything forward with it in the next life. All the time the truth is this false ego can't take anything with it because it is just a reflection of the real Cosmic I within the unit's aham'tattva.

The soul or unit jivátman can substantiate this human ego – I, aham'ka'ra. Only because Atman (as jivátman) is there can aham'ka'ra false ego - I exist. When the unit mind's false ego – I aham'ka'ra (because of its developed mental faculty) thinks that it, by itself, is the cause of its own existence; when this false ego - I aham'ka'ra does not comprehend that every object, even its being, must be substantiated by the Atman, then we call this a false aham, or *aham'ka'ra*.

“Where the I is, I am not”. Where the ego - I tries to justify and substantiate its own existence, the spiritual portion or soul (Atman) cannot be known. The greatest moments of human existence are those where we lose our sense of personal self, and become one with the Cosmic Self. An example could be in times of great emotional stress, as in war or great love, when we sometimes literally feel to die for the other person. At those times, we lose sense of our own small sense of self, for the greater self we see in the other.

Games “Ego” plays

This false ego-I aham’ka’ra falsely believes that “I” is the real doer of all things, and that all exists only because of itself. The psychic reactions that the false ego goes through to try to *prove its own physical existence*, manifests in some basic games. The false ego-I actually plays games to prove (to its false self) that it exists in this physical and mental world. The games the false ego-I plays are all only to try to substantiate its own object oriented false-self as existence in the objective world. Ego-I as Aham’ka’ra (4.8) plays three games of prestige, arrogance and conceit; but combines with other vrttis to play other games.

4.8 Prestige (pratis’t’ha’)

The “You pat my back; I’ll pat yours” game.

When the false ego-I (*aham’ka’ra*) expresses its desire for self-glorification, to make itself more known, to gain name and fame or respect, we call this prestige. The false ego-I is like a beggar asking for money. He begs and hankers for prestige or the expectation of respect. He allows his own self-centered egotistical self, only sufficient recognition of the self in others, so that others will respect him. His ego self begs for the respect from others, only to placate his unsatisfiable need to prove his false existence. This will evident itself through a

greater and greater need to make one self known to others, name and fame. However, what eternal good can come of this false egos search for name and fame? He is attached to the body, if his heart stops, what glory is there then?

4.8 Arrogance (gaorava)

The Popeye game

Ego-I (*aham'ka'ra*) is a strong force that motivates humans to accomplish much in this physical and psychic world and it may dominate those worlds, but spiritual mental expansion, requires the ego-I to understand a basic term *Asmitá* (false spiritual vision). That the Oversoul (Atman) is the only real existence. The Soul (Atman) reflects the ego-I. The ego-I may be the apparent doer of any action; but, it is not the cause of the action. When the false *aham'ka'ra* develops the attitude that “I am the greatest” and “I am the maker of my own world”, then spiritual progress (learning of one’s own true nature) is blocked. Learning is blocked with an arrogant attitude. Humbleness is the opposite of arrogance. Only when a less than arrogant attitude of humbleness, is adapted, can we get to know our Real self and make any progress in our spiritual mental expansion.

The more that one’s false ego-I (*aham'ka'ra*) thinks that it is the sole reason for its own existence; the more the attitude of Arrogance (4.8) develops. It feeds its own false self, not wanting to know its own true nature. If it really finds out its false nature, that the Atman is the real owner and substantiates of all that exists in its false world, then the *aham'ka'ra* would lose its own existence. So, ego- I sings its little Popeye tune of “I am what I am, that’s all that I am, I’m Ego, the human man!” and plays its game of Arrogance (4.8).

4.8 Conceit (abhimána)

The “Once I was great” game

Conceit is a type of *Aham'ka'ra* (4.8) pride that develops as a psychic reaction when the false ego-I (*aham'ka'ra*) loses the psychic object that it falsely considered

important, like name, fame, position, prestige or honor. Why is it important? Because it needs these psychic objects to falsely substantiate its very existence. Remember, aham'ka'ra is the false ego, only the doer-I of actions but he thinks that he is the prime reason for his own existence, that is why he is false. The ego develops an overbearing attitude of expectation or conceit when he thinks he may lose some thing or psychic object of relative importance to his self. What is the false ego- I's greatest possible loss? His own sense of importance. He develops the attitude of conceit as a psychic reaction or one could say a psychic protection. The rational facility of unconscious mind (vijina'namaya layer), that knows and sees the Real self (Atman) is forcibly pushed in the background by the false ego-I, in a desperate attempt to save its own existence. The false ego-I plays a deserving – self-serving game of “Once I was Great” In the end, this game only results in the loss of his rational facility of Viveka (4.6), discrimination, wisdom and conscience.

What happens when a man becomes drunk? He gradually deadens the mind by alcohol. You can watch him slowly lose his senses of discrimination, wisdom and conscience. He turns in to a loud, boisterous talking animal in front of your eyes. Conceit does the same.

When the false ego-I (aham'ka'ra) loses some psychic object like, name, fame, position, prestige or honor, it then feels sorry for its self. It deserves more than it got or lost. It needs a better deal. This sort of self-serving attitude only causes the ego to think it is more important than it is. The hard earned sense of wisdom, conscience and discrimination are sublimated (brushed aside) for the moment in its need to re-establish or prove the important existence of its false ego. At all costs, it (aham'ka'ra) must prop up its false sense of existence. The cost for failure is loss of its own self.

When the “I” is no more part of false ego-I's own self-made psychic world, then it has merged with the spiritual world and become one with the Cosmic Real Self.

3.8 Abhinivesha (the self's obsession)

The "One more for the road" game.

The games the false ego-I plays, are all to try to substantiate its own existence, in the world of objects. The false ego feels a great attachment for the objective world. It feels that when it gives up something or object of the physical/mental world, it will give up part of its own self. Or, at least might give up some part of its own self that could prove its existence. "I" as a false ego, falsely connects this body that sees-feels etc., with that which is eternal in him. This false ego-I, does not realize that it cannot do anything or take anything forward with it in the next life. It falsely ascribes the quality of ownership to objects because it has the ability to think and know, and see. All the time the truth is, it can't take anything with it, because it is just a reflection of the Real Cosmic I, not real, by itself.

Abhinivesha (self's obsession) is a part of the (3.8) Moha (blind attachment) vritti; it is when a person that knows the real from the unreal and lasting from the temporary (4.6) Viveka (eterno-temporal discrimination), still, in his/her personal life, they cannot make the proper decision. Even when the false ego-I (4.8) aham'ka'ra knows that what it is doing is physically, psychically or even spiritually harmful, still they do it. How many people take the mental resolve to give up drinking because they know that it is best or good for them, and when the appointed test or time comes, they find excuse to continue. Or maybe abstain for a while, and then reward himself or herself, with a drink or smoke. The false self is entrapped by the objective propensities of the mind (klesha). The false ego-I acquires this attitude of obsession with the self, from what it becomes attracted too, in this lifetime.

4.5 Vanity (dambha)

The "What me worry?" game

When the false ego-I derives a sense of pleasure, from feeling that it actually owns the object or accomplished the act, this is known as pride or vanity. When a man earns much or

learns much, his false ego-I gets puffed up with vanity. Even though he knows it is wrong, still he will do it. His attainment of much knowledge and wealth does not mean he will do the right thing. He becomes conscious of his own self-importance and existence. How much he knows. No one can tell him anything. He has based his knowledge on perceptual senses, not intuitional Real knowledge of the Self. He cannot accept the veracity of another's position, and will not accept even logical reasoning. "What me worry?" He may develop a misguided superiority complex. One should remember that "pride goeth before the fall" and one should try to see the Cosmic Consciousness in everything. The false ego-I is a product of this life and perambulates around the Real Self (Atman). So this vanity is from perceptual knowledge and it is gained in this life and cannot be taken into the next. Ego dies with the body. Vanity vrtti (4.5) develops each life time and must be held down and taught its lessons each life, not allowed to rule each life's development.

4.10 Kapat'ata' (hypocrisy)

The "But, Johnny did that!" game

In the physical arena, if one criticizes another, while committing the same sin that is hypocrisy. Negative influences of the mind; increase the tendency to express this vrtti. Aham'ka'ra (false-ego) (4.8) and the object world combine in Greed (4.9) to play many games of deception. When the instinct of Greed (4.9) pops its head up, we sometimes resort to criticizing others to camouflage our own greed.

On the psychic level, we may prevent an internal urge from having an external expression. Like when we as a vegetarian have an inner urge to eat meat, at some function.

On the spiritual level a person whose is clear and direct, thinks, says and does all the same thing; this person has control over his acquired vrtti Kapat'ata' (4.10) of hypocrisy.

4.6 Viveka (discrimination)

Any animal or thief can decide between two objects and choose one. Animal uses the process of instinctive acquaintance and experience. The man uses the process of rationality, intellect and sentiment. The higher vritti that produces a resultant comparison between two opposing ideas is called discrimination of mind or Viveka (4.6), some call conscience. Humans determine the resultant between two opposing ideas, like whether the object or idea is permanent/impermanent, mortal/immortal or spiritually right/wrong. Animal does not have discrimination Viveka (4.6) because it has not developed the awareness of self and therefore others that the Aham'ka'ra (false-ego) (4.8) vritti provides. This is rationalization. Undeveloped animals display none of the characteristics of the 3rd & 4th cakras, for this very reason animals cannot rationalize.

Later, as mind develops discrimination Viveka (4.6) it starts to desire longer lasting pleasures, those that are not temporary and considered more eternal or spiritual in nature. Of course, early development of this cakra is the key to removing oneself from the inherent physical and mental objectification that occurs in a material world. Every mind has the ability to compare the incoming waveform with the previously stored waveform; but not until that mind develops discrimination Viveka (4.6) does it have the ability to compare the objects in a relatively non-temporal manner.

4.12 Anuta'pa (repentance)

The "Oh God, I didn't mean it" game

When the ego-I gains a small recognition or glimpses of the eternal portion of its real self it may then feel its false existence threatened. It then regresses to a game of reacting against that rational discriminatory portion of the mind, discrimination Viveka (4.6). It commits an indiscretion against

discrimination. This may be an indiscretion physically, mentally, spiritually, social, moral, big or small; but it's still a game the false ego-I likes to play.

When the spiritual portion of this vrtti receives positive ideation, it will recognize the indiscretion it has committed. The spiritually motivated reaction that the false ego-I has, to propel it in the direction of higher spiritual pursuits, is called *Anuta'pa* repentance (4.12). This is not originating from the (3.10) fear vrtti, "I am wrong or I have sinned" and therefore I must repent. Those are negatively projected inferiority complexes not to be confused with the positive feeling of possible atonement, for minor improprieties. *Anuta'pa* (4.12) repentance is a spiritual uplifting vrtti transforming discrimination (4.6) into the final motivating vrtti *Namah* (self surrender) (5.14). As with discrimination (4.6) and repentance (4.12), the seed of the vrtti is carried over into the human form, but (4.12) (repentance) and (5.14) (self surrender) cannot start to develop until later in life, after the development of the discrimination in the (4.6) vrtti.

3.9 Ghrn'a' (hatred)

The 'I love you -I hate you" game

Moha (attachment to object) (3.8) is a very strong vrtti, and many times the primary cause of the frustration and resentment displayed when the ego-I reacts in Hatred (3.9) and also the frustration that sometime occurs in the *Mamatá* (4.4) vrtti of attachment and love. When an object is desired, we call it love. When the object is repulsed (negative attraction) we say hate. Things of the objective world that influence the mind in a negative way, cause great harm to the mind, bind the mind; these cause a repulsive or reactive mentality of Hatred (3.9). Sometimes, objects fill us with a disdainful revulsion, i.e., putrefied meat. This reactive mentality that the ego-I has to disdainful object, is Hatred (3.9). Hatred (3.9) is a psychological reaction acquired vrtti, this life as a result of outside objective influences. Hatred (3.9) is imposed on the mind not carried forward from last life. You have to learn to

hate. As such, it must be resisted and thrown off. It must be mentally controlled, not suppressed.

A spiritually aware person, will see the I-ness of his own self in everything and see everything as a part of the One, this is the person that will have no hate. A similar reactive mentality appears in the repulsive poisonous mentality Vis'a (5.15). In Vis'a (5.15), it is not from externally oriented objects, but from an internal ideation of the mind.

4.11 Vitarka (sharp tongue)

The "He who shouts loudest, wins!" game

Attachments to the objective world Moha (3.8) combined with Anger (3.6) can easily cause situations where *false ego-I (aham'ka'ra) (4.8) develops an inferiority complex* in defense of its apparent losses. This reaction of angry disputes, argumentativeness and overstating ones cause is displayed in an uncontrolled Vitarka (sharp tongue) (4.11) vrtti. Typically that type of person is overly talkative and boring. Although the tendency to be attached (3.8) and anger (3.6) are carried forward each life because of the psychophysical imprinting nature of their vrttis, Vitarka (4.11) {sharp tongue} vrtti is psychically developed or acquired in this life and as such, must be held down and taught its lessons each life.

Vitarka (sharp tongue) (4.11) is similar too, but not the same as, the Kas'a'ya vrtti (3.6) peevishness or anger. Vitarka (sharp tongue) (4.11) is a psychically developed reaction of talkativeness stemming from an egotistical and angry personality, whereas Kas'a'ya vrtti (3.6) peevishness or anger is a psychic reaction from a wounded ego. Vitarka (sharp tongue) (4.11) may stem from and be an expression of anger; but Anger (3.6) stems from a transitory reaction of the ego-I when some or one of its innate egotistical tendencies are hurt. Vitarka (sharp tongue) (4.11) is a specialized developed vrtti that may use anger, but Anger (3.6) is an instinctive inborn reaction that is carried forward from life to life and when suppressed, re-expresses itself in any of the other five vrttis of physical objectivation. A more sophisticated version of this Vitarka (sharp tongue) (4.11) vrtti is Vis'a (5.15) (poisonous mentality)

where ideation and inflection play an additional role to make a very poisonous mentality.

3.7 Trs'n'a' (yearning for acquisition)

Any philosophy that fails to recognize the importance of the human soul, will fail to see that such soul must exist outside time and that a soul has to contain a certain infinite aspect to it. This vrtti Trs'n'a' (yearning for acquisition) (3.7) addresses that infinite aspect of each being. It reflects spiritually in the human being, as a limitless desire for that unlimited happiness in each and every being. This vrtti is reflected on the physical level, as a desire for more and more or the urge towards acquisition of physical wealth. To accumulate and enjoy material objects in an unlimited manner. Of course, in a human being, if unchecked, this psychic urge is insatiable on the material and psychic levels. On a psychic level, an example would be that the accumulation of knowledge only leads to a further desire to know more and more. Knowledge pacifies psychic hunger only temporarily. Only on a spiritual level, does the unit being have any chance to quench an unlimited desire for happiness. When this vrtti develops in the spiritual manner in which it is intended, longing for the Great increases dramatically. Trs'n'a' (yearning for acquisition) (3.7) combined with the love and mineness of Mamatá (4.4) forms a very powerful alliance in the Amrta (5.16) vrtti, deep affection or longing for the Great.

This same vrtti when uncontrolled on a physical level leads to a limitless psychic craving for wealth, name, fame, power, prestige and social position. Although the Trs'n'a' (yearning for acquisition) (3.7) vrtti itself finds different expressions in the three spheres in each life, when the physical aspect of Trs'n'a' (yearning for acquisition) (3.7) remains uncontrolled and physical imprinting is repetitive, it develops into the instinct of Greed (4.9) and Greed (4.9) is carried forward from rebirth to rebirth. This vrtti Trs'n'a' (yearning for acquisition) (3.7) finds its roots in the psychospiritual longings of Dharma (1.1) and as such is found only in humans. Animals do not have a sufficiently developed nervous structure to

contain these psychospiritual longings. So, the vrtti Trs'n'a' (yearning for acquisition) (3.7) is not carried forward in any definite manner or pattern, from one life to another, but develops in accordance with the environment it finds in each life.

4.9 Lolata'h (greed)

The irrational thirst for acquisition of material or intellectual things is termed Greed (4.9). The selfish desire for objects of possession, over and above your needs. The irrational desire for mental or physical pleasure or to rush headlong into objectivity, without any thought or control. All are termed, Greed (4.9). This vrtti is a mental-psychic refinement of Kama (1.3) and Moha (3.8) attachment to physical, carried to extreme. Excessive desire for money or wealth is avarice. Excessive desire for food is glutton. Excessive desire for sex is voyeurism. Excessive desire for self-negativity is suicide. Greed (4.9) can be amplified by negative microvita. The penalty for the unrestrained excesses of greed is invariably premature death.

Greed (4.9) is one of the six basic vrttis carried over from life to life, it is internally projected and psychic in nature must be controlled not suppressed. Only rationality, benevolent intellect, or spiritual practices, have the ability to temper greed. By channeling the instinct of greed to other pursuits like music, painting or the fine arts, the addiction will be gratified to some extent, and further harm can be prevented. When Greed (4.9) is suppressed by force or circumstances, it usually manifests through anger. Since Envy (3.3) and Greed (4.9) are internally projected and psychic in nature, they are best controlled by redirecting. If Envy (3.3) and Greed (4.9) are suppressed they will re-express themselves immediately through anger, excessive attachment, ego-conceit and more objective desires. They can also remain unexpressed through pride and conceit (4.8) and return stronger later or next life.

When Envy (3.3) is combined with an intense learned desire to long for the acquisition of objects Trs'n'a' (3.7), then the vrtti Greed (4.9) becomes intensified. The vrtti Greed (4.9),

is also commonly expressed when a strong physical desire to acquire more and more things, for say name and fame, sex, food, money or even sleep. When Kama (1.3) is combined with Trs'n'a' (yearning for acquisition) (3.7) on a physical-mental level, the resulting Greed (4.9) causes the imprinting of objects on the mind to become so intense that the desires attached to the vrttis of both Envy (3.3) and Greed (4.9) are commonly carried over to next life.

Other psychic vrttis

4.1 A'sha' (hope)

Generally speaking the mind occupies itself mainly in either of the two vrttis of A'sha' (hope) (4.1) or Cinta' (worry) (4.2). Below in Cinta' (worry) (4.2), we see that worry also includes impersonal contemplation (subconscious mind function), dreaming (subconscious mind function) and rationalization, memorization and comparison (conscious mind function). The Hopelessness (2.5) vrtti is an ordinary expression of an animal mind and as such lacks the Ego-I (4.8) ability to dream, contemplate and hope. Animal mind works in the sense of expected pleasure or reward, as long as an egotistical pleasure is not involved, because the animal mind does not contain this human evolved qualities of the false ego-I (4.8) vrtti. In the animal, A'sha' (hope) (4.1) shows itself in more of a less hopelessness and helplessness of the (2.5) vrtti, where hope is the expectation of some future event taking place, like hope for food, shelter, survival, etc. In humans the Aham'ka'ra false ego-I (4.8) vrtti amplifies the Hope (4.2) vrtti and gives inspirational rewards or expected pleasure as a mental image, that is the greatest inspiration to work.

4.2 Cinta' (worry)

This Cinta' vrtti of worry (4.2) results from the false ego-I (aham'ka'ra') continually engaging it's self in the negative pursuit of pleasure. In order for the human mind to be able to assimilate the higher levels of thoughts and ideas, it

must be free from unnecessary mental and physical worries. These cause unnecessary agitation of mind and we will never have time for higher spiritual contemplation. Personal anxiety and worry of the conscious mind must be controlled. This will allow the impersonal contemplation, deep thinking and thoughtfulness of the subconscious mind to become a part of this vrttis occupations and when it is directed spiritually upwards it will awaken the spiritual potentialities of the vrttis of (psychic welfare) Vas'at' (5.12) and spiritual (spiritual welfare) Sva'ha' (5.13). When this vrtti worry (4.2) express itself in a negative manner mind worries over possible loss of pleasures. Expressed in a positive manner the impersonal contemplation of the subconscious mind allows higher thoughts and ideas to be viewed and brought into the conscious minds awareness as deep thinking and thoughtfulness.

4.3 Ces't'a' (endeavor or efficacy)

When mind has the ability of Hope (4.2) vrtti and gives rewards to its own ego that in turn generates more self-awareness. We call that ability inspiration. As our self becomes more aware of the higher ideas, concepts, dreams and even hopes of the higher mind, at that time psychic expansion of the mind occurs. We become inspired by the very ideas and concepts we vision in the higher mind. At least, from that small portion that filters down to our conscious awareness.

This is why the Ces't'a' (endeavor or efficacy) (4.3) vrtti is an internally generated, self-perpetuating psychic force that allows the dormant potentials of an individual to be expressed in the physical, mental and spiritual spheres. The seed of this vrtti is inherent in each person but the application of positive direction will help someone to be energetic in doing something good or bad. Positive direction of this vrtti will lead to either mundane accomplishments or spiritual elevation. Negative direction will move towards nihilism, towards cynicism, and destroy all the assets of human society. The proper development towards the spiritual direction of this vrtti, will lead to the awakening of Phat' (5.10). The spiritual vrtti of putting ideation into practice.

General Cakra development

For the bodiless mind to take rebirth, the lower three cakras (psychophysical plexi) must exist on the psychophysical plane. In the human form and in some animals, the lower three cakras exist, and bodiless mind can inhabit those structures; but only the human form has the potential of rapid development of the upper four cakras. The potential for the ego-self to run after psychic and physical objects lies in the third cakra. The third cakra develops rapidly among all humans as they develop the I - exist feeling associated with human life. The 4th cakra starts developing with young children when they start to develop feeling of love (attraction) with their friends and siblings. The fifth cakra develops around the age of thirteen after the sex glands develop and the sense of responsibility and dutifulness arises in the mind.

The higher psychically developed vrttis are typically developed in each current lifetime, and carried forward from past lives only as weak ideational flows. These higher cakras and vrttis require the proper mental conditions for their specific development. The current life's environmental conditions foster development of the higher cakras and accompanying vrttis, in a direction that the developed soul is pointed, through parents and environment.

The discrimination, for the mind to understand, that permanent pleasure cannot come from the physical or psychic objects, lies in the sixth cakra. Unfortunately the sixth cakra does not open or develop until later in adult life, usually past the age of about 26. This is why, unless guided by a very spiritually minded parent or guide, most persons think to chase after the deceptive allurements of physical worldly objects, causing one to be established in material attachments. The seventh cakra is opened only by a spiritual master and/or through certain spiritual practices having been performed in past lives and reawakened in this life.

4th cakra differences of Human and Animal Mind

Higher developed animals and man exhibit the qualities of intellectual development and rationality. This is the subtle or sub-conscious mind of humans. It is associated with cerebral memory, recollection, thinking and dreaming. Sub-human animals, such as dogs and monkeys, learn only through the past associative ability of the physical protozoic mind. Their intellectual abilities are limited to the crude conscious (instinctive) mind. They cannot move into the subtle (subconscious) or causal (unconscious) levels of mind due to the lack of developed cakras. Movement of mind into the higher consciousness states requires the development of the 4th cakra. Sub-human animals do not possess the 4th cakra; therefore they cannot develop the “I know that I exist” portion of that cakra or the vrttis of 4.8 (ego-I) and 4.6 (discrimination).

In the human only, the crude mind of perception, thinking mind of rationalization of past experiences or associative mind, combines with one further factor ... discrimination. When the Ego-I (aham'ka'ra) portion of the human mind learns to develop the discriminatory ability of the 4th cakra, only then can the apexed intuitive portion of the personal unit mind develop. This area of causal mind is the source of intuition and extra-cerebral memories, only in humans.

Expressions of 2nd & 3rd Cakras

Each of us is reborn as human beings, having passed innumerable animal lives. Those animal characteristics ingrained in the animal psychic body are carried forward to human life. The 2nd cakra in animals contains the full expression of its animalistic soul, but has not the ability to realize its “I-ness”, its existence, because of lack of developed neural networks to sustain the I-exist feeling of the 4th cakra. In the developed animal psyche the 4th cakra containing the

propensities of ego have not developed. The neural networks necessary to sustain human mental body are not present in most animal forms or bodies (the exception is in certain highly developed animal forms, i.e. Apes, monkey, cows and some other highly developed forms). And, therefore, the 4th cakra, containing the self-aware ego cannot develop. As children, we all laugh at the talking animal and consider this a great joke. It is this rudimentary development of the individualistic I-exist feeling that develops in the 4th cakra, the development that differentiates the human development from the animal. In the future, we can expect the number of vrttis attached to the cakras and the numbers of cakras themselves to increase as the need and capacity of the human psyche and neural networks increase

There is a basic vitality that is the hallmark of the 2nd cakra in both animals and humans. The four basic needs of animal, namely (a'ha'r [food], nidra' [sleep], bhaya [fear], maethuna [begetting progeny]) are also expressed in man.

The difference in cakra development really shows in the human form and the development of the human baby. Because the two of the requisites, proper form (human) and developed karma'shaya, are present in the baby. The presence of the third cakra allows the ego (I-exist) feeling to develop in the human form. From the very beginning in the baby's development, the ego in the baby tends to overshadow or cover-up the real spiritual being of this expressed unit consciousness.

All the propensities (vrttis) of the 2nd cakra (6) are acquired (developed) propensities. They (all 6) are all present at birth as they are carried over from the many animal lives. The relatively undeveloped psyche of the animal is carried forward as a bundle of sam'ska'ras in potential (*karma'shaya*) when consciousness evolves to the human level. This same, as a bundle of more developed sam'ska'ras, is carried forward in human and sometimes referred to collectively as Idant and individually as unrequited desires or the unconscious Id (das Es or "the it"-Freudian). See note below. As the 3rd cakra develops, the ego slowly covers up the very spiritual being (soul), that which is the real baby (i.e. infinite and immortal portion), the baby's intrinsic immortality. Past life

remembrances, so commonly expressed by small children, are slowly covered up by the maya of the real world.

Note. ...We do not generally refer to sam'ska'ras in animals. This is because animals do not possess any of, or sufficient of, the Causal Mind Matrix or Mahat, in their relatively undeveloped minds, as the human does. Mahat carries forward sam'ska'ras and aham allows reflection of the ego-I in humans. This type of mind stuff is lacking in animals. Animal possesses the instinctive, reactive, rational and some associative capabilities found also in the lower conscious crude mind of humans. These carried forward imprinted instinctive reactions in animals, are relatively crude in nature and cannot really be referred to as sam'ska'ras.

2.1 Avajina' (indifference) and

3.6 Kas'a'ya (anger)

The basic vrtti of Avajina' (indifference) (2.1) is present and carried over to the new undeveloped baby. As the baby develops the 4th cakra, the (ego-I) becomes involved and tends to cover up the intrinsic spirituality of the 2nd cakra. We (our ego-I 4.8) tend to see the limited importance in the physical being as more important, to the detriment of the more lasting spiritual, soul-self. It may take an unconcerned or unresponsive attitude towards social problems. It may consider its own limited self, of more importance than the welfare of others. Not recognizing that in the end "We are all one." It, the limited ego-I may not recognize the import of others actions, seeing only its own actions as being of any import. In these ways, the involvement of the ego and its development affects the vrtti of Avajina' (indifference) (2.1) causing the vrtti to tend to develop in negative directions, unless positive action is taken, by the help of an evolved soul or spiritual oriented parents. These ego centered or negative directions of the indifference (Avajina') (2.1) vrtti are amplified when the unit ego decides it "is unable to forgive the other", for any reason or possible justification. The vrtti Anger (3.6) develops after the ego develops in the third cakra. Should that lack of forgiveness,

that indifference towards others, becomes permanent in nature, then it is known as (3.6) Kas'a'ya (peevishness) or anger.

If we recognize the spiritual portion of our eternal being in ourselves, then we will know that being indifferent (2.1) to some things may be spiritually beneficial; may help our spiritual progress. For example, if we show indifference towards the crude things propelling us from our animal lives, then we will not be attracted to those base propensities, those animalistic characteristics in our own selves.

On a social level, if we allow indifference to injustice to affect our thinking, then we can no longer be considered to be making spiritual progress. For example, if a person's sinful or wicked actions harm society and disrupt social life, then one can no longer afford to be indifferent.

We can forgive our own selves. Sound ludicrous? If you could not forgive your own self, then life, as we know it, could not go on. Just by taking birth in this world, we are born imperfect. We all make mistakes. If we are indifferent to our own self, our own survival, our own existence, we will not survive in this world. We justify our own existence in every step we take. So consciously or unconsciously, we cannot be indifferent to our own self.

Here again, the difference between animal and human mind shows itself. Animal mind has not developed its Aham'ka'ra (4.8) ego-I self and therefore cannot express its indifference, as a human would. Animal cannot recognize its spiritual self and cannot have conscious choice of indifference (2.1). Since animal mind works through a series of reward-stimulus events, that same mentality when directed at the (2.1) indifference vrtti simply reflects as lack of indifference. The dog growls or barks; but no further stimulus is forthcoming, it cannot get angry (3.6) or retain permanent lack of forgiveness. But, in human mind, the presence of the developed (4.8) ego-I vrtti will cause a reaction of the ego-I, making a choice of "no longer indifferent". It may become unable to forgive others.

Anger (3.6) is a strong feeling of displeasure, usually as a reaction or opposition towards someone or something. Anger comes from the inability to forgive or being permanently indifferent. Although it is an inborn vrtti carried forward from

life to life, it can come as a psychic reaction from wounded feelings of the false ego-I. When it appears physically, the nerve cells become restless and in turn can cause a violent agitation in the nerve fibers. This temporary agitation causes the blood to well up near the skin, making the red appearance associated with the anger reaction. Even the whole body may start trembling.

Since Anger (kas'a'ya) (3.6) is ego-I oriented, internally projected and physis in nature it must be controlled, not suppressed, or it will just re-appear, re-directed towards one of the five other vrttis of physical objectification. This inborn instinctive reaction of peevishness (Krodha) (3.6) is expressed as anger through the organ of the tongue. It is expressed through the hands as hitting or slapping, and through the feet as kicking. It is best to channel and utilize this propensity against staticity in life. The false ego-I projected anger (3.6) later appears in the rough temper; argumentativeness (Vitarka) (4.11) and sharp tongue (Vitarka) (4.11) and further in the ideation of the repulsive mentality (Vis'a) (5.15). One of the basis differences between anger (3.6) and hatred (3.9) is that anger (3.6) is internal in origin carried over from past lives and hatred (3.9) is externally imposed, learned this life.

2.2 Mu'rccha' (psychic stupor) and

3.4 Sus'upti (staticity)

Kama (physical attractions or desires) (1.3) vrtti becomes very dominant in the human structure in this life. When it is carried forward in the next life it remains dominant, unless the time and place vary substantially, to allow the person to acquire changes to the affected vrtti. For example, if the desire for objectification on the physical level is very strong, then Mu'rccha (2.2) (psychic stupor) is expressed as, not recognizing anything outside the jurisdiction or limits of the physical senses. It (psychic stupor) Mu'rccha (2.2) develops in a negative way, the vrtti acknowledges nothing of a spiritual permanent nature, only that which is relatively transient and impermanent.

But the same *vr̥tti* *Mu'rccha* (2.2) psychic stupor can develop in a very positive manner, when the time and place chosen by the reincarnating soul varies to allow the same re-incarnated personal attributes (*karma 'shaya*) to be expressed in a spiritual developing manner. For example, then he/she will withdraw his/her mind and thoughts from the needs for the objects of the senses, like wealth, food, fame, name, sex. She/he does not recognize these as having any importance in his/her life. Anger, vanity, arrogance, envy and jealousy; are not a part of their make-up. They do not to recognize anything transitory as an important part of his/her world. They are able to distinguish the temporary - transient, from the permanent - absolute. In these cases the common sense of recognizing ones spiritual self carried over from past more spiritually lived lives, is stronger than the animalistic and objective oriented *vr̥ttis* and is accentuated by positive environments.

You can see the variety in expressions of this one *vr̥tti* can make in one's life. Since the 2nd *cakra* *vr̥tti* develops alongside of the newly developing (with newly born baby) ego of the 3rd *cakra*; then it is the manner that this 3rd *cakra* is allowed to develop that eventually determines the character of this *Mu'rccha* (2.2) psychic stupor *vr̥tti*. Maybe, He/she is not taught to control or have common sense in his/her headlong greedy desire for wealth, food, fame, name, sex or objects of the senses, but instead encouraged. If negative microvita are allowed to influence the 2nd *cakra*, the *vr̥tti* *Sus'upti* (staticity) (3.4) will develop also in a negative direction. Ego-I (4.8) combined with a negative direction of *Mu'rccha* (2.2) psychic stupor *vr̥tti* allows the (3.4) staticity *vr̥tti* to develop bad habits of laziness, lethargy, inertia, idleness, sleepiness and eventual blind attachment to old habits and inability to make changes. He/she will become easily angered, never forgive permanently and vanity, arrogance, envy and jealousy will be easily recognized in this person.

All these are just the opposite qualities that are needed for spiritual development. In fact they are animalistic and make one revert to animalistic tendencies that are lying still under the surface just waiting for a chance to re-surface. Eventually, if the inborn instincts of the (1.3) physical longing and (3.8) blind

attachment vrttis affect this Sus'upti staticity (3.4) vrtti sufficiently; then the actionable facilities of the human body become incapable of activating the mind nerve cells. People can become so lazy from the habit of idleness Sus'upti (3.4) that they will be unable to work, even if they so wish.

2.3 Pran'a'sha (indulgence) and

3.10 Bhaya (fear complexes) and

4.7 Vikalata' (psychic depression)

What is our most primal fear? Death. As we have seen, fear of death is really fear of loss of our (false ego's) ability to seek after what it considers happiness. When our ego-I fails to see or doesn't want to see that the Atman (our eternal self or soul) is the real immortal being, then it becomes Bhaya (fearful) (3.10) of change, and the eventual death that comes with change. Although we consider it a radical change to lose our body, still it provides a necessary change for the immortality of the soul. If we learn to recognize our real spiritual soul (through spiritual practices), then we will welcome death as a part of the eternal life of our real self, our eternal soul.

Pran'a'sha (indulgence) (2.3) is the impetus that provides change or metamorphosis to our physical and mental world. It is that destruction and transformation that propels an entity back to its original source. It is a vrtti that expresses the vitality that is a part of the 2nd cakra. The change or metamorphous vrtti Pran'a'sha (indulgence) (2.3) is a part of all of us. It is a strong carryover from our many previous animal lives. The animal lives with a very real sense of fear in their life. Their every moment, is minute-by-minute, life or death, eat or be eaten existence. Fear as an animalistic imprint is very easy to carry over to the human form but animals don't have the ability to overcome fear. Only humans possess the ego qualities of the third and 4th cakras that allow us to overcome fear.

When we allow our self to indulge in the crude or the baser propensities such as fear, anger, sleep and sex, we are following the negative aspects of the Pran'a'sha (indulgence)

(2.3) vrtti; instead of progressing against them. Aham'ka'ra (4.8) ego-I tends to take temporary pleasure from this type of indulgence Pran'a'sha (2.3), rather than allowing this basic impetus of Pran'a'sha (2.3) to become the propelling direction of the vrtti back to our spiritual Godhead. Negative direction to this Pran'a'sha (indulgence) (2.3) vrtti will lead to a negative development of the fear (3.10) vrtti. Fear at the possible loss of temporary pleasures.

The fear vrtti (3.10) develops after birth as a normal learned psychosis as the Aham'ka'ra (4.8) false ego-I learns to reject any change that may expose or lead us back to our Real Self. We must learn to fear. We have to learn to fear fire, fear death or change. We have learned to fear many things. So, the fear vrtti (3.10) develops, as we become older. The fear vrtti lies unexpressed or undeveloped at birth and slowly comes forward as we develop, more and more and learn to reject recognition of our own Real Self. Eventually as Bhaya (fear complexes) (3.10) develops it can allow all sort of fear-related propensities to bud forth.

When the mind is weakened by disease or the constant negative pounding by the aham'ka'ra (false ego) it may amplify the animalistic fears, instead of fight then. The Aham'ka'ra (false ego) (4.8) will project negative feelings and doubts that "I am inferior", "I am not part of that Great". Bhaya (3.10) the (fear complex) develops from the negative aspects of both the Pran'a'sha (indulgence) (2.3) vrtti and also the Sarvana'sha (2.5) vrtti of helplessness and hopelessness. These animalistic fears and doubts of our ability to do anything are the negative aspects of those two vrttis carried over from past animal lives, as instinctive animalistic fears and are not part of the actual Bhaya (3.10) fear complexes.

This Bhaya (fear complex) (3.10) is different from the animalistic fear carried over from the 2nd cakra. These are acquired fears externally triggered from external ideas and objects. Not primal animalistic fears internally carried over from past lives. For example, when socially projected and religiously oriented fear complexes of "heaven and hell" are imposed in the minds of others, then we have indirectly imposed inferiority complexes in them and superiority

complexes in the oppressor. Inferiority or superiority complexes and all other psychic diseases originate out of loss or defective control of the objects (or better said objectivity) of the mind. Here are some examples of negative fear complexes:

Inferiority complex – When the mind fails to grasp new or great ideas or concepts, due to external pressure or constriction (pressure) by others.

Superiority complex – When the mind becomes superior in knowledge, ability, understanding and pampers the aham'ka'ra (false ego-I) causing it to slight others.

Manias: always repeating the same thing, unconsciously, over and over. Like “I am sick” when they are really well.

Kleptomania is always taking or stealing the same thing. Weak mind returns again and again.

Stereophania is always unconsciously repeating the same gesture over and over again.

Hydrophobia – weak mind showing excessive fear of water.

Hysteria – senselessness, caused by excessive external pressures and mental suffering on a weakened mind. When the cause of the pressure disappears, the disease disappears.

Finally, these negative animalistic life carryovers (indulgence) (2.3) and (2.5) Sarvana'sha (hopelessness) pass through fear (3.10) and can cumulate in (4.7) Vikalata' or psychic depression or nervous breakdown. This is where the fear becomes so real that the mind actually suspends the connections to the afferent and efferent nerve cells.

The best solution involves a strong healthy mind guided properly in a positive direction. Education and understanding of your own self and mind is essential. A constant repetition of the mantra that we are eternal and part of the Great. That we are Cosmic Consciousness, in ourselves and to see God Consciousness in everything is mandatory.

2.4 Avishva'sa (lack of confidence) and

3.1 Llojja' (shyness)

Animals have a lack of belief in the infinite being, because they have not a sufficiently developed ego-I to recognize their own selves, no less that infinite spiritual portion as inside every living object and being. When the ego fails to recognize ones spiritual self a lack of confidence or lack of faith in oneself evolves. This basic non-recognition carried forward from the animal life, exhibits itself as lack of confidence (2.4) Avishva'sa in the human being. Many persons exhibit a sense of no confidence in themselves. If one takes a limited view that he must rely on his own knowledge, his own understanding, one has no faith in that infinite source of knowledge and eternal being in his own self; then he will believe he can fail, that someone else can do it better. He thinks “shall I be able to do it?” and is full of doubts and hesitations; at this point you can say that he lacks confidence, has no faith in his own spiritual self.

Only a firm determination, a belief that we are an innate portion of that infinite being that is in all of us, will overcome the lack of confidence, that comes from this vrtti. The general vitality that is the basic power of the 2nd cakra will help us to grow more determined and confident in our own selves. This degree of confidence and determination will carry forward to our future lives.

In the normal development of every human being, the prostate gland starts secreting hormones between the ages of three to five. A child of three can run in the street naked, and feel no shame or embarrassment. As the child grows to an adult, the imposed environmental pressures, combined with the normal secretions of the prostate gland will cause the propensity for shyness Llojja' (3.1) to increase. When the adrenal glands have an over secretion of hormones the complex of shyness is acquired. We all know that when one is overcome with shyness ones face becomes red, a physical changes occur and one will not be able to perform many actions. Eventually this lack of confidence manifests itself as the shyness complex

(3.1) of shame and bashfulness. When one is free of shyness one can do any activity without any hindrance and move anywhere without any psychic complex.

2.5 Sarvana'sha (helplessness) and

3.5 Vis'ada (melancholy)

The animalistic tendencies to give in to defeat, especially when confronted by bigger opponents or obstacles are expressed in Sarvana'sha (2.5) helplessness. To see God as so great and we are so small, makes us look helpless and hopeless compared to the Great. We fail to recognize that spiritual eternal portion in each of us, which is the real eternal portion in all of us; that spiritual portion of us that can never be annihilated or destroyed. If we recognize the false ego-I portion of our self as the authentic self then we will feel that we have something to lose. This person typically thinks, "I have nothing of my own. Everything is gone. I am undone." S/he has the feeling that one is defeated in life. S/he does not recognize hope-vitality of the Sva'dhis't'ha'na cakra in which this Sarvana'sha (helplessness) (2.5) vrtti resides. Eventually, when this negative expression of the Sarvana'sha (helplessness) (2.5) vrtti continues the feeling of hopeless and helpless Sarvana'sha (2.5) may develop depression and Vis'ada (3.5) melancholy tendencies.

A person suffering from Vis'ada (3.5) melancholy tendencies feel frustrated and depressed, life may lose all charm and they sometimes unnecessarily believe that everyone dislikes and avoids them. Although this vrtti is psychically developed it can also have roots in physical deficiencies as a result of over secretion of hormones from the prostate gland.

The opposite of this Sarvana'sha (helplessness) (2.5) vrtti is A'sha' (4.1) hope; this is when this vrtti is expressed positively, with positive microvita and positive mental expressions of the (3.8) ego. That no one is unimportant. That each of us and each thing is a necessary expression of the Great. Each entity has its part in the Whole; each entity is an important link in the Whole. A'sha' (4.1) hope and Cinta' (4.2) contemplation are both developed vrttis. When developed in a

positive manner, (which is towards spiritual emancipation) they lead to the further development of the higher spiritual vrttis like 5.12(psychic welfare), 5.13(pious resolve) and 5.14(self surrender).

2.6 Kruratá' (cruelty) and

3.2 Pishunata' (sadistic)

One of the common characteristics of animal life expressed in human form is the lack of recognition of the self in others. Frequently the person is miserable with his self and has very crude habits, animalistic in nature. Cruelty as a lack of compassion is a common characteristic displayed by all animals. It is a normal part of the life of survival of the fittest. Cruelty comes to humans when a person fails to look deep into their personal life. They develop a sort of hard heartedness, from such a superficial outlook of life. It also comes from the under secretion of hormones from the testes glands.

For example, when a small boy tears the wings off a fly or the legs off a frog. This tendency of cruelty (2.6), if left unchecked, refines itself through the proper circumstances into the sadistic vrtti of Pishunata' (3.2) and is recognized through a lack of pity, mercy and/or compassion. It will eventually develop into a sadistic sinister nature that ends in a senseless killing tendency. The act of compassion is the opposite of cruelty and develops when one sees first the infinite in oneself, and looks for the infinite in other selves.

Kruratá (2.6) (cruelty) is the hurting or causing suffering to others. But, when taken to a further degree to where one obtains a sort of sadistic pleasure from hurting other things or persons, this is the (3.2) Pishunata' vrtti of sadistic killing. Pishunata' is expressed physically in the senseless killing of other things and persons. Animals cannot develop the (3.2) Pishunata' vrtti. Could you imagine a tiger sitting back on his haunches, after killing a baby tiger cub in front of its mother, and laughing? No! The animal does not have the developed ego-I to further develop the more sophisticated vrtti of Pishunata'. The tiger may perform the above act of killing, but it does so out of the reaction to a lower vrtti of self-

preservation (1.1) Dharma or of defending its territory from other male tigers or any of the four basic instincts. Pishunata' (3.2) can be expressed mentally, when the sadistic nature to economically exploit and torture others only for a greater and greater economic or ego reward. Non-recognition of others basic needs and rights are the same primary causes of this type of gross economic exploitation. Cruelty, senseless killing for pleasure, or for economic mental pleasure, eventually combines with Trs'n'a (3.7) yearning for acquisition and metamorphoses into the Lolata'h vrtti (4.9) greed.

Acoustics & Flavors of the 5th Cakra

“In the beginning there was word (sound), and the word (sound) was with God, and the word (sound) was God”. The Bible

The Vishuddha Cakra (5th) is composed of sixteen of these sounds or acoustic roots vibrations and each has its corresponding Flavor or color. Since every vrtti is expressed both internally and externally the vibrations of this cakra are also internally received as inferences (tanma'tras) and externally as idea, thought and other vibrations. In fact, it is the inherent characteristic of the 5th cakra to bring certain ideas into compete psychophysical expression or ideational flow. In this cakra, ideational expression and not the vocal sound vibration itself, is the main factor. Although in the first nine vrtti expressions of the cakra vocal sounds (as acoustic roots) are used intensively.

For every sound, thought or action, there is a corresponding vibration and vice versa. But it is easier to speak from the vibrational viewpoint. These vibrations are in two parts acoustic and ideational.

The term ideational is also, not a term that fits easily with the concept of vibrations and color. Ideas consist of vibratory sound (as acoustic root) and vibratory form (as a matrix of color or flavor). We use the word acoustic, although the vibrations may not necessarily fall into the audible sound or visual color range of vibrations. Here the word color is used not as light vibration within the visual light range, but more in

the sense of flavor. In fact, the word in English “flavor” better expresses the coloring that is done by most vrttis.

The Seven Vocal Expressions

The audible expression of certain animal characteristics, first find their expression in the first seven vrttis of the 5th cakra as the acoustic roots of the seven musical notes of the Indo-Aryan music or the notes of Western music. Each name of the first seven vrttis is listed alongside the co-responding eastern & western musical note, as these vrttis are manifested in the audible sound ranges.

<i>Name</i>	<i>Animal Characteristic</i>	<i>Indo-Aryan Note</i>	<i>Western note</i>
5.1 S'ad'aja	Peacock	S'a	Do
5.2 Rs'abha	Ox or Bull	Re	Re
5.3 Ga'ndha'ra	Goat	Ga'	Me
5.4 Madhyama	Horse	Ma'	Fa
5.5 Paincama	Cuckoo	Pa	So
5.6Dhaevata	Donkey or Ass	Dhi	La
5.7 Nis'a'da	Elephant	Ni	Te

Chart of Seven Vocal Expressions

In addition to being the sonic root of the musical notes, each vrtti expresses its corresponding animal characteristic. Here the abstract ideas of the individual characteristics of the animals are carried forth as vocal expressions. The fifth cakra being a cakra of ideational expression, the animal characteristics are re-expressed in ideational mannerisms characteristic of the particular animal.

Individual characteristics of the animals are carried forth as expressions on different level of cakra development. These animalistic characteristics show differently in different cakras. By observing the specific animals, one can see the characteristic effect that each of the first seven vrttis may have, either severally or together, on the individual personality.

5.1 S'ad'aja (Peacock)

Here the animal characteristics are re-expressed in ideational mannerisms characteristic of the pride, conceit and strutting of peacock. The pride, conceit and strutting of peacock, shows forth here with the false ego-I Aham'ka'ra (4.8) as an ideational flow in (5.1) S'ad'aja (Peacock). The general character of the Peacock (5.1) such as strutting around with excess pride and conceit of that animal can be observed in some persons. This is the influence of that vrtti being dominant in some areas of that person's expression.

5.2 Rs'abha (Bull)

The animal characteristics of the (5.2) Rs'abha (Bull) vrtti are re-expressed in ideational mannerisms characteristic of the pride and arrogance of the bull. Here, Arrogance (4.8) as an egotistical expression is combined with the animalistic expression of the bull as an ideational flow in thought patterns evident in (5.2) Rs'abha (Bull). When a person's mind and personality are dominated by arrogant bullish expressions or those expressions that are characteristic of a bull, then (5.2) Bull is seen to be influencing their actions.

5.3 Ga'ndha'ra (Goat)

The animal characteristics of the Goat appears here as a ideational flow. The Ga'ndha'ra (5.3) Goat vrtti shows the peevishness, irritability and anger of Kas'a'ya (3.6) vrtti displayed with an ideational flow directed towards climbing to any height to overcome any obstacle, and a stubbornness in coming back again and again to obtain a goal. Should a person express goat-like qualities that may include enjoying climbing to dizzy heights, pushing, and eating anything in sight or even using the explicative "ba" when annoyed, they are probably dominated by the (5.3) Goat vrtti.

5.4 Madhyama (Horse)

Here the individual animalistic characteristics of the Madhyama (Horse) 5.4 are carried forth as the ideational mannerisms of endurance, speed with peacefulness and serenity.

5.5 Paincama (Cuckoo bird)

The individual animalistic characteristics of the Cuckoo bird are carried forth as an ideational flow in this Paincama (5.5) vrtti. The false ego-I and pride of the Aham'ka'ra (4.8) vrtti and Anger (3.6) combine to form the talkativeness and angry disruptive character of the sharp tongued Vitarka (4.11) vrtti. The Vitarka (4.11) vrtti shows here as Paincama (5.5) vrtti displayed with the ideation and crazy altercation and noisiness in the cuckoo bird. It does not mean that the person is literally crazy, merely that they may display some of the cuckoo qualities.

5.6 Dhaevata (Donkey)

Here the individual animalistic characteristics of the Donkey (Dhaevata) 5.6 are carried forth as the ideational mannerisms of patience, sensitivity in individual relations, imperturbability with regards to externality, and a lack of dynamism.

5.7 Nis'a'da (Elephant)

The animal characteristics of the (5.7) Nis'a'da (Elephant) are re-expressed as ideational mannerisms characteristic of the Elephant. The high pride, regal bearing and carriage, even the pride of the entire herd protecting a single young is combined with the false ego-I Aham'ka'ra (4.8) to form the ideational flow of (5.7) Nis'a'da (Elephant).

The Seven Ideational Expressions (5.8 to 5.14)

“An Idea, whose time has come” Victor Hugo

This saying best expresses the abstract idea behind these seven ideational vrttis. Every idea, no matter how abstract, eventually finds expression in every sphere of life. That expression invariably is through sound and color or flavor as described above. Flavor is the dominant vibration given off by that vrtti, as it manifests. The flavor of 5.1 - 5.7 above manifested in the audible sound ranges. The flavor of 5.11 below happens to manifest in the visual light range. Sound and especially light, are the most active carriers of ideas and inferences (tanma'tras) to and from the mind. This makes the Vishuddha cakra the most important cakra in both the positive and negative influences on the human body.

Ideas exist outside of time and have no proprietary rights. We may try to ascribe mineness to ideas - but can we really own them? All ideas exist with all knowledge – outside of time. The idea of man ‘flying like a bird’ cannot be ascribed to any individual mineness. Nevertheless this idea like most others in our reality, became manifest through a human mind.

It is this portion of the Vishuddha cakra that manifests ideas that exist outside of time, into the three realms our world. Ideas are established in the mind, when the individual mind wave moves into parallelism with the Cosmic Mind, the Knower of All Knowledge. The idea is then expressed as the mental flow, in different ways through these seven different vrttis.

The Two Spiritual expressions

5.8 Oṃ (creative expression)

Oṃ (aum') is the root sound of expression of all manifested and un-manifested universes. It represents the

Creation, Destruction and Preservation of all of the above. The tonal sound AUM or Onm' has been used as for many centuries as the vocal representation of the Sanskrit letters AUM, which is the Roman equivalent of the acoustic roots for Onm'. In this vrtti ideation and not vibrational sound is the important factor.

On the psychic level, the vrtti Onm' (5.8) is indicative of those persons who are always interested in new ideas and ways of doing things. This is the vrtti of highly creative persons.

On the spiritual realm. When the individual discovers through spiritual practices that the false ego-I is not the creator of his individual universe, then he will understand that he is but a reflection of the Real Creator.

5.9 Hum' (spiritual awakening)

According to Tantra, by striking at the kulakun'd'alinii with powerful incantative vibrations and a conceptual understanding of the psychic meaning of the mantra, the kun'd'alinii can awaken. Hum' (5.9) is ideational sound and the acoustic root for raising the kulakun'd'alinii. Once this happens the entire outlook on their life may become dominated by this propensity. Then it would be internally expressed as intense desire to obtain God. Maybe 'mad' to know Him. It may dominate their entire personality so that 'finding God' is their only goal in life. The spiritual power of this vrtti may tend to color or give flavor to all other lower vrttis. For example, they may see Hate (3.9) in terms of hating anything that keeps them from their spiritual goal. Or, the only Fear (3.10) that they will recognize is the fear of not finding Him.

Psychically the Hum' (5.9) vrtti is expressed externally through religious or spiritual minded persons. Some persons just enjoy holy places and events, expressions of God like sunsets and natural expression of God. Although the vrtti in psychic seed form is carried over from life to life, it must be awakened each rebirth.

Five Ideational Expressions of the aware self

When the ego-I (Aham'ka'ra) becomes more aware of its real nature, its (Atman), it realizes that the oneness of all individual selves, are really all part of the same Cosmic I. Gradually, it realizes that it must give up all duality in thoughts of its individual false self ego-I (aham'ka'ra), and it starts concentrating its thoughts and mind on the Oneness that is in that cosmic entity. This type of spiritual ideation includes thoughts for the physical, mental and spiritual well-being of others, which is the essence of these five vrttis.

5.10 Phat' (practication) efficacy

Idea remains in mind but unexpressed; its first expression into the world is through ideational sound accompanied by action. In this Phat' (5.11) vrtti, idea is expressed like a theory put into practice or a seed sprouts or the mind awakens from slumber. Phat' (5.11) is the acoustic root of putting a theory into practice. It is the ideation of instantly transforming thoughts into action. For example, a person who utilizes this vrtti could decide to go a certain place and instantly start on the journey. In ancient times it was expressed as a mantra by those who wanted some action to be immediately preformed on the material sphere. This is the vrtti of innovators, developers and inventors.

5.11 Vaos'at'ha (physical welfare)

As we know every vibration is expressed in both sound and flavor or color. But not all color is visible. In fact, the word in English flavor better expresses the coloring that is done by most vrttis. But, the Vaos'at'ha (5.11) vrtti actually controls the idea of color. The coloring here is literally in the visual wavelength and emanates in the visual light spectrum. For example, when we visualize in our mind the color red the idea of the color literally originates within us and then is visualized with the shape etc., in the citta portion of the mind.

Additionally the Vaos'at'ha (5.11) vrtti is the center of development for mundane or worldly knowledge. When

positive microvita is applied here, intellectual development will result.

The thought of material happiness, health, prosperity and general well-being for others, is expressed through this vrtti.

5.12 Vas'at' (psychic welfare)

When the idea of this vrtti is expressed, the individual thinks for the welfare of others in the subtler spheres, attainment of subtle or higher knowledge, overcoming evil with good and all around human well-being. In the psychic and spiritual sphere your pious thoughts can divert and transmute the thought waves of others lesser thoughts.

5.13 Sva'ha' (spiritual welfare)

This vrtti is expressed when any action is actually done with a divine purpose. This is when action is performed with noble thoughts for universal spiritual welfare. This includes the ideation that not only humans but also all things are manifestation of that Cosmic Consciousness, and all things deserve equal respect as manifestations of that Cosmic Oneness.

5.14 Namah (self surrender)

The ideation of Namah (5.14) is that the small aham'ka'ra (unit ego-I) must surrender or give up its individual being in order to be able merge the unit ego-I with the Cosmic - I. This process is done by systematic endeavor of surrender of the aham'ka'ra. This is where the finite entity learns to surrender the individualistic existential self to the infinite Cosmic Being.

Two Acoustical Expressive Vrttis

In these two acoustical expressions, certain words can be changed in various situations as having very different

meanings. It is all in the meaning and intent in the vocal expression whether the same word is sweet or harsh. Not just the tonal inflection but also the very ideation of the mind comes through in the external expression. These two cakras Vis'a (5.15) and Amrta (5.16) provide two very opposite and subtle expressions.

5.15 Vis'a (angry dissent)

Higher cakras and vrttis are developed from a desire or need to express that is not covered by lower cakras. Anger (3.6), reactive mentality (3.9) and the altercation of (4.11) do not fully express the needs in the more sophisticated human mind to express itself in a repulsive mentality. Such a mentality that inflicts bitter and poisoned expressions into the mind of the listener is displayed as the Vis'a (5.15) vrtti. The mentality of Vis'a (5.15) is prevalent in the mind when there is No benevolence, No love and No affection. This is not just simple Hatred (3.9) of objects or reaction to disdainful objects, but the poison ness of the mentality is reflected in the inflection, tone and the way different words are used.

5.16 Amrta (deep affection)

All expressions, as they progress on the path of Pratisaincara towards the Cosmic Consciousness exemplify a sweeter and greater attraction towards that Cosmic Entity. Is not birds and animals a more loving and sweeter expression than stone or wood? The external expression of the Amrta (5.16) vrtti exemplifies deep affection in the pleasant ideation that emanates from an individual and adds sweetness to certain words.

In the 4th cakra the vrtti Mamatá (4.4) is typified by the sweet and expression of love of mother to child. Internally, Amrta (5.16) is a further refinement of the expression of affection or attraction to the Great. When one develops this vrtti the personality of the individual becomes sweet and kind in ideation and mentality.

The 51st Vrtti (Ananda vrtti)

It was previously mentioned that human mind has the capacity to expand both the capacity and number of vrttis in the future. We can expect more complicated vrttis such as cunningness and perverted or twisted diversions of the mind to become more frequent and normal. It does not necessary follow that this evolvement must be in a good and spiritual direction.

The ultimate direction for human development of the human mind is usually in direction of the unit mind towards Cosmic Mind or Cosmic Consciousness. When human mind develops its intellect sufficiently to comprehend the development of the higher intuitional portion of the human mind, then it can move towards that apexed one-pointed ness that is the hallmark of the 51st vrtti. This is a psychologically developed vrtti produced by the one-pointed ness of human mind towards the Cosmic Entity. We call this vrtti the Ananda vrtti. Persons reborn with this one pointed God-minded intuitional ability attain a devotional stance in the Cosmic Entity. They have no desire left for the lesser propensities. A person who uses this vrtti of apexed intellect unfolds and he loses the desires for the other propensive vrttis. The other vrttis can actually be said to decrease, when this vrtti develops.

Conclusion

In the final analysis, human mind has the ability of self-determination. Whether we look at the ability from a philosophical attitude as will power or self-determination or if we give it a more substantial name, Mahat. Still it is a real part of our very existence. That which we learn from the examination of our own self, is that the same ability only starting from the human level of consciousness, not below. Lower forms of consciousness develop through a physical-psycho form of evolution. Human evolution proceeds on a psycho-spiritual path.

Not only does the saying “as you think so you become” prove to have physical connotations, but it also has very

spiritual meaning. The self-determination ability of the human follows through on a spiritual level as a reincarnative evolutionary process, through many lifetimes.

The determination factor in animals is instinctive but it becomes desire driven on the human level. By classifying and understanding those elemental desires, we can learn to control our own destiny. Not necessarily in one lifetime – but over many. Literally “As you think, so you become” takes on a very spiritual meaning. Now, our psychophysical attitudes, on a day-to-day basis, become the habits that affect our own spiritual reincarnative being. By controlling our attitude of mind, on a day-to-day level, we affect our own eternal being on a spiritual level. As we think - today, we become in the future. Our next future - Our next lifetime. The science of reincarnation takes on a whole new developmental aspect, when viewed from the next possible lifetime. Each in his own way takes on a whole new dimension of meaning, when you understand your own *Internal Being*. Not just who you are and where you are going (back to God); but the science of how you are getting there.

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: aṇimá, 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, ahaṁtattva	doer "I", ego, second mental subjectivity
ahaṁkára	false ego, pride
ájñá cakra	see cakra
akhaṇḍa kiirtana	continuous kiirtana
amávasyá	new moon
anáhata cakra	fourth psychic-nerve plexus, located at the mid-point of the chest; the "yogic heart".
ánanda	divine bliss
Ananda Marga	path of divine bliss; Ánanda Márga Pracárika
Saṁgha	(Ananda Marga organization)
anitya	transient
annamaya kośa	the physical body, composed of the five rudimental factors
anucchúnýa	unmanifested
anuloma and pratiloma	the circumstance of a man marrying below or above his station, respectively, according to caste hierarchy
apara	objective; controlled. see also para
aparábhakti	attraction to Apra Brahma, the expressed aspect of Brahma. see also parábhakti
aparáññána	mundane, or worldly, knowledge
aparávidyá	knowledge of the mundane
aparokśa ánubhúti	direct experience
áráadhaná	irresistible urge for the Lord; forgetting oneself in

the pursuit of the Lord

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

ásana the third limb of aśtāṅga (eight-limbed) yoga.

ásanas: postures for curing physical problems, especially those that interfere with sádhana

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

asat untruth, opposite of Sat

aśtapásha eight fetters of the mind

Asura an Assyrian tribe. among the Indo-Aryans, the term took on in addition the derogatory meaning “monsters”, and came to be applied by them in this sense to certain non-Aryan peoples

átmá, átman soul, consciousness, Puruśa, pure cognition. the átman of the Cosmos is Paramátman, and that of the unit is the jīvátman

átmajñána self-knowledge

átma-sukha tattva the principle of selfish pleasure

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

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

ayurveda the Vedic system of medicine

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

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

Bhágavata dharma the dharma to attain the Supreme

bala energy

bhajana devotional song

bhakta devotee

bhakti devotion

bhakti yoga devotional form of spiritual practice

bhaktitattva the cult of devotion. see also Indian philosophies

bhava the expressed universe

bháva idea, ideation, mental flow

bháva sádhana spiritual practice of auto-suggestion

bhúta, bhútattva, 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

biija mantra acoustic root; particular sound vibration from which a particular type of action stems

Brahma Supreme Entity, comprising both Puruśa, or Shiva, and Prakrti, or Shakti

Brahma Cakra The Cosmic Cycle -- the cycle of creation out of Consciousness, and dissolution back into Consciousness, through saincara and pratisaincara

Bráhmaṇa (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 svádhisthána, 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, Puruṣa, Pure Consciousness

citta done "I", objective "I", objective mind, mind-stuff

dádá literally, "elder brother"; may refer to an ácárya of

Ananda Marga

Dakṣiṇácára Tantra A school of Tantra that attempts to control Máya through propitiation or appeasement

dásya bháva the devotional attitude of looking upon oneself as the servant of the Lord

deva mythologically, a god, a deity; philosophically, any vibration, or expression, emanating from the Cosmic Nucleus

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

devii a goddess, a female deity

dháraṇá the sixth limb of aśtāṅga (eight-limbed) yoga: restricting the flow of mind to particular points in the body; conception. (Tattva dháraṇá means restricting the flow of mind to, or conception of, the rudimental factors.)

dharma characteristic property; spirituality; the path of righteousness in social affairs

dharma rájya literally, "reign of dharma"; rule of moralism

dharmacakra collective meditation; Buddha's "wheel of dharma"

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

dhármika adjective of dharma

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

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

didi literally, “elder sister”; may refer to an ácárya of Ananda Marga

dvaeta duality

dvaetádvaeta dualistic non-duality

Dvápara Yuga see yugas

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

gati mobility, movement

giita song

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

guña binding factor or principle; attribute; quality. Prakrti, the Cosmic Operative Principle, is composed of: sattvaguña, the sentient principle; rajoguña, the mutative principle; and tamoguña, the static principle

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

hirañmaya kośa the subtlest of the kośas

hládinii shakti, Rádhiká shakti an expression of vidyá shakti, or Vidyámáyá, which one experiences as a desire to do something practical towards spiritual attainment

Iishvara the Cosmic Controller; literally, “the Controller of all controllers”

jagat world, universe

Janya Iishvara Sámkhya concept of a Cosmic entity instrumental for creation

jiiva an individual being

jiivabháva finite subjectivity, feeling of the unit state, sense of the unit identity, microcosmic bearing

jiivátmá, jiivátman see átmá

jiñána knowledge; understanding

jiñána yoga a form of spiritual practice which emphasizes discrimination or intellectual understanding

jiñánii a sádhaka who follows the path of knowledge or discrimination

kalá flow with curvature, in a stage of the Cosmic Cycle dominated by the mutative principle

kaola one who practises kula sáadhaná and is adept at raising one’s own kuñḍalinii

Kaoravas sons of king Dhritarastra, the adharmik forces in the Mahábhárata war

kapálika sáadhaná a form of spiritual practice which causes the aspirant to confront and overcome all the inherent fetters and enemies of the human mind

kapha see váyu, pitta, kapha and rakta

karma action; sometimes, positive or negative action which produces saṁskāras
 karma yoga a form of spiritual practice which emphasizes selfless action
 karmii a sādhaḥ who follows the path of action or work
 kiirtana collective singing of the name of the Lord, sometimes combined with a dance that expresses the spirit of surrender
 kośa “level” or “layer” of the mind (either Macrocosmic Mind or microcosmic mind) in terms of its degree of subtlety or crudeness
 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, mahattatva “I” (“I am,” “I exist”) feeling, existential “I”
 mantra a sound or collection of sounds which, when meditated upon, will lead to spiritual liberation. a mantra is incantative, pulsative, and ideative
 mantra caetanya the awakening of a mantra; conceptual understanding of and psychic association with a mantra
 mārga path
 Margi a member of Ananda Marga
 Māyā Creative Principle, Prakṛti in Her phase of creation. also, the power of the Creative Principle to cause the illusion that the finite created objects are the ultimate truth
 Māyāvāda doctrine of illusion. see also Indian philosophies

metazoic mind complex type mind using acquaintance,
experience and microvitic endoplasmic coverage

mithyá false, unreal

mokśa spiritual emancipation, non-qualified liberation

mudrá meaningful gesture; a yogic exercise similar to an
ásana but incorporating more ideation

mukti spiritual liberation

múládhára 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

nádii psychic-energy channel; nerve

namah salutations

Náráyaṇa the Supreme Entity; literally, “the Lord of Nára
(Prakṛti)”

niiti morality

Nirguṇa Brahma Brahma unaffected by the guṇas; non-
qualified Brahma

onm, oṃmkára the sound of the first vibration of creation; the
biija mantra (acoustic root) of the expressed universe. oṃmkára literally
means “the sound onm”

ota yoga the association of Puruśottama with each unit
creation individually in pratisaincara

painca bhútas five rudimental or rudimental factors -- ethereal,
aerial, luminous, liquid and solid

Pandavas the sons of king Pandu, the dharmic forces in the
Mahábhárata war

pápa sin

pápii sinner

para subjective; controlling. see also apara

parábhakti highest devotion to the Supreme; devotion to Para
Brahma, the unexpressed aspect of Brahma. see also aparábhakti

parájiṇána spiritual knowledge

Paramá Prakṛti Supreme Operative Principle

Parama Puruśa Supreme Consciousness

Paramashiva see Puruśottama

Paramátmá, Paramátman Supreme Consciousness in the role
of witness of His own macropsychic conation. Paramátman
comprises: (1) Puruśottama, the Macrocosmic Nucleus; (2)
Puruśottamá’s association with all creation in His extroversal movement
(prota yoga); and (3) Puruśottamá’s association with each unit creation
individually (ota yoga) and (4) with all collectively (prota yoga) in His
introversal movement

paráshakti introversive pervasive force

parávidyá spiritual knowledge, knowledge of the Great

parokśa ánubhúti indirect knowledge or experience

Pārthasārathi literally, “Arjuna’s charioteer”; Kṛṣṇa in the role of a king

pāta sin. there are two kinds: pāpa, sin of commission, and pratyavāya, sin of omission

pitta see vāyu, pitta, kapha and rakta

Prabhāta Saṁgiita a collection of 5018 spiritual and psycho-spiritual songs composed by Prabhat Ranjan Sarkar (Shrii Shrii Anandamūrti)

Prakṛti, Paramā Prakṛti Cosmic Operative Principle

Prakṛtītattva essence of Prakṛti

prāṇa energy; vital energy

prāṇāh vital energy

prāṇāsha dissolution, total annihilation

prāṇāyāma the fourth limb of aśtāṅga (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”.

pratisaincara in the Cosmic Cycle, the step-by-step introversion and subtilization of consciousness from the state of solid matter to the Nucleus Consciousness. (“prati” means “counter” and “saincara” means “movement”)

pratyāhāra the fifth limb of aśtāṅga (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

purashcaraṇa upward movement of the kulakuṇḍalinii 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 citic type physical mind guided by instinct only and unit existential I

Puruṣottama Paramashiva the Nucleus Consciousness, the witness of saincara (extroversion from the Nucleus) and pratisaincara (introversion to the Nucleus)

quiquelemental composed of the ethereal, aerial, luminous, liquid and solid factors, or elements

Rādha bhāva, madhura bhāva “Rādha bhāva” means literally the devotional attitude which Rādhā held as the beloved of Kṛṣṇa. “madhura bhāva” means literally the “sweet”, or “honey”, devotional attitude

rajoguña	see guñas
rakta	see váyu, pitta, kapha and rakta
Rámáyāña	an epic poem of India. it is the story of king Rama,
or Ramchandra	
Rárh	the territory, mostly in Bengal, stretching
	from the west bank of the Bhagirathi River to the Parasnath Hills
rasa	cosmic flow; taste
rásaliilá	“Parama Puruśa has created an endless
	network of waves from the Cosmic Nucleus according to his own sweet
	will . . . each of these waves is a deva, but the fundament upon which these
	waves have been created is called rasa . . . the divine sport of these
	innumerable waves is called the rásaliilá”
rśi	sage; one who, by inventing new things, broadens the
	path of progress of human society
rúpa tanmátra	inferential waves conveying vision, i.e., the
	sense of form. see also tanmátra
Sadāshiva	Shiva (literally, “eternal Shiva”)
sádha	spiritual practitioner
sádhana	literally, “sustained effort”; spiritual
practice; meditation	
sádhu	virtuous person, spiritual aspirant. see also
sádha	
sadrsha parínáma	homogenesis, a sequence of similarity of
	curvatures in the phase of creation dominated by rajoguña
sadvipra	spiritual revolutionary
Saguña Brahma	Brahma affected by the guñas ; qualified
Brahma	
sahasrára cakra	highest, or pineal, psychic nerve plexus,
	located at the crown of the head
saincara	in the Cosmic Cycle, the step-by-step extroversion
	and crudification of consciousness from the Nucleus Consciousness to the
	state of solid matter. (saincara literally means “movement”)
samádhi	“absorption” of the unit mind into the
	Cosmic Mind (savikalpa samádhi) or into the átman (nirvikalpa samádhi);
	there are also various kinds of samádhi that involve only partial absorption
	and have their own distinguishing characteristics, according to the
	technique of spiritual practice followed
samāja	society
samāja cakra	social cycle
sama-samāja tattva	the principle of social equality
saṁsāra	the world as a dimension of relentless,
unceasing movement	
saṁskāra	mental reactive momentum, potential
mental reaction	
samvit shakti	an expression of vidyā shakti, or
Vidyámáyā,	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 Prakrti; energy; a deification of Prakrti

Shambhúliunga fundamental positivity

shástra scripture

Shiva a great Tantric guru of 5000 BCE who

guided society while His mind was absorbed in Consciousness; hence,

Infinite Consciousness, Puruśa

Shivabháva the stance, or bearing, of Infinite

Consciousness

Shiva-liunga originally a phallic symbol, later given

philosophical significance as “the entity from which all things originate”

shloka a Sanskrit couplet expressing one idea

shúdra Written as “shúdra”, a person with a

mentality of physical enjoyment only, a member of the labourer social class; written as “Shúdra”, a member of the lowest caste in India.

siddha mantra a mantra “perfected” by the guru

siddhi Self-realization; spiritual attainment

svarúpa parínáma homomorphic evolution, a state before

creation in which all the guṇas are in equipoise

Svayambhúliunga ultimate point of negativity, or crudity, in

the human body

tamoguṇa see guṇas

tándava 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 Natarāja), 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

upadharmas 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

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

vikśepa 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 Kṛṣṇa	as “that entity who takes people forward through joy, amidst various expressions of bliss”
vṛtti	mental propensity
Yama and Niyama	moral codes
yoga	spiritual practice leading to unification of the unit ātman with Paramātmān
yugas	the mythological four ages (Satya Yuga, or Golden Age, Treta Yuga, or Silver Age, Dvāpara Yuga, or Copper Age, and Kali Yuga, or Iron Age), representing the step-by-step decline of morality and spirituality

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