

MICROVITOLOGY

RAYMOND BATES

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**Microvita Universal Subassembly
Structures**

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By Raymond Bates

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Dedicated

To Ba'ba'

Shrii Shrii Ánandamúrti

Ya'drshii bha'vana' yasya siddhir bhavati ta'drshii

"As one thinks, so one becomes."

"And that golden day is sure to come when that perfect stage of structure, that is, unit existence in the intra-atomic world, will be reached, when human intuition will realize that the essence in the sub-atomic world is pure Consciousness." Shrii Shrii Anandamurtiji, 1983

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Introduction

As time changes, mind and concepts change. How we view the cosmic and microcosmic structures around us varies, as do our individual sam'ska'ras that color each idea we perceive and each vibration that enters our unit minds.

If I may make an analogy. One of the most relevant tenets of this work is sort of like the expression “Feet on the ground, head in the sky”. Here every phenomenal object is created out of the five rudimental factors of creation. This is the solidarity of our creation, the ground of the phenomenal relative world around us. But this is not the essence of the world around us (us included). Every atom/sub-atomic wavicle has a mental aspect, a mind part. This mental part is passing through this phenomenal world. Even the atom has a mind part. This mind of the atom is also on a mental path through creation. This aspect is what Shrii Shrii Ánandamúrti calls “neohumanism” or understanding the consciousness within not only in us as developed beings; but understanding the consciousness within each and every atom and sub-atomic wavicle. Even *before* the introduction of microvita, Shrii Shrii Ánandamúrti described the smallest consciousness structures within each and every atom as assembling structures.¹

This book is about Cosmic Control of the universes around us. That includes both the phenomenal universe (matter) and the unseen universes (of non-matter) or mind. To infer that something has control implies that there is intelligence or mind. Cosmic Control must have mind and intelligence. Ordinary philosophical approaches to this subject

¹ Even within inanimate objects as minute as the atom and smaller particles, there are still smaller particles that maintain their structural unity and struggle against their internal and external fissiparous tendencies. If the scope of Neohumanism is extended in this way from an extensive scope to an intensive scope, then we should go deeper into matter – not only into composite structures of animation and inanimation, but within the subtlest and smallest assembling structures. And within the smallest assembling structures, where the point is nadir, the assembling body is the perfect status. But that perfect status can be reached only theoretically, never in the realm of practicality. [The_Status_of_Inanimation_in_the_Philosophy_of_Neohumanism.html](#) [Pre-microvita]1983

are to attach intelligence to some Cosmic Controller (God or Brahma) and therefore control goes by default to the Cosmic Controller. Shrii Shrii Ánandamúrti introduces a whole new concept into the subject of control of anything from the entire universe down to the atomic structure. In one word – microvita.

Microvita provide a whole new approach to control, because microvita are not constructed in the same way as we find the phenomenal world of matter around us. They are not material, they are mental and energy, unseen by us except by their results or effects around us, if you know where to look.

Shrii Shrii Anandamurtiji pointed out in His personal demonstrations and in His writing these effects of microvita in and on the material and non - material worlds around us. But these are only hints. He left it up to us to our intuition and imagination to put the entire cosmic picture together. Many times He placed small portions of a whole picture in many different locations, then in order to realize the complete picture, one would have to find all the pieces and then put the puzzle together. Of course, when you are talking about the many hundreds of books and thousands of discourses, it becomes physically impossible to hand search for all these clues. It would take many lifetimes of physical readings and a mental giant of a person. Fortunately, we are in the age of effective computers and most of Shrii Shrii Ánandamúrti's work has been made available in English and in electronic form. This fact only, has allowed me to have computer-enhanced ability to search for these clues and place them in some sort of relevant semblance of cosmic order.

Concepts like microvitic endoplasm are very intuitional in nature. Even though it was mentioned only a few times by Shrii Shrii Ánandamúrti in all His writings, most of those cases were not trans-scripted directly in English from original recordings, but instead compiled or collected from hand written notes of observers of the lectures and discourses. Direct reading of the printed passages may not reflect the underlying concepts. By collecting through modern computers, most of the usages of the problematic concepts, I have tried to render a more comprehensive structure of microvita and its ways of changing the world around us.

Here in this book, I have had to combine some previous work on unit mind construction and a different type of mind (collective) construction of microvita, in one source, in order to propose what I feel is a more comprehensive theory of cosmic control of the worlds around us. I have concentrated on the phenomenal world in this book and left the macrocosmic aspects to the next book in this series, *Microcosmology*. Microvita's crude energy and subtle mental construction combined with collective mind intelligence characteristics, allow a whole new approach to cosmic control structures, to be introduced.

May 20, 2010

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Forward to the 2016 Electronic Edition of Microvitology

This edition is dedicated to those serious students of Shri Shrii Ánandamúrti's Macrocosmic cosmology. First I would like to point out that within the earlier editions I may have made some basic assumptions about microvita in the atomic structure that I have tried to correct herein. There is no endoplasmic coverage in the atom. Shrii Shrii Ánandamúrti used that name exclusively for organic complex structures. There is in the atomic structure a non-local (as used in Physics) Macrocosmic microvitic coverage, not endoplasmic which is local microvitic coverage.

Microvita are not easy to understand because they do not function within any we would call normal parameters. We know they live, they die and they evolve spiritually, like we do. But if we try to use our type of egotistical unit mentality to consider their myriad variety of actions, we will fail miserably. Our mental concepts do not allow what we call microvita to have so many varieties of functions. We cannot grasp how a microvita can on one hand progress spiritually and in the

same breath another so-called microvitum lay complacent and dormant within the structure of an atom un-animated for what we consider billions of years? To us these seem incompatible and inconceivable ideas. But, they are consistent with Shrii Shrii Ánandamúrti's ideas.

Microvita exists both within Saincara and Pratisaincara. We do not, we exist in Pratisaincara only. We exist entirely within the relativistic structure of time. Some Microvita grow, live and die in Pratisaincara within time, other do not. They come directly from Cosmic Consciousness into Saincara to make the cosmic world of atoms and the five rudimental factors.

If one looks literally at the words that the paths of the scriptures have lain out; then you will miss the Gaia of our universe. Shrii Shrii Ánandamúrti's works are packed with an apparent dichotomy of meanings. His knowledge truly comes from a place beyond, all understanding.

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CHAPTER I

EXISTENTIAL SUBSTANTIATION OF

OUR REALITY

Three Approaches to Reality

“It is absurd to say ‘the world is unreal’ so long as we remain convinced that we ourselves are real! A person that has not realized the Absolute cannot realize that the world is unreal.”² Sri Ramakrishna

Reality, or what we call or sense of reality, is only a sense of reality brought on by our self-aware conclusions of our own senses. Take the dream state. Do you believe or say that you have no existence while you sleep? Only having conscious awareness of external objects, (through your senses) brings an awareness of existence. In other words, only when someone or external objective thing brings to your conscious self the fact that you were asleep, do you become aware of your existence, during sleep.

Did you ever wake up from a dream sleep jumping out of bed in fright or even wetting the bed? What would happen in real life if you came upon the dream situation? Probably the same reaction. Which was real? What is real or unreal is a function of our imagination (kalpana). Imagination can be stimulated (made active) either internally or from external sources (tanma'tras)³. The precise nomenclature and descriptions of our mental processes appear in other works⁴. Human reality is an imaginary stimulation of our own minds, either from external or internal sources.

Certainly we do not deny the existence of others or the world, while we are asleep. It is only when the objective world is brought into our conscious awareness that we recognize the

² Condensed Gospel of Sri Ramakrishna, Sri Ramakrishna Math, Mylapore, Madras, India. 3rd edition, P. 68

³ Citta has the capacity of taking the form of an object without the help of tanmātras, only at the instance of ahaṁtattva. The shape that citta thus takes is imaginary and not real. Imagination itself is not real; the shape formed in it cannot be real. Imagination may not be real, yet citta has actually got to take a shape, and so, even if the shape is imaginary or unreal, the fact that citta becomes like it is a reality. [What_Is_This_World.html](#)

⁴ Bates, Raymond, The Internal Being, Reincarnational and Intuitive Psychology, Writers Club Press, (out of print), 2000, turiya@gmail.com, Revised E-edition, 2016

so-called evidence of our existence. Ask yourself – “Who is substantiating your individual reality?” The obvious answer is we (our ego or I prefer aham’ka’ra) is substantiating our own existence through our own sensing systems. Even when we are asleep! There lies the crux of the matter. We (through our aham’ka’ra-ego) prove the existence of our own being and therefore by extension the entire cosmos, through our senses and the relation of them to the external world. So you say: “But then we are only substantiating our individual realities; not the reality of the entire cosmos!” If the objective world were in itself an existent reality; then it would not need our cognizance to substantiate any reality, even our individual realities.

In any basic philosophical subjective discussion there can be three approaches. 1) Complete acceptance of the observed facts. 2) Partial acceptance of observed facts and partial acceptance of the unobserved subjective portions. 3) A complete denial of the observed facts with a complete acceptance starting from the unobserved subjective portion.

Let us discuss from these three approaches:

1) Complete acceptance of the observed facts.

That the cosmos (and you included) are self-existent and reality is substantiated by material existence. This means the complete acceptance of the subjective reality of existence and leads to certain objective effects. Creation of the cosmos (and us) is a result of cause and effect. This in turn leads back to the ultimate cause. Creation of the cosmos in so many Biblical days in nature or the more modern ‘Western’ mechanical-materialistic theories involving shorter practically instantaneous periods of time for creation⁵. These types of theories satisfy sense oriented intellectual curiosity, only. They specifically deny any existence of non-material nature.

2) Partial acceptance of observed facts and partial acceptance of the unobserved subjective portions.

In this approach a theory of subjective reality is based on a partial acceptance of material objectivity and would include an acceptance of material objectivity based on certain

5 Big Bang Nucleosynthesis

assumptions. For example, that the materiality of our world exists to our awareness only during certain circumstances. A little like the Schrödinger's cat theory and the Heisenberg's uncertainty principle combined. Our world of material objectivity is based on the modification at some small quantum level of the basic structure of the cosmos, this all by our own self-aware quantum level consciousness affecting that materiality. Our conscious awareness simultaneously creates our own cosmos.

A deeper examination and analysis of this quantum level of self-aware simultaneous quantum cosmos construction reveals this is only another mechanical-materialistic creation theory modified almost daily to include new concepts. Chaos-uncertainty theories, complex-probability theories and multi-dimensional superstring theories can never explain the awakening of self-awareness and cognition in the individual unit being. We must first understand "Who we are?" to be able to understand what we consist of and how we interact with the cosmos.

3) A complete denial of the observed facts with a complete synthesis of reality starting from the unobserved subjective portion.

This type of approach involves complete denial of the observed cosmos. This is a complete denial of our common senses approach. It is not a denial of the reality of the observed world, only a denial that the observed facts are the cause of creation. Factual observation observes only the observable, which is only partial observation and can never lead to the whole or macrocosmic answer to the creation of our cosmic or multi-dimensional universes. In *Macrogenesis* a complete discussion of the inadequacies of sense oriented material observations was discussed this at some length.

How better to observe the unobservable? Who better to take as authority on the unobservable reality of the cosmos, than from one who has done just that? Not once but numerous times. Here are Sri Ramakrishna's comments on just that.

"It is absurd to say 'the world is unreal' so long as we remain convinced that we ourselves are real! A person that has not realized the

Absolute cannot realize the world is unreal.⁶

Sir Ramakrishna was just one of the great masters that taught self-realization of the Absolute through control or elimination of sense perceptions and merger of the higher levels of the unit mind with the Cosmic Consciousness. The concept of what is Absolute reality and what is subjective to our sense world is nearly impossible to grasp, until one has studied the very existence and components of our very own self.

So where does this marriage of the subjective unobservable and objective material world come into being? How can cognizance be married with matter? How can materiality show system without mind? What does our self being realize: if not materiality?

These are some very big and elusive questions that most philosophizers, astrophysicists and biochemists have been pondering the solution, for thousands of years. The solution comes from a novel top down approach involving all levels of understanding.

Astrophysical solutions to creation of all universes must be crosschecked with common sense observations. The involvement of mind must be shown in the systems of matter. Life must be proven as a controlled evolution of mind and matter.

The solution to any problem is always there. Sometimes we have to open our minds to its acceptance.

Philosophical realities

Ectoplasmic citta (either Cosmic or unit; either internally or externally generated) is realized, substantiated or witnessed by (either Cosmic or unit) Mahattattva. Mahattattva is the witness of any action and it is ectoplasmic citta that only takes the form or shape. “But the form that it takes is only imaginary and thus not a reality”⁷

6 Condensed Gospel of Sri Ramakrishna, 3rd edition, Sri Ramakrishna Math, Mylapore, Madras, India, P. 68

7 But the form that it takes is only imaginary and thus not a reality. Whatwrld.am The shape that citta thus takes is imaginary and not real. What_Is_This_World.html

But, the entire cosmos (Sagun'a Brahma⁸) exists in the imagination of the Cosmic Mind and appears real to Sagun'a Brahma. We as unit minds are products of that same reality, and therefore the entire cosmos appears real to us⁹. The big question is: What constitutes the composition of our entire cosmos that appears as reality to us? The universe has shape, form and composition. Can it be considered unreal? The entire universe has to be considered neither as having real substance, nor as being imaginary. It is a system of relativity¹⁰. The real truth of reality is that its existence is relative to the observer.

Whether existence is real or imaginary, substantiation becomes a big point in this discussion. Whether it is substantiation of our own reality or the entire cosmos. In any case a witness is needed to substantiate the existence of an object in any reality. Substantiation of reality must be handled on three levels. Our level Shrii Shrii Ānandamūrti calls the microcosm unit level of developed or complex mind. Here we grasp our own mental and physical concepts real or imaginary, and substantiate them to our own witness (called jīvātman). In the Macrocosmic sphere, philosophically all of Sagun'a Brahma is witnessed by A'tman as Parama'tman. Cosmic Mind witnesses and substantiates His creation. Lastly, on the atomic and sub-atomic level, substantiation becomes a factor of 'what' is actually there and how we view it. We will discuss each of these separately in other chapters.

Many concepts of "what is reality" are not new. In the 17th century the mathematician-philosopher Gottfried Leibniz purposed the monad particle as reality. Here is how Encarta 2002 described that:

"Leibniz's universe is composed of countless conscious centers of spiritual force or energy, known as monads. Each monad represents an individual microcosm, mirroring the universe in varying degrees of perfection and developing independently of all other monads."

8 Saguña Brahma - Brahma affected by the guñas ; qualified Brahma

9 Unit mind or an individuals mind is only a part of the Cosmic Mind, and whatever appears true to the Cosmic Mind will also appear true to the individual mind. Thus, although this vast universe exists only in the imagination, it appears to us as reality. [What_Is_This_World.html](#)

10 Hence the universe has to be considered as neither true nor false; it is something between the two; it is relative truth. [What_Is_This_World.html](#)

Steven Baxter in his 2004 novel call "Exultant" re-defines Leibniz's 1700-century monad as close to what could be construed microvita consciousness, this way:

"In the seventeenth century the German mathematician Gottfried Leibniz had imagined that reality was constructed from pseudo-objects that owed their existence solely to their relation to each other. In his idea of the "monad", Leibniz had intuited something of the truth of the creatures who had infested this domain. They existed, they communicated, they enjoyed a richness of experience and community. And yet "they" didn't exist in themselves; it was only their relationships to each other that defined their own abstract entities."

Microvita theory reflects a little of both descriptions of what Leibniz felt, but brings in a whole new and greater vision. Pont-like particles (called microvita) existing in themselves as “conscious centers of spiritual force or energy” but enjoying a collectivity brought about through a different type of mind, a truly collective mentality.

“What is reality but the collapsing quiescent wave function of the matrix of combined microvita particles in the form of micro-samskara in timeless space form?” Raymond Bates

In my up-coming book *Microcosmology*, I will attempt to bring the two concepts of mind and microvita together in a practical solution to the creation of the universes around us. For nearly 30 years Shrii Shrii Ānandamūrti propounded the spiritual philosophy of creation of the material (and even non-material and undifferentiated) universes from Cosmic Mind¹¹. It wasn't until about 1986 that He demonstrated and gave dissertations on the creation of life, as we know it, from microvita. Previous to that He demonstrated and discussed the creation of self-aware mind from matter. Then in one of His last talks called *Microvita and Cosmology*¹², He gave us the clues and direction towards the marriage of Cosmic Mind and microvita. By seeing how Cosmic Mind guides certain portions of our universes and how microvita is responsible for other

¹¹ *Macrogenesis*

¹² *Microvita_and_Cosmology.html*

forms of creation, we can at last place some answers to the age-old questions proposed above, about consciousness in particles. There we will see the significance of Cosmic Mind in creation and the ways that microvita produces life. Not just as academic philosophical proposal...but as a completed crosschecked system of logical effects from a causal subjectivity within our relative phenomenal world.

Unit Subjectivization of External Objectivity

We know it is foolish to say something does not exist simply because our senses (or extensions thereof), cannot detect the object in question. The actual nature of that object depends on the mental outlook of the knowing entity¹³, psychically the Knower I of that entity. The Knower I determines the nature of the object through becoming one with the object. An example on a physical level, is that of the action of reflected or refracted tanma'tras passing through the indriyas or psychophysical gateways and eventually becoming one with the Knower I of the individual unit mind. Here the activating facility is tanma'tras transduced through various neural-feedback systems along with the ectoplasmic citta of the individual unit mind into vibration of our Knower I. These are discussed at length in other works¹⁴. All this Shrii Shrii Ánandamúrti discussed long before the introduction of microvita.

After the introduction of microvita in about 1986, the terms Done I and Doer I were added. When any external object exists to us, knowledge, atom, life or any object of our thoughts; there are three philosophically inferred prerequisites¹⁵.

13 The nature of an object depends upon the mental outlook of the subject. It is foolish to try to deny the existence of something which is beyond the scope of perception through vain intellectual debate. It is certainly not wise to say that something does not exist simply because it is beyond one's power of comprehension. [The_Expansion_of_the_Microcosm.html](#)

14 *Biometaphysics*

15 In philosophical language, you may say that knowledge means subjectivization of objectivities. A certain portion of your mind is the knower, and a certain portion of your mind is metamorphosed into the known when you are knowing something external. [Art_and_Science.html](#)

- There must be a subject, a knowing entity, psychically a Knower - I, microvitically speaking a Doer - I.
- There must be an object. A known entity psychically a Known - I, microvitically speaking a Done - I.
- There must be an "activating faculty that connects subject with object".¹⁶ In the unit mind the 'activating faculty' is tanma'tras or microscopic fraction of reflections/refractions off the five rudimental factors present in any object.

Many times we as unit beings tend to confuse subjectivation with substantiation. What we sense with our own senses we objectify in our unit mind. This is because in addition to what we perceive as knowing the object, we also believe that 'substantially it exists'. This, of course, is not true. Knowledge is passed to us in many ways, it may not always be correct¹⁷.

What we feel is "I know that I exist". This function is a higher mind function of the Mahattattva (I am), and the unit mind witness-ship of the jivátman¹⁸. What we substantiate is our own existence with our own higher mind functions, not the existence of the entire universe. We only sense and substantiate objects to our jivátman through transduction of tanma'tras. We have what may be stated as indirect substantiation of any object. We as unit-evolved beings have our own internal witness and substantiate our own evolved world. In other

16 And what is the meaning of jñānam? It means the subjectivization of external objectivity. When the external objectivity is subjectivized by you, then you have acquired jñānam of that entity, of that object. But for this subjectivization there should be three entities – the knowing entity, the subject; the known entity, the object; and the activating faculty that connects subject with object. So for jñānam three entities are prerequisites – the knower, the known, and the activating faculty. [Jaeva_Dharma_and_Bhagavata_Dharma.html](#)

17 Logic stands on three legs: direct knowledge (pratyakṣa), inference (anumān) and authority (āgam). (Authority may stem from either an authoritative book or an authoritative personality.) Unfortunately, none of these three sources of knowledge is fully dependable. In the case of direct knowledge (or direct perception), wrong conclusions may be drawn due to the limitations of our sensory organs, defects in our sensory organs, or defects in the environmental conditions.

Inference may also prove faulty in the absence of sufficient or correct data. And finally authority may be misleading due to temporal or personal factors. [The_Origin_of_Existential_Stamina.html](#)

18 The object entity finds its substantiation in the receptacle of the citta ("done I"), the citta in the āhamtattva ("I do"), and the āhamtattva in the mahattattva ("I am"). But even the "I am" feeling of Mahattattva would remain in jeopardy without the witness-ship of jivátman. In order to substantiate the "I am" feeling we require the sense of "knowership", that is "I know I am". First comes "I know" and then comes "I am". So the origin or source of our existential being is rooted in the "I" of "I know", and that supreme identity is indeed our soul, our unit consciousness – jivátman. [The_Origin_of_Existential_Stamina.html](#)

words we can directly control our own created universe. To our microcosmic evolved viewpoint, we control our own so-called destiny. We have apparent control of our own substantial created universe. We utilize tanmátras, mind and microvita in a micro-psychic control through our psychic organs.

For direct knowledge or perception of the objective world, this may seem sufficient. But substantiation of objective existence in the non-material or worlds we cannot perceive, like the sub-atomic and other worlds, we need an expanded understanding.

Cosmic Mind (as A'tman) also substantiates everything, independent of our unit being substantiation¹⁹. Let us not forget that our unit mind uses tanma'tras and microvita to define what we see as reflection. Cosmic Mind does not have tanma'tras or reflecting organ receptacles, as it does not need them having an omnipresent, multilateral mind.

Need for spiritual practices

(Partially excerpted from “*Macrogenesis*” by this author)

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

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

To understand and use the subtle mental structures in the atom, we must know and understand our own mental-spiritual being, first and those other subtle mental structures around us. Shrii Shrii Ánandamúrti tells us time and time again that only those who understand their own spiritual being, through proper spiritual practices can understand the inner

¹⁹ The existence of the relative factors of time, space and person is substantiated in the field of cognition, and the cognizant bearing in its inertness is the highest stance of these factors. The inherent dynamicity of an entity, depending on the existential collaboration of another entity... The movement of an entity in relation to the witnessing faculty may be called its accelerated or retarded movement, depending upon the degree of its actional expression.
[The_Laws_of_Social_Dynamics.html](#)

subtle construction of the atom²⁰. Why is that? Matter is not just a mechanistic combination of smaller and smaller particles/wavicles; it contains a substantiated, posited relationship that allows a controlled cognizant combination of what we see as particles/wavicles into atomic matter. Control means more than physical energy control. It means control on a level of quantum entanglement, or the ability of every particle/wavicle to understand the position of every other particle/wavicle in the universe.

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

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

Each of us knows 'that he knows'. That can be cognizance, on our level of understanding. What is reflection? It is substantiation of the object to our unit understanding. In *The Internal Being* and other works, we saw that the object reflects and contains tanma'tras²¹ (microscopic fraction of a wave radiated from an object) and these are sensed by our sense organs. In turn, these tanma'tras pass through our

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

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

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

efferent and afferent nervous system, activate our mental ectoplasm and eventually reach our psychophysical mind.

We substantiate objects by a portion of our mind (called Mahattattva or Buddhittattva) witnessing our own mental faculty, our own thoughts, in our own mind²². So, tanma'tras (or their resulting vibrations) causes reflection on the subtle mahat stuff in our unit mind, causing apparent or mental substantiation to occur.

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

Cosmic mind collectively substantiates the existence of everything, matter or object in this universe (and other universes)²³. Cosmic Mind does this through its multilateral, multidirectional, omni potential, omnipresent functioning mind faculties, and the prota/ota relationship it enjoys with every entity (See Protah-otah witnessing relationships) below. We as unit entities, only cognize and substantiate that small shadowy universe of our senses. To us, all else appears real/unreal. In effect unit substantiation is only a shadow of a shadow²⁴ of the reflected substantiation of the so-called material object or matter or atom. If what we have to use for substantiation is only a shadowy existence in the real cosmic existence, then how can we as unit beings possibly determine the composition of the universe or even our own mind?

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

22You are witnessing only your own mental faculty, your own mental [thoughts]...
[Triangle_of_Forces_and_the_Supreme_Entity.html](#)

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

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

Three factors of Existential Substantiation

1-7. *Drk Puruṣah darshanam Shaktishca.*

[Puruṣa is the substantiator, the ultimate witness; (the actional faculty of) Prakṛti is the act of witnessing (and that which is witnessed).]

**Purport: Acting is seeing, witnessing is drk [substantiation].
In the absence of the latter, seeing remains unsubstantiated.**

2-10. *Otaḥprotah yogābhyām saṃyuktah Puruṣottamah.*

[Puruṣottama is linked to each entity individually and to all entities collectively.]

Purport: Puruṣottama, the Nucleus of the universe, is the witness of and is directly concerned with every unit entity. This association of His is called ota yoga [the yoga of individual association]. Evidently Puruṣottama is the collective entity of the universe as well as witness of the collective mind. This association of His with the collectivity is called prota yoga [the yoga of pervasive association]. In other words, it may be said that the one who is associated with His objects through both ota and prota yogas at the same time is Puruṣottama.

Substantiation is not a new subject. The basic tenets of substantiation have been laid down for thousands of years and discussed at great length and detail. Sam'skrta names have been given to even the most technical positions of the Cosmic Mind substantiating (witnessing) even parts of its own differentiated and undifferentiated self. Substantiate simply means to confirm, validate or authenticate. To the Macrocosmic mind this is one thing, to us the unit mind, it is another.

In western scientific tradition the word positing has been bandied about to try and describe the positioning of an object in space-time with a relative existence. The introduction of 'collapsing wave-form' is the latest method to try and circumvent the necessity of a witness, which would eventually lead to taking a position on the subject of God. A word most western scientist wants to avoid.

The purport of his work is not to get involved in a technical and philosophical discussion on the details of cosmic

and personal substantiation; but to describe the importance of the relatively unknown subject of microvita in this field. Microvita has a very definite and most important role to play. Here we will discuss the aspect that microvita has in relation to substantiation of material objects and non-material of both the unit individual and collective mind.

Cosmic collective mind exists and is conscious (to its own self) just as we feel we are conscious and exist to our own selves. Both types of minds need a witness to substantiate²⁵ objects in what we call existence.

To discuss existential substantiation we must realize that unit microcosmic existence requires three factors²⁶. 1. Witness-ship of known entity 2. Jina Purus'a (controller and initiator of inferential objects) and 3. Kṛta Purus'a or microvita as activating faculty.

In pre-microvita days Shrii Shrii Ānandamūrti used some of these terms like, Jinata Purus'a, Knower I, Known I and activating faculty to describe these philosophical actions. In one of His last lectures He stated that we would have to make a whole new series of new Sam'skrta terms to describe this after the introduction of microvita²⁷.

1. "Witness-ship belongs to Purus'a" or the highest reflecting plate relative to the object being substantiated. The final witness is always A'tman²⁸. Our relative unit evolved mental witness we can call jiiva'tman (in human). Here substantiation does not depend on what we call reality. Reality is a relative function of the senses. Substantiation is a factor of A'tman²⁹ or in the unit it is recognized as jiiva'tman.

25 Without the witnesship of the conscious Entity the existence of objects is not substantiated. Matter_and_Spirit.html

26 Drk Purus'ah darshanam' Shaktishca. Purport: The existence of any entity is known by the process of its activity, thought or witness-ship, of which witness-ship belongs to Purus'a and the other two substantiating factors primarily belong to Prakṛti... Chapter_1.html

27 This is a new line of thinking – a new philosophical approach. Here “knower I” or “doer I” are not necessarily the mahat, aham or citta of philosophy. It is a new school of philosophical thought – it has no connection with mahat, aham and citta. New Sam'skrta terms will have to be created: Microvita_and_Cosmology.html June 1989

28. A'tmani satta'sam'sthitih. [Every entity is embedded finally in the A'tman.] Chapter_2.html

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

2. Jina Purus'a³⁰ (Knower I) provides the relevant energy from and through psychospiritual though waves. These same waves eventually metamorphosis into five rudimental factors and matter.

3. Krta Purus'a³¹ (Doer I) provides the activating faculty or transferring force as microvita between the object being substantiated and the witnessing Atman.

The essence of substantiation is in the reflection or where the reflection occurs. When the reflection of object is within the unit micro-psychic structure by tanma'tras and microvita, then witness ship and substantiation are internally micro-psychically acknowledged. When reflection is through microvita and witness ship is with Cosmic mind (A'tman), then substantiation is macrocosmically completed.

All existence finds its substantiation in a relative flow involving time, place (space) and person. Action subtends a relative movement in objectivity. In other words, what we see as substantiation is movement of relative objects. Movement includes relativity of objects in space. Whether the object is physical or psychic, is immaterial to the discussion. Physical objects are what we see as phenomenal matter, or condensed energy particles³². Physical objectivity is in itself not a requirement for substantiation of reality to the unit. Dream state can fulfill the requirements for substantiation, in which the dream feels real to the dreamer. Psychic objects are when aham'tattva mental stuff causes the citta (ectoplasm) to take the shape of, in the unit mental being. The requirement is only for a relative movement of psychic wave-object in space-time. This in turn requires that there be some motivating force or energy (Jina Purus'a) to cause the relative movement with cosmic idea-thought or cosmic mind. This means that Jina Purus'a may provide the related energy forms; but it takes Krta Purus'a or microvita to provide the activating flow or faculty.

Substantiation requires reflection of the moving waves

30 He is vibrating all entities, substantiating their existence.
Shiva_In_the_Song_of_Shiva_Discourse_19.html

31 Doer I" or Krta Puruša is the concentrated form of positive and negative microvita in the universal arena, maintaining equilibrium – functioning in the arena of the universe.
Microvita_and_Cosmology.html[English]

32 It is the condensed state of the particles of energy that we call matter. Matter_and_Spirit.html

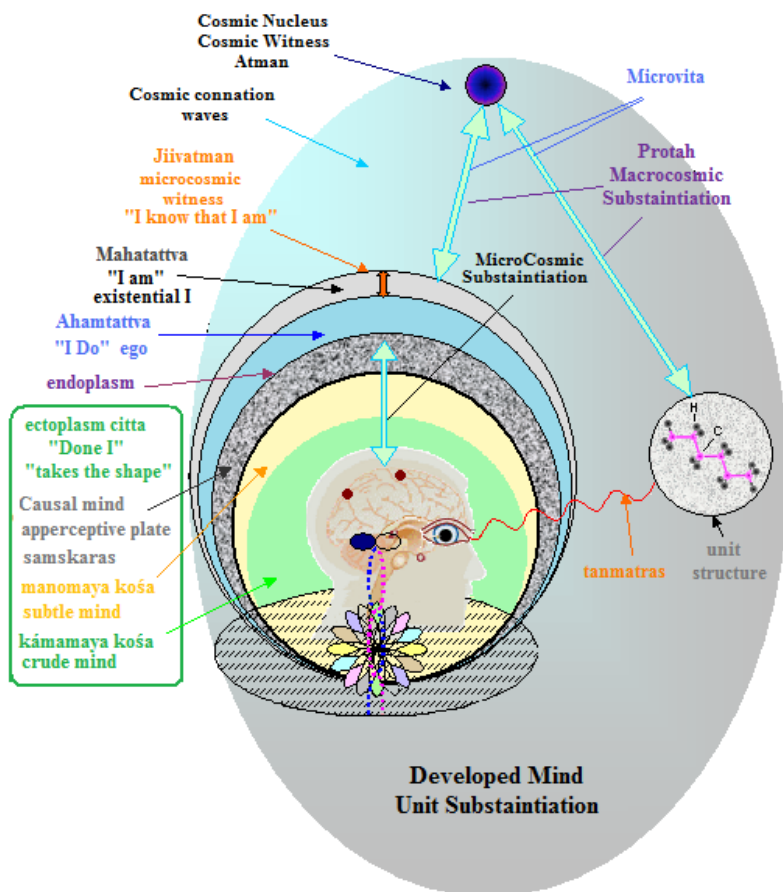
off some psychic or physical wave-object changing location in space-time. This means reflection of some waves on some mental plate. It can be evolved unit mental waves and/or reflecting plate or cosmic waves and cosmic A'tman³³, or both. In the microcosmic evolved unit mind these are unit mental waves reflecting off unit sense/sensed objects on a unit created mental plate. See drawing below.

A'tman (as jiiva'tman) in the *subjective portion of our unit mind*, substantiates and defines our perception of matter to the unit Buddhittva or feeling of "I", using the medium of microvita carried on reflected or refracted secondary inferential tanmatric waves. Perception of matter appears to our ectoplasmic mind through reflected or refracted inferences of the mundane world of the five rudimental factors in matter.

Below is a drawing that shows the basic difference between the Macrocosmic collective mind substantiation and the microcosmic substantiation of the developed unit being. Developed unit human beings substantiate within their own being with their own witness jiivátman. Both the inanimate undeveloped carbon structure and the unit developed being are substantiated or posited in the Macrocosmic Mind, using microvita, independently of our human substantiation. The drawing also shows a review of the layers and functions of the psychic human mind. Not shown is the microvita riding or heterodyning on the tanmatric vibrations reflected off the basic five rudimental factors within the carbon based or atomic structure.

33 Omnirefl.s10 When an object, due to its objective existence, substantiates its entitative existence as the counterpart of an action or an existential faculty... For instance, when the sound wave is reflected on an object we hear the echo of the original sound...

Macro-Microcosmic Substantiation



Macro-microcosmic Substantiation Schematic

Composition of substantiating mind

Structurally, substantiating relationships are relationships of the Cosmic Controller to His Macrocosmic and microcosmic universes. This includes both the objective planes we see around us and the planes that appear subjectively abstract to our viewpoint. How does the structural substantiating relationship of our relative universe work? How and why is the atom substantiated and to whom and when? What is the role of microvita in this cosmic dance of the

macro-microcosms? What does microvita have to do with substantiation? Big questions. Let's take them on one at a time.

Substantiating relationships structurally are not all the same. Substantiation means and infers a witness. But, in the human conscious entity, the witness is called a different name, *jiiva'tman*. This does not mean that it is different from the cosmic witness or *A'tman*. It's only our microcosmic viewpoint that views from our evolved shadowlike mental mind that feels the sense based existence. This makes it appear different, to us. There is a difference, and we do feel the difference...but it is only an apparent difference of substantiation. The difference comes from the different types and compositions of Macrocosmic and microcosmic minds. So we will discuss structural substantiation theory from both our limited microcosmic units' viewpoint and from the greater cosmic macrocosmic viewpoint. Let me explain more simply and completely.

We substantiate what we feel is our being and reality through our unit type consciousness using our senses, psychic gateways and higher portions of our mind. Our very existence finds its substantiation in a relative flow. These higher portions of our mind are evolved and created structures of the Cosmic Mind. Evolved and created through the metamorphosis of matter³⁴. True, we feel these are real, but still they are matter related mental creations.

We must always remember that from our relative microcosmic viewpoint of the cosmic creation, we (our minds) are created from *matter*³⁵. Our minds (not our brain) are not created directly (but indirectly) from the same rudimental factors that create all the universes and are in actuality a part and parcel of that same Cosmic Consciousness. From the Macrocosmic viewpoint of creation, our minds are created after the creation of the five rudimental factors and matter. We view time, space and the aspect of person (*jiivátman*) from a

34 The unit mind is a metamorphosed form of matter, and matter is a metamorphosed form of Cosmic Mind. In the process of evolution, the Cosmic Mind takes the form of matter. [Cognitive_Faculty_and_the_Supreme_Desideratum.html](#)

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

synthetically created mind from macrocosmic matter, not directly through the Cosmic Mind stuff. What we comprehend comes to us through very small tanma'tra and microvita activated sense perceptions. These tanma'tras and their relationships are discussed in detail in *Macrogenesis* by this author.

Now, back to this difference in composition of Macrocosmic and microcosmic minds. We have seen that what we see or view is actually thru the tanma'tras and microvita affecting our unit ectoplasm that is micropsychic ectoplasm created from matter, not macrocosmic mind. Again these terms used here are different than biological ectoplasm and endoplasm. Microcosmic citta (or micro psychic ectoplasm) creates within our microcosmic mind, structures relative to our individual mahattattva or buddhitattva- feeling of "I". In other words our buddhitattva- feeling of pure "I" is the witness that builds the ectoplasmic creations of our own mind stuff. Our ectoplasmic mind stuff is micro-psychically substantiated by the subtler aham'tattva (doer I) mind stuff and then our buddhitattva- feeling of "I" substantiates our aham'tattva. This is how we know that we exist and how we feel that we substantiate our so-called reality. Existential substantiation in the unit microcosm is many layered³⁶. No amount of logic can convince an evolved being that he does not exist³⁷. However, still that existence is only a shadow existence in a relative mind. The only real existence is in the cosmic mind and He substantiates³⁸ and creates everything.

Now we have seen that there is a difference in the

36 The object-entity finds its substantiation in the receptacle of the citta; the receptacle of the citta in the Doer "I", or Owner "I", that is, in the Aham'tattva; the receptacle of the Doer "I", or Owner "I", in the sense of existence (i.e., in "I am" or Mahattattva). The knowledge of the "I am" entity, that is, "I know I am" – in the absence of this knowership, the entitative sense of "I am" or "my existence" remains in jeopardy – unsubstantiated. And so at the root of everything remains "I know" and the next that follows is "I am". This "I" of "I know" is the Soul, and so the sense of all entities depends on the Átman. [The_Origin_of_Existential_Stamina.html](#)

37 Although the mind cannot be perceived by the indriyas, with a little introversion its existence is substantiated without doubt in individual life. However hard a so-called pandit (scholar) may try to convince you through powerful logic that you have no mind, you will not accept it because mind is a natural entity for you. You do not require any logic from any outsider to understand your own mind. [The_Expansion_of_the_Microcosm.html](#)

38 Shivashaktya'tmakam' Brahma. It is because of this omni-telepathic A'tman that the existences of all mundane objects, visible or invisible, large or small, find their factual substantiation and recognition. Had there been no A'tman, the existence of everything would have been in jeopardy. [Chapter_1.html](#)

composition of macrocosmic and our matter created minds, we can look at the substantiating relationships of the different unit and collective compositions of mind. Of course, it may appear that the material difference is small almost insignificant? That is only because we normally don't understand the greater macrocosmic aspect of mind

In summary, it can be seen from the above definition that there are some basic corollaries to be made from this statement. That to be substantiated there must be Controlling Nucleus, Paramā́tman is always the Witness (jīvátman in the developed complex unit mind), reflector of mahattattva mind stuff in the unit, and a transmitter of the actions. Microvita acts as the transmitter using the cosmic and reflected inferences as a medium to travel on uninterrupted by space-time.

There can be either collective existential substantiation or unit substantiation. Unit substantiation can be done in two ways. In the developed complex unit, substantiation is done as a reflection off the unit's mahattattva mind stuff back on the self-substantiating ego. The (false) ego thinks that it exists in its own right. "I know that I exist". The developed complex unit also is substantiated thorough the protah aspect of the ubiquitous mind of the Cosmic Controller. Although the otah aspect of Cosmic Mind is there, it is usually interfered with by the false ego and does not normally exist to us consciously.

Collective substantiation of microvita mind is done in a more direct manner, as microvita's subtle mind stuff has almost *no* individual type fissiparous type I feeling. The feeling is an all-collective type I feeling, providing no interference between it and the cosmic controller.

Let me site an example. Does a plant know that it exists? Of course not. It has not sufficient subtle unit mind stuff (aham'tattva) to reflect within its unit structure. But, still the Cosmic Controller witnesses every part with its omnipresent Cosmic Mind. The Cosmic Mind knows where every part of its own self is in all space-time continuums. The Cosmic Mind uses the reflection off the subtle microvitic mind (always present) in every atom to posit and substantiate the existence of every unit. It only is directly posited in our (other type of) individual unit minds at times when we are conscious of the

plants existence.

The above is for review and continuity purposes, only. Substantiation, control and feedback structures within the atomic structures are discussed separately as they are a special case involving the four parts of the atom. Substantiation, control and feedback structures of the Macrocosmic mind in developed and undeveloped microcosmic unit structures have been discussed at some length in *Biometaphysics* and *Macrogenesis*.

Protah-otah witnessing relationships

There is no difference in substance in the protah and otah witness. The substantiating Parama'tman' reflects on the whole and the individual with the same reflections. Parama'tman' does not change or differ in its ability to reflect. The difference is in the viewer. As evolving consciousness structures, we view our selves as different from the One Entity. What we evolve is unit mind with ego. Parama'tman' reflects on the mental plate whether or not the mental plate is evolved. It's only a matter of degree of reflection³⁹. The more the individual unit mind emerges or evolves, the more perceptible it becomes. When the unit evolves to the point in mental evolution to where "it knows" that it knows that it exists, and then the unit feels it can substantiate its own reflection or one could say its own existence; this is known as developed mind.

What does this unit really "see"? Certainly not the real reflection held in the cosmic stance of Parama'tman'. This is only a reflection off the unit's mental reflecting plate or mind. This is the Cosmic Entity catching its own reflections in its own mind. The unit mind establishes its own separate substantiation, within its own created matter evolved mind structure. So what the unit mind perceives is an indirect or reflection of a reflection on its self- substantiated reflecting mirror plate within its small unit mind. This reflected unit witness-ship of its own unit is what we view as our

39 Actually it is also reflected everywhere the mind has not emerged, but it is not evident. It is not perceptible. The reflection of Parama Purus'a on the entire universe is known as 'protah-yoga', and His reflection on the individual mind, on the small mirrors, is called 'otah-yoga'.
Dont_Be_Misguided.html

“existence”.

The specific term *jiiva'tman* refers to this unit reflection of the apparent substantial *A'tman*. *Otah yoga* refers to the apparent or relative view that our unit mind structure views this relationship that the *Parama'tman* has with all its created units. In other words, only the view that the *Parama'tman* has, is a true reflective view in its own cosmic mind. That view is called *Protah yoga* or the omnipresent view of the multilateral cosmic mind with each of its reflected unit creations. Cosmic mind holds that view in all times, because in reality “We are all One”. It's only our sense of unit difference that causes us to see it from the relative “ota” viewpoint. This is why I stated in the opening paragraph “There is no difference in substance in the *protah* and *otah* relationships.”

To look at life *only* as a reflection of a reflection or a mere shadow of an existence, is to cast doubt on the very meaning of our life. We have created mind. We have reflection and substantiation of that created mind. We know that we exist. We are evolving from the crude to the subtle, from matter to cosmic consciousness. We have purpose. Life is not meaningless.

Incongruous mental plate meaning

Generally we say that subtle means closer to the cosmic vibration and to expand the mind is also to come closer to that vibration. In terms of wavelength we know that subtle means longer wavelength and expand would mean further separated, either waves or particles as per your viewpoint.

A physical analogy would be the condensation and expansion of clouds⁴⁰. There we can watch out our window as a small wisp of a cloud slowly collects other droplets (with dust in the center) around it and expands into a large thundercloud! Ectoplasmic mind has the same attractive propensity. It collects around the seed like *sam'ska'ra* (*karma'shaya*), and then expands collectively to form the

⁴⁰ Ekendriya_1.html It can best be explained with the analogy of the cloud. Imagine there is a tiny patch of cloud in a corner of the sky. Gradually it expands its size until it covers the whole sky. This is ectoplasmic expansion.

cloud-like unit mind.

Now, we see in Shrii Shrii Ānandamūrti's writings "The more developed the mind, the greater the reflection."⁴¹ written in many places. That the mind could be more subtle and developed and expanded, at the same time, seems rather incongruous with the common physical meaning of concentrated for greater reflection.

For example, take an ordinary mirror. If we concentrate the silver coating on the surface of the mirror we get a brighter reflection of the say light waves. In other words, less of the original waves pass through the reflective coating of the mirror and more get reflected back to the measuring source due to the concentrated silver reflective surface. This seems logical and should relate to 'higher' understandings? For is not "As above, so below" also reversible? Not always.

If we use the above analogy of concentrated silver causing a greater reflection in a mental corresponding analogy, then the logical conclusion is the mental plate of the unit mind should be highly polished or very dense in order to more greatly reflect mental waves/particles (tanma'tras)? Unfortunately this is not the case. Long waves (of the higher mind types) pass through (without reflecting) on shorter waves.

Everything is relative. We are viewing the scenario from a very relative or limited viewpoint. For us as microcosms, concentration of the microscopically small reflected/refracted tanma'tras seems like the logical explanation to greater ectoplasmic reflection. Let us try and expand our viewpoint to the cosmic level and see what it is that the cosmic mind is viewing as unit mind or seeing as unit reflection in that unit mind? Remember the Cosmic Mind does not use tanmātras, we do.

We know that cosmic mind is substantiating its own created being in the Saincara phase of creation through its Protah aspect⁴² one can say directly. This is because, although matter is crude (meaning dense) it is crudified or made from

41 Only where there is an evolved mind, does the reflection of the ātmā take place properly. The mind is just like a looking-glass, a mirror. (In Saṁskṛta it is called "darpaṇī" or "ādarśhi".) The mind is just like that. Dont_Be_Misguided.html

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

condensed cosmic mind stuff or cosmic citta (from the five rudimental factors etc.). But still, the Protah aspect of cosmic mind has a direct relationship with each of its own parts, even though they may be practically dead or dormant to our perspective. Now let us remember that the cosmic wavelength is unimaginably long and it reflects directly off only very long wavelength structures. Any other structures it sees as indirect refraction and reflections. This is from our viewpoint, but from a cosmic viewpoint, all matter is just part of its own body and it has direct contact, no matter how small or dense the crude particle seems to us. Cosmic mind reflects on its own mental plate what we view as the so-called mind of the particle or atom.

Reflecting plates typically have incongruous meanings with developed or expanded ectoplasmic minds. The fact we find is that mind expands in both volume and scope as it develops⁴³. Cosmic is larger and greater. Again we must remember *what* is expanding. It is not a physical atom that is bursting or expanding, but a mental structure that is lengthening its wavelength and at the same time expanding its volume. But, most important, it is a created synthetic structure, not and ‘original’ cosmic mind created structure.

Now if we bring back the picture of that which we so glibly have taken apart, we have a very large synthetic unit mental plate of long wavelength reflecting back to the cosmic consciousness long waves in a relatively direct ‘ota’ relationship. This is exactly the scenario that unit mind has with the cosmic A’tman when it becomes closer to that Cosmic wavelength, it becomes more subtle.

What we use to define matter and our world (tanma’tas and microvita) is used with our limited senses only and our mental plate is *not* the same as what the Cosmic Mind uses to substantiate us/its universes within its own Cosmic Mind. Cosmic Mind does not use tanmátras, we do.

43 the ectoplasmic stuff of the mind gets powdered down. It develops not only in mass and volume,... Prama_1.html

CHAPTER II

MIND CONSTRUCTION

In discussing mind construction, we will discuss it in three scenarios and two basic types of mind. The differences in unit mind and microvitic mind are like night and day. We will discuss them from the areas of construction, substantiation and witness, and feedback and control theories. The three different scenarios are the places that these different minds work and inhabit. Unit mind inhabits our phenomenal world, requiring a base of the five rudimental factors, for its substantiated existence. Microvitic mind is collective and does not require the same factors for its existence. The third scenario is the atom and sub-atomic world. Here, mind, microvita and the rudimental factors are also present, but not in the way that our current physical science understands.

Theory of unit mind construction

The theory of unit mind construction has been thoroughly covered in other books in this series⁴⁴. The purpose of this section is only to provide a short review to allow us to make some direct comparisons between the unit type mind of which we consist, and the microvitic collective mind which is the basis of the construction of the universe. Also, some new insights and drawing are shared.

We commonly believe that we are the only type of mind existing in this universe. Star Trek has started to bring us out of that mindset, with ideas of 'Borg-like' and other mind types. There are other mind types and that is part of the purpose of this work to try and illuminate us to one other type of mind that inhabits our universe. Microvitic mind.

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

All mind has two faculties⁴⁵. Knowing faculty and existential faculty. Here we will expand of the two faculties of mind by type only to allow us to examine the great difference between our unit type mind and the collective mind of microvita. Neither of these two faculties are material in nature. They are two portions of the subtle part of all animated structures⁴⁶. That means by definition they are not composed of matter-like substance. They are what we will call non-materialistic. Collective microvitic mind also has these two faculties, but they are not like our unit type faculties.

In the unit mind, these two faculties are composed of different proportion of the three different qualities or types of mind stuff. In other words, the quantity of either/or citta (ectoplasm), aham and mahat determine the abilities of that mind structure and therefore the underlying base or physical structure to which it attaches. The quantity of citta (and to somewhat the aham) determines the knowing faculty in the unit mind to the extent of the instinctive abilities of the protozoic mind. Protozoic mind is in Shrii Shrii Ānandamūrti terms, a limitation in the minds abilities (discussed in more detail below) and different from physical protozoan cells. The quantity of mahat determines the existential faculties in developed mental structures (called metazoic). Developed mental structures can be either complex physical based human minds or non-physical based collective microvitic mind structures.

It would immediately appear that there are twelve different combinations of mind structures to be discussed. Two faculties times three qualities times two basic types of mind. That is not the case. Unit mind uses ectoplasm (citta). Unit mind collects it around a material base (the lower rudimental factors), like the water vapor around a dust particle. Collects is a function of time. Evolution is a function in time. Some unit physical structures are like atom, with no (or inert-dormant)

45 Ectoplasmic structure is a unitary structure. It is of unit nature -- it is a unit structure. It is the unit existential faculty and the unit knowing faculty. Q&APSYCH.YP (Q4) Ectoplasm is of unit nature and endoplasm is of collective nature. [Questions_and Answers_on_Psychology.html](#) (Q4)

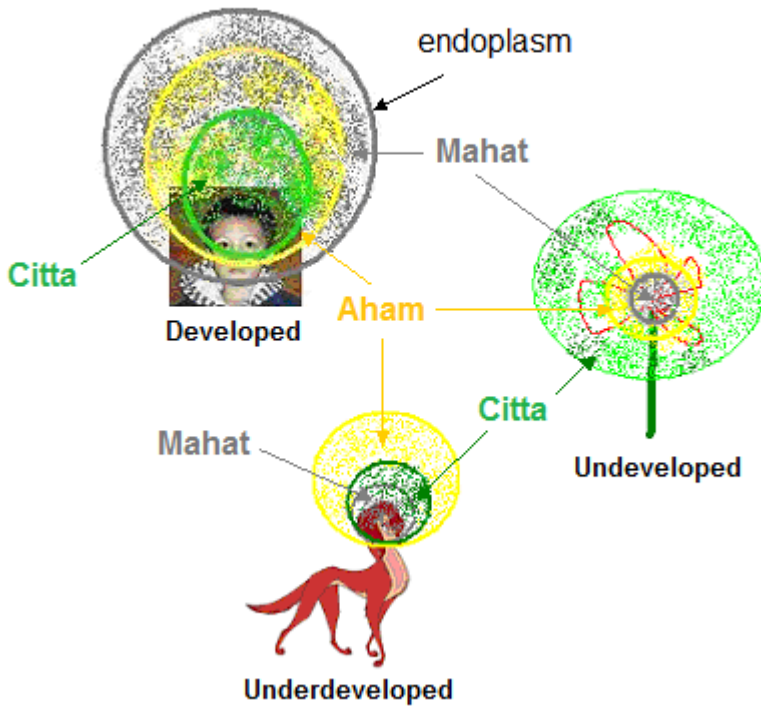
46 only a microscopic portion of the mind remains as the witnessing entity...The mind is divided into two chambers: the objective chamber which is formed from almost all the ectoplasmic stuff, and the subjective chamber formed from that portion which is the knowing self. [The_Faculty_of_Knowledge_1.html](#)

physical mind structure. Some physical structures are simple, like plant cells and have protozoic mind with almost no aham or mahat. But all unit structures and mind (here ectoplasmic structure also) dies along with the material structure (as it is pro-materialistic or matter oriented). Collective microvitic minds endoplasmic coverage is the structure that carries forward (in time) the evolutionary traits in developed mental metazoic unit structures through collective endoplasmic feedback methods⁴⁷. Collectively microvita comes in infinite varieties and has many collective duties. Those are discussed separately.

This drawing below is a pictorial representation of a review of the general three types of unit mind structures, showing how in the developed complex metazoic minds like in the human microcosm, the mahat portion exceeds the citta and aham portions (in wavelengths and therefor volume). That is because protozoic and metazoic functional cells in complicated structures are complex enough in their physical neural structures to attract/support the higher mental functions. Lower life forms have lower abilities because of the lesser quantities of each of the three qualities of mind. Citta, aham and mahat. Endoplasm (discussed separately) is only present in a developed complex structure. In the under and undeveloped mental structures the existential portion appears in lesser amounts. Plants have no awareness of self or existence. Plant protozoic mind does have a limited type of feeling. The mind in the atomic structure is discussed separately.

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

Basic Unit Mind Compositions



Unit Mind Compositions Schematic

Microvita is collective and has a separate existence. It acts as an activator and sometimes a coordinator in parts of unit structures. Microvitic mind is discussed separately. All these subjects have been discussed at length in other works⁴⁸ and are mentioned here briefly for continuity only.

Unit knowing faculty

Currently modern science believes that matter consists of wavicles or wave/particles of energy. One of the intrinsic purports of this work is that this energy wavicles of matter are not readily observable by our senses. We have and need a

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

faculty that can convert these energy forms to objects that we can recognize with our given senses. This is our knowing facility. It performs subjectivization of external objectivity⁴⁹. It brings the objective world within the realm of our understanding or knowledge. The physical functional aspect of this is when our senses perceive these minute reflections or refractions of the tanmatric world⁵⁰. The knowing faculty exists in any structure unit or collective.

Knowledge in the unit structure also has a psychic aspect of coming in contact with the outer world. That is called the unit existential "I" feeling⁵¹. It is discussed below.

Knowing faculty in Metazoic mind

We saw in Macrogenesis:

Collectively, the knowing faculty portion of the metazoic mind has increased capacities compared to the protozoic mind. Protozoic minds knowing capacities are, limited to stimulus-response and patterning functions.

In the undeveloped and underdeveloped metazoic minds move with experience based on their increased knowing faculties of intellect and reasoning⁵². However, the expanded endoplasmic coverage in the metazoic developed unit mind allows for the additional faculties⁵³ discrimination, sentiments and eventually intuition to develop. These are psychic developments in a mental arena, not physical stimulus-response

49 What is the knowing faculty? Knowing means subjectification of external objectivity, ... [Supramundane_Heritage_and_Supramundane_Desideratum.html](#)

50 In the mechanical sphere, knowing, or the functional side of knowledge, occurs with the perception of special types of reflections and refractions, but in the psychic sphere, it occurs as a result of the subjectivization of objectivity or objectivities. [The_Faculty_of_Knowledge_1.html](#)

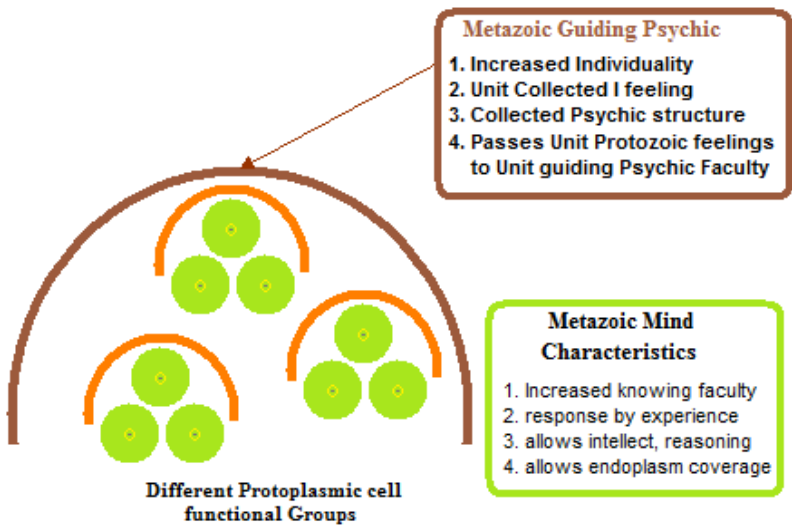
51 ...word, a touch, or anything else with which we come in contact in the outer world, and it in our psychic existential "I" feeling. This is the process of knowing -- it is something related to the psychic sphere. So, knowledge has two aspects -- first, the aspect of reflections and refractions, and secondly, the psychic aspect; that is, the process of attaining knowledge in the psychic sphere. [The_Faculty_of_Knowledge_1.html](#)

52 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_Human_Progress.html](#)

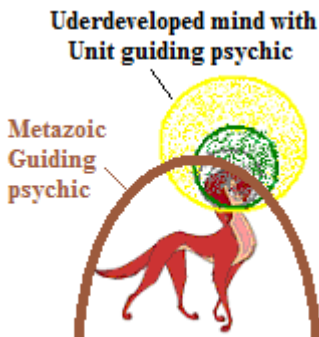
53 The effect of endoplasmic coverage is to register the reflection of the expression of human sentiments, so endoplasmic coverage allows the human mind to be more subtle and more receptive. [Questions_and_Answers_on_Psychology.html](#) (Q5)

developments in a physical world.⁵⁴

Metazoic Psychic Structure



Metazoic Guiding Psychic Schematic



54 Bates, Raymond, Macrogenesis, A New Paradigm in Consciousness, ZigZag Pubs, Baguio, Philippines, Deluxe Ed., © Sept 2005 (out of print), turiiya@gmail.com, Revised E-edition, 2016, P65

Metazoic structure

Ectoplasmic composition of unit minds

Mind has a semi-material component that is called ectoplasm (citta). It is a mind like substance that is pro-material. That is, it tends to form or take the shape of matter. It tends towards matter. Why does mind need something like that? Because we do not see matter directly with our senses. We feel-taste-smell-see-hear matter through microscopic reflection/refractions of matter called tanma'tras.

Our ectoplasmic structure is a unit structure. It consists of both the unit knowing faculty and the unit existential faculty⁵⁵. The unit-knowing faculty in the unit structure is made up almost exclusively of citta. Plants and other undeveloped unit structures have only citta mind stuff collected around their base or material structure. They can have no feeling of existence without the higher aham and mahat mind stuff.

In organs and plants with undeveloped and underdeveloped mental structures they have a protozoic instinctive⁵⁶ response. The response on each unit cells mind is stimulus-responsive, only⁵⁷. There is no higher response (in plants) like learning or discrimination (in animals)⁵⁸. This is because these minds are made mostly of simple response type of citta mind stuff or ectoplasm. Developed minds like human and some animals have a preponderance of the mahat type mind stuff and complex metazoic structures. In developed

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

56 The protozoic mind is guided by instinct and its sole concern and relation is with the physical body. Hence a protozoic cell does not know of its existence but it displays reproduction, movement, sound and reflexes. Knowledge_and_Human_Progress.html

57 The protozoic mind, being a physical mind, is impervious to knowledge. Knowledge_and_Human_Progress.html

58 The protozoic mind is citta only, Ingesting food, supporting offspring -- this is all done instinctively, according to their svabha'va [spontaneously], the reasons being quite unknown to those creatures. The earthworm does not know that it is an earthworm. It moves instinctively, spontaneously, according to its undeveloped mind. The protozoic minds and the protozoic microcosm can be said to be the physical mind. A protozoic creature has only physical mind. The collection of protozoic minds in the human can be said to be the physical mind of the human, known as the [ka'mamaya kos'a]. It is guided by instinct, there is no discrimination. Knowledge_and_Human_Progress.html

minds like human and some animals the response to the guiding psychic is also collective, but there is an additional microvitic collective coverage called endoplasm.

Endoplasm is coverage only. The endoplasmic coverage is microvita of a collective mind type. It is not a composition of ectoplasm. It is the outer shell of ectoplasm. Like the coverage of a balloon has over the air inside. It can break when the structure (balloon in this case) dies. It is only there for certain purposes, those are to hold the structure together and in the case of complicated metazoic developed mind structures, it also provides more rapid evolutionary feedback and allows for the further expansion of the existential faculty beyond the simple instinctive responses of the protozoic mind. This means it allows for functions like intuition, discrimination, reasoning and sentiments to develop.

That is a simple analogy of a balloon and endoplasmic coverage. It is not used in simple protozoic unit cells or organs; but in complicated structures like human. These are composed of many protozoic unit organs. The multi-layered guiding psychic mind structures of complex organic units can be compared to a series of small balloons, one inside the other. The small balloons are collected inside one large elastic balloon. Each overall balloon is like an endoplasmic covering for the enclosed mental ectoplasmic units with its accompanying mind stuff. As the volume of the collected individual unit structure increases, the overall balloon structures stretches⁵⁹.

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

In summary, unit feeling are generated and picked up by the protozoic unit minds to the units guiding psychic mind.

59 The collective form of ectoplasm increases the sense of individuality -- "I" feeling. With the growth of unit ectoplasm its volume and scope increases, and the collective form of ectoplasm will increase. With the increase of the collective form of ectoplasm, the endoplasm will gradually expand and burst. Questions_and Answers_on_Psychology.html (Q1)

This is also the instinctive lower mind in the protozoic unit. This structure it allows for the unit instinctive guiding psychic mind to reject any defective or different cell (or even defective protozoic type organ) through the protozoic generated I feeling⁶⁰. In very complicated metazoic unit structures this feeling goes many steps further. In developed metazoic structures there is an extended microvitic coverage called endoplasm. See Endoplasmic coverage in animate structures. Collective microvitic endoplasmic mind coverage allows for the expansion the unit-existential faculty to include discrimination, intuition and even allow for more rapid evolutionary development through the feedback of the collective microvitic coverage.

The below chart gives a good summary of the *Faculties of unit mind types*.

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

Chart of Faculties of Unit Mind

⁶⁰ The collective "I" feeling can eject any unit protoplasmic cells. The "I" feeling of the collective protoplasmic cells is affected by feelings of pleasure and pain of the unit protoplasmic cells. Questions_and Answers_on_Psychology.html (Q2)

Unit mind uses microvita

Do we see the five rudimental factors with our senses? No. We do not literally “see” the atomic structure. We perceive only of the microscopically small part of the reflection and refractions of the five rudimental factors, these are called tanma’tas. What else do we receive? Well, we receive microvita, as almost all energy packets, riding *on* these microscopically small tanma’tas. Small tanma’tas provide the inferential vibrations (for example ‘form’ is a tanmatriic inferential vibration received from the form rupa or form tanma’ta). Microvita being physically at this point almost all energy provides the energy power to vibrate those small form tanma’tas sufficiently to vibrate synchronously with the microcosmic citta (or microcosmic ectoplasm) of the developed unit mind. We see through our minds eye, the forms that our unit minds citta has vibrated. That form has come from both the microscopically small tanma’tas and the energy of the microvita. So, in one sense the microvita is outlining the form tanma’ta to our minds citta being received by our senses. This vibrational energy vibrating the mental citta (ectoplasm) is how the aham’tattva (aham’ka’ra-false ego) of the unit mind recognizes and therefore substantiates the object in the unit mind.

Unit mind uses microvita in many other ways. For a complete discussion of how unit mind uses microvita see the work *Biometaphysics*.

Guiding psychic faculty

Or in other words, different portions of the body are composed of different collections of two types of cells [protozoic and the metazoic] mentioned. In each of these portions a collective mind is created and that portion works through its commands, irrespective of whether or not the whole human mind affects it. This collective mind of a portion of the body is possible because, as said earlier, every cell has a unit mind no matter how undeveloped, for without this there would be no reproduction, movement, sound or reflection in the cell. [About guiding psychic-called collective mind here] [Pre-microvita]
[Knowledge_and_Human_Progress.html](#)

There is independent guiding psychic faculty in humans and it is called the unit microcosms collective mind or units guiding mind. It consists non-materially of approximately what we call the conscious, subconscious and unconscious levels of human mind working in coordination. Each and every microcosm down to the smallest unit structure has a unit type mind, but of varying qualities and quantities of mind stuff.

Each protozoic and metazoic mind is basically independent of the greater structure. Each of these types of mind has their own guiding psychic, although it may be very instinctive and lack subtle mind. I-feelings are developed into existential-I feelings and the ego structure or aham'ka'ra in complicated complex metazoic structures like human. This existential I feeling is clearly *undeveloped* in lower evolutionary physical structures like plants and developing protozoic and metazoic minds like in most animals⁶¹. Here the guiding psychic faculty in each and every unit is the existential portion of the unit mind and what we call, instinctive mind. This guiding psychic collective faculty is independent in each of the individual unit minds protozoic and mixed metazoic minds of the complex physical and mental structure. There are billions of physical cells (and organs) in the human structure and *each* of these has a protozoic *independent* type mind.

The small amount of existential I within these lower developing 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.⁶² We as humans have this instinctive mind in us only because we are a complex

61 There are some entities in the world which lie between the animate and the inanimate. They have citta which can take the form of physical objects, but in the absence of ahaṁ and mahat they are unable to apply any power to utilize matter. Some entities have citta and ahaṁ but in the absence of mahat do not have proper existential I-feeling. Their citta can take the form of material objects and their ahaṁ can connect themselves to their objects, yet they have no clear existential I-feeling. Creepers and climbers and undeveloped living beings are in this stage of development. In some of them only citta has awakened; in others both citta and ahaṁ. Only in developed creatures do the three parts of the mind exist. If creatures devoid of mahattatva are bifurcated, each part survives as an independent creature. Likewise, branches and leaves cut off the parent plant can maintain a separate existence. [The_Ascent_of_the_Mind.html](#) 1959

62 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](#) (Q8)

collection of all the various protozoic and metazoic mind structures. But, our higher developed human independent guiding psychic faculty is (within) our individual unit mind and can control our instinctive or more physical mind (ka'mamaya kos'a). In the unit type of structuring, each developed unit has its own independent guiding psychic faculty. Collective microvitic mind does not need or have this structure.

The guiding psychic faculty of each and every unit structure makes the decision based on the level of mind attained in the unit. The guiding psychic faculty (in human and developed mind types) uses instinctive reactions in lower mind types and discrimination in developed minds with endoplasmic microvitic coverage. The mind functions of discrimination, instinct and intuition are discussed fully in other works⁶³.

Is the guiding psychic faculty independent of instinct? Yes. Guiding psychic faculty in the smallest animated protoplasm is the instinctive stimulus response mind of the animated physical protoplasmic cell. When these are collected together the guiding psychic faculty is independent of the individual physical cells, in that it (the now collective guiding psychic faculty of all the protozoic cells) can and **does reject** any defective or diseased or infected unit physical protoplasmic cell.⁶⁴

Each unit structure, unicellular, multicellular, protozoic and metazoic cells have so many sensations, conceptions and perceptions; but each as a unit structure gives one collective feeling or response to the units guiding psychic faculty or unit mind.⁶⁵ One should think that the guiding unit mind is the collective processor for the feelings generated from the individual unit protozoic type minds. Just like how our mind processes the light waves we receive from each say atom, collectively according to a quantity for threshold response and

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

64 The collective "I" feeling can eject any unit protoplasmic cells. The "I" feeling of the collective protoplasmic cells is affected by feelings of pleasure and pain of the unit protoplasmic cells. [Questions_and Answers_on_Psychology.html \(Q2\)](#)

65 The collective psychic structure gives one unit "I" feeling. In this collective "I" feeling there are so many unicellular, multicellular, protozoic and metazoic cells which have so many sensations, conceptions and perceptions. Yours is a complex mind – a complex biological structure. [Questions_and Answers_on_Psychology.html \(Q4\)](#)

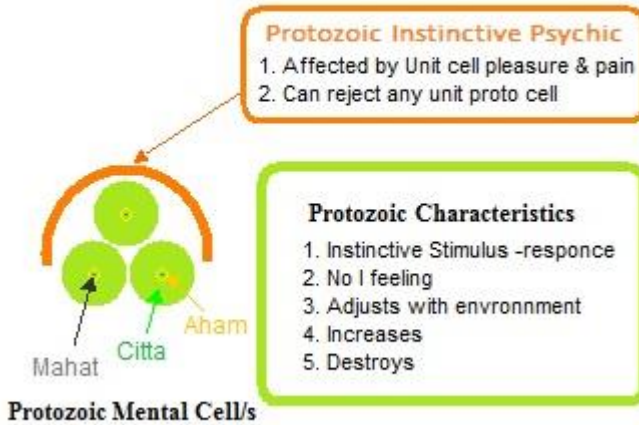
quality of the different color wavelengths. We do not see each part of each atom (proton, neutron, microvita etc.) separately. Endoplasm is not needed or used in the instinctive type of protoplasmic structures⁶⁶.

As each unit guiding psychic mind receives the feeling of its lower units, it passes that group feeling on again to its covering unit guiding psychic mind. Eventually, like in a complex metazoic biological structure as ours, we have a very collective structure with so many collected units I feelings. For example. If some stomach or say liver cells become cancerous or defective, the guiding psychic mind of the organ passes the pain on to the unit microcosm's unit guiding psychic mind. We feel that collective pain. It is the very small unit protoplasmic cells unit guiding psychic existential collected feeling faculty that will reject the diseased cells on a very small unit level, independently of what or overall mind thinks. In biology this is called cell apoptosis or cell suicide.

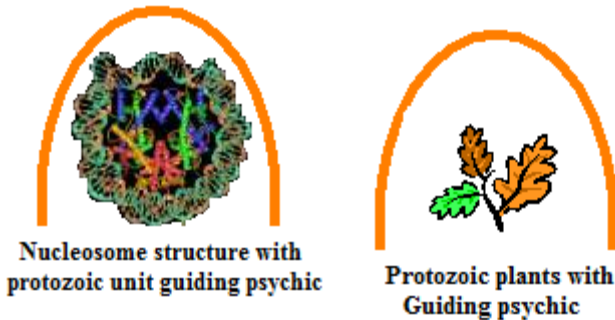
Here are some drawings showing the characteristics of the underlying individual unit protozoic minds and the controlling instinctive unit protozoic guiding psychic. Metazoic mind types use additionally microvitic endoplasmic coverage

⁶⁶ There is not much difference between the protoplasmic cells of humans and those of plants. A plant cell does not have endoplasmic coverage, but a human cell has. [Questions_and Answers_on_Psychology.html \(Q5\)](#)

Protozoic Instinctive Guiding Psychic Structure



Protozoic Instinctive Guiding Psychic schematic



Physical Protozoic Instinctive Structures

Guiding Psychic vs. Endoplasm

Guiding psychic faculty is multi-layered in unit mind. Each grouping of protozoic physical minds has a single independent instinctual guiding psychic faculty. The covering guiding psychic faculty for the more complicated metazoic structures has a metazoic guiding psychic faculty. This is a unit mind faculty having a more collected unit-knowing faculty.

The human mind is the guiding psychic faculty for the human body. It is made up of innumerable protozoic and metazoic mind types. Endoplasm is a unifying microvitic collective coverage⁶⁷ around the complicated unit numerous metazoic mind structures. The *ectoplasmic* portion of the unit mind is made is made of citta and contains the knowing faculty with small existential portions. This ectoplasmic portion dies with the physical body. The guiding psychic faculty disperses with the demise of the physical body. Only a small mental portion of the actual human microcosm continues on after the physical body's demise. This consists of condensed sam'ska'ra (or karma'shaya) that is a portion of the subtle or higher mind stuff.

Microvitic collective endoplasm is the outer surface⁶⁸ or like a covering or coverage of the mental ectoplasm and metazoic structures. Microvitic collective endoplasm can burst or break apart into its constituting microvitic parts. Individual microvitic do not die with the physical body or its accompanying guiding psychic faculty but the entire endoplasmic covering structure bursts.

Difference in 'I' feeling in unit and collective minds

“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”⁶⁹

The substance of difference in microvitic collective mind and unit individual mind is in the basic structure and arrangement of the same basic composition of mind stuff. This means that collective microvitic mind is collective by nature. It has none of the unit disparities (incongruous elements) or as Shrii Shrii Ánandamúrti calls it fissiparous (divisive mental tendencies). Microvitic mind finds its strength in unity, instead

67 Endoplasm is the outer coverage of ectoplasm. Questions_and Answers_on_Psychology.html (Q3)

68 Endoplasm is the outer surface of ectoplasm. Questions_and Answers_on_Psychology.html (Q1)

69 Ibid. p65

of disparity. As our unit I feeling collect together in our protozoic and metazoic structures our unit (existential)I feeling becomes more collected and stronger. We then have a collected controlling unit psychic structure or unit guiding psychic. This is a powerful unit guiding psychic structure powered by pranah that controls both the unit and collective endoplasmic structures. This gives one unit I feeling⁷⁰. When microvita collects together for a purpose, it becomes minimum I feeling.

In summary the best analogy is that of encapsulated bubbles. The first bubble would be the simple protozoic mind with its reactive mental faculty and an existential I that only understands what is itself, trying to keep out all other unit I's. A simple mind bases on instinctive survival needs only.

This in turn is surrounded by the collective protoplasmic mind. Also same mental faculty but has the additional capacity that group's together the unit I's into an expanded existential faculty having the ability to eject any unit from the group that may be for example diseased or dead. It is only interested in the tree or plant or simple organism's needs.

Encapsulated within those bubbles is the next level of metazoic mind. This is a complicated mind of underdeveloped animals. That bubble has an endoplasmic outer coverage on collective microvita. Endoplasm allows the metazoic mind to move to the next level of existential feelings and provides a collective coverage for all the enclosed organs in the developed mind sphere.

Each bubble has its own psychic guiding type mind; for the lowest type mind that is simply that of the instinctive minds guiding the small undeveloped unit. But for the developed human mind the guiding psychic takes on a different advanced meaning. This largest bubble uses will power and the mental power of vital energy pranah to be able to control directly endoplasm coverage and microvita coverage.

Expression of endoplasm in unit minds

Intelligence means that mind is expressed. Microvita

⁷⁰The collective psychic structure gives one unit "I" feeling Questions_and Answers_on_Psychology.html (Q4)

has intelligence therefore expression. All *expressed minds* (microvita & unit mind) have endoplasmic coverage. Where mind is *not* expressed, there is no endoplasmic coverage⁷¹. Endoplasmic coverage cannot give intuition in the atomic structure, but billions of collective I – feeling here gives strength to a structure directly through protah-microvitic feedback directly to the cosmic controller. In the atom there is endoplasmic coverage because of expressed mind. But, the atom has four parts. It's *not* the physical mind of the atom that is expressed. Endoplasmic coverage is expressed collectively in a more indirect way through the accompanying subtle mind of the microvitic structure. This is discussed thoroughly in the *Mind of the atom* section.

Endoplasmic coverage in animate structures

Endoplasm is a subtle microvitic network that surrounds the individual physical units accompanying mental structures⁷². The corollary here is that in order to have endoplasm, first there must be a complex mental structure for it to enclose, because, endoplasm does not have the same ingredients as the underlying unit type mental structures. Microvita is a collective mind structure, not unit structure. It functions for the overall benefit of the enclosed or reflected unit structures. It is a general coverage whose area of influence varies in accordance with the underlying psychophysical structures.

Microvita mind is expressed collectively as endoplasmic coverage in unit metazoic complicated mind (like human) and in other collective minds it is also expressed in bodiless unit minds of devayoniis or yaks 'as. In complex metazoic unit structures endoplasmic coverage is used and allows expression by giving greater faculties to unit mind, like intuition, feeling, emotions and sentiments. It is only collective

71 Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. That is, a mind is associated with every structure either in manifested form or in dormant form. Where the mind is not expressed there is no endoplasmic coverage, and where the mind is expressed, endoplasmic coverage shall be there. The_NeoEthics_of_MultiLateral_Salvation.html [English] 1987

72 ...ectoplasmic entity and endoplasmic coverage are both influenced by microvita. Sidereal_Year.html

microvitic mind assisting the unit complex mind structure. In complex animate structures, the collective coverage of endoplasm allows greater expression of unit mind in two ways:

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

What does it mean “to register the reflection of the expression of human sentiments,” ?⁷³ The human unit being’s endoplasmic coverage allows reflection to an overall cosmic coverage or in other words allows a feedback system. The collective-I structure is made of subtle microvita.⁷⁴ Not evolved unit mind stuff or ectoplasm. It forms a shadow like structure that contributes no mass, form or shape attributes and has different functions than the unit mind structures⁷⁵. The overall collective-I structure is responsible to pass forward evolutionary traits to the next generation.

It binds and communicates between protoplasmic (as in plants), metazoic structures, and organs for interconnected developmental necessities while the minds are animated. The mental and physical structures of humans have evolved more rapidly than say plants and lower developed animals because they have complex RNA/DNA structures that can accept this endoplasmic programming more rapidly than undeveloped mental structures.

The endoplasmic collective existential faculty can retain the evolutionary desire (collectively from the individuals of the species) even after the individual particle/atom/molecule, unit or organism has been recycled physically. In other words, unit ectoplasm dies with the dissipation of the unit mental structure (like human); but endoplasm is a subtler microvitic mental structure that is used to carry forward desirable traits in the species. Plants and other simple protozoic mental structures do not have endoplasm. They use their practically undeveloped

73 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)

74 The collective body of microvita is the collective ‘I’ feeling maintaining a relationship with the physical body.
Questions_and_Answers_on_Microvita_Section_B.html (Q10)

75 *Macrogenesis*, Ibid. p56

almost dormant instinctive type guiding psychic structure. Therefore their evolutionary changes are less rapid than those structures utilizing endoplasm.

The collective existential faculty portion of the subtle endoplasmic controlling structure has very specific roles to play in making more rapid the rapid physical and mental evolution in the evolved metazoic endoplasmic mind structures like humans and developed animals. Evolution is a continuing process. Physical traits are passed through physical means. i.e., through DNA/RNA physical structures. Mental needs (of the collective) for evolutionary changes are passed through collective mental desires, *not* through indiscriminate "selection of the fittest".⁷⁶

Ectoplasmic programing

It is important here that we point out on of the greatest misunderstandings between citta and ectoplasm. Citta is un-programed ectoplasm. In other words, ectoplasm is programed citta. The citta attracted to a new mind of a new born say human, is un-programed. As the child grows up the citta becomes programed by simply taking the shape (as is its one duty). This forms mental cells within the conscious mind of the unit new born. These cells become programed as the result of citta "taking the shape". These cells retain the information and of course can be re-vibrated to allow us to see the shape within our mind again.

What we fail to realize is that this same conscious citta/ectoplasm dies at the death of the unit. The parts of the unit mind that *do* carry forward are the supramental and subliminal mind kos'as of the unconscious unit mind. These parts of the developed mind that are attached to the higher 3rd factors. These are only the mind stuff carried forward, not ectoplasm. These ectoplasmic portions of the developed unit mind have no ability to affect the DNA/RNA of future generations in a collective way, because ectoplasm is dead. If we think in terms of physical evolutionary traits being carried forward to the next generation from a strictly unit mental

76 *Macrogenesis*, Ibid. p61

standpoint and a unit mental transference using the conscious/unconscious portion of the unit mind; we will fail.

Simply because as we stated above, citta un-programs and ectoplasm dies at death. The only developed unit “mind thing” that does carry forward is the things in the repository of the infinite mind subliminal level of unconscious mind. Those sam'ska'ras in karmáshaya form (seeds) and the layers of our past lives. Neither of these has the ability to program or re-program and DNA/RNA. This is why we look to collective microvitic endoplasmic mind. Microvita does not die with the unit mind. It collects information (specialty information) collectively and can pass it on collectively to the next generation.

2. Endoplasmic coverage allows the full expression of the unit's mental faculties.

It allows for the expression of higher human mental structures like vrttis. It allows human mind to be subtler and express advanced intuitional feelings. Endoplasmic coverage allows the form of the “I” expression to take on a more complicated setting, that of sentiments, emotions⁷⁷ and intuition to develop. Metazoic human mind can use those complicated expressions because it has a developed collective coverage or endoplasm.

Endoplasm is not just collective microvita; but endoplasm is an extra-psychic collective coverage⁷⁸ created by the subtle portion of the mind of microvita when collective microvita are in cohesion⁷⁹. Collective microvita are in cohesion in many types of structures, (like complex human structures and in some special cases were microvita are constructing or assembling) but not in all cases. Not in basic

77 *The Internal Being*, Ibid. p65

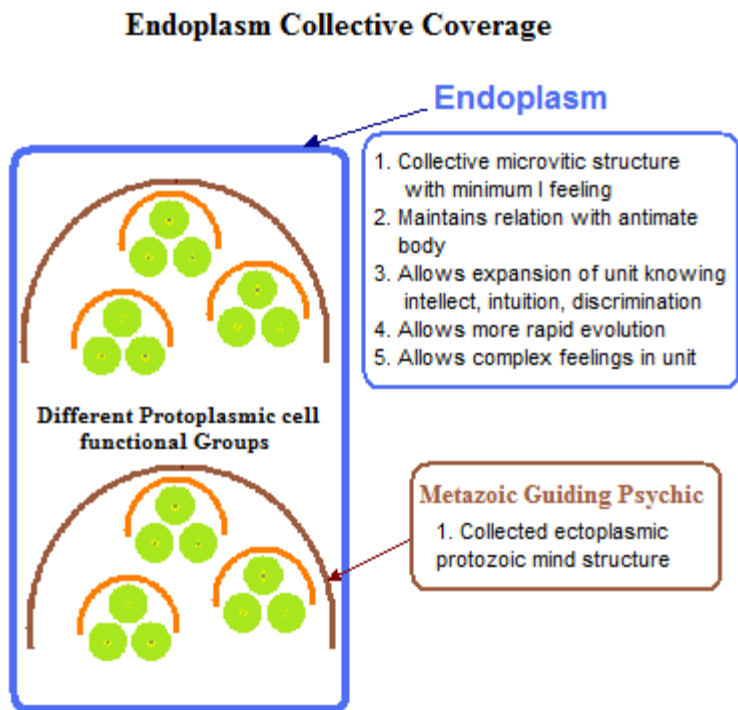
78 And similarly, in the psychic sphere there may be entities subtler than ectoplasm or its extra-
psychic coverage, endoplasm.

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html[English]

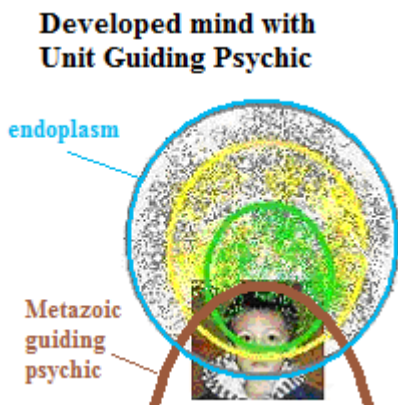
79 The collective body of microvita is carbon atom , and when carbon atoms[carbon based
structures] are in cohesion with other carbonic atoms [carbon based structures], 'I' feeling is
created. As coverage of these collective bodies there is endoplasm.

Questions_and_Answers_on_Microvita_Section_B.html (Q10)

protozoic mind structures⁸⁰.



Endoplasm Collective Coverage Schematic



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

Unit Developed mind with endoplasm

Expression of endoplasm in different minds

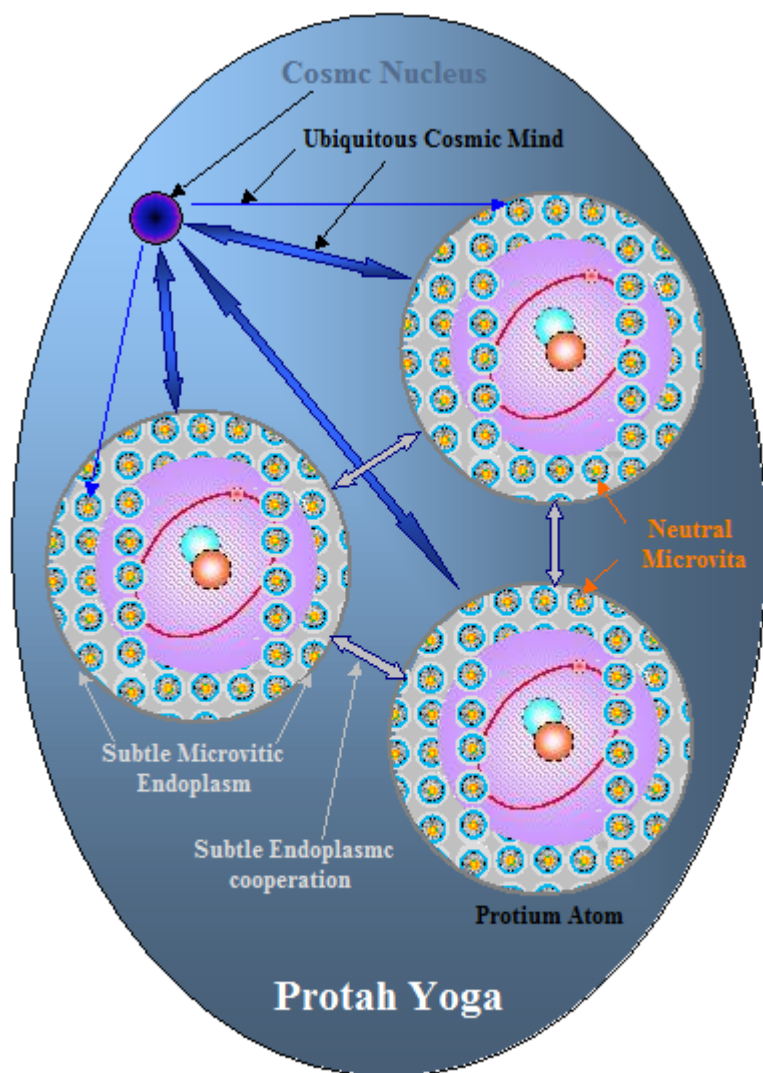
Intelligence means that mind is expressed. Microvita has intelligence therefore expression. All *expressed minds* (microvita & unit mind) have endoplasmic coverage. Where mind is *not* expressed, there is no endoplasmic coverage⁸¹. Endoplasmic coverage cannot give intuition in the atom structure, but billions of collective I – feeling here gives “strength” to structure directly through protah-microvitic feedback directly to the cosmic controller. In the special case of the atomic structure, collective microvita are in cohesion in carbon based structures and form the basic collective I feeling of the carbon based atom structure that is reflected to cosmic mind, using the protah structures and endoplasmic coverage of the subtle microvitic mind. Here the collective endoplasmic coverage has minimum I feeling which does not interfere with the otah-protah process of Cosmic Mind. In the atom there is endoplasmic coverage because of expressed mind. But, the atom has four parts. It is *not* the physical mind of the atom that is expressed. Endoplasmic coverage is expressed collectively in a more indirect way through the accompanying subtle mind of the microvitic structure. This is discussed thoroughly in the *Expressed mind of the Atom* section.

Microvita mind is expressed collectively as endoplasmic coverage in unit metazoic complicated mind (like human) and in microvita collective minds. In complex metazoic unit structures it is expressed by giving greater facilities like intuition to complex mind. The microvita collective minds can be either atomic subtle microvita mind coverage or collective microvitic endoplasmic mind as in collective mind of yaks ‘as and human. In the atom, endoplasmic coverage is expressed collectively in a more subtle way, as subtle endoplasmic mind reflecting collectively

81 Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. That is, a mind is associated with every structure either in manifested form or in dormant form. Where the mind is not expressed there is no endoplasmic coverage, and where the mind is expressed, endoplasmic coverage shall be there. The_NeoEthics_of_MultiLateral_Salvation.html [English] 1987

directly to Cosmic Controller. There is no individual fissiparous unit I feeling to disturb the subtle feedback of atomic subtle collective microvitic mind.

Here is a schematic drawing showing the cooperation between Cosmic Ubiquitous mind and the billions of subtle neutral microvitic minds, in the atom.



Collective Positing in Macrocosmic Mind
Endoplasmic coordination

Collective Atomic positing

Some differences in unit and microvitic minds

Different relationships to Cosmic Nucleus

The apparent difference in relationships is reflected in its collective (one could say) closeness to the Macrocosmic mind through the protah witnessing aspect. To us (as unit reflected consciousness) we feel that we are distant from that Cosmic Nucleus. Sort of like this: Say the speaker gives a collective greeting of “How are you” to the audience. Collectively they will respond, “We are OK”. Microvita and we are in the universal audience. We choose to view our individual response as a unit or otah relationship with the Cosmic Nucleus or Controller because we have a unit type of mind made of individualistic citta mind stuff. Microvita isn’t made of citta. Citta dissipates with the unit’s demise. Both of us are the ‘same distance’ from the Cosmic Mind, only we (the unit mind we) choose to see it differently.

Difference in existential reflection

Why do we respond differently? 1. It is the type of mind stuff difference. 2. It is how our I-ness or existential nature is reflected. This may seem a little complicated or different, but each of us feel that we exist. The bearing of that existential I to the Cosmic Controller is reflected through the unit type mind by the use of our ego (called aham’ka’ra). The existential I is pure (called buddhitattva), in that it does not die and has no material (matter) in its being. The buddhitattva doesn’t do anything except provide the pure feeling that “I exist” to the ego. This allows the ego to have some motivation to do the work. (Or at least to feel that it is the source of the doing.) The pure feeling of existence is passed through the aham’tattva mind stuff that is collected around the developed unit base structure. In humans this unit base structure is the

physical corpora. The physical corpora are constructed around the solid (5th) and liquid (4th) factors using pranic energies.

How does the I ness of microvitic mind differ? It is collective I ness, not unit I. Collective I ness is a minimum type I ness, not a maximum individualistic type I ness. Microvitic mind is formed around the 3rd factor, not the 5th factor, so there is little or no aham'ka'ra (or ego mind stuff) in microvitic mind. Microvitic mind doesn't need (or use) the feelings that developed unit mind uses. This allows the collective reflections (as thought wave feelings from the unit proto & metazoic minds) to be passed and/or reflected directly off the Cosmic collective mind. This in turn allows evolutionary controls and feedback systems to be in place.

In summary, in the unit structure, the pure existential portion (called buddhitattva, as differentiated from the knowing faculty) of our unit being is reflected through the aham'tattva and citta (mental stuff or ectoplasm) into the physical body, brain and senses etc. We are a unit ego or I ness (aham'ka'ra) that senses tanmatric reflections of matter (the five rudimental factors in everything material) and reflections of our own existential I (buddhitattva).

Microvita responds differently to and with that Cosmic Nucleus for the same two reasons. Its mind stuff is not composed of citta. It is composed of small aham'tattva and mostly mahattattva. It has a preponderance of mahattattva in its mind structure. It has no fifth factor physical base with accompanying guiding psychic psychophysical structure, no biological neurological structures to feel the pleasure and pain etc., like we have. Therefore microvitum *cannot* work directly on the physical plane through physical nervous systems and psychophysical structures. It must work indirectly collectively and in energy groups. It is so physically small (point-like) that it can travel on the larger waves that we use in generating our pleasure and pain in our unit minds. It travels on reflected and refracted tanmatric waves (from the five rudimental factors), cosmic inferential waves and unit generated thought waves. It works through and reflected tanma'tras.

We collect our psychic structure around the fifth factor (solid factor). We have mostly a solid and liquid factor

physical structure. Microvita collects its psychic structure around the third (luminous) factor. Its structure is not physical (material 5th factor) matter based, but luminous (or rūpa form⁸²) 3rd factor based⁸³.

The second difference in response is because of its I-ness. Because it has not citta (and almost no aham'tattva) it can have no egotistical response (no aham'ka'ra) in its existential portion of its microvitic mind. Each microviticum existential I reflect purely (without ego) and therefore directly on the Cosmic Nucleus. The Cosmic mind is by definition a Collective Mind. Microvita has a direct collective existence (with no ego I)⁸⁴, different from our individual unit existence.

Difference in I feelings

We see the “I” feeling from different ways, different angles. For example, take the case of an elephant and a blind man. If a blind man touches the leg of an elephant he thinks it is a pillar, if he touches the tail he thinks it is a serpent, and if he touches the body he thinks it is a house. This is true for all complex structures such as psychic structures. Questions_and_Answers_on_Psychology.html (Q4)

This is only the difference on response and closeness to the Cosmic Controller. There are other differences in microvitic collective structure and unit ectoplasmic structures. These have to do with the type of I-feeling that is generated by each type of structure. Not the reflected existential I feeling, but the feeling of the unit protozoic and metazoic minds in the structure. This has to do with the collective controlling psychic structure or one could say the guiding psychic faculty. What does that mean?

Well, we say, “I don’t feel good!” That is a feeling generated to our collective controlling psychic structure or the

82 The sense of vision or radiation of rūpatanmātra is the special property of this third factor [luminous factor or tejasattva] Bhutatattva_Tanmatratattva_and_Indriyatattva.html

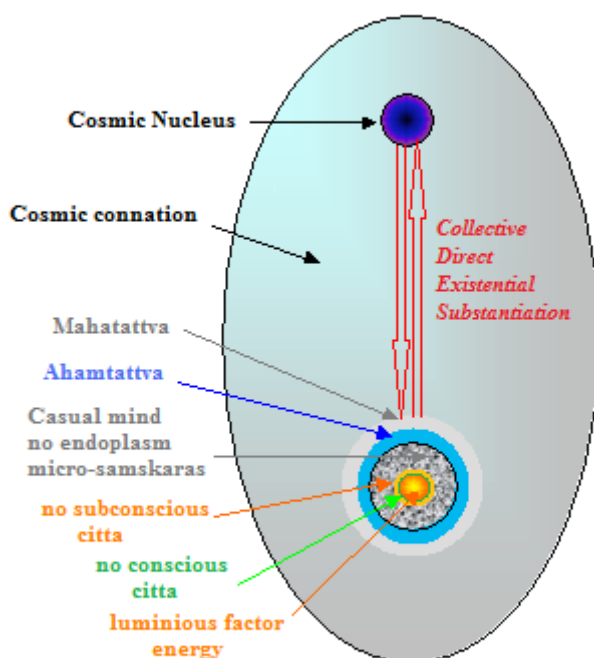
83 As vidyādhara is devayoniis, they do not harm anybody. They are a type of positive microvita. Disembodied_Souls_and_Microvita_Section_B.html It is said that there are seven kinds of luminous bodies: yakṣa, siddha, gandharva, kinnara, vidyādhara, Prakṛtiliina and videhaliina. They are categorized according to their respective psychologies. Are_Ghosts_Hallucinations.html

84 They have not got clear 'I' feeling.[some microcosms and microvita,] Questions_and_Answers_on_Microvita_Section_B.html (Q10)

guiding psychic faculty of our developed unit mind. But, in the human that is a very complex metazoic mind structure with complex feelings. Take a simple generated feeling, like a protozoic-generated stimulus-response. Say someone pokes a needle in your arm. The response is simple protozoic mind instinctive-reactive feeling of pain. In a more complicated metazoic organ like the stomach, still the mind can be protozoic in its feeling response to the overall guiding or our controlling mind or psychic faculty. We feel “My tummy aches!”

The difference between I feelings between microvita and unit structures are very different. These are handled differently, again by the amount and type of mind in the unit structure. Protoplasmic, unicellular, multicellular, protozoic or metazoic minds mind structures are all different structures.

Protah Yoga Collective Reflection



Individual Microvitum Psycho-Physical Schematic

Microvita Protah reflection schematic

CHAPTER III

MICROVITA PHYSICAL CONSTRUCTION

Microvita are not constructed out of the solid factor, as we are. They are constructed out of the three highest factors. The one that specifically concerns us is the third or luminous factor. This factor contains luminous third level energy and form tanma'tras. We know that microvita has this factor and its accompanying energy levels, because collective microvita of the yaks 'as type⁸⁵ are referred to as luminous bodies⁸⁶. The physical point-like constructs of microvita have only the three highest factors present. The mental or subtle portion of microvita is of collective mind type and as such is progressing on the spiritual evolutionary path of Pratisaincara.

We in one sense, have two parts similar to microvita that also has two parts. We have physical atom part (which is progressing in the Saincara phase) and the mental part (as mind is progressing in Pratisaincara phase of the (old Brahmackara cosmic cycle) at what we call in same moment, time. Since we are mostly constructed out of the fifth (or solid) factor, our ability to perceive entities constructed out of only higher-level material factors is very limited. Physically, we cannot perceive the third level tanma'tra reflections directly; we can only see their results in our phenomenal relative world. What we can perceive only occasionally is what Shrii Shrii Ánandamúrti refers to as conception microvita⁸⁷. Our only perception of

85 As vidya'dharas are devayoniis, they do not harm anybody. They are a type of positive microvita. [Disembodied_Souls_and_Microvita_Section_B.html](#)

86 It is said that there are seven kinds of luminous bodies: yakṣa, siddha, gandharva, kinnara, vidyādhara, Prakṛtiliina and vidēhaliina. They are categorized according to their respective psychologies. [Are_Ghosts_Hallucinations.html](#)

87 types of microvita

microvita is indirect only through those microvita that function through our unit mind's inferences such as sound, touch, form, taste and smell.

Crude parts of microvita

We have some very specific clues as to the physical and mental make-up of microvita. Shri Shrii Ānandamūrti told us very specifically in one of His last lectures⁸⁸, that microvita has both crude and a subtle part (just like the atomic structure does). When He uses the term crude He is referring to the crude portion of the structure that is associated with the five rudimental factors and crude energy. In the unit structure it refers to the Annamaya kos'a or crude physical structure upon which the mind is constructed.

Microvitum *does not* have a physical portion. It *does not* have a unit construction. It is point-like in size and contains only crude energy portion with a subtle mind portion. It has to be crude energy of the luminous or third factor. Just as we are constructed around the fifth solid factor, so a microvitum is constructed around the third factor. That means that it also has the other two factors associated with it. Just as we also have all five factors associated with our solid factor constructed material bodies. Microvita are basically mostly non-material mental constructs.

Order of magnitude of microvita and matter

At first, I had considered lightly cruising over order of magnitude with a short comment on microvita is nowhere near the same relative size as matter or even electron. Then, I realized that 99.9% of all the misconceptions about microvita come from this one area of order of magnitude. We say that a typical atom is about 10^{-12} m. A quark is maybe 10^{-18} m. If “billions”⁸⁹ of microvita can fit on a typical atom does that

88 [Some_Guidelines_for_Commencing_Microvita_Research.html](#)

89 A single microvitum is insufficient to form one carbon atom, but when billions of microvita get solidified, a carbon atom is formed. [The_NeoEthics_of_MultiLateral_Salvation.html](#)
[English]

make microvita about 10^{-24} m.? This gives us no real clue as to order of magnitude and waves. All Shrii Shrii Ánandamúrti tells us about the physical size of microvita is:

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

[Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

And these negative microvita mentioned here are of the largest type of collective microvita that can very directly affect the biophysical structure!

Size of mind of microvita

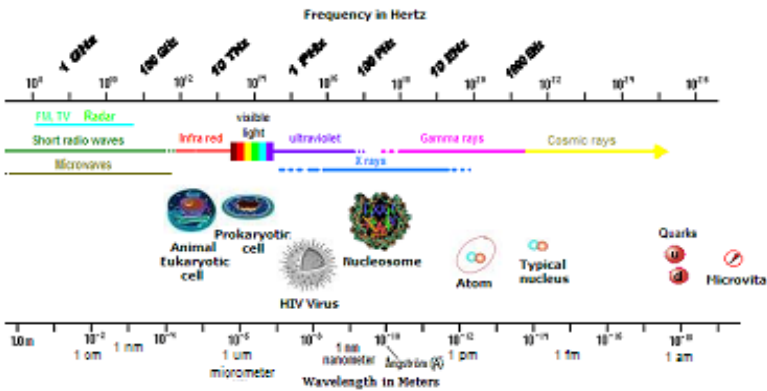
Consider for a moment an ant. Can an ant comprehend a mountain or the moon? No, it simply does its duty and climbs over the rocks and objects to pull some misshapen insect or leaf back to its nest. An ant has a unit mind. Not very intelligent by our standards and rather undeveloped. We could say single minded to do its duty.

Microvita have minds also. They are single pointed in doing their duty. They cannot comprehend the tanma'tras and inferential vibrations they move on. They cannot comprehend the huge human or other objective structure they modify. They are trillions of times smaller than an ant. Their minds are collective, not unit. They work single mindedly, but together to combine their energy to a unified cause. Relatively speaking, their wavelength (and size) is trillions (more) times shorter than an ant. But what is wavelength to us? Density? So, the microvitum is very small and very dense. It rides on the very fraction of the inferential vibrations we perceive as tanma'tras to our ka'mamaya kos'a level of mind that is perceiving and shaping vibrations. Any reflected/refracted vibration bouncing off this microvitum would be so short and small that we could never receive it. It is only its huge amount of energy relative to its small size and its collectivity that allows it any chance of making any change in our long wavelength world.

The subtler objective defines the cruder objectives existence. Microvita are many orders of magnitude subtler than

the tanma'tras and inferences they ride on. Tanma'tras are microscopic portions of waves reflected or refracted off objects. These define the objects to our subtler mind⁹⁰. Microvita defines matter.

Here is a drawing of the order of magnitudes that we are discussing.



Order of Magnitude Table

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

CHAPTER IV

MICROVITA CLASSIFICATIONS

Shrii Shrii Ánandamúrti does not classify microvita the same way as unit mind types. In unit mind is classified by the composition and amounts of mind stuff. That is, undeveloped, underdeveloped and developed unit type minds vary in the amount of knowing and existential mind stuff. The composition of microvitic mind varies very little. Its psychic base is based on a completely different non-material 3rd factor. Shrii Shrii Ánandamúrti generally tends to describe microvita's sojourn in our phenomenal world by the inherent mental tendencies of different groups of microvita. In other words, microvita travel, ride, are attracted on tanmatric and inferential waves in accordance with their mental proclivities. Their mental desires or makeup. Their desires containing significant amounts of higher-level energies tend to be either pro-spiritual or pro-material.

In classifying microvita we must deal with the tendencies that microvita are gravitating towards. Generally they are categorized as to their apparent effects they produce, either towards degeneration of physical cells (and usually therefore health) or towards affecting the causal higher cakras. This means that microvita collectively groups towards those individual *micro-sam'ska'ras* they possess. Negative microvita traveling on cruder physical type wavelengths (like smell) react negatively on the physical microcosmic area of influence and direct the mind generally towards crude matter.

The opposite applies for that more subtle class of more positive microvita; they travel on more psychospiritual waves (like cosmic mental waves) and tend to have a more psychospiritual effect on the unit minds they influence. Collectively, positive microvita stops, kills or checks the flow

of negative microvita⁹¹. Psychospiritual and psychophysical like positive and negative, are only trends of the different types of microvita, paths that microvita take.

Crude and subtle microvita discussion

We place these in the two categories of positive or negative, as a convenience, because that is an easy way to classify the different effects the different microvita have on the human corpora, generally. We tend to categorize them as to their apparent effects they produce, either towards degeneration of cells (and usually therefore death) or towards affecting the causal higher cakras. The way that microvita travel is on inferences of different wavelengths. Microvita themselves are not of different wavelength, but the inferences they travel on are of different wavelengths. The wavelengths of crude or subtle that Shrii Shrii Ānandamūrti refers to has to do with the wavelength of the inferences that they travel on. Crude microvita refers to microvita traveling on the cruder wavelengths associated with the inferences of perception, such as sound, touch, form, taste and smell. Subtle microvita then generally would be microvita that does not come within the range of perception, but they come within the range of conception of mind, thoughts and idea. They travel on psychic and psychospiritual waves.

The crude and more negative acting types of microvita function through the five inferences (and tanmatric waves) that use perception of the senses⁹². This microvita can be generally classified as perception microvita.

It is interesting to note here that the above quote says specifically the “function through the five inferences” not the five rudimental factors. Microvita are all mental constructions of the Cosmic Consciousness. They have no ability to connect directly to or through the five rudimental factors. They have no

91 Microvita of a circular variety (Pos Mv) may function within the scope of the crude mind stuff (ka'mamaya kosa). Their collective good thoughts can check the flow of negative microvita. [Some_Examples_of_Microvita_in_Daily_Life_Section_A.html](#) Negative microvita can only be controlled by positive microvita. The positive microvita eat the negative microvita and this is the reason why the disease is cured. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q16)
92, whereas the cruder variety of microvita function within the realm of the five inferences. [not rudimental factors] [Some_Examples_of_Microvita_in_Daily_Life_Section_A.html](#)

solid factor (or liquid) factors in their makeup and cannot “function” or connect directly to those wavelengths.

But the jurisdiction of microvita is far greater than that -- they are not subjected to barometric conditions. Krimis live, grow and decay within the scope of the five rudimental factors, whereas the cruder variety of microvita function within the realm of the five inferences.
[Some_Examples_of_Microvita_in_Daily_Life_Section_A.html](#)

What He calls ‘krimis’ are what we know as nanobes that are material oriented and go through space generally in meteors and space junk. Again He specifically points out the difference in microvita and five rudimental matter oriented phenomenal objects.

All other microvita that are generally of a more subtle type. Those that do not come under common perceptions could fall under general class called conception microvita. This class called conception microvita includes those microvita that come within the scope of a special type of perception, which is actually the reflection of conception within the periphery of perception. They are a type of conception microvita that may be felt through a special type of perception – may be felt or realized by persons having highly developed minds, having spiritually oriented minds⁹³.

As the highest level, there is one class of microvita Shrii Shrii Ánandamúrti mentioned only one time. Metavita. These conceptual metavita allow conceptually developed minds to accelerate ideas throughout the universe and planets⁹⁴.

Subtle microvita

The basic division between crude and subtle microvita

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

[Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

94 and in the case of subtler metavita [microvita], they may move through ideas. A particular idea may get accelerated speed in a particular planet with the help of a few conceptually developed minds. That is, a great man with a great conceptually developed mind may spread his ideas with the help of these microvita throughout that planet, or even throughout this universe in different celestial bodies. [Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

bifurcations is that the subtle are “too subtle⁹⁵ to come within the scope of a highly developed microscope.”

“Subtle microvita, which are too subtle to come within the scope of a highly developed microscope, are divided into two categories. One category functions within the world of perception through inferences such as sound, touch, form, taste and smell, and the other category functions directly within the subtler realm - that is, within the human mind.” “Subtle microvita also do not come within the range of perception, but they come within the range of conception.”

Crude_and_Subtle_Microvita.html

Subtle has two sub-categories: a. **Subtler**, b. **Cruder**

Both sub-categories are generally considered positive in their effect they have on the unit minds.

a. **Subtler** microvita - metavita⁹⁶ (within the range of conception), **“and the other category functions directly within the subtler realm – that is, within the human mind”**

Crude_and_Subtle_Microvita.html

“There may be still more subtle forms of microvita which may not come directly within the scope of our perception⁹⁷ but may come within the scope of a special type of perception which is actually the reflection of conception within the range of perception in a limited sphere.” Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

b. **Subtle-Cruder** microvita

Includes the majority of microvita that is considered collective⁹⁸ in its function and works through tanmatric

95 Subtle microvita also do not come within the range of perception, but they come within the range of conception. Matter_and_Abstract.html [English]

96 and in the case of subtler metavita [microvita], they may move through ideas. A particular idea may get accelerated speed in a particular planet with the help of a few conceptually developed minds. That is, a great man with a great conceptually developed mind may spread his ideas with the help of these microvita throughout that planet, or even throughout this universe in different celestial bodies. Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

97 ...special type of perception which is actually the reflection of conception within the range of perception in a limited sphere. Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

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

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

inferences⁹⁹ and may or may not be perceived through their vibrations and actions.

“...and some of them may not come within the range of a microscope, but by their actional expression or through their actional faculty or as a result of their actional vibrations, they may come within the scope of our perception. They are of subtler order.”

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

This takes in a whole range of positive and collective microvita

Collective microvita

Microvita has existence and progresses along the path of pratisaincara as yaks ‘as microvita form. He specifically grouped them into two classes of negative and positive mind collective yaks ‘as. Devayoniis (collective) positive microvita¹⁰⁰ and pretayoniis (collective) negative microvita¹⁰¹.

In ancient times, regarding the singular or collective structures of these microvita, the ancient rs’is [sages] said that they are of seven types, of seven species, and gave them the names: yaks’a, gandharva, vidyá dhára, kinnara, siddha, prakrtiliina and videhaliina according to the nature of their subtlety or the nature of their crudeness.

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

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

Disembodied_Souls_and_Microvita_Section_B.html

99 Subtle microvita, which are too subtle to come within the scope of a highly developed microscope, are divided into two categories. One category functions within the world of perception through inferences such as sound, touch, form, taste and smell, and the other category functions directly within the subtler realm -- that is, within the human mind.

Crude_and_Subtle_Microvita.html

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

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

101 Pretayonis are of seven types, but in fact they are the seven varieties of negative microvita... These pretayonis are divided into several categories – durmukha, kabandha, madhyakapála, mahákapála, brahmadaetya or brahmapisháca, ákashiiipreta, and pisháca.

Disembodied_Souls_and_Microvita_Section_B.html

Similarly, from various planets and distant nebula, varieties of positive microvita bring pious, sentient thoughts and elevating sentiments. Likewise, the pious aspirations and sentiments of a mighty personality and those of many individuals penetrate into the cosmic wave and spread throughout the universe with the help of these positive microvita. [Disembodied_Souls_and_Microvita_Section_B.html](#)

Crude microvita or negative microvita

Crude negative microvita collected together are those, which transduce their collective energies to modify physical and/or psychophysical structures¹⁰².

“They create a stir within a physical structure”¹⁰³ and generally come within the scope of a highly developed microscope¹⁰⁴.”

What we call virus¹⁰⁵ is an example of this classification. These are *really* crude. So crude that they definitely affect the cellular structure on biological cells or physical structures. As we saw in *Biometaphysics*, they can effectively affect the 5th factor phenomenal world because they transduce their 3rd factor energies collectively and increase their relative effect they have in our phenomenal world. These generally fall into a class called relatively ‘negative’ microvita.

Crude negative and positive microvita together are instrumental in emanating or creating life¹⁰⁶ throughout the

102 Positive or negative microvita can affect the protoplasmic cells of a structure directly, and even bring about a change in the genetic structure.

[Questions_and_Answers_on_Microvita_Section_B.html](#) (Q13)

103 Of the three types of microvita, the crude type are instrumental in emanating life throughout the cosmos. They create a stir within a physical structure. [Crude_and_Subtle_Microvita.html](#)

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

[Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

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

[Smell_and_Microvita_Section_G.html](#)

106 We should always try to invite positive microvita for our all-around and integrated development, not merely of a particular human body or a particular living body, but for the all-around development of all existences; that is, all existential faculties are to be benefited by this positive microvitum. Inanimate objects will become animate, carbon atoms sleeping in an inanimate body will get life, will get the stir of vitality in them, and that vitality is slowly to be transmuted into a gigantic living structure like a human being.

[Mobility_and_Movement_of_Microvita.html](#) [English]

cosmos¹⁰⁷.

We should always try to invite positive microvita for our all-around and integrated development, not merely of a particular human body or a particular living body, but for the all-around development of all existences; that is, all existential faculties are to be benefited by this positive microvita. Inanimate objects will become animate, carbon atoms sleeping in an inanimate body will get life, will get the stir of vitality in them, and that vitality is slowly to be transmuted into a gigantic living structure like a human being.”

Mobility_and_Movement_of_Microvita.html [English]

Different diseases take the help of different kinds of tanma'tras. From country to country, from planet to planet, and from the far distant frontiers of the universe, these negative microvita carry the seeds of destructive diseases. These varieties of negative microvita also spread mean-mindedness and negative psychic complexes.

Disembodied_Souls_and_Microvita_Section_B.html

When crude microvita solidify and compose the physical atomic structure of one carbon atom¹⁰⁸ they are then called neutral microvita. The mass of energy that composes most of the dimension of negative microvita structures is different and also the micro-sam'ska'ras or collective affiliations of negative and neutral microvita is different. The larger negative types of microvita cause the creation of atoms and sub-atomic particles¹⁰⁹.

It should be mentioned here, again, that the word microvita is a collection of individual microvita, each having specific characteristics, but with collective micro-sam'ska'ras or collective affiliations (verses unit) mind type sam'ska'ras. The subtle neutral¹¹⁰ microvita part of neutral microvita is the controlling factor in construction and control of the atoms. It

107 S This negative microvita... These particles then create unicellular life, and sometimes, somewhere, multicellular heterogeneous life also. Smell_and_Microvita_Section_G.html

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

Smell_and_Microvita_Section_G.html

109 This negative microvita causes the creation of newer carbon atoms and other sub-atomic particles. These particles then create unicellular life, and sometimes, somewhere, multicellular heterogeneous life also. Smell_and_Microvita_Section_G.html

110 There are positive or friend microvita, negative or enemy microvita, and neutral microvita. Questions_and_Answers_on_Microvita_Section_B.html (Q6)

composes one of the two parts of the atom¹¹¹, the mental structure of the atom.

We see microvita varies as it appears on different levels of our reality. We see can see that it manifested to us as variations in different ways on different planes. Yes, it's the starting point of life viewed from the relative microcosmic aspect of unit consciousness, but it is also an important component of that very unit consciousnesses mental makeup, when viewed from a more remote or subjective causal viewpoint. The subtle kind on microvita affects our mental consciousness directly.

Combined table of types of Microvita

Here is a relatively *un-ordered* list of the many different types of microvita that Shrii Shrii Ānandamúrti mentions, with references:

- metavita microvita¹¹²
- subtle microvita¹¹³
- crude microvita¹¹⁴
- positive microvita¹¹⁵
- negative microvita¹¹⁶
- intermediate microvita¹¹⁷

111 Because atoms have two parts -- the cruder part and the subtler part. Microvita also have two parts -- the cruder part and the subtler part. So far atomic research has been done taking into account the cruder part of atoms. The subtler part of atoms has not been investigated.

Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html

112 and in the case of subtler metavita [microvita], they may move through ideas. A particular idea may get accelerated speed in a particular planet with the help of a few conceptually developed minds. That is, a great man with a great conceptually developed mind may spread his ideas with the help of these microvita throughout that planet, or even throughout this universe in different celestial bodies. Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

113 Crude_and_Subtle_Microvita.html

114 Crude_and_Subtle_Microvita.html

115 I said that the influence of positive microvita on the human body creates sentient propensities, and that of negative microvita creates static propensities

Microvita_and_Micropsychic_Macropsychic_Corporal_Structures.html. [English]

116 Regarding positive and negative microvita -- negative microvita function in a better way in the physical and physico-psychic strata, and positive microvita in the psychic and psycho-spiritual strata. Matter_and_Abstract.html [English]

117 This sort of negative microvita have both a positive and negative influence on the body, but not a destructive influence. For easy understanding, we may use the term "intermediate microvita" instead of the terms positive microvita or negative microvita. Of these intermediary microvita, which are of the nature of yakśas?

Disembodied_Souls_and_Microvita_Section_B.html

- reflection of conception microvita-special type of perception microvita¹¹⁸
- conception microvita¹¹⁹
- perception microvita¹²⁰
- neutral¹²¹ or ordinary¹²² microvita
- yaks ‘as microvita¹²³
- devayoniis (collective) positive microvita¹²⁴
- pretayoniis (collective) negative microvita¹²⁵

Relative nomenclature with microvita added

(In approximate order of wavelength, long to short)

- cosmic mahattattva
- cosmic aham’tattva
- cosmic citta
- metavita¹²⁶

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

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

119 Subtle microvita, which are too subtle to come within the scope of a highly developed microscope, are divided into two categories. One category functions within the world of perception through inferences such as sound, touch, form, taste and smell, and the other category functions directly within the subtler realm -- that is, within the human mind.

Crude_and_Subtle_Microvita.html

120 ...and some of them may not come within the range of a microscope, but by their actional expression or through their actional faculty or as a result of their actional vibrations, they may come within the scope of our perception. They are of subtler order.

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

121 There are positive or friend microvita, negative or enemy microvita, and neutral microvita. Questions_and_Answers_on_Microvita_Section_B.html (Q6)

122 According to their nature, microvita are of three types – negative, ordinary and positive.

Negative microvita function on their own through nature, while positive microvita function through specially created waves. Sadguru_and_Microvita.html

123 Those microvita which do not come within the scope of a microscope but come within the scope of inferences are known by their collective form and are called “yakśas” as they are perceived through inferential vibrations, their field of action is the human mind.

Crude_and_Subtle_Microvita.html

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

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

125 Pretayonis are of seven types, but in fact they are the seven varieties of negative microvita...These pretayonis are divided into several categories – durmukha, kabandha, madhyakapāla, mahākāpāla, brahmadaetya or brahmapishāca, ākāśhiipreta, and pishāca.

Disembodied_Souls_and_Microvita_Section_B.html

- subtle¹²⁷ (collective) positive¹²⁸ devayoniis¹²⁹
- Pretayoniis (collective) negative¹³⁰
- endoplasm¹³¹
- citta'n'u¹³²
- ethereal factor¹³³
- ectoplasm (microcosm's citta mind stuff)¹³⁴
- unconscious the causal microcosmic mind¹³⁵
- subconscious the subtle microcosmic mind
- conscious the crude microcosmic mind
- positive microvita^{136 137}
- negative microvita¹³⁸
- reflection of conception microvita-special type of

126 and in the case of subtler metavita [microvita], they may move through ideas. A particular idea may get accelerated speed in a particular planet with the help of a few conceptually developed minds. That is, a great man with a great conceptually developed mind may spread his ideas with the help of these microvita throughout that planet, or even throughout this universe in different celestial bodies. [Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

127 And similarly, in the psychic sphere there may be entities subtler than ectoplasm or its extra-psychic coverage, endoplasm. [Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

128 As vidya'dharas are devayoniis, they do not harm anybody. They are a type of positive microvita. [Disembodied_Souls_and_Microvita_Section_B.html](#)

129 In ancient times, regarding the singular or collective structures of these microvita, the ancient r̥sis [sages] said that they are of seven types, of seven species, and gave them the names: yakṣa, gandharva, vidyādhara, kinnara, siddha, prakṛtiliṇa and vidhaliṇa according to the nature of their subtlety or the nature of their crudeness.

[Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

130 Pretayoniis are of seven types, but in fact they are the seven varieties of negative microvita... These pretayoniis are divided into several categories – durmukha, kabandha, madhyakapāla, mahākapāla, brahmadaetya or brahmapishāca, ākāshiipreta, and pishāca. [Disembodied_Souls_and_Microvita_Section_B.html](#)

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

132 The individual parts of ectoplasmic cells are called citta'n'u. [Chapter_1.html](#) ...citta'n'u [mind-stuff], which is subtler than ether. [The_Macrocosm_and_the_Microcosm_1.html](#)

133 In the ethereal factor. A little above is the realm of the mind, and a little below, the realm of matter. The battle is most pronounced in the ethereal factor because it occupies the middle point between mind above, and matter below. [Spiritual_Lessons_of_the_Giita_3.html](#)

134 The mind, or better still the citta (ectoplasm) and Ahamtattva (ego) are far more subtle than the tanmā'tras, for they define the existence of these inferences.

[The_Chariot_and_the_Charioteer.html](#)

135 The conscious, subconscious and unconscious minds, also known as the crude, subtle and causal minds, are the three layers of the citta. [Acala_to_Atha_Discourse_2.html](#)

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

[Questions_and_Answers_on_Microvita_Section_B.html \(Q12\)](#)

137 Positive microvita are concerned with energy or the psychic realm...

[Microvita_and_Cosmology.html](#)

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

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

[Questions_and_Answers_on_Microvita_Section_B.html \(Q12\)](#)

- perception microvita¹³⁹
- Conception microvita¹⁴⁰
- perception microvita¹⁴¹ crude material through five¹⁴² inferences¹⁴³
- tanma'tras¹⁴⁴
- electron
- matter¹⁴⁵

Microvita to energy transduction

Shrii Shrii Ānandamūrti implies that *all* energy¹⁴⁶ has control¹⁴⁷ implying intelligence behind it. This is an astounding statement. But, if we look at a so-called uncontrolled explosion...yes even this has intelligence behind it. The explosion may appear as uncontrolled but actually there is a completely mathematical solution to any explosion of so-called energy. This implies some form of organizational intelligence. All energy requires a container. Sometimes we assume

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

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

140 Subtle microvita, which are too subtle to come within the scope of a highly developed microscope, are divided into two categories. One category functions within the world of perception through inferences such as sound, touch, form, taste and smell, and the other category functions directly within the subtler realm -- that is, within the human mind.

Crude_and_Subtle_Microvita.html

141 Now, the entity or entities coming within the conception of the mind are pure abstract, and those coming within the perceptions or feelings of the sensory or motor organs are matter, pure matter. Matter_and_Abstract.html [English]

142 ...and some of them may not come within the range of a microscope, but by their actional expression or through their actional faculty or as a result of their actional vibrations, they may come within the scope of our perception. They are of subtler order.

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

143, whereas the cruder variety of microvita function within the realm of the five inferences. [not 5 fundamental factors] Some_Examples_of_Microvita_in_Daily_Life_Section_A.html

144 The microscopic fraction of a wave radiated from an object and received by the indriyas is called tanma'tra or inference. What_Is_Dharma.html

145 Identified by containing tanmatra. Ekendriya_4.html An object which has less inter-atomic and inter-molecular space is what we call matter. Matter_and_Abstract.html [English]

146 When form remains in the abstract realm it is called energy; when it comes into the material realm it is called matter. Energy is not one of the rudimental factors, but a stage prior to the metamorphosis of the Cosmic Citta into the five rudimental factors.

Shakti_and_Its_Proper_Application.html

147 Vital energy is somewhat like the power of electricity. It is the psychic power of human beings that controls electricity, otherwise the electricity may cause serious problems at any moment. Smell_and_Microvita_Section_G.html

that photons are just energy released from the sun and traveling without a container towards a new structure or container. This is not true. All energy requires a container. We just fail to recognize the container. The change in relative place we see as movement and when the photon impacts on a more dense level of medium, then we see the results as radiation, light or what we call heat.

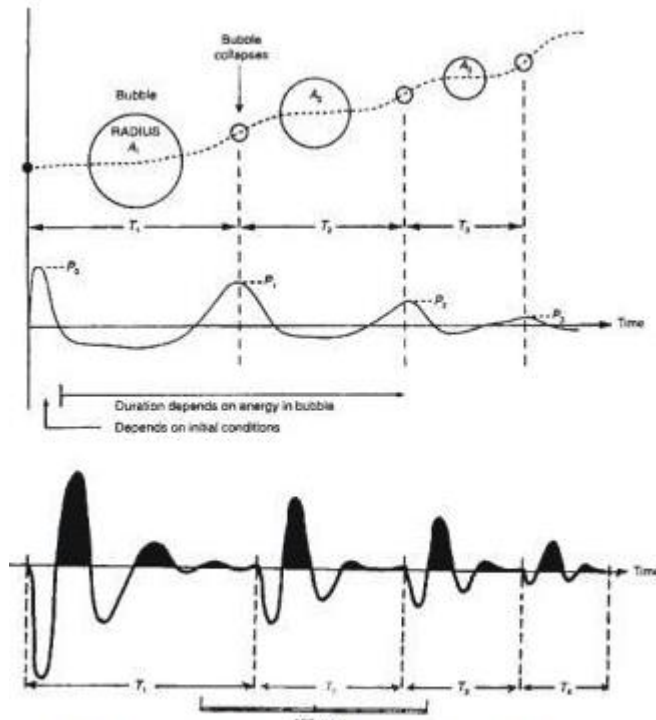
Let us take a simple example of where photon is analogous to a particle, a round particle for simplicity. Like a bubble of energy locked in a container of water, traveling at very high speeds. Bubbles don't travel at high speeds in water because the two mediums do not allow for high-speed travel. The analogy holds, only the mediums differ. Photons are 3rd or luminous factor energies, traveling in a 1st and 2nd factor mediums. Both factors 1st and 2nd themselves act as the container.

The container limits the speed in relative space-time. With 1st factor as the background container for the 3rd factor photon, speed is the speed of light, as in what we call a vacuum. When the photon starts impacting 2nd aerial factor as background container, it slows. Its vibration becomes more what we consider wave-like. We don't notice the slowing because it is very minimal amount compared to the speed and the relative distances that we can observe the slowing of the photon. Now, when the photon hits or travels in a 4th (liquid) or 5th (solid) factor medium we can immediately notice the slowing a change in energy-vibration levels, normally as heat.

What is the actual cycle of energy movements and why is the lower factor considered to act like a container? First as to the container. We stated that it was like a bubble in a container of water; only the speed (a factor of relative observing time) was different. What importance is this in point-like structures? To see this we have to look at the action of bubbles in liquid medium. There have been many studies in this field. Since I am not a physicist and have no intention in applying this to quantum, nuclear or field applications or theory, allow me just to describe this in a general way.

Below is a drawing of the action of a highly charged (in this case gas) is discharged into a denser factor medium, water.

Interesting enough is the fact that after the initial expansion into the more dense background there is a series of explosive rebounds in energy levels, until the energy in the bubble maintains an equilibrium with the denser (but lower) energy levels in the 4th (in this case) level factor. In real time, these energy rebounds result in a very definitive series of rapid underwater explosions, that are used and known in all sorts of underwater seismic surveying duties.



http://pkukmweb.ukm.my/~rahim/Seismic%20Refraction%20Surveying_files/image178.jpg

Microvita-bubble comparison

We also know that if the same size radius (and volume) spherical bubble of expanded air was released (like inverting the same volume air from a container) at the same depth, that there would be no corresponding compression and explosive expansion in a continuing series, only a slowly expanding bubble to the surface.

Bubble fusion¹⁴⁸ - “collapsing bubble wall confines the energy, causing an extreme rise in temperature. The high temperatures that sonoluminescence can produce raise the possibility that it might be a means to achieve thermonuclear fusion.”

Time is a function of the space-time continuum. Measurement of time is a function of the witness or viewer. Microvita have a point-like existence; therefore within a space-time continuum. Their speed is what we call superluminal, until their speed is attenuated by a denser medium. This medium could be molecular, magnetic etc. Attenuation of speed brings change in space-time position and an increase in the measurable energies on that level.

During 1956, in pre-microvita discourses, Shrii Shrii Ānandamūrti compares the unit mind to a bubble¹⁴⁹. Why not consider microvita’s influence on our phenomenal world, as they decrease from their superluminal speeds to our relative world, as bubble like for energy analogy purposes? We know that mind (human mental) energy levels are 2nd level or aerial factor level energies¹⁵⁰. Microvita have mind. We know that microvita not only are point like in physical, but also are more idea (or thought wave- mental) than material. We know also, that microvita appear in the luminous factor or 3rd level energy when they are collected or grouped together in devayoniis form.

Paint a scenario as microvita as 2nd factor energy traveling on a 1st level ethereal factor level energy background (or Cosmic mind inferences) attenuating speed into the phenomenal relative world we inhabit and giving off 3rd level energy (luminescence) in the process. Conceive them as point-particle-like, maybe spherical point-like, a large amount (from

148 http://en.wikipedia.org/wiki/Bubble_fusion

149 The unit mind can be compared to a water bubble in the vast ocean of the Cosmic Mind. Although these microcosmic imaginations bear some resemblance to those of the original entity, they are not actually original or rudimental emanations. Rather, they are the inferential and nerve-carried reflections or shadows of the Macrocosmic imagination.

[Microcosm_and_Macrocosm_s05.html](#)

150 The life or vital energy of human beings is the coordinated functioning of the ten vayus. As these vayus are one of the rudimental factors (the aerial factor) in the extroversive flow of the Cosmic imagination, it can be said that vital energy is created and vibrated by the Cosmic imagination. Thus, human life is no more than a mere bubble in the vast ocean of Consciousness.

[The_Macrocosmic_Stance_and_Human_Life.html](#)

2nd factor) of energy relative to their size, exploding into a 3rd level luminous factor energy area. It could be a scene like the bubble exploding in a denser medium. The microvita would appear to our time sense-oriented minds as pulsating¹⁵¹. A point-like particle manifesting with wave-like characteristics. As their wavelength appeared to become smaller, their energy would appear to become greater.

Computer analogy

If we were to use the analogy of unit microcosm to computer, we find some interesting comparisons. Indriyas (psychophysical gateways) are like the in-out units in a computer. They are multilateral¹⁵², in that they can all work at the same time and accept inputs that send signals to the main processing unit or in the case of the human unit, the mind. Up to this time we have a multitasking parallel computer.

The bottleneck comes in the other psychophysical organ the pra'n'endriya¹⁵³. It regulates those tanmtric-modified signals from the indriyas and allows only one signal at a time to pass into the unit's mind.

Human mind accepts and controls¹⁵⁴ all the signals from the pra'n'endriya at a very fast rate, but in a unilateral method. We can only concentrate on one thought at a time. Unit oriented mind are like series processors. Only accept bits of information one at a time and process one series at a time.

In a sense, we cannot compare microvita to a computer processor. Microvita does not have to work on a material level where the tanmtric signals are bottlenecked by a pra'n'endriya. It is already on a multilateral level of collective mind. It is already working on a 3rd factor level directly with mental waves and thoughts. Any biological computer would be a dinosaur compared to microvita.

151 Energy in motion is not continuous but flows in definite little jumps; thus the stream of energy has been called systaltic or pulsatory in the scriptures.

The_Chariot_and_the_Charioteer.html

152 The indriyas are multilateral in their activities. Tantra_and_Sadhana.html

153 So actually pra'n'endriya plays a vital part in helping the organs indirectly to receive the tanma'tras, in assisting the citta to perceive them correctly, Mind_Pranendriya_and_Vrtti.html

154 The controller of the indriyas is the mind, and the controllers of the mind are the va'yus. Tantra_and_Sadhana.html

Important Implications of Microvita

Shrii Shrii Ānandamūrti tells us microvita are created in the phase of Brahmacakra called Pratisaincara¹⁵⁵, and they are created and emanate¹⁵⁶ from the Cosmic Nucleus¹⁵⁷, from the extended universe¹⁵⁸. Other important information available includes that they have collective type of mind¹⁵⁹ with intellect¹⁶⁰ that advances along the path of Pratisaincara (as does our unit minds) towards the Cosmic Nucleus¹⁶¹. They live¹⁶² and die¹⁶³. They are point like in relative size¹⁶⁴. They travel unhindered through time and space¹⁶⁵ on Macro/microcosmic inferences¹⁶⁶ (waves). The larger negative

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

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

156 The spiritual level, the spiritual space, is not for microvita because they are something created by the cosmic mind. Questions_and_Answers_on_Microvita_Section_B.html (Q5) Obviously, these microvita are emanations from the Supreme Entity. Crude_and_Subtle_Microvita.html

157 You may say that these positive microvita are the emanations of Parama Purus'a -- the effulgence of Parama Purus'a.. Disembodied_Souls_and_Microvita_Section_B.html

158 microvita come from outer space, from the extended universe and the universal planes, Microvita_and_Cosmology.html

159 Ectoplasm is of unit nature and endoplasm is of collective nature. Questions_and_Answers_on_Psychology.html (Q4)

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

Disembodied_Souls_and_Microvita_Section_B.html ,what is to be done or what should not be done, this sort of conscience is lacking in energy. But microvita are not like that; that is, they are not blind forces. They have the support of conscience behind them. Matter_and_Abstract.html [English]

161...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.html (Q9)

162 Considering that microvita are living entities, they have bodies, though their bodies are as subtle as idea. Some_Examples_of_Microvita_in_Daily_Life_Section_A.html

163 microvita exist, multiply and die.

Some_Examples_of_Microvita_in_Daily_Life_Section_A.html Negative microvita will die a natural death after their natural life span. Questions_and_Answers_on_Microvita_Section_B.html (Q15)

164 As a microvitum is a singular entity, it has no structure. By nature it is more energy than matter... Questions_and_Answers_on_Microvita_Section_B.html(Q11) Microvitum requires space in theory, but not in the realm of physicality.

The_NeoEthics_of_MultiLateral_Salvation.html [English]

165 microvita also move and they recognise no inter-planetary, no inter-spatial, no celestial hindrance, impediment or barrier. microvita move; they recognize no impediment, no barrier, physical or supra-physical; but as their media are of inferential nature, so the movement has something to do with the physical world. Mobility_and_Movement_of_Microvita.html [English]

166 In cosmic space, both positive and negative microvita move through the inferences of the cosmic mind -- the internal inferences of the cosmic mind.

Neohumanism_Is_the_Ultimate_Shelter_Discourse_11.html

type of microvita cause the creation of “newer” carbon atoms and sub-atomic particles¹⁶⁷. Positive microvita creates¹⁶⁸ animated life, as we know it. (By transmutation of the static portion of the atomic or elemental nucleus to the mutative or changing type of nucleus structure through impacting of positive microvita.)

That is a very concentrated paragraph with many implications and inferences for microvita.

Here are some concentrated facts:

- They have collective mind, a collective – I structure (containing) as a minimum ahamtattva mental stuff
- They have substantiated existence¹⁶⁹, with witness, but not unit existence, a collective existential nature.
- They have subtle endoplasmic collective – I mind, collectively controlled by the prota aspect of the Cosmic Nucleus.
- Their size¹⁷⁰ indicates that the cruder microvita are nearly material, like ectoplasm that makes up our mental stuff.
- Collective microvita mind probably coagulates around some sort of collective –I type of collective micro-samskaras¹⁷¹. They are living¹⁷² mental creations in Pratisaincara, like us and have both a subtle and crude part¹⁷³. The crude part is the inertial energy they transduced in passing through our relative plane of inferences. Their subtle part is their collective – I type of mind.

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

168 We should always try to invite positive microvita for our all-around and integrated development, not merely of a particular human body or a particular living body, but for the all-around development of all existences; that is, all existential faculties are to be benefited by this positive microvitum. Inanimate objects will become animate, carbon atoms sleeping in an inanimate body will get life, will get the stir of vitality in them, and that vitality is slowly to be transmuted into a gigantic living structure like a human being.

[Mobility_and_Movement_of_Microvita.html](#) [English]

169 Like other psychic and psycho-physical beings, they have also got basic characteristics -- such as existing, multiplying and dying.

[Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

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

[Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

171 See microvita micro-samskaras section

172 Considering that microvita are living entities, they have bodies, though their bodies are as subtle as idea. [Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

173 Microvita also have two parts -- the cruder part and the subtler part.

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

CHAPTER V

WHAT'S THE MATTER?

“What is matter?”

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

Matter_and_Abstract.html [English]

Current solutions to the composition and control of phenomenal matter tend to have material verifiable approaches that involve quantum probability theories, chaos theories and/or God for control. Shrii Shrii Ánandamúrti's solution to the phenomenal world around revolves around a non-material solution with intelligent control.

In *Macrogenesis* we discussed the standard construction of elemental matter using the nucleosynthesis theory of elemental matter construction. This was combined with Macrogenic theory of the construction of the macrocosmic universes and the general construction of the known 118 physical rudimental elements. Matter is and was always cosmic mind¹⁷⁴. When used in the physical portion of matter, cosmic mind has been compressed to such a crude state that it is practically unrecognizable as what we think of as mind. In *Macrogenesis* we discussed how this crude state called matter goes through the cosmic process of instantaneous or gradual structural dissociation (jad'asphot'a) where the five rudimental factors and some of the original elements of mind are released.

Here we will divide matter (as we do microvita)

174 Materialists accept this perceivable creation as the absolute reality, and deny everything beyond the scope of the senses. This betrays their deep ignorance. They do not want to understand that matter is absolutely dependent on time, space, and person for its existence. Matter comes out of energy and energy comes out of Idea. Unity_in_Diversity.html

differently into crude and a subtle portion. The atomic crude portion of the five rudimental factors (paincabhu'tas) as energy proceed with protah witness-ship¹⁷⁵ in Saincara¹⁷⁶, differently than the atomic mental-psychic portion. The crude portion is proceeding towards jad'asphot'a and recycling. What small mental portion that exists (consisting of macrocosmic citta) proceeds slowly towards more complicated unit structures.

Microvita is different than matter in its spiritual progress. Here microvita is a direct "Doer I" of the Cosmic Mind. It also proceeds spiritually¹⁷⁷ but collectively as a collective mind structure. Not individually as we as unit mind structures proceed on the spiritual path of Pratisaincara.

"Matter is made of waves" Gabriel LaFreniere¹⁷⁸

Five rudimental factors

"There is an aura of thought-waves revolving around the Cosmic Nucleus or Purus'ottama, the nucleus of the Saguna Brahma, as the result of which energy particles are created. The five rudimental factors – ethereal, aerial, luminous, liquid and solid – are the sequential metamorphoses of these energy particles."

Vibration_Form_and_Colour.html

In a 1986 discourse Shrii Shrii Ánandamúrti clearly states in the "cosmic arena" Known I is matter. This is a philosophical dissertation. Knower I (Subjective A) on a cosmic causal plane of subjectivity becomes matter in different Macrocosmic "planes of inferences". Philosophically, a Knower I becomes Known I, when it involves an object or objectivity. Macrocosmic Known I is philosophically macrocosmic matter. Cosmic Knower I Energy becomes

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

176 On the one hand matter, together with pra'n'a (energy), through the process of jada'sphota (structural annihilation) is moving along the path of Saincara, The_Expansion_of_the_Microcosm.html

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

178 Gabriel LaFreniere :Our world is solely made out of electrons. The material Universe is solely made out of Aether: a medium that in the wave theory of light permeates all space and transmits transverse waves <http://www.glafreniere.com/matter.htm>

known when it dissociates into the physical, psychic and psycho-spiritual worlds¹⁷⁹. Doer I microvita becomes “done” when it enters into its relative conceptive-perceptive phenomenal worlds of cosmic or individual propensities¹⁸⁰. Knower I or Jina Purus’ a idea and energies directly control and define the cosmic planes of inferences or Seven Lokas.

Here is a short anthology of the cosmic mind layers. These appear other places with complete dissertations in the references¹⁸¹.

Cosmic cognition has seven layers (Lokas in Sanskrit) in Shrii Shrii Ánandamúrti’s philosophy, in the crudifying phase. Macrocosmic matter is created in the Saincara phase, within the crudest layer or Bhúrloka of the Cosmic Mind.

Seven Layers of Cosmic Cognition

- Satyaloka
- Hirañmaya Kośa (unit mind level) derived from Tapahloka Cosmic Mind
- Vijiñānamaya kośa (unit mind level) derived from Janahloka Cosmic Mind
- Atimānas Kośa (unit mind level) derived from Maharloka Cosmic Mind
- Manomaya Kośa (unit mind level) derived from Svarloka Cosmic Mind
- Ka’mamaya kosa (unit mind level) derived from Bhuvvarloka Cosmic Mind
- Bhurloka or annamaya kośa “which is made of the five rudimental factors

And the five rudimental factors (quinquelemental factors¹⁸²) or paincabhu’tas¹⁸³ eventually attenuates into the

179 And the “knowing” faculty in the cosmic level is the supreme cause or the subtlest form of energy, and the “known” portion or the “known” counterpart is the psychic and psycho-spiritual worlds. Matter_and_Abstract.html [English]

180 the movements of energy and of microvita when passing through the “done” world of the cosmic or individual propensities, Matter_and_Abstract.html [English]

181 Some Questions and Answers on Ananda Marga Philosophy, Chapter_3.html

182 There is an aura of thought-waves revolving around the Cosmic Nucleus or Puruśottama, the nucleus of the Saguña Brahma, as the result of which energy particles are created. The five rudimental factors – ethereal, aerial, luminous, liquid and solid – are the sequential metamorphoses of these energy particles, Vibration_Form_and_Colour.html

lower planes.

The microvitic physical atomic structure of the basic building block protium consists of these five rudimental factors in their requisite proportions. They (five rudimental factors) are discussed in detail in *Macrogenesis*.

- Ethereal factor - *reflects* Vyomatattva or A'ka'shatattva tanma'tras or (sound)
- Aerial factor - *reflects* Va'yutattva tanma'tras (perception - touch)
- Luminous factor - *reflects* Tejastattva tanma'tras - light (color) and form
- Liquid factor - *reflects* Jalatattva tanma'tras (taste)
- Solid factor - *reflects* Ks'ititattva tanma'tras (smell).

We partially recognize these macrocosmically created factors through our sense perception facilities using tanma'tras. Then in His 1989 discourse on cosmology He tells that we “cannot have”¹⁸⁴ or recognize these five macrocosmic rudimental factors in our phenomenal universe. We must therefore recognize them through their microcosmic portions called tanma'tras¹⁸⁵.

What are the five rudimental factors of our universes? They are really rudimental forces or energies that power our universe. Shrii Shrii Ānandamūrti gives us hints to their specific uses, throughout the years in His discourses. In pre-microvita days He mentions that the energy that powers the human body is powered through the va'yus or (rudimental airs)¹⁸⁶. He specifically said it was of the 2nd rudimental energy

183 What are these quinquemental factors? They are nothing but a condensed form of energy. What is energy? It is nothing but the condensed form of psychic stamina.

Microcosm_and_Its_Object_of_Ideation.html

184 When the original inferences come in contact with the plane of the universe, they are either reflected or refracted. The unit cannot have the original inference.

Microvita_and_Cosmology.html [English]

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

186 Vital energy is generated in the unit body through the media of five internal and five external Vayus (airs). The_Intuitionial_Science_of_the_Vedas_4.html

or power¹⁸⁷. Later He mentions that microvita of the collective variety (called devayoniis) manifest on the luminous factor or 3rd rudimental energy¹⁸⁸. We realize that they are powered by the 2nd factor energy and when they manifest in the phenomenal world of matter they do so at a lower or reduced energy state of the 3rd luminous factor. This is why they can be seen from time to time, because they now radiate the 'form' or rupa tanma'tra. These are slightly perceptible to our senses.

Microvita are powered by the 2nd level or factor or energy. Microvita are in matter or what we call atomic elements. Their energy finds expression through the atomic structure when their energy level is reduced through their impacting into the physical structure of elemental neutronium (proton nuclei, without an accompanying electron).

Requirement for matter's existence

There are certain requirements for objective matter to exist in this phenomenal material world¹⁸⁹ of atoms. So far, we have five rudimental factors¹⁹⁰, a controller (subtle endoplasmic mind of neutral microvita), energy, mass and intellect¹⁹¹ with a witness (for microcosmic substantiation of existence).

Substantiation is discussed more fully in other sections. For now we should remember that in the complex unit mind A'tman (as jiiva'tman) substantiates and defines our perception of matter to the unit Buddhittva (feeling of "I"), using the

187 The life or vital energy of human beings is the coordinated functioning of the ten vayus. As these vayus are one of the rudimental factors (the aerial factor) in the extroversive flow of the Cosmic imagination, it can be said that vital energy is created and vibrated by the Cosmic imagination. Thus, human life is no more than a mere bubble in the vast ocean of Consciousness. [The_Macrocosmic_Stance_and_Human_Life.html](#)

188 It is said that there are seven kinds of luminous bodies: yakṣa, siddha, gandharva, kinnara, vidyādhara, Prakṛtiliṇa and vidēhaliṇa. They are categorized according to their respective psychologies. [Are_Ghosts_Hallucinations.html](#)

189 This quinquemental universe is a relative truth, a changing reality, a passing phenomenon – a passing flow of constantly changing events. It rests on the three pillars of the relative factors – time, space and person. [Prapta_Vakya_and_Apta_Vakya.html](#)

190 These ethereal, aerial, luminous, liquid and solid factors are known as the five maha'bhu'tas [rudimental elements] because all other bhu'tas [bodies] or evolved objects are begotten out of these elements. [Chapter_2.html](#)

191 In these five rudimental factors, that is, a'ka'sha, va'yu, agni, jala and ks'iti, there is another element present apart from matter. This other element is mind or antahkaran'a (introversional psychic force). [Ekendriya_4.html](#)

medium of microvita and reflected or refracted secondary inferential tanmātric waves. This appears to our mind through the medium of reflected or refracted inferences of the mundane world off the five rudimental factors of matter. Remember the quote that we, as unit minds evolved out of macrocosmic matter¹⁹² cannot sense the more subtle objectivities¹⁹³ directly, like the five rudimental factors.

Matter doesn't need our unit mind to exist independently, nor can matter be defined by our cruder senses, since its basic components (microvita and the five rudimental factors) are subtler than our senses. Matter (or the five rudimental factors) only needs the Cosmic Mind or Cosmic Controller for existence. Microvita helps in atomic feedback and control of matter.

Summary of the components of elemental matter

(Slightly modified from *Biometaphysics*)

- Contains solid factor (all 5 rudimental factors)
- Contains energy with structure
- Has mental control structure
- Has witness
- Contains microvita
- Identified by tanmā'tra

Except for microvita, these have been the basic ingredients of Shrii Shrii Ānandamūrti's construction of the universe ever since His earliest dissertations. The delineation has only been one of *how* we as artificial constructs made out of these same rudimental factors can or cannot, observe this noumenal objectivity.

Philosophically and macrocosmically, He always stated that the rudimental essence of matter is the compounding of Shiva-Shakti (Cosmic Mind/Energy) being transmuted or attenuated into the microcosmic realm of relativity. There the

192 So-called quinquemental entities have in them the potentiality of living minds, and that's why we can get minds or microcosms from them. [Everything_Comes_From_Something.html](#)

193 When the original inferences come in contact with the plane of the universe; they are either reflected or refracted. The unit cannot have the original inference.

[Microvita_and_Cosmology.html](#) [English]

crudest state is where Shakti energy is king and Shiva is subservient to her. When this happens, transmutation (or) attenuation occurs to the crudest state of the five rudimental factors and then is recycled, back into one of the higher states of matter¹⁹⁴.

The crudest state is called solid factor and is recognized by its ability to reflect/refract all five basic tanma'tras. In *Biometaphysics* I proposed that what we call our material universe is made up mostly of this factor, and we perceive only a microscopic fraction of its five-reflected/refracted tanma'tras. We with our microcosmic abilities of perception can only observe a small microscopic portion of these tanma'tras. We *cannot* recognize the original essence of the five rudimental factors. However, the rudimental factors and microvita are the main constituents of what we call matter.

Everything is solid factor

(Partially excerpted from *Biometaphysics*)

Because you can't see Microvita! Even in the atom! Not all of it! Only the formless energy side. Literally you cannot see the atom because the small clouds of microvita do not have sufficient form tanma'tras available to radiate a visible form or shape from that can activate or senses or extensions thereof. That is why "electron" appears as clouds in probability theories. Microvita appears in larger condensations collectively in lower energy states as luminous body (as devayoniis). Only from solid factor can come mind¹⁹⁵. Only from solid factor can physical objects be formed and divided¹⁹⁶.

What is solid factor in Macrogenic terms? The ability of any phenomenal object to be formed and divided without the

194 If the manifestation of energy be too great in the object-body, some portion of the crude entity gets pulverized as the result of excessive friction in the object-body and gets metamorphosed into cittānu [mind-stuff], which is subtler than ether. That is to say, mind is born out of matter. [Chapter_1.html](#)

195 It is only in ks'itattva that unit consciousness comes into being. [What_Is_Dharma.html](#)

196 It is only earth or ks'itattva, the crudest rudimental factor, which can be divided properly into desired distinct units. (multiplicity) [What_Is_This_World.html](#)

separate use of another container¹⁹⁷. A solid holds a rigid shape without a container. This by definition means that the container being divided contains energy¹⁹⁸. When the container is destroyed, the energy rushes to another container. The container may in itself be converted to what we observe as energy dissipation or call release of energy. This is what we observe in hi-energy nuclear particle collisions. The energy is only an observable energy...not all energy. What we observe is only the particle being split into smaller short life particles giving off observable energy. The split particles decay or decompose into smaller more stable particles. This is the sequence of observable events.

What do we mean “Everything is solid factor”¹⁹⁹? The solid factor is a combination of all the five rudimental factors²⁰⁰. There are five general states of physical matter.(solid factor elements). We just don’t recognize them. They are five energy states of the same solid element. The crudest most condensed energy state is seen as solid, better yet crystalline (form) matter. Second is the liquid energy state of solid factor. The third is the gaseous or luminous energy state of solid matter. The forth state of ks’ititattva is the aerial plasma energy state of solid matter. It contains a higher proportion of the aerial tanma’tas and almost no amount of the actual solid tanma’tas. It is still solid factor, only we cannot recognize it because the amount of the lower tanma’tas are not sufficient to activate any of our sense mechanisms. Our sense receptors are geared towards the most dense solid factor forms. The more crude vibration cannot define or outline the subtler vibration. Light waves are longer than protons, neutrons or microvita. They cannot outline or define protons, neutrons or microvita. They will simply pass around or by the smaller structure.

We must remember that all tanma’tas are reflected by

197 It is only earth or ks’ititattva, the crudest rudimental factor, which can be divided properly into desired distinct units. (multiplicity) [What_Is_This_World.html](#)

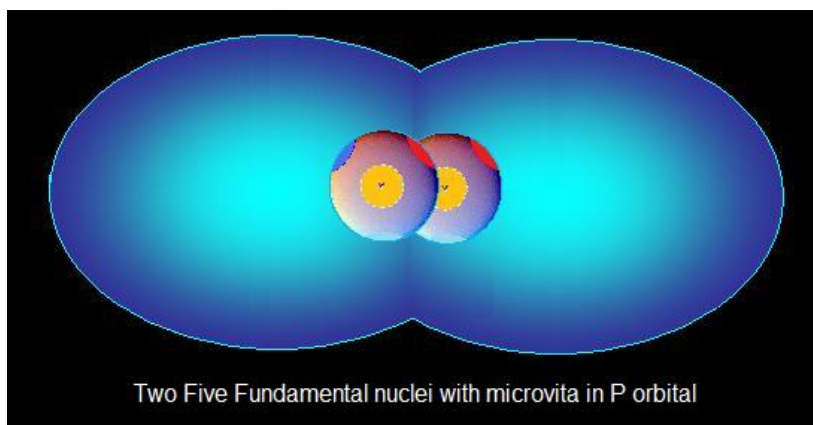
198 The energy remains and maintains the structural solidarity of each and every entity of this universe by taking the form of its container according to the structural solidarity of the different entities. [Bhavambodhipotam.html](#)

199 Sagun’a Brahma had to assume a crude form so that It could divide Itself into innumerable units. It exists as units only in ks’ititattva (solid factor), as It cannot divide Itself into units in any other form. [What_Is_This_World.html](#)

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

the solid factor. This means that the solid factor carries imbedded intrinsically within it the ability to reflect all the five tanma'tras²⁰¹. It is only that we cannot recognize other factors in their other states. What we recognize is a microscopic fraction of the original wave. That is the definition of tanmátra. If for example if it appears as fire, then it means that the luminous factor energy (form tanma'tra) is dominant (due to pressure, temperature or other environmental constraints) in amount and that the other four factors are there but lessor in amount. Still all five are there and it has to by definition be called solid factor element. Liquid state is still solid factor elements, just with the liquid tanma'tras being more manifest or observant in amount and to our senses. The energy bonds are less in the liquid state of ks'ititattva than the first more crystalline solid state.

How can everything be physically solid factor? How can the five rudimental factors and microvita physically be in every rudimental atom? Here is a drawing of how the five rudimental factors and microvita physically share every elemental protium atom. See [Microvita Protium Nucleus Schematic](#) for more detail.



201 If the solid can transmit the five rudimental perceptions of sound, touch, form, taste and smell with equal intensity, it does not mean that each and every perception of this solid tanma'tra will have the same intensity of sound waves transmitted by the ethereal body.
 Bhutatattva_Tanmatratattva_and_Indriyatattva.html

Rudimental Nuclei with Microvita

Putting the matter together

At this point allow me to say, that I am not an atomic or quantum physicist. I will not attempt to determine the position or theory of microvita in places that Shrii Shrii Ánandamúrti did not mention. He gave no hint nor mention that microvita might be a carrier force equivalent to the gluon using a pion in the quark structure in the nucleus of an atom. He did place microvita of different characters in different places in the atom and atomic structuring²⁰². Those I have tried to point out, as I understand them.

Matter in 1956

“Let the scientist of the different ages call this primary matter or primary energy by any name they please – molecule, atom, electron or etheron, the spiritual Sadhaka is not at all affected. With the awakening of Consciousness that begins in the primary atom of energy, with the help of the inspiration and centripetal action of Brahma, newer and newer trees, plants and organisms evolve, then human intellect evolves, finally the realization of Brahma is attained through the austerity of Sadhakas.” Matter_and_Spirit.html

In this quote of 1956 Shrii Shrii Ánandamúrti alludes to microvita by referring to something that activates or awakens life. It's not until actually 1986 did He tell us that it is microvita that constructs the primary atom and microvita that animates life and microvita that helps in the evolution of unit structures.

In early 1950's our atomic physics understanding was barely evolving from the circling orbital proton and neutron theories. Since the original discourses in the early 1950's Shrii Shrii Ánandamúrti has always stated:

202 Carbon atom is another name of so many microvita with so many specialities, with so many characteristics. Questions_and_Answers_on_Microvita_Section_B.html (Q10)

The rudimental essence of matter may be called by any name - molecule or atom but the basic cause of matter is nothing but energy, matter is nothing but bottled-up energy. It is the condensed state of the particles of energy that we call matter. *It is by no means correct to consider matter as an original substance.* Matter_and_Spirit.html

Among other things, these atoms of energy are the compounds of Shiva-Shakti:

“The atoms of energy or Shaktikañās that are generally regarded as the rudimental essence of the created world are not really Shakti in the above sense; they are compound of Shiva (Consciousness) and Prākṛta-Shakti (the binding force).” Matter_and_Spirit.html

And matter is composed of the five rudimental factors:

“From the microcosmic angle of vision the ka'mamaya kosa of the Macrocosm is expressed through the five rudimental physical factors from which the physical body of the microcosm and other physical objects come into being.” Kosa.html

He told us about the relationship of matter and form. When 3rd rudimental factor (Luminous factor or Tejastattva) remains in the higher realm of cosmic citta (1st & 2nd factors) are abstract (or causal), but when it comes or enters in the relative phenomenal world it is seen as matter:

“When form remains in the abstract realm it is called energy; when it comes into the material realm it is called matter.” Shakti_and_Its_Proper_Application.html

And of the total relationship of energy, matter and thought:

Matter resides in energy and energy resides in thought; energy begets matter and thought begets energy.” Supreme_Benevolence_and_Mundane_Pleasure_Shreya_and_Preya.html

Later in 1968, He hinted that there also had to be “intellect” and an activator present in matter.

“Energy is the actional state within a material structure. This energy by itself is a blind force and for its activation intellect must

exist: a driver is required to direct this blind force.”

Cardinal_Spirit_Action_and_the_Supreme_Stance_of_Devotion.html

Then, as late as 1983 [pre-microvita] Shrii Shrii Ánandamúrti hinted about “still smaller particles” “in atoms”.

Even within inanimate objects as minute as the atom and smaller particles, there are still smaller particles that maintain their structural unity and struggle against their internal and external fissiparous tendencies.

The_Status_of_Inanimation_in_the_Philosophy_of_Neohumanism.html
[pre-microvita]

In summary, we can see that Shrii Shri Ánandamúrti’s pre-microvita discourses showed fundamentally that the composition of matter was “bottled up” energy. Energy was abstracted from higher cosmic mind levels (Lokas) and appears on our material level, to our ka’mamaya kos’a level of microcosmic mind to our senses as form tanmátra from the 3rd rudimental factor level. It is philosophically the condensed form of the original Shiva/Shakti duo of ancient folklore. He describes this through the transmuting of abstract cosmic thought to what we observe in our relative phenomenal world as matter²⁰³. All of this was given before the introduction of microvita.

...when human intuition will realize that the essence in the sub-atomic world is pure Consciousness.

The_Status_of_Inanimation_in_the_Philosophy_of_Neohumanism.html
[pre-microvita]

Matter after microvita

In 1986 He started introducing whole new world of concepts of matter and microvita. He told that the content of atom (matter) is “billions of microvita”:

To him or her a carbon atom [carbon based structure] is nothing but billions of microvita getting solidified.

203 The subtle Cosmic Mind-stuff is metamorphosed into the material particles of the relative world. Cosmic_Attraction_and_Spiritual_Cult.html

A single microvita is insufficient to form one carbon atom, but when billions of microvita get solidified, a carbon atom is formed.
The_NeoEthics_of_MultiLateral_Salvation.html [English]

Billions of microvita produce a single carbon atom.
The_NeoEthics_of_MultiLateral_Salvation.html [English]

Then finally, He apparently reverses His 1956 statement on “matter is nothing but bottled-up energy.” He throws in the final dichotomy in to the particle zoo of matter, with this statement “matter *is not* bottled-up energy”:

Some intellectuals are of the opinion that matter is bottled-up energy. No, *matter is not bottled-up energy*. The characteristics and different wants and specialties of energy are quite different from those of matter. The mass of matter has got nothing to do with energy.
Matter_and_Abstract.html [English] 1989

Un-tying the knot

Like any “knotty problem”, if we just pull at the strings randomly to untie the knot, we get a further mess. Here, we must look at the timing and the introduction of microvita to solve the apparent mystery. One of the key phrases is in 1989 is the use of Shrii Shrii Ānandamūrti’s phrase “mass of matter”²⁰⁴. Now He gave this phrase entirely in English and it was copied from a tape recording. We know from Shrii Shrii Ānandamūrti’s other lectures that microvita can cause staticity in the structure. He is talking about negative microvita metamorphosis into solid matter and becoming neutral microvita in the atomic nucleus, as its area (“arena”) decreases and density increases. Inertial potential, spin and density all increase. Here is the quote about negative microvita’s metamorphosis into becoming the static neutral nucleus of the atomic structure by change in the “angle”:

It tries to maintain a particular type of adjustment with the mutative world, and as a result of the angle created by negative

204 The mass of matter has got nothing to do with energy. Matter_and_Abstract.html [English]

microvita in the mutative world or in the mutative portion of any structure, that mutative entity is to undergo a certain metamorphosis. Its arena decreases, its density increases, and as a result it is slowly transmuted into staticity, and the realm of the neighboring staticity increases. Staticity in its own realm increases both in area and density. The mutative portion also undergoes certain changes and metamorphoses, as a result of which the sentience of the sentient portions of the physical world is also changed. [negative microvita metamorphosis] [Mobility_and_Movement_of_Microvita.html](#)

Microvita angular theory

We must look at the “angle” of microvita to see the difference in the two basic types of microvita and their different use in the phenomenal world. Here He describes positive microvita as “speed is less” with less angle or “bit of circular” and negative microvita as having more “of angular nature”, “never of circular”. Positive microvita does not act in the same manner as negative microvita. They are many orders of magnitude less as a factor in size, in energy component and speed. Their path is more circular and slower relative to any nucleus they are circling or any medium they are passing. They can work only up to the higher ectoplasmic level of inferences. Positive microvita do not work directly at the much cruder, larger and heavier atomic structure level.

Positive microvita here is described as circular in nature:

“Microvita of a circular variety [more circumferential][positive microvita] may function within the scope of the crude mind stuff .”

[Some_Examples_of_Microvita_in_Daily_Life_Section_A.html](#)

[Positive microvita] and where the speed is less -- that is, the speed is not the dominating factor -- it is a bit circular.

[Some_Examples_of_Microvita_in_Daily_Life_Section_A.html](#)

In their movement in the physical structure or in the external physical world, the movement is certainly of angular character, but in the psychic world it is a bit of circular nature.

[Some_Examples_of_Microvita_in_Daily_Life_Section_A.html](#)

About negative microvita, they have greater speed,

lesser angle:

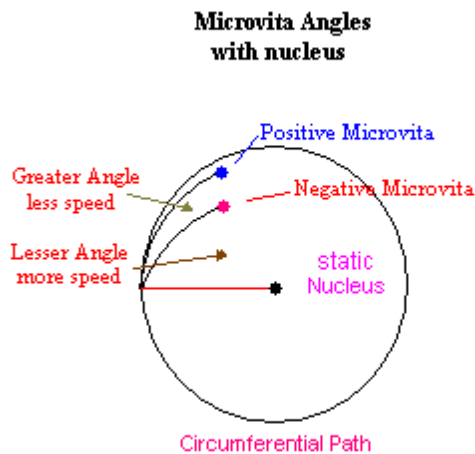
“In the physical world, when negative microvita move, they move in systaltic order, creating angles, and where the speed is much accelerated, the angles are smaller, less in degrees.”

Some_Examples_of_Microvita_in_Daily_Life_Section_A.html

In the case of the movement of negative microvita, the movement is always of systaltic or angular nature and never of circular nature. Some_Examples_of_Microvita_in_Daily_Life_Section_A.html

About speed of microvita only:

The greater the speed, the less will be the angle created by it.” Some_Examples_of_Microvita_in_Daily_Life_Section_A.html



Microvita Angles

In two dimensions, it might look like the above drawing. Negative microvita taking the sharper more acute angle towards the static nucleus of the atom center with increasing speed until implosion with the five rudimental

factors in the nucleus. Then speed converts into spin²⁰⁵ and inertial energy components. Billions of negative microvita add spin and energy to the physical part of the atomic structure.

This could be the rudimental change from the ‘negative’ structure of the stripped down neutronium protium nucleus component to the ‘positive’ appears in every so-called proton-nucleon structure. Negative microvita are the impetus for change of the structure. Increased spin rate and inertial energy component in the basic neutronium protium nucleus are compensated later by the microvita cloud. The entire structure that was observed as a negative energy node now has change in phase and appears as a positive energy node (or so-called proton standing wave structure that nuclei, without an accompanying electron). All this would be happening in the Macrocosmic forces conversion portion of implosion theory. See Cosmic forces cycle .

In three dimensions, central attraction to a nucleus makes the structure appear as decreasing spiral with spin towards the static nucleus and greater inertial energy.

Circumferential is a descriptive term He uses throughout His philosophy to describe the general motion that all entities have around the Cosmic Nucleus (or any nucleus). An object is said to travel tangentially around the outside of a circle at ninety degree to the central nucleus. The angle He refers to is the angle that microvita makes relative to that static nucleus within matter. The static nucleus is of solid factor. In order for anything to appear to us in this phenomenal world, it must contain a nucleus of solid factor. See Everything is solid factor. Only the solid factor has the capability to allow divisibility of the structure (without using another container). Solid factor also contain within its structure *all* other factors, and reflects the tanma'tras in their requisite proportions to our indriyas or gateways to our senses.

Role of Negative microvita in the atom

205 A top has no power to spin unless it is made to do so by a second entity. Hence all physical activities originate from the mind which is the prime mover of all actions. No action can take place without the impulse of mind.

Cardinal_Spirit_Action_and_the_Supreme_Stance_of_Devotion.html

“neutral condensed microvita and the rudimental factors solidified (imploded) in requisite proportion with subtler microvita absorbing energy to take on a negative charge.” *Macrogenesis*, 2005

In the actual resulting sub-atomic particles and rudimental atoms, negative microvita has no role. That may seem like a controversial statement compared to the quote from Shrii Shrii Ānandamūrti that says, “Negative microvita causes the creation of newer carbon atoms and other sub-atomic particles”²⁰⁶. That statement says “causes”, that is cause like before the actual structure, not after the sub-atomic particle or atom is formed. After the sub-atomic particle or atom is formed the only microvita inside, is strictly speaking of the neutral type. Neutral microvita makes up the microvitic cloud in the atom. Why is it neutral? Because negative microvita has given up its potential negativity (energy) to create the neutral atomic structure. This is exactly what we find in the phenomenal world around us, that the structure of the atom (the basic elemental atomic structure of protium) has shown to be very long lived. In fact it is thought to change very little over billions of years. (But it will combine easily to form basic hydrogen nucleus) This is what Shrii Shrii Ānandamūrti calls a “static” structure.

How does it become a ‘static’ structured atom? Negative microvita means that it has energy potential to change the angle of the entry of the microvita’s motion or inertial spin of the nucleus to the relatively inert or static ability of nuclear mass. Negative microvita having increased energy potential in speed increasing and the angle relative to the tangent to the nucleus is decreasing. In doing so, it converts energy to inertial spin, increasing the rate of spin on the nucleus and causing the nuclear structure to have a relatively long or static life. The microvita is not always negative. It is only the *decrease* in speed as it comes from the superluminal speeds into the *relative phenomenal world* that causes it transduction of relatively negative larger amounts of energy. Force is like

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

voltage, it only become energy when it has relative movement. Macrocosmic force becomes energy in the relative world or matter²⁰⁷, before it is only potential.

When Shrii Shrii Ánandamúrti used the word negative in conjunction with atomic structures, He did so with the concept in mind that microvita, after they impacted and formed the nucleus, are no longer negative; but has become neutral microvita. Negative microvita in the strict sense, are only found in large groupings in animate structures. In animate biological or organic structures they actually change and have the potential to change the structure. In the basic atomic structure there is little or no more potential for change. That is why Shrii Shrii Ánandamúrti refers to atomic microvita as neutral in nature. See ‘reporting session’ discussion in Microvita and Brahmachakra section.

We can see from above that negative microvita of the more sharper acute “angular nature” condense or coagulate by the billions to create the inertial mass of our atomic world of matter.

Remember the quote about matter consisting of “billions²⁰⁸ of microvita getting solidified²⁰⁹”. What does “getting solidified,” mean? When the angle between microvita and the static solid factor nucleus decreases the microvitic speed increases. Increased speeds around the nucleus can mean increased energy that converts to mass and inertia. We saw above that “Staticity in its own realm increases both in area and density”²¹⁰. Meaning microvita increases its density around the static nuclear five rudimental factors point we call matter. Microvita is point like in relative size, but not collectively, as a group. Microvita as a group has collected energy that shows up in our phenomenal world as increased inertial mass or matter.

This is the quote where Shrii Shrii Ánandamúrti tells us

207A guña becomes balam [energy] when functioning within the scope of matter. Jaeva_Dharma_and_Bhagavata_Dharma.html

208 To him or her a carbon atom is nothing but billions of microvita getting solidified. Microvita_and_Its_Possible_Effects_on_Society_Section_A.html

209 A single microvita is insufficient to form one carbon atom, but when billions of microvita get solidified, a carbon atom is formed -- The_NeoEthics_of_MultiLateral_Salvation.html [English]

210 Mobility_and_Movement_of_Microvita.html [English]1988

that negative microvita become matter. He also tells us that microvita are minds that come “from matter” as our unit minds are “from matter”. In other passages Shrii Shrii Ánandamúrti tells us that collective microvita follow pratisaincara, “live and die”, as we do.

...microvita are the initial stage of matter. Although they are matter they are very, very subtle. All of a sudden microvita are transmuted into matter and matter is transmuted into microvita.
Questions_and_Answers_on_Microvita_Section_F.html (Q19)

Negative microvita as atomic activator

In pre-microvita days, Shrii Shrii Ánandamúrti used the term activating faculty²¹¹ frequently in connection with macrocosmic and microcosmic mind. It was commonly considered that this was philosophical term or even could be considered as the cosmic vibrational activity that is the underlying force behind the vibration of all cosmic waves. Sort of like the first ethereal factor would be a background vibration against the 2nd aerial factor. This all changed in 1989 when Shrii Shrii Ánandamúrti specified microvita as the activating faculty and put it on an equally subjective par with Jina Purus’a. (Or earlier version Jinata Purus’a) Now, microvita became a non-abstract almost physical sub-assembler or activator of inanimate objects. No longer was there just a parallel waveform as vibrational activator, but now an objective activating entity.

Here is a pre-microvita quote where Shrii Shrii Ánandamúrti specifically tells us that there are “still smaller particles” within “the smallest sub-assembling structures”! Now He tells us microvita is that activator and sub-assembler.

Even within inanimate objects as minute as the atom and smaller particles, there are still smaller particles that maintain their structural unity and struggle against their internal and external fissiparous tendencies. If the scope of Neohumanism is extended in this way from an extensive scope to an intensive scope, then we should go deeper into matter – not only into composite structures of animation

211 So for jīṇānam three entities are prerequisites – the knower, the known, and the activating faculty. Jaeva_Dharma_and_Bhagavata_Dharma.html

and inanimation, but within the subtlest and smallest assembling structures. And within the smallest assembling structures, where the point is nadir, the assembling body is the perfect status. But that perfect status can be reached only theoretically, never in the realm of practicality.

[The_Status_of_Inanimation_in_the_Philosophy_of_Neohumanism.html](#)

Negative microvita is the microvitic activator that provides the energy needed as it attenuates from its superluminal speeds into our relative universe. It changes its angular velocity and gives what we call mass, spin and increased inertial energy component to the static core of the five rudimental factors of which solid factor is predominant. In terms used in other lectures Shrii Shrii Ánandamúrti used the term “Doer I” or Krta Purus’a for microvita and in later lectures microvita as an activating or ‘doing’ facility.

Microvita as an life activating faculty

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

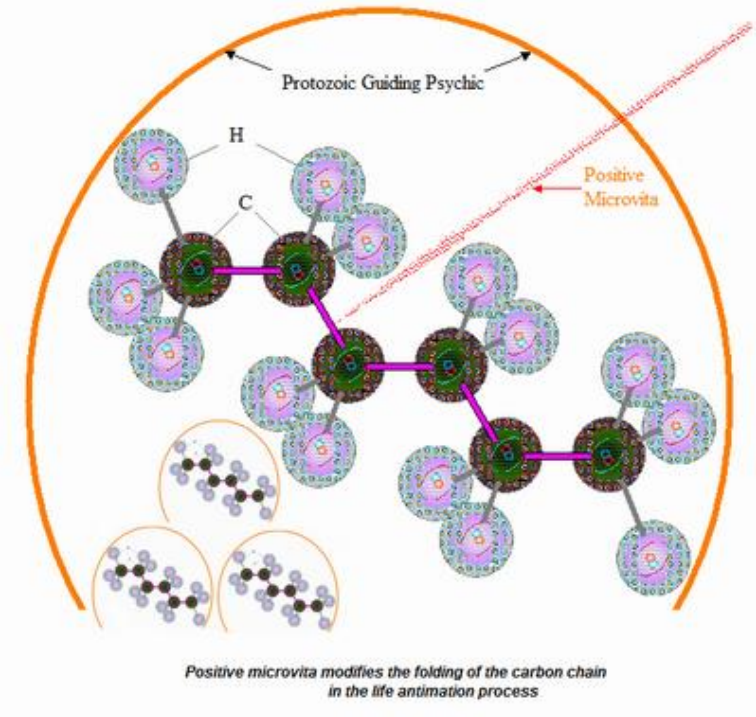
[Microvita_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

Shrii Shrii Ánandamúrti tells us that only positive microvita have the potential to animate a structure²¹², when the conditions to support life are present. These subtle positive microvita can impact on a neutral structure and change the angular momentum from static to what He refers to as a mutative or changing structure. Here is a drawing of what it

212 We should always try to invite positive microvita for our all-around and integrated development, not merely of a particular human body or a particular living body, but for the all-around development of all existences; that is, all existential faculties are to be benefited by this positive microvita. Inanimate objects will become animate, carbon atoms sleeping in an inanimate body will get life, will get the stir of vitality in them, and that vitality is slowly to be transmuted into a gigantic living structure like a human being.

[Mobility_and_Movement_of_Microvita.html](#) [English]

might look like with positive microvita modifying (folding) the carbon protein chain in the animation of life process.



Positive microvita activating life

CHAPTER VI

MICROVITA MENTAL CONSTRUCTION

Microvita substantiation

What do we know about the mind of microvita? We saw in Theory of unit mind construction, above that all minds have an existential faculty and knowledge portion. Microvita has a collective knowing faculty and a collective existential faculty²¹³.

Specifically, microvita has a collective existential faculty, not the unit substantiated existential faculty as we the unit beings have. Its substantiation is collective. What other mind is collective and substantiated collectively? The Cosmic mind is ubiquitous, omni-telepathic, and multilateral and is collectively substantiated by the cosmic witness Parama'tman. Cosmic mind has direct connections for substantiation of its own mind stuff through the protah function of its own mind. Microvita is a directly connected, collectively based form of mind that is also substantiated by the protah function of the Cosmic Mind. It does not have the individual I feeling that each unit minded structure has. It has the collective I feeling, a minimum I feeling. It is not (falsely) self-substantiated through its jīvātman (Atman) as we are. The cosmic mind generates microvita²¹⁴ as a collective formed structure and collectively substantiated. See explanation under Atomic Substantiation below.

213...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.html](#) (Q9)

214 You may say that these positive microvita are the emanations of Parama Purus'a -- the effulgence of Parama Purus'a. [Disembodied_Souls_and_Microvita_Section_B.html](#)

Collective knowing faculty of microvita

Microvita has intellect. This is discussed at length in *Macrogenesis* and *Biometaphysics*. The intellect is of a collective mind type capable of holding almost infinite micro-sam'ska'ras²¹⁵. These micro-sam'ska'ras provide the infinite mental attractive methods whereby microvita seeks or is attracted too various useful situations. These types of microvita (classes) vary infinitely and include such functions as collective control functions for atomic structures²¹⁶, down to sub-assembly particles²¹⁷ and including guidance control (by attraction) for negative microvita traveling on microcosmic inferences or tanma'tras towards decomposing material in animate structures.

What are the knowing facilities capacities of this microvita? It's what we defined above as micro-propensive sam'ska'ras. The physical capacity of microvita has been previously defined. Microvita in the range of 10×10^{-24} m has an infinite amount of carrying capacity of multitudes of varieties of sam'ska'ras. Life as we commonly know it lies in the range of 10×10^{-18} m to approximately 10×10^{-14} m. You can just imagine the variety and multitude of sam'ska'ras contained in *all* life forms in those ranges. The shorter the wavelength the larger the capacity to carry sam'ska'ras²¹⁸. The difference between the wavelengths of our unit type of life and microvita are in the order of *millions* of times greater. What more millions of times the capacity does microvita have to carry micro-propensive sam'ska'ras, than we have the capacity to

215 See micro-samskaras section below

216 Even within inanimate objects as minute as the atom and smaller particles, there are still smaller particles that maintain their structural unity and struggle against their internal and external fissiparous tendencies.

The_Status_of_Inanimation_in_the_Philosophy_of_Neohumanism.html1983 pre-microvita [about microvita]

217 ... then we should go deeper into matter – not only into composite structures of animation and inanimation, but within the subtlest and smallest assembling structures. And within the smallest assembling structures, where the point is nadir, the assembling body is the perfect status. But that perfect status can be reached only theoretically, never in the realm of practicality.

The_Status_of_Inanimation_in_the_Philosophy_of_Neohumanism.html1983 Pre-microvita

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

carry our own mental sam'ska'ras? The utilization of microvita changes as per its micro-sam'ska'ras. This means microvita has the possibility to collect around and reacts differently in the myriad animate and inanimate structures.

Microvita have the shortest wavelength and therefore can have a nearly unlimited number of micro-sam'ska'ras. Maybe this is why He tells us that microvita are of infinite variety? They can carry infinite micro-sam'ska'ras. Think about it. What are genes & chromosomes? Are they in effect not a physical representation of what we call mental sam'ska'ras? Shrii Shrii Ánandamúrti at one point compares sam'ska'ras with chromosomes²¹⁹. The vibrations of these seed micro-sam'ska'ras are only on a different wavelength. The wavelength of microvita is so short that it is off our comprehension scale²²⁰.

We have to take a clue from His 1981 discourse where He tells of the ectoplasmic minds of devayoniis.²²¹ This was before He mentions that microvita existed. Later in 1986 He tells that these same devayoniis are also types of collective positive microvita²²². Here we have collective microvita confirmed with various subtleties of ectoplasmic density. He pointed out in private talks and lectures that they have a no-material existence and are of the luminous body or so-called bodiless mind classification. They specifically have knowing faculties but it is utilized differently in different situations according to the different collective micro-sam'ska'ras. They have no afferent nerve connections to a crude material body and mind; they are not capable of anything but mental action. They cannot take physical actions. If one takes the time to review the 14 sub-classifications of yaks'as, it can be seen they

219 Similarly due to the existence of the waves of propensities or the impurities of the Saṁskāras or Chromosomes on the mental canvas, the reflection of the Paramātmā thereon (i.e., Jīvātman) is not properly understood. [This_World_and_the_Next.html](#)

220 The minuteness or vastness of an object is determined by the wavelength of its vibrations. [Shivas_Teachings_2_continued_Discourse_15.html](#)

221 There are other categories like this such as yakṣa, gandharvā, kinnara, vidyādhara, vidhehaliṇa and siddha which have been categorized according to the degree of ectoplasmic crudity or subtlety. [Ekendriya_1.html](#)

222 They also guide human sentiments and ideas along the path of synthesis so that these sentiments and ideas are eventually transmuted into pinnacle intellect. You may say that these positive microvita are the emanations of Parama Puruṣa – the effulgence of Parama Puruṣa. [Disembodied_Souls_and_Microvita_Section_B.html](#)

have the ability both positively and negatively to mentally influence the cruder material based unit structures, like us.

Microvita collective existential faculty

There are many types of collective non-material, psychic, mental or spiritual structures. Collective psychic structures, collective protoplasmic structures, collective metazoic structures etc. Microvita as a collective mental structure that has “minimum “I” feeling. Completely different from the unit construction maximum I structures. Because of this, as stated above, it is collectively substantiated by the cosmic situated Parama'tman.

We don't want to confuse the endoplasmic function of coverage and feedback with a microvitic mind type. Endoplasm is not a type of microvitic mind²²³. Endoplasm is coverage of different types of minds like unit, guiding psychic, protozoic, metazoic or microvitic mind. Microvitic mind is collective in structure and also does have endoplasmic coverage. It may have a type of ectoplasm, but not necessarily the unit type of unit ectoplasm that increases and grows in volume²²⁴ and intensity of its “I” feeling. We know that microvita are of complex structure and that type of “I” feeling is collective²²⁵.

Microvita mental construction

On the collective side of microvita, we know that luminous bodies or so-called bodiless minds have the Atima'nasa Kos'a, Vijina'namaya kos'a, Hiranyamaya Kos'a associated with the first three cakras and that the cosmic aham'tattva and mahattattva are associated with mind on the path of Pratisaincara. We can make a very definitive drawing and guess as to their construction. They will have no conscious

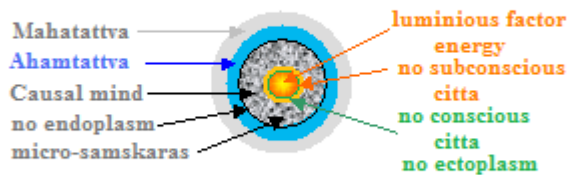
223 Endoplasmic structure has minimum "I" feeling. It is of collective nature -- it is a collective structure. Questions_and Answers_on_Psychology.html (Q4)

224 The collective form of ectoplasm increases the sense of individuality -- "I" feeling. With the growth of unit ectoplasm its volume and scope increases, and the collective form of ectoplasm will increase. Questions_and Answers_on_Psychology.html (Q1)

225 The "I" feeling of a complex structure is a collective "I" feeling. Questions_and Answers_on_Psychology.html (Q4)

crude citta or any subconscious subtle citta, as they have no physical aspect to attract it. They will have only the unconscious causal citta associated and attached to the third factor and containing their micro-sam'ska'ras. They will not have a unit reflecting plate (sthirabhu'mi) as they use direct collective Protah yoga for reflection. Any micro-sam'ska'ras will be located in the same unconscious casual mind. Here is a schematic drawing of microvita.

Microvita Mind Schematic



Individual Microvita

Mental Microvita Schematic

Neutral microvita in the atomic structure

We saw above that negative microvita are what makes/causes atomic structures; but they become neutral microvita in the process. The final atomic structure is called neutral. It now has a static microvitic nuclear center or nucleus of condensed rudimental factors surrounded by a cloud of now neutral microvita. Neutral microvita is microvita. It also has two parts a crude and subtle part. Neutral microvita has its own controlling subtle endoplasmic mind coverage. In the mental structure of the atom, billions of collective microvitic mental structures (all having similar for example protium producing proclivities or otherwise stated protium micro-sam'ska'ras) combine to form the control and substantiate the structure for each and every atomic particle and sub-particle.

Within the atom or group of atoms and elements, the subtle collective mind of the neutral microvita structure acts as

a direct control function over the energy of the atoms and therefore the rudimental elements. The subtle collective mind of the microvita structure consists mostly of higher mind structured material²²⁶ that is directly connected with the higher witnessing and controlling functions of the cosmic mind, through the collective protah function of the cosmic mind.

Expressed mind in the atom

Does this subtle collective mind of the neutral microvita control the structure of atoms directly, with microvitic endoplasmic coverage? Doesn't Ba'ba' specifically say that undeveloped minds (including atomic) have no endoplasmic coverage? No! He says where mind is "not expressed"²²⁷ there is no endoplasmic coverage. The physical unit mind of the atom is dormant or unexpressed. There are two parts to the atom and two parts to microvita. The subtle mental structure of *physical atom's* mind is unexpressed or dormant and does not have endoplasmic coverage.

At the same time, the atom has microvita and microvita has also collective type mind. That is collective subtle microvitic mind. This is a part of each atomic structure. This collective subtle microvitic mind 'is expressed' and does provide endoplasmic coverage and has feedback to the ubiquitous Cosmic Mind. Both physical unit mind and microvitic collective mind is associated with atoms, elements and animated structures²²⁸. Atoms, elements and animate structures have unit I feeling²²⁹ (in some unexpressed) and microvitic subtle mind (collective-I) is expressed through the subtle collective microvitic endoplasmic coverage²³⁰.

226 *Macrogenesis*

227 Where the mind is not expressed there is no endoplasmic coverage, and where the mind is expressed, endoplasmic coverage shall be there. [The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

228 Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. That is, a mind is associated with every structure either in manifested form or in dormant form [The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

229 ... and when carbon atoms are in cohesion with other carbonic atoms, 'I' feeling is created. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q10)

230 The collective body of microvita is carbon atom, and when carbon atoms are in cohesion with other carbonic atoms, 'I' feeling is created. As coverage of these collective bodies there is endoplasm. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q10)

Neutral microvita's mind is not active in the same manner that positive and negative microvita's minds are activating and changing animated structures. Neutral microvita are active on in the manner that they have collective (common micro-sam'ska'ras) for a common purpose. They (neutral microvita) are expressing themselves in doing their jobs. Creating and controlling the sub-atomic and atomic structures.

Coverage and control in the atom

Coverage is one thing, control is another. In the atom the subtle neutral microvita's collective minds are linked in collective Protah witness substantiation. Because they have collective mind and intelligence then their minds are called expressed. As we saw above expressed minds have endoplasmic coverage.

It would seem like a simple solution to the chemical affinity and physical combination problems in matter to allow (philosophically) microvita endoplasmic coverage to coordinate and control the atomic and molecular structures. But, there is no endoplasmic coverage in the physical atomic structure²³¹. Why? Endoplasmic coverage allows certain functions to occur in the unit mind, advanced psychological structures that normally one would not expect. Endoplasmic coverage causes coordination in the sub-structures in *developed unit* mind. Specifically in the different protozoic and metazoic unit minds that are in the multitudinous unit guiding psychics of the human corpora.

The physical atom is different for two reasons. It does not have the complicated type of metazoic unit mental structure and because it does not have the complicated underlying organs or parts that need coordinating. It does not have physical expressed mind. Coordination of inter and intra-atomic and molecular functions are handled differently. Here

231 Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. That is, a mind is associated with every structure either in manifested form or in dormant form. Where the mind is not expressed there is no endoplasmic coverage, and where the mind is expressed, endoplasmic coverage shall be there. The_NeoEthics_of_MultiLateral_Salvation.html [English]

there are billions of subtle expressed intelligent collective minds all having the same proclivities or one could say desires or micro-sam'ska'ras to control the forces within the atomic structure. What does control mean in the atomic structure?

It simply means to control *their own crude microvitic energy* bodies. What is the mass and volume of the atomic structure? Is not the electron (If we compare electron energy for a moment here with microvita energy) energy mass only about 1/2000 of the mass of the rudimental nucleus? Microvita are just doing what physicists call shifting the energies among the quantum levels. Adjusting the standing wave within the structure in accordance with the energy (mostly heat energy), coming in and going out of the basic structure. This would include adjusting the energy levels when temperature, pressure and other conditions require it for the physical affinity requirements of chemical and elemental combinations. Neutral microvita are simply put, controlling collectively their own crude energy (physical portion) within their own crude and subtle bodies in the environmental conditions that they find themselves.

Micro-sam'ska'ras

The activating principle that flows and activates within the unit and collective worlds is microvita²³². We remember that microvita travels in the microcosmic phenomenal world, along tanma'tras and radiating micro-inferences from objectivities. It is collectively attracted towards micro-propensities in accordance with its individual (microvitum) proclivities. I use that word "microvitum proclivities" for lack of a better word to describe the almost necessary individual type of microvitum micro-sam'ska'ras of the microvitic collective type mind. How can one presume that microvitum has sort of micro-sam'ska'ras? Well, we know that Ba'ba' tells us that microvita has intelligence (albeit collective type) and mind (also collective type) and we know that from all Shrii

232 Now, these microvita move throughout the entire universe, from one celestial body to another. They move everywhere, crossing the boundaries of nebulae, piercing through milkyways, galaxies, stars, satellites, planets and meteors.

Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html

Shrii Ānandamūrti's previous discourses that ectoplasmic mind (and other mind types) have the ability to condense or collect around sam'ska'ras. In other words, sam'ska'ras acts as a focal point for the collecting of mind stuff.

A physical analogy would be the condensation and expansion of clouds²³³. There we can watch out our window as a small wisp of a cloud slowly collects other droplets (with dust in the center) around it and expands into a large thundercloud! Ectoplasmic mind has the same propensity. It collects around the seed like sam'ska'ra (karma'shaya), and then expands collectively to form the cloud-like unit mind.

From all this, we make an intuitive jump to the presumption that all microvita has also some collective type of micro-sam'ska'ras to coagulate around and form microvitic collective mind. It is the only way I can conceive that collective mind type of microvita has the ability to be "attracted" to different infinite propensities in both the unit and microvitic mind.

More of the infinite possibilities of micro-sam'ska'ra are discussed under Collective knowing faculty of microvita section.

Microvita are of a collective nature and have a subtle collective mind. This same subtle collective mind of the neutral microvita that provides the structural control of atomic and other small structures containing energy.

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

CHAPTER VII

FOUR PARTS OF THE ATOM

“Material unit structure has mind, even in atom and sub-atomic particles. Remember, consciousness, no matter how small, how crude or undeveloped, contains both unit existential and unit knowing faculty. In the mental structure of the atom the unit knowing and existential faculty are very undeveloped and lie almost dormant. The unit mental structure of the atom (sub-atomic particle) is almost dormant. As crude physical structures, the sub-atom and atom cannot have a controlling mental structure, on their own.”

Macrogenesis, 2005

The four parts of the atomic structure

- Crude atomic physical energy (4th&5th factor energy)
- Subtle mental structure of physical atom – dormant
- Crude energy-like structure of microvita (3rd factor form-luminous energy)
- Subtle collective mind of microvita

Atoms have minds. Every structure in all universes have mind²³⁴. Sometimes it is dormant²³⁵, inert or undeveloped, as in the crude physical structure of the atom. Sometimes it is complex and developed as in the metazoic structures of the human mind. Before microvita (pre 1986) Shrii Shrii Ánandamúrti described atomic structure as containing mind, containing five rudimental factors and using protah yoga in Saincara (because there is no otah yoga in Saincara²³⁶) for control. After microvita (after 1986) we realized that microvita

234 Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. That is, a mind is associated with every structure either in manifested form or in dormant form. [The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

235 Now, even in so-called crude matter there is mind in sleeping form, there is mind in dormant form... [Sadgurum_Tam_Namami.html](#)

236 Thus in saincara there is only prota yoga but in pratisaincara both prota yoga and ota yoga are there. [Atman_Paramatman_and_Sadhana.html](#)

had both form (although point-like) and intelligence²³⁷ (although collective mind type). In other lectures Shrii Shrii Ánandamúrti mentioned that billions of microvita produces an atom²³⁸. Then in May 1989 He gave us a hint as to the real structure of atoms and sub-atomic structures. He said:

“Because atoms have two parts -- the cruder part and the subtler part . Microvita also have two parts -- the cruder part and the subtler part. So far atomic research has been done taking into account the cruder part of atoms. The subtler part of atoms has not been investigated.”²³⁹

Here, He has told us that not only microvita have mind; but also atoms definitely have two parts. Naming them both crude and subtle parts. All of a sudden we get $2 + 2 = 4$. Atoms have four parts. Not just two parts, physical bottled up crude energy²⁴⁰ and dormant or inert mind. But, four parts. The atom has two crude parts and two subtle parts.

Crude atomic physical energy

Shrii Shrii Ánandamúrti mentioned that the crude part of the atom has just barely been investigated²⁴¹. Here He is talking about the physical investigation of the crude atomic structure of the atom by modern physicists. This is just the destruction of the atom's five rudimental nuclei solid (5th level energies) and some liquid factor (4th level energies). We have spent many billions of dollars and scores of years building giant atomic particle accelerators in many different locations around the world. What do we have for this physical research? It has become so complicated that it's called 'particle zoo'.

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

Disembodied_Souls_and_Microvita_Section_B.html

238 Billions of microvita produce a single carbon atom.

The_NeoEthics_of_MultiLateral_Salvation.html [English]

239 Some_Guidelines_for_Commencing_Microvita_Research.html

240 So matter is not bottled-up energy -- it is 'known I' in the cosmic arena, in the arena of the cosmos. [cosmic energy changing into material object] Matter_and_Abstract.html [English]

241 So far atomic research has been done taking into account the cruder part of atoms. The subtler part of atoms has not been investigated.

Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html

Literally hundreds of different so-called particles having different charge, mass, spin, forces, decay rates, flavors, generations, anti-particles and many other so-called classifications. Not realizing that by blasting the crude part in to hundreds of small groupings, you can *never* understand the three more subtle parts of the atomic structure.

Crude energy structure of microvita

The second crude part of the atom is the crude energy component of microvita. We saw above in the section *Microvita Physical construction* that its physical size is “point-like” physical size and consists of mostly energy. The energy component of microvita is an energy-like structure that consists of a second factor energy component materializing in our phenomenal world as form-luminous or 3rd factor energy. This is the energy level that collective microvita utilizes.

Subtle mental structure of physical atom

The initial stage of matter is beyond perception. It falls into the category of the subtle realm of science... The portion of atoms which have a close proximity to idea – that is, the subtler portion of atoms –
[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

Atom knowing structure

As a unit structure we know that physical atom’s unit mind consists of almost no mahat and aham. The atomic unit structure has not sufficient amounts of aham and mahat, nor is it complicated enough to attract higher mental structures. Its knowing facility is for all practical purposes inert.

Atom existential structure

What about atoms existential facility? Although all forms of consciousness move along the path of spiritually, crude material structures as atoms are still in the Saincara stage of development. Therefore they are directly controlled by the Cosmic Nucleus in their spiritual development and directly

controlled as part of the Cosmic Nucleus's direct relationship with its own multilateral ubiquitous mind through Its protah yoga aspect. The Cosmic Nucleus knows directly each atom and establishes its existential substantiation from the small but present reflections of the unit atoms practically dormant/inert unit mind. This *is not* direct control of the makeup and function of the atomic structure by Cosmic Nucleus. This is existential substantiation by the Cosmic Nucleus reflecting off the small amount of cosmic mind stuff (aham'tattva & mahattattva) within the physical atomic unit structure.

Mentally, we have seen that atomic matter has a dormant or inert mind associated with it whose only function is to posit the particle within the Cosmic Mind. This allows the particle to have reflection or to be reflected on to the omnipresent multilateral ubiquitous Cosmic Mind. This mental portion of the physical atom allows persuasive association (protah yoga) of each and every particle with the Cosmic Mind. This does not mean direct control of each and every particle by some God-like being or mind. This means that the omnipresent multilateral ubiquitous Cosmic Mind is aware of each particle that allows it to be reflected in the Cosmic Mind. Protah cosmic witness ship allows what we call positing of the particle in our time-space continuum. This protah witness ship also allows microvita to have the collective direct control of the atomic structure indirectly controlled by the Cosmic Mind through microvitic feedback systems. This is discussed below in *Microvitic control and feedback and atom.*

Subtle collective mind of microvita in the atom

“To help the individual structure to maintain a balance between the external and internal forces the Cosmic Mind creates a sub-centre or individual mind within that structure.”

[The_Expansion_of_the_Microcosm.html](#)

Neither the small crude mind of the atomic structure nor the Cosmic Mind have direct control over the formation or control structure of the atom. Shrii Shrii Ānandamūrti tells us

that billions of microvita are the producers²⁴² and controllers²⁴³ of atomic structure²⁴⁴. They in turn are controlled by and have feedback system with the Cosmic Mind or Cosmic Controller through the more indirect link of protah yoga with the Cosmic Mind to the collective mind of the subtle microvita in the atomic microvitic mind, not the crude physical mind associated with the physical structure of the atom. Microvita as we saw above are collective in nature. They have the very different type of collective mind that has a collective I feeling²⁴⁵. No individual unit - I feelings that lead to the creation of varieties and disparity. Billions of microvita in each atom has a very strong collective – I feeling that can very effectively control the atomic energies in one atom (or groups of atoms).

Billions of microvita are not just random microvita; they are specific type of microvita performing a very specific sub-assembly functions according to their individual proclivities. In other words, each individual microvita has individual micro-sam'ska'ras for a specific attraction or grouping. We saw above that the smaller the structure the shorter the wavelength. The shorter the wavelength the more sam'ska'ra can be carried in each structure²⁴⁶. Each microvita has its own proclivities or attraction in accordance with its micro-sam'ska'ras. Billions of microvita with say the proclivity for protium atom formation group together and produce a single atom of protium. Simply put, it's their duty to produce protium, and they have no individual I - feeling to discourage that kind of duty. They don't think, like we think! It's really their physical sizes compared to our physical perception abilities that boggles our mind. It's not the structural possibilities that hinder our conceptions of atomic structuring.

The subtle portions of atoms and microvita have not

242 Billions of microvita produce a single carbon atom.

The_NeoEthics_of_MultiLateral_Salvation.html [English]

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

The_NeoEthics_of_MultiLateral_Salvation.html [English]

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

The_NeoEthics_of_MultiLateral_Salvation.html [English]

245 Endoplasmic structure has minimum "I" feeling. It is of collective nature -- it is a collective structure. Questions_and_Answers_on_Psychology.html (Q4)

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

been investigated. Subtle portions can only be conceptualized, not witnessed directly through inferential vibration in our unit minds. Here is Shrii Shrii Ānandamūrti's comment on this:

When the cruder part of atoms could give energy for atom bombs, nuclear bombs, etc., much more can be achieved by exploring the subtler part of atoms. You will utilise the cruder part for the physical development of society, but many great things can be achieved by using the subtler part of atoms. This is yet to be seen.

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

CHAPTER VIII

THE ELEMENTAL PHYSICAL ATOM

Elemental protium

Elemental protium ^1H is rare on earth. Hydrogen gas H_2 , consisting of two protium nuclei is the most common combination of protium found on Earth. Protium is found naturally as a plasma gas in stars where protium nuclei combine with each other in nuclear reactions to build helium atoms. This is the standard star burning process called fusion that joins atoms together and eventually produces the heavier elements. Ionized hydrogen H^+ without its electron, or free protons are common in the interstellar medium and solar wind, but is not found without its electron in ordinary chemistry (room temperatures and pressures). The interstellar medium is roughly 90% protium and 9% helium and 1% elements heavier than protium or helium. This means that about 99% of known matter in space consists of protium or its direct descendant helium²⁴⁷. Scientists don't know where it comes from. Big Bang theory is their current answer.

Dark matter and dark energy 2003

That very 100 % of known matter consists of 200 billion times 200 billion stars, but they only total about 4 % of the mass of the whole cosmos. The 'other' 96 % is thought by the latest physical standards (2003) to consist of 73 % dark energy and 23 % dark matter²⁴⁸. Here is a part of the scientific article.

“Around 73% of the universe is made not of matter or

247 MS Encarta 2002

248 <http://www.guardian.co.uk/theguardian>

radiation but of a mysterious force called dark energy, a kind of gravity in reverse. Dark energy is listed as the breakthrough of the year in the US journal Science today... This bizarre force seems to be pushing the universe apart at an accelerating rate, when gravitational pull should be making it slow down or contract...Around 200bn galaxies, each containing 200bn stars, are detectable by telescopes. But these add up to only 4% of the whole cosmos...

Around 23% of the universe is made up of another substance, called "dark matter". Nobody knows what this undetected stuff could be, but it massively outweighs all the atoms in all the stars in all the galaxies across the whole detectable range of space... "But WMAP, with superbly precise data beamed back from a little spacecraft a million miles away, has made the evidence more precise," said Sir Martin, of the Institute of Astronomy at Cambridge."

The Guardian, Friday 19 December 2003

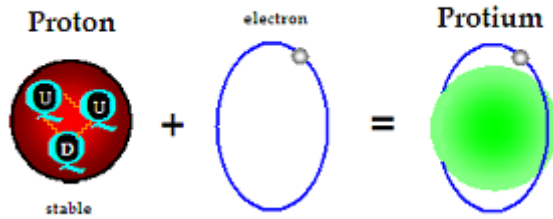
The standard drawing of protium in early 1900's looked a little like this:



Protium early schematic

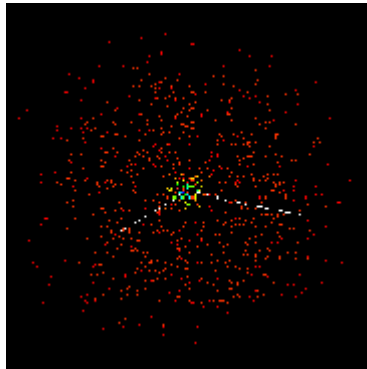
Protium consists of one proton and one electron. "The proton as an outer diameter of about 0.2100×10^{-13} cm, with a cloudlike shell surrounding a dense center."²⁴⁹ Currently scientists believe that the internal structure of a proton consists of a combination of smaller particles called quarks, anti-quarks and gluons. Their schematic concept of the composition of a basic protium might look like this:

Classical Protium



Classical protium schematic

Reconstructive computer imaging of an actual carbon atom P-orbital by scanning tunneling microscope, makes an image somewhat like this:

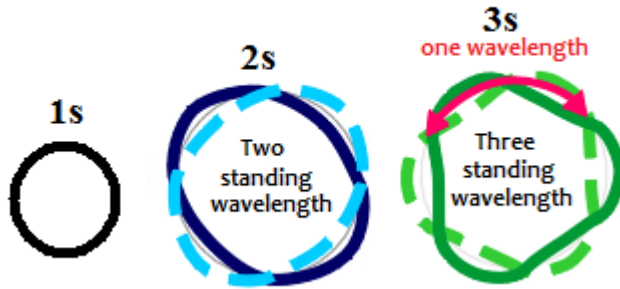


http://www.edinformatics.com/math_science/c_atom.htm

Computer image P -orbital

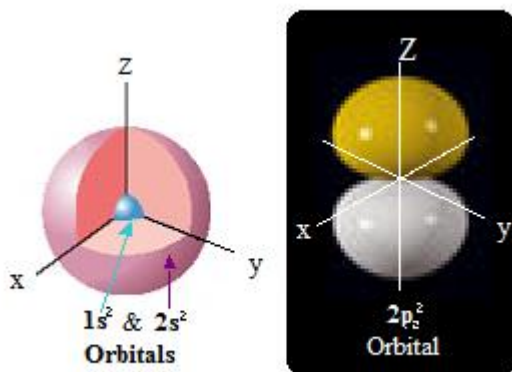
Eventually quantum physics worked up to a standing wave theory that had protium discussed as a standing wave in a probability density function in different orbitals depending on the energy level of the atom. Standing waves around a nucleus are supposed to look something like the drawing below. They must form in whole numbers (cannot be partial waves) and have exact wavelengths for each orbital.

Orbital Phase



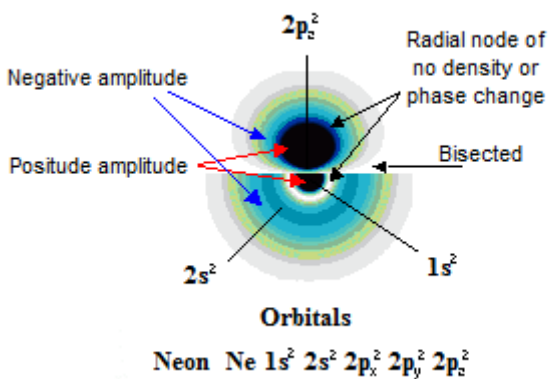
Orbital standing wave phasing

In quantum physics protium is used as the wave function model. Protium is simply a spherical shell orbital with positive amplitude in the center and negative amplitude on the surface. Current quantum theory has electrons moving in spherical wave density functions orbiting around Cartesian coordinates in what are described as orbitals. The first two orbitals are standing spherical wave functions called 1s & 2s. A three dimensional model of the first three full orbitals of Neon atom are shown below. That would be a complete last orbital of 10 total electrons. Two each in the 1s & 2s shells and 6 in the 2p shell. Neon uses a combination of the two basic types of model of orbitals, below. Computers are not able to model exactly all the wave function orbital of the denser elements. You can visualize what a confusion of electrons it must look like to get 10 wave functions probability density function places in a combination like these two drawing below showing the 1s, 2s & 2p orbitals. Imagine what the hundreds of electron density probability wave functions for something like uranium would look like?



S & P orbital standard drawing

Here is a neon ($1s^2 2s^2 2p^6$) atom (below) with the density inside each orbital broken into phase changes and positive and negative amplitudes. Neon is used again because it can show the first three complete orbitals in simplest form. I have bisected each of the three full orbitals on the X or Y plane and rotated it for two-dimensional viewing. Interesting enough, is that the clouds of so-called electrons appear in positive and negative standing waves and nodes. The atomic radiuses, chemical affinity, energy states of the orbitals differ in regimented order in each element. Controlling the waveform, controls the physical and chemical properties.



Neon orbital – two views

Current models of the electrons orbital shapes are shown below. Notice how they rotate in each of the three Cartesian planes, a different plane for each element. Physicists are not able to explain how or why the quantum mechanical orbital approximation models differ. The theory and wave form equations of d-orbitals and higher orbitals project into 5th and 7th dimensional space. Our physical universe is only three-dimensional space. Higher dimension orbital models are not understood²⁵⁰. Quantum mechanics can predict quantum mechanical patterns, but scientists don't know *why* they can predict the patterns. They do not understand quantum mechanics in terms of a deeper theory.

Here's a combined drawing showing the orbital shapes superimposed in the quantum table of elements with the corresponding number of electrons that control the physical and chemical traits:

Sub-shell Blocks

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
	1A	2A	3B	4B	5B	6B	7B	8B	8B	8B	1B	2B	3A	4A	5A	6A	7A	8A	
Periods	H 1s	He 1s											P Block						
	Electrons in Outer Shell																		
	Transition elements D Block																		
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Inner transition elements
f-block

Ce	Pr	Nd	Pm	Sm	Eu	Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu	14
Th	Pa	U	Np	Pu	Am	Cm	Bk	Cf	Es	Fm	Md	No	Lr	14
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Standard Quantum Table with shapes

Look at the current quantum table of the elements, especially at the relationship between the first and last period and their corresponding orbital pictures or drawings. Is there any logical explanation for the large change in physical attributes between the last period and then the transition to the first period? No. Modern science simply ignores the jump as part of a two dimensional flat table. They explain the large jump simply as an addition of one electron to the last orbital.

A logical picture of electron expansion would better be fulfilled by a simple spherical expansion of spherical orbitals. Filling each new orbital in succeeding order, one electron at a time. The result would be a sphere. Is the Janet shift in orbitals logical, regular and systematic? Does it have unexplained holes in it? Now look at the energy shift patterns that occur by following the standard Janet shift functions. Orbitals are only mathematical calculation determined by probability curve. What we have is only an axial solution or polarization around xyz Cartesian coordinates. Not a logical progression. What we have are very many varying shapes and no real explanation as to how they get that way. We have explanations of existence by empirical data, but even the latest atomic electron tunneling microscopes cannot say that they have actually seen an electron orbital.

Look at the noble gasses (column 18). They are happily jammed into their completely full orbits. As a result their chemical affinity is so small, that current quantum chemistry cannot even measure it against the next element in the table. Yet, there is a major change in the standing wave between it and the next element in the table. This is not just the result of a simple added electron in the elemental table. A whole new solid shape in the orbital diagrams has taken place. If logically you add one electron (with a balanced proton) to an already very heavy nucleus, this should not be enough to cause a complete shift to a whole new series of shapes. Simply adding an electron will not account for the major shape change being called for by the dictates of modern quantum physics.

Elemental means, from the dictionary: any of the rudimental substances that consist of atoms of only one kind and that singly or in combination constitute all matter. There

can be no further dilution of elemental matter without losing the major characteristics of the element. But I think we have it wrong. Any “element” can be broken into many smaller elements. All “elements” can be re-combined in star burning nucleosynthesis. Only “what we call” the physical and chemical characteristics will vary. These very characteristics are only what we classify using our own senses.

Shrii Shrii Ānandamūrti ideas of elemental chemistry conforms generally with today’s scientific methods. Here is a quote of the constituents of atom, molecules and elements.

Singularity or plurality of atoms constitutes one molecule and many molecules acquire the status of an element, either elements of homogeneous nature – hydrogen, carbon, helium, etc. – or elements of heterogeneous nature – hydrogen monoxide, hydrogen peroxide, carbon monoxide, carbon dioxide, etc. An atom may be internally of both homogeneous and heterogeneous character and also externally of both homogeneous and heterogeneous character.

[The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

It is only in His composition of the basic or rudimental ‘element’ of the universe that He disagrees. The rudimental building block of the phenomenal universe we exist in should be called protium. This is the atomic building block from which all other so-called elements get their physical and chemical characteristics. *All* other so-called elements only make a small percent of known matter in the universe. There is no relevant reason to call protium an extra phenomenal element. It is only the first step or first building block of the phenomenal world.

CHAPTER IX

QUANTUM AND COSMIC FORCES

Cosmic Forces

If the interial forces win, that is, if the resultant force created happens to be interial in character, a nucleus is formed within the solid factor. Under such a circumstance a solid structure is created and maintenance of its physical solidarity depends upon the bala or external pressure.[or temperature] Saincara_and_Pranah.html

In each and every structure, macrocosmic or microcosmic, there are two opposing forces centripetal and centrifugal²⁵¹. Of the two macrocosmic forces²⁵², the macrocosmic centrifugal is the dominant force in the Saincara²⁵³ (Cosmic Mind to matter evolution) process. On a macrocosmic level it is exterior – eccentric away from Cosmic Nucleus. The macrocosmic centrifugal force increases in intensity, causing attenuation/crudification of the five rudimental forces by its external pressure. The result is that the macrocosmic inferences have decreasing inter-spatial distances as the waves attenuate and clash within the Saincara process. This produces increasing density and chemical affinity²⁵⁴ among the cosmic inferences. Macrocosmic centripetal and

251 You know, in each and every structure there are two forces, centripetal and centrifugal forces. Triangle_of_Forces_and_the_Supreme_Entity.html

252 For movement around the nucleus two forces are at work-one is centripetal and one is centrifugal. The centripetal forces called Vidya'Shakti or centre-seeking force. Those moving with Vidya' Shakti get inspiration to move towards the nucleus. The other is centrifugal or drifting away from the centre. This movement always increases the radius, and where Vidya' is more strong the radius is always reduced until finally the moving entity becomes one with the nucleus. Triangle_of_Forces_and_the_Supreme_Entity.html

253 In the process of centrifugal movement in saincara, the material body composed of five rudimental factors comes into being. Saincara_and_Pranah.html

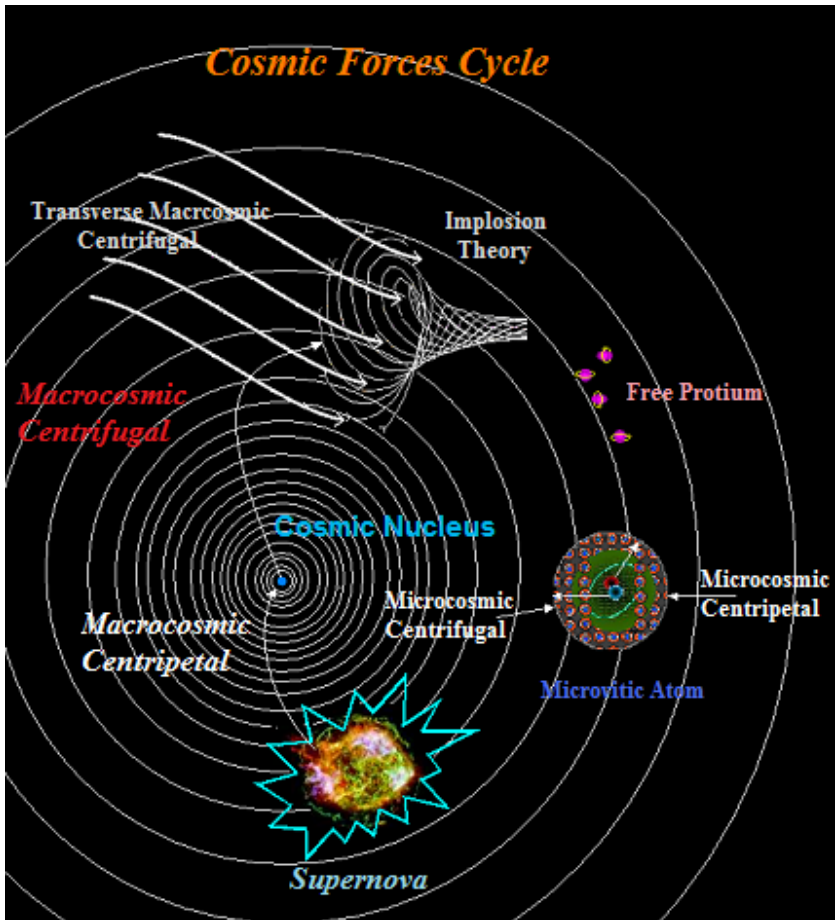
254 There is also simultaneous increase in chemical affinity. Saincara_and_Pranah.html [pre microvita]

macrocosmic centrifugal are in inverse proportion in every material phenomenal structure. Spatial distances only have meaning beginning in the second aerial factors realm. Etherial waves (first factor realm) act as the ocean on which all other cosmic inferences float. Time is a function of person and has only microcosmic relative applications.

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

Forces are the basic integral potential of energy movement within a material structure. Macro and micro only define the relative scope of dimension of the included force. Centripetal and centrifugal are words to describe relative motion towards or away from a relative nucleus, resulting from aforesaid forces. The forces remain the same, only the nomenclature changes relative to the action (movement) around a nucleus or center. The force of Shakti is called macrocosmic centrifugal when it is causing anything to move relatively outward or away from the cosmic nucleus. Within the atom structure it becomes microcosmic centrifugal (or anti-gravitic) relative to the atomic nucleus when it reacts to the over-compression within a supernova. It causes the supernova nucleus center of the five rudimental factor nuclei to explode. Those same waves (straightened anti-gravity waves - microcosmic centrifugal waves) now straightened by the supernova explosion become known as macrocosmic centripetal or attractive spiritual force waves as they return toward the Cosmic Nucleus.

From an overall macrocosmic viewpoint the entire recycling and new creation of phenomenal matter might look like this.



Cosmic Forces Cycle

In the above drawing Macrocosmic centrifugal forces are coming out of a cosmic nucleus, shown here as a dimensional wave form. Centripetal and centrifugal forces act on all structures, either macrocosmic in scope or microcosmic in scope. In the microcosm they act both in the developed mental structure attached to the human corpora and microcosmically as within the structure of the atom. Within the cosmos the macrocosmic centrifugal force is called Prakrti. It acts in an “external” or eccentric style relative to the Cosmic Nucleus. Its force is infinite in scope and acts on both mind (nonmaterial) and material objects. It acts by causing an external pressure on

the rudimental factors created during the phase of Saincara. It is not limited to Saincara but is dominant of the two forces within Saincara. The macrocosmic centrifugal force increases in intensity within black holes or through standard implosion theory.

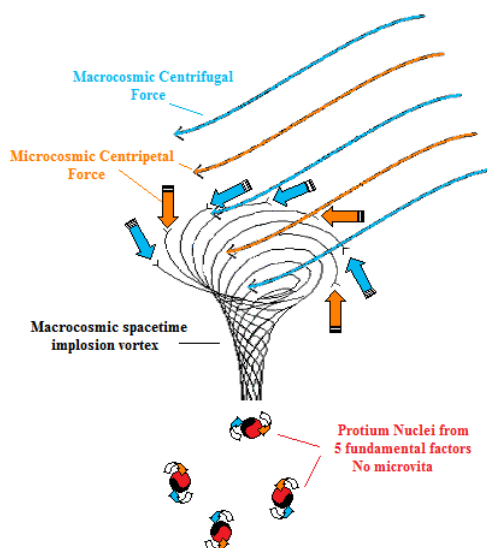
Black holes emit high energies from the vortex and around what we call the event horizon. Basic high-energy protium nuclei may originate from the other dimensional transformation ability of black holes or it may originate from the standard implosion theory. This causes attenuation/crudification of the five rudimental forces by its external pressure. That is why it is macrocosmic centrifugal appears to us on a *microcosmic* scale to be centripetal or center seeking force in nature.

Waveforms are more than one-dimensional (or two as shown here). They are multi-dimensional, meaning transverse, lateral etc. These ultra-high energy waves are compressive. They are probably similar to what we call gravity shock waves emitting from a supernova explosion traveling many times faster than the speed of light (from our very late and relative viewpoint).

Free protium now having high energy inertial spin, emerges into the relative phenomenal world. The macrocosmic forces now appear to us on the microcosmic scale, as micro-centripetal and micro-centrifugal forces. Free protium now combines with microvita to form the basic protium structure. Basic protium proceeds through the stellar nucleosynthesis, star burning and supernova cycles.

If we look specifically at the Macrocosmic forces in atomic construction, then a schematic drawing may look something like this:

Atomic Construction Macrocosmic Forces Viewpoint



The pressure and domination of the static principle continue increasingly, and as a result of this increasing external pressure the external space within that structural scope goes on decreasing gradually. There is also simultaneous increase in chemical affinity. The gradual crudification results in four specific factors other than the ethereal one. They are the aerial, luminous, liquid and solid. SAINCARAI&I

- Macrocosmic centripetal force increases
- Macrocosmic space-time implosion vortex
- Increase in chemical affinity
- Creates solid nucleus of SFF

Macrocosmic Protium formation schematic

Formation of a phenomenal object

In the macrocosmic plane, in the process of Saincara, the macrocosmic centrifugal force causes, two opposing microcosmic forces to develop in the formation of an phenomenal object, one microcosmic centripetal and the other microcosmic centrifugal in character. The microcosmic centripetal center seeking or interial centripetal energy tries to maintain the structural solidarity of any microcosmic object; while the centrifugal one (caused by the rotation of the now solid factor object) has a fissiparous tendency, that is, it tries to split up the object into thousands. The microcosmic centripetal energy is known as inter-atomic friction²⁵⁵. *These reactive structural energies in the material object have the opposite*

²⁵⁵ When the centrifugal force exerts all its power in the process of gradual crudification, there is a simultaneous increase in the internal friction or centripetal force within the material structure. Struggle_and_Progress.html

*nomenclature than those of the macrocosmic arena*²⁵⁶. Here microcosmic centripetal is center seeking, because it is a reaction to a macrocosmic centrifugal force²⁵⁷. Whereas, in the cosmic arena macrocosmic centripetal is an attractive force and center seeking to the Cosmic Nucleus. The force that holds the atomic structure together (inter-atomic binding force) is formed and created by the macrocosmic centrifugal energy of the self-imploding vortex when the subtle macrocosmic rudimental factors or energies are converted on the physical plane.

In order for any microcosmic material body to form the phenomenal rudimental factors must be in requisite proportions and the resultant of the microcosmic energies must be interial in nature.²⁵⁸ When the resultant of the microcosmic energies is interial in nature the solid structure forms²⁵⁹.

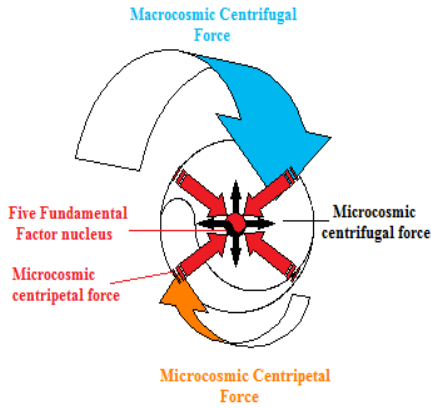
256 So when the [Macro]centrifugal force is greater than the Macro]centripetal force in the Cosmic body, in the microcosmic body the [micro]centripetal force is greater than the [micro]centrifugal force. [Struggle_and_Progress.html](#)

257 This [Macro]centrifugal force of Saiṅcara results in the creation of a [micro]centripetal force in material structure. The more the process of Saiṅcara advances, the greater its momentum, and the stronger the internal force of attraction within the structure. [Struggle_and_Progress.html](#) 8

258 If the interial forces win, that is, if the resultant force created happens to be interial in character, a nucleus is formed within the solid factor. [Saincara_and_Pranah.html](#)

259 The resultant interial force is, therefore, the only factor that can create a nucleus within a solid body and thereby maintain its structural solidarity. [Saincara_and_Pranah.html](#)

Atomic Construction Microcosmic Forces Viewpoint



Formation of Solid Factor

So when the [Macro]centrifugal force is greater than the [Macro]centripetal force in the Cosmic body, in the microcosmic body the [micro]centripetal force is greater than the [micro]centrifugal force. STR&PROG.S07

This [Macro]centrifugal force of Saincara results in the creation of a [micro]centripetal force in material structure. The more the process of Saincara advances, the greater its momentum, and the stronger the internal force of attraction within the structure. STR&PROG.S07

The resultant internal force is, therefore, the only factor that can create a nucleus within a solid body and thereby maintain its structural solidarity. SAINCARA.I&I

When the centrifugal force exerts all its power in the process of gradual crudification, there is a simultaneous increase in the internal friction or centripetal force within the material structure. STR&PROG.S07

- Macrocosmic centrifugal force increases
- Increase inter-atomic (internal) friction (microcentripetal force)
- Creates solid nucleus of 5FF
- Increase in chemical affinity

Microcosmic force formation schematic

As the Macrocosmic centrifugal force continues to increase its pressure, the inter-atomic friction (or the mutual repulsion between atoms and subatomic particles) causes a powdering down of the molecular structure into more subtle components. Among them could be subatomic particles and various combinations of the five rudimental factors, but most prominent product of the increase in inter-atomic friction is the emergence of crude mind (citta). This process is also known as ‘wear and tear’²⁶⁰ on a microcosmic structure.

This powdering down is also called slow structural dissociation and occurs in two cases²⁶¹. In material structural formations with congenial environment (temperature & pressure, carbon based in our case), when the resultant energies

²⁶⁰ In such a portion dissociation occurs and the portions under the influence of a resultant exterior force get detached from the parent body. This is wear and tear experienced in our unit structure. Saincara_and_Pranah.html

²⁶¹ Due to jad’asphot’a, gradual or instantaneous, the component factors of the physical structure get dissociated into the five rudimental factors. Saincara_and_Pranah.html

remain extroversal in nature, then life may emerge²⁶². When the structure is mental and already in the process of matter to mind (Pratisaincara) this same process of slow structural dissociation causes the powdering down of evolved citta into the more subtle mental structures of evolved aham'tattva and mahattattva.

When Shrii Shrii Ánandamúrti used the term 'nadir' here He may have meant it in the sense that this is the lowest point of our observation in the cosmological force construction. We can observe the larger macrocosmic forces in the celestial worlds around us. Below this point the material structure only exists in the collapsed remnants of neutron stars. This is the nadir point of atomic construction. Here the energies and forces within the atom are in a balanced state. They are conducive to interaction with other solid factors. Most of our elemental world exists in this state.

One important thing that will come to light is that crude mind is only a product of the increasing frictional process or internal-atomic friction that results in the Saincara crudification process²⁶³. Crude mind is released from matter at the nadir point of atomic construction. But, it does not proceed with matter in the Saincara or matter evolution portion of macrocosmic creation. Crude mind (as citta) proceeds in the Pratisaincara process of macrocosmic creation, and is attracted to and develops around the complex organisms. It becomes subtler and higher classes of mind types evolve from the basic (annamaya kos'a) crude type.

All this is part of the Saincara process²⁶⁴. Only at the moment that mind develops around the complex organism does the process called Pratisaincara begin²⁶⁵. To ask the question

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

263 But the mind that first originates in the process of introversive movement is a very undeveloped stage of mind. Thus the direct resultant of the crudest solid is the crudest mind. This resultant is the first stage of Pratisaincara. Struggle_and_Progress.html

264 Thus the only logical exposition is to say that the bhútas are not any new stuff but only the crudified forms of Cosmic citta, which get manifested at different stages of the saĩncara process when the intermolecular and interatomic spaces decrease and chemical affinity increases due to the external pressure of static Prakrti. Bhutatattva_Tanmatratattva_and_Indriyatattva.html

265 But the mind that first originates in the process of introversive movement is a very undeveloped stage of mind. Thus the direct resultant of the crudest solid is the crudest mind. This resultant is the first stage of Pratisaincara. Struggle_and_Progress.html

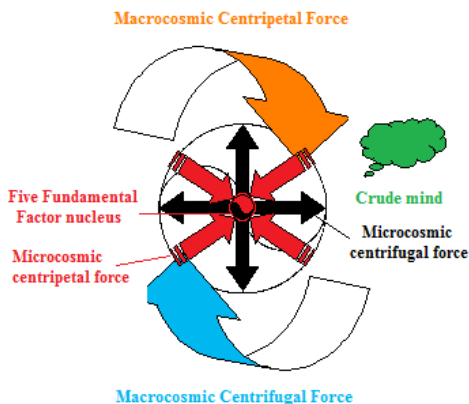
“Do microvita live in Saincara and help form protium?” is meaningless. Microvita exists in Pratisaincara and Saincara, just as we do. But, only their mental facility exists there in Pratisaincara, as does ours. Only our basic elemental five rudimental factors exist in the process called Saincara. The way we need to view the formation of matter process is that microvita are there in the atom. Their mind is collectively fulfilling their micro-sam’ska’ras, while (at what we would call the same moment) their higher three energy level bodies are being utilized in providing energy to the five rudimental factors locked in the nucleus of the atomic structure.

We must remember that “energy seeks” and needs a structure! It explosively (in our terms and viewpoint) runs for the nearest shelter (that will accept its dimension of energy). Basic protium consists of mostly solid factor. Probably the liquid factor has small traces inside. I would guess that there is only enough to allow isotopes of protium to form from different energy inputs to the s-orbital energy shell. Isotopes have the same number of protons, but different number of electrons in their orbital shell. This gives the same basic chemical properties but allows for an unstable isotope.

As to the question “Does the five rudimental factors in the atom have mind?” Five rudimental factors is nothing but macrocosmic mind. Macrocosmic Mind does not do anything directly or actively within the atomic formation process. It does not have to. It only witnesses its own every part. But, since it has also direct connection with its collective microvita part, it can allow combined feedback and positing of microvita and the central five rudimental factors in the nucleus of the atom (at what we would call the same time). Microvita does not have our deficiency about the structure of time nor does it have our deficiency about direct communication (in feedback form) with the Cosmic Controller. They just follow their collective attractions, proclivities, micro-sam’ska’ras or whatever you feel to call them.

A schematic of the forces involved in this atomic nadir point of construction may look like this.

Nadir Point of Atomic Construction



Phenomenal Fundamental Matter

A stage comes when the centripetal and centrifugal forces are evenly balanced. That is the nadir point of crudification.... But where mind cannot evolve from matter, matter undergoes further crudification and finally explodes in the process of Jadasphota. STR&PROG.S07

What is the resultant of the extreme friction within the solid structure? The resultant is the gradual increase in the inter-molecular gap. This increase is inspired by the force of Macrocosmic attraction (the sentient force which enhances the strength of the [micro] centrifugal force, as a reaction, within the material structure) causing the conversion of matter into mind. But the mind that first originates in the process of introversive movement is a very undeveloped stage of mind. Thus the direct resultant of the crudest solid is the crudest mind. STR&PROG.S07

- Phenomenal state of matter
- Mind evolves from matter
- Balanced microcosmic forces
- Maximum friction

Atomic Nadir Point

That matter that is not powdered down continues under the dominant influence of the cosmic macrocosmic centrifugal force, until another balance in the microcosmic centripetal and microcosmic centrifugal energies occurs²⁶⁶. This is the crudest point of Saincara²⁶⁷ and the maximum point of intra-molecular or intra-atomic friction²⁶⁸. This is the state of maximum crudification in the nucleonic structure. Matter of this type probably exists in the center of certain class of stars, dwarf and neutron stars. This is a stage before instantaneous dissociation of the entire structure. Here the intra-atomic space between nucleons is reduced to a point that there could be a chance of

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

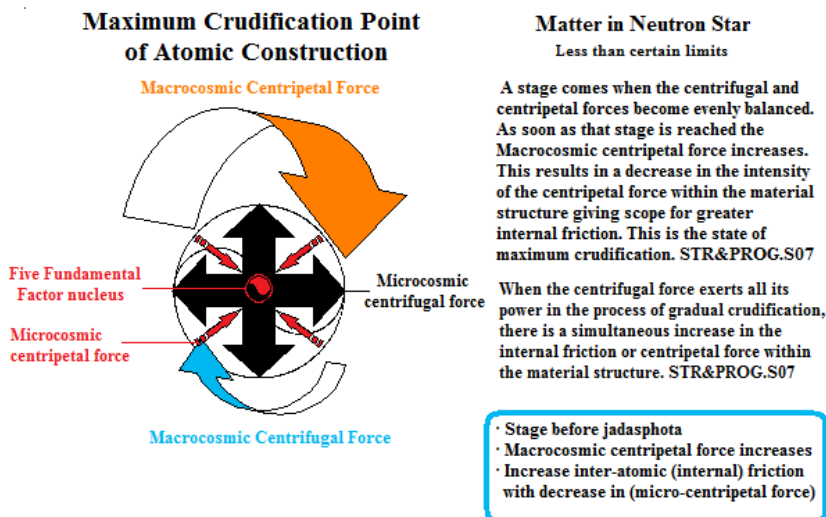
Struggle_and_Progress.html

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

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

Struggle_and_Progress.html

the entire conglomeration becoming one particle. That can never happen²⁶⁹. Not only is this maximum crudification point of the structure, but also for the first time internal friction increases with the traditional microcosmic centripetal force (inter-atomic friction) actually decreasing.



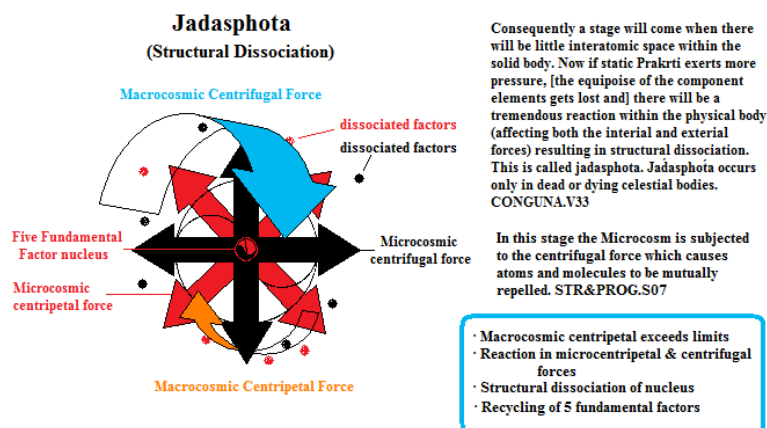
Maximum Atomic Crudification

When this powdering down occurs instantaneously (as in recycling of matter in black holes and to some extent during the recycling of stars in the star cycle), It is called instantaneous structural dissociation²⁷⁰ or instantaneous jad'asphot'a. Supernova is a recycling of the basic five rudimental factors (when the cosmic forces reach their endpoint) back into the phenomenal matter cycle. Supernovas and jad'asphot'a-like explosions are the basic ways that the five rudimental factors are re-cycled from elements that have already been formed through stellar nucleosynthesis. As to why

269 No two objects in the universe are identical, nor two bodies, two minds, two molecules or two atoms. Chapter_5.html

270 Consequently a stage will come when there will be little interatomic space within the solid body. Now if static Prakrti exerts more pressure, [the equipoise of the component elements gets lost and] there will be a tremendous reaction within the physical body (affecting both the internal and external forces) resulting in structural dissociation. This is called jadasphota. Jadasphota occurs only in dead or dying celestial bodies. Saincara_and_Pranah.html

instantaneous structural dissociation occurs in dead and dying stellar bodies²⁷¹. When the nucleon-nucleon or residual strong force is overcome by the extreme energy level and compressive atmosphere, then there could be a chance of complete homogeneity in the nucleus. That can never be²⁷². Jad'asphot'a occurs to protect the basic neutronium or five rudimental solid structures from becoming one homogenous structure. In this stage the vibration equipoise or harmonics within the entire structure breaks down and there is a violent reaction from both the micro-centrifugal and micro-centripetal forces, causing an instantaneous supernova. This can only occur in stars a certain size and mass.



Instantaneous structural dissociation schematic

Some wave structure notes

271 Consequently a stage will come when there will be little interatomic space within the solid body. [Supernova] Now if static Prakrti exerts more pressure, [the equipoise of the component elements gets lost and] there will be a tremendous reaction within the physical body (affecting both the internal and external forces) resulting in structural dissociation. This is called jadasphota. Jadasphota occurs only in dead or dying celestial bodies. Saincara_and_Pranah.html

272 One must remember that identity is disowned by nature – nature will not support identity. Whenever identity occurs a sort of jadasphota or structural explosion takes place and the entire structure is broken into pieces. So diversity is the law of nature and identity can never be. The_Existential_Value_of_Ideology.html

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

Some wave structure notes: from *Macrogenesis*

All quotes from:

Bhutatatva_Tanmatratattva_and_Indriyatattva.html (except where noted)

- **"A wave can move freely only when it is in harmony with previous waves and their curvatures."** Here 'not in harmony' would mean when wave is out of synchronous or of different curvature.
- **"A wave can pass through an object where there is no physical obstruction or hindrance from a subtler wave, that is, subtler waves can pass through cruder waves; and under such circumstances there is always an adjustment of wavelengths resulting in the creation of physical diversities."** Longer waves pass through physically manifesting objects. The energy-amplitude component of the longer wave will cause change in the major or minor wavelengths of the object.
- **"Proper adjustment of wavelength means adjustment at the two pauses of the waves - the sentient pause and the static pause. The sentient pause in the wave denotes the point where upward momentum is finally exhausted and the wave is just about to start downward movement, and the static pause is at the point where downward movement has ended and upward motion is just about to start. They represent the crest and trough of physical science."**
- **"The greater the wavelength of any bhu'tatattva²⁷³, the more is the chance of this adjustment of the striking waves passing through."** Constructive interference amplifies the effect in the material body or the senses.
- **"When an object permits the passage of a wave, it does not come within the scope of sensory nerves, but when the wave does not get such a passage, that is, it is reflected back, under such circumstance only is there a perception of its existence by our sensory nerves."** Combined volume and amplitude of tanmatric subwaves must reach a threshold size (it varies depending on each of

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

- the senses receiving) to activate the sense organs.
- **The smallness or greatness of an object is determined by the wavelength²⁷⁴, not amplitude or frequency. Small objects normally have high frequency²⁷⁵.**

Stellar Nucleosynthesis

The standard star burning sequence consisting of a process called nucleosynthesis is sketched below in a NSF²⁷⁶ drawing. Here the elemental hydrogen is converted to heavier elements and the burning sequence continues in the larger stars, to the black hole or dwarf star stage. This process recycles in (*Macrogenesis* terms) through instantaneous structural disassociation (jad'asphot'a) into the five rudimental factors and other material particles. The re-cycled compacted solid factor (as neutronium) is the nucleus and the basis of the elemental protium atom stripped of its electron. We will refer to the commonly used term neutronium as the five rudimental factors compacted nucleonic matter.

Nucleosynthesis is not a new theory. The idea has been around for almost a hundred years. Fred Hoyle did the major work in 1946 especially in the nuclear evolution of heavier elements and their composition. An empirical proof of the composition of stars and the heavier elements have been verified by spectrographic analysis and is a common tool used in astrophysics. We call the standard star burning theory, stellar nucleosynthesis. This is where hydrogen is accelerated to high speeds (that is, heated to thermonuclear temperatures) in the core of the young star. There fusion of lighter nuclei creates a heavier nucleus and a *free protium nucleus*. This generally releases more energy than it takes to force the nuclei together and is called an exothermic process that can produce self-sustaining reactions within the stars.

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

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

276 http://www.nsf.gov/news/news_images.jsp?cntn_id=104440&org=NSF

“In nuclear fusion processes in stellar nucleosynthesis, the maximum weight for an element fused is that of iron, reaching an isotope with an atomic mass of 56. Fusion of elements between silicon and iron occurs only in the largest of stars, which end as supernova explosions (see Silicon burning process). A neutron capture process known as the s process. All nuclear fusion reactions from here on are endothermic and so the star loses energy. The star's gravity then pulls its outer layers rapidly inward. The star collapses very quickly, and then explodes.”²⁷⁷

This is called explosive nucleosynthesis or Supernova nucleosynthesis. In Shrii Shrii Ánandamúrti's cosmology the term used is instantaneous structural dissociation or jad'asphot'a.

The other important type of nucleosynthesis is Big Bang nucleosynthesis. In standard astronomy this BBN occurred within the first three minutes of the beginning of the universe and instantaneously produced hydrogen, helium, and traces of lithium, while all heavier elements are synthesized in stars and supernovae. Most of the ratios of these elements have been empirically confirmed.

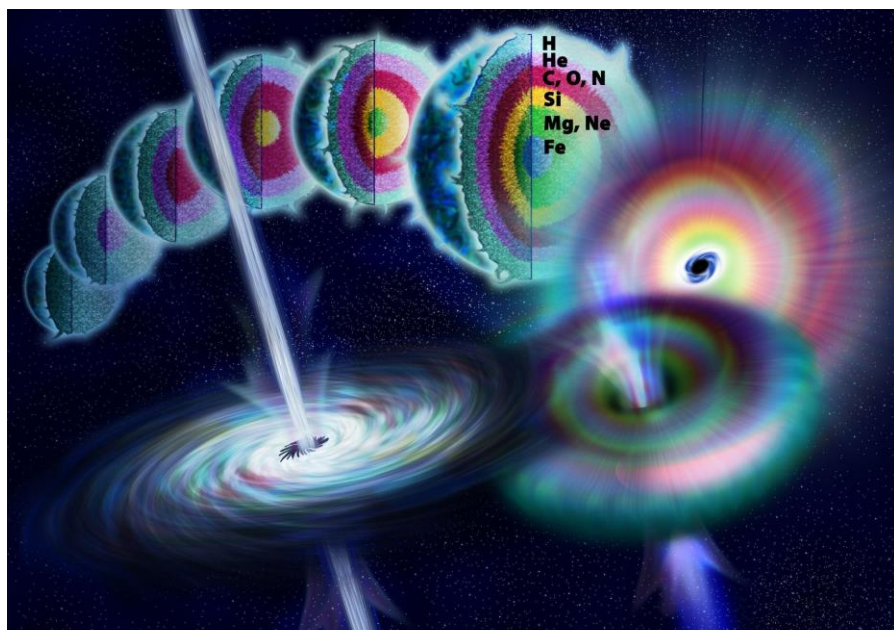
Fred Hoyle²⁷⁸ was an advocate of continuous creation of hydrogen in the universe from vacuum and energy, without need for instantaneous universal beginning. He also said,

“The notion that not only the biopolymer but the operating program of a living cell could be arrived at by chance in a primordial organic soup here on the Earth is evidently nonsense of a high order” (one in $10^{40,000}$).

Standard astronomy today generally follows the BBN rather than the continuous creation theory of creation.

277 http://en.wikipedia.org/wiki/Supernova_nucleosynthesis

278 http://en.wikipedia.org/wiki/Fred_Hoyle



http://www.nsf.gov/newsroom_images.jpg?from_id=15440&org=NSF

Nucleosynthesis star burning artist drawing

Nucleosynthesis and microvita

To discuss microvita and nucleosynthesis it is easier to look at the differences in theory. Microvitology is *not* an instantaneous creation theory. It is a continuous creation theory²⁷⁹, but not the same is Fred Hoyle's theory. The difference is in *how and what* is created. All theories agree that standard stellar nucleosynthesis produce the so-called elements. The question is one of what is protium (the basic ingredient of hydrogen) and where does it come from?

One must consider that in any theory involving nucleosynthesis as the process or combination that produces what we know as elements, there must also be an *original* source. Recycling is not an original source.

“Instantaneous structural dissociation occurs naturally in two

279 In this way the journey of evolution continues eternally according to the divine urge of the Macrocosm. And there is no chance of the so-called thermal death of the universe.,
Saincara_and_Pranah.html

cases. Black holes and Supernovas or exploding stars. What could be a clearer example of recycling of the material rudimental factors of our universe, than a black hole?" *Macrogenesis*, 2005

In 2005, the above quote included black holes. This intra-dimensional concept could easily be the original source of stripped down protium nuclei or neutronium appearing in our universe. An artist's conception of a black hole appears in the *Nucleosynthesis star burning artist drawing* above.

Neutronium, other basic nucleons and five rudimental factors may be the emissions of the plasma jet seen for the first few hundred years after a supernova explosion²⁸⁰. Is this part if the recycling of used nucleons or is this an observance of continuous creation of new basic nucleonic matter from heteromorphic evolution? It is only when the basic neutronium or five rudimental solid structures combine with the microvitic swarm or cloud that the basic protium forms. That becomes the building block of our stellar universe and rudimental elements.

Shrii Shrii Ānandamūrti describes another original source for the structural formation of basic neutronium; an ancient Vedic process called sadrsha parin'a'ma²⁸¹, or heteromorphic evolution that provides for the sequential metamorphoses of these energy particles of Cosmic Mind into the five rudimental factors through internal clashes of the waves²⁸². It is not an instantaneous creation theory. It is a continuous creation theory²⁸³. All theories agree that standard stellar nucleosynthesis produce the so-called elements. The question is one of what is protium (the basic ingredient of hydrogen) and where does it come from?

Something does not come from nothing. Recycling of the five rudimental factors through jad'asphot'a and using

280 Due to jad'asphot'a . . . the component factors of the physical structure get dissociated into the five rudimental factors. Saincara_and_Pranah.html

281 In sadrsha parināma or heteromorphic evolution the forces move towards successive stages of crudification. The_Macrocosm_and_the_Microcosm_2.htm

282 There is an aura of thought-waves revolving around the Cosmic Nucleus or Purus'ottama, the nucleus of the Saguna Brahma, as the result of which energy particles are created. The five rudimental factors – ethereal, aerial, luminous, liquid and solid – are the sequential metamorphoses of these energy particles. Vibration_Form_and_Colour.html

283 In this way the journey of evolution continues eternally according to the divine urge of the Macrocosm. And there is no chance of the so-called thermal death of the universe., Saincara_and_Pranah.html

homomorphic evolution is not the continuous creation of new material into our phenomenal universes. It is the recycling of old matter. The supernova may be the recycling side of the story, but the plasma jet emission may be the answer as to how the newer rudimental factors arrive in our universes. Shrii Shrii Ānandamūrti tells us that the bhūtas (five rudimental factors) are manifested into our phenomenal universe in the process of Saincara²⁸⁴. He also mentions that there is an *unmanifested* area of creation, from which our universes emerge.

Some of the ways protium is recycled.

1. Protium (as a free protium nucleus or neutron) is the byproduct of nuclear fusion and many other stellar processes. From these processes, it is freely distributed throughout the universe and then is re-collected through standard star forming sequences.
2. Jad'asphot'a is more than just the cause of exploding superstars in supernova nucleosynthesis. Supernovas recycle not only the higher atomic number elements produced in their stellar furnace but also the basic protium nuclei that are contained within the nucleus of the supernova²⁸⁵.

Microvita forms the basic protium element

What is the individual basic atomic structure? Microvita appear on the atomic scene at the point of creation of the most basic atomic structure. Empirical protium is a physical structure of one nucleus and one so-called electron. But, the microvitic atom does not consist of one proton, one electron and/or on neutron, as such. It consists of one very dense and solid nuclei structure of the five rudimental factors in requisite proportion and a neutral microvita cloud. In addition (and most

284 Thus the only logical exposition is to say that the bhūtas are not any new stuff but only the crudified forms of Cosmic citta, which get manifested at different stages of the sañcara process when the intermolecular and interatomic spaces decrease and chemical affinity increases due to the external pressure of static Prakrti. Bhutatattva_Tanmatratattva_and_Indriyatattva.html

285 Jadasphota causes the internal force of the material structure to be suddenly released, and generates tremendous heat in some portion of the universe. Struggle_and_Progress.html

important), it consists of two physical portions and two mental portions²⁸⁶. How these four structures are controlled and how they interact to form different chemical affinity and physical combinations is not like other unit constructions within the phenomenal universe. Yes, they are within the phenomenal universe; but they are not formed as we see most other structures formed around us. What we see and observe is from the tanmatric reflective waves that impact our senses (and that we observe from amplified sources). Everything within the atom is of much smaller relative size and shorter wavelength.

The five rudimental factors in the nuclei is similar too (and probably is) the dense material (and shortest wavelength) neutronium found in dense dwarf or neutron stars. The five rudimental factors (used in the atomic and molecular scenarios) are the recycled material from the giant supernova explosions and possibility the heavy minute unseen (black matter) particles emitting from black holes. Those amounts that are not accounted for in the physical mass of atomic nuclei during fusion process are probably freely distributed around the universe as free protium nuclei. Protium makes up 89% of the known universe.

Microvitology theory places the five rudimental factors in the nucleus of protium with neutral microvita forming a cloud around the dense nucleus. The proportion of each of the five rudimental factors in each the nucleus *does not vary*. It is called the solid factor. It is made up of the very compressed wavicles known in science fiction by the name neutronium. A variation of the proportions of the five rudimental factors *is not* the way that matter forms nor does it determine the atomic number or isotopes. Basic protium combines to form other elements the through standard nucleosynthesis theory. In quantum atomic theory the concerning electrons affect the chemical affinity, whereas the basic atomic number of protons make what are called the different elements.

How does this work in *Microvitology* theory? It's the joining of the relatively energy heavy negative microvita with

286 Because atoms have two parts -- the cruder part and the subtler part. Microvita also have two parts -- the cruder part and the subtler part.
Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html

thought waves in standing wave orbit around the five rudimental neutronium nuclei that is the basic element protium nuclei. What is called protons in quantum atomic theory is only the addition of sequential amounts of negative microvita energies, at the start of the standard nucleosynthesis fusion/burning process. The heavy energy negative microvita in standing wave orbit around the rudimental neutronium neuclus is what scientists see as electrons. These are really what *Microvitology* theory calls neutral microvita clouds producing a negative (electron-like) standing wave around the rudimental neutronium neuclus. They guide negative or (matter oriented) microvita energy particles into orbitals around the rudimental neutronium nuclei, which slowly collects into the additional mass of proton (or relative positive node energy). As more negative microvita energy particles are guided into the rudimental neutronium nuclei, then the nucleus mass slowly becomes more neutral, taken on more mass. What we call proton is actually adding microvita energy. This is not an earthly sequence, but the sequential nucleosynthesis or the creation of matter within a star.

The relativistic effects of particles approaching the central dense nucleus of an atomic structure are well known. Relative mass increases as speed increases closer to the core. Superluminal speed microvita impact the core neutronium and give up their energy and relative mass, as they are attracted to the five rudimental factors in the central dense nucleus. The increase in Macro centrifugal force causes a corresponding increase micro-centripetal friction within the physical atomic structure. The results in the reduction in apparent orbital size of the microvita orbiting cloud (atomic radius), increase in density and spin ratio of the nucleus and an increase in chemical affinity²⁸⁷.

This is shown dramatically in the periodic table when the orbital size of the structure increases radically from the 8A noble gasses grouping to next filled shell of the 1A light metals grouping. When negative microvita spin in from higher energy

287 The pressure and domination of the static principle continue increasingly, and as a result of this increasing external pressure the external space within that structural scope goes on decreasing gradually. There is also simultaneous increase in chemical affinity. Saincara_and_Pranah.html [pre microvita]

levels and superluminal speeds, their pro-materialistic attractions cause them to be attracted to the dense five rudimental factors nucleus and they form in a standing wave around the five rudimental factors nucleus as an orbital, giving a very fast rate of spin to the five rudimental factors nucleus. When they end up in cloud-like formation around the five rudimental factors nucleus their speed is reduced to less than about $1/10^{\text{th}}$ the speed of light.

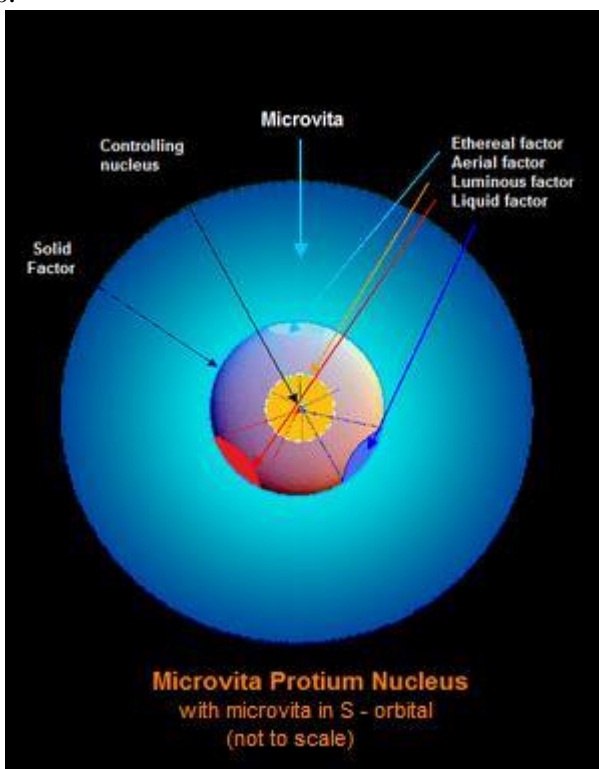
They give up their speed and energy when forming a standing wave around the nucleus. They exhibit what we view as positive and negative nodes from our electro-chemical based science. They share not only collectively through their minds, but also their energy. The dumping or giving up of their energy causes them to be now *neutral* oriented microvita clouds. That means that their mental proclivities are now static. Not positively or negatively oriented relative to the phenomenal world they are now in. Their energy is contributing to the standing wave around the nucleus and as such the nucleus is not static, but moving. Each step in the elemental process finds a nadir or balanced state. In that state the dynamic energies of the spinning nucleus are balanced with the incoming negative microvita that form a standing wave and a neutral or a static structure.

Negative microvita is generally pro-material and is physically more of a mental body being almost point-like in physical size. This means that negative microvita when it creates²⁸⁸ or forms the protium atom, literally gives up its energy to the greater protium structure collectively and remains mentally, collectively controlling its own energy. Maybe this seems far-fetched to us as unit thinking beings, but microvita are not unit thinking beings. They simply do, as their micro-sam'ska'ras require them to do; they follow their basic simple pro-materialistic or pro-matter oriented desires. Those are specifically to control their protium oriented pro-materialistic energy bodies within a protium environment. Here we are only discussing the physical make-up of the protium structure and neutral microvita's function. The controlled energy portion of

288 Not only carbon atoms, but all other kinds of atoms are the creation of microvita.
The_NeoEthics_of_MultiLateral_Salvation.html [English]

neutral microvita makes up the “electron” cloud called the s-orbital in protium. The subtle microvitic mind portion of the neutral microvita control their own energy collectively through their collective I or collective existential portions. The mental portion of the five rudimental factors in the nucleus of the protium is basically inert mentally, having little or no ectoplasmic structure. Microvita being cruder than ectoplasm uses subtle ectoplasm within its mental make-up. Mentally microvita has many other duties, also. They are discussed under substantiation, witness and control relationships.

The physical structure of protium would probably look like this:



Microvita Protium Nucleus Schematic

Microvita modification of structures

Major waves-subwaves

Nobel laureate P.W. Anderson in his 1972 prize winning novel "*More is Different*" wrote this about each stage of our learning of new concepts:

“At each stage, entirely new laws, concepts and generalizations are necessary, requiring inspiration and creativity to just as great a degree as in the previous one.

But the next part I think that Shrii Shrii Ánandamúrti would *not* agree with:

Psychology is not applied biology nor is biology applied chemistry."

We have seen from the above discussion in *The Elemental Physical Atom* on the current state of quantum physics that there is no simple theory in the application of the quantum theory to the real world of elements. In each sub-shell and block there are exceptions to each rule.

Shrii Shrii Ánandamúrti gave us practical examples a guide to change or modification in atomic structures²⁸⁹. In some cases He used change in large biological structures as a guide for modification in some cases He used smaller protozoic minded structures as examples. Let's look at His basic premise.

“Waves are created when microvita move through the media of inferences. Inferences are the major waves, but sub-waves are created in them by moving microvita. The major waves function as the controlling waves for the sub-waves. When there is a change in the wavelength of a controlling wave, the entire inference, with all its qualities, gets transmuted. However, if there is a change in the wavelengths of the sub-waves only, the qualities contained in the major wave -- that is, in the inference -- change.”

Questions_and_Answers_on_Microvita_Section_B.html (Q21)

289 Just as transmutation can be done in the physical pabula externally, it can also be done internally by the application of microvita. Ideation_and_Meditation.html

He uses “major waves” and “sub-waves” to describe how microvita cause the modification in different structures. In the physical corporal structure and in other complex metazoic structures, He sometimes would make private demonstrations showing how microvita could modify the major and sub-waves. Some examples that come to mind are in the area of healing and demonstrations in modifying the smells emanating from different objects by using microvita. The reference to changing complex structures by microvita is here. But here, the change in the major wave is the major guiding psychic wave of the human complex metazoic structure.

Microvita, when passing through different planes of inferences and also planes of propensities, can not only change the bodily temperature or temperatures of the mass, they can also create a radical change in the psychic wave, a change in wavelengths, a change in hormone secretion, and metamorphosis and transmutation in the mass and movement of hormones.

Matter_and_Abstract.html [English]

He called modifying the major wave the ‘quantitative value’ of microvita here in a passage about modification in protozoic minded objects.

As a result of the inter-transmutation of microvita, positive and negative, can a mango be changed into an egg? Yes. If change is brought in the nuclear mass of the protoplasmic cell of a mango by properly harnessing the quantitative value of its microvita, this change can be brought into effect.

Microvita_and_Its_Possible_Effects_on_Society_Section_A.html

Nucleon-nucleon interactions

Nucleon-nucleon interaction between nucleons in basic microvitic elements is binding due to the number of elemental five rudimental factors clumps of nucleons in the basic nucleonic structure. The effect is that the overall nucleonic structure is force repulsive on an inter-atomic scale. The nucleon structure in basic microvitic elements consists of clumps of five rudimental factor neutronium that has been compressed a very high temperatures within the explosive

supernova nucleosynthesis or jad'asphot'a explosion scenario. These clumps of basic nucleonic structures (or the groups of five rudimental factors neutronium nuclei) group together within the stellar nucleosynthesis theory, but maintain their inter-atomic distances and at ordinary stellar temperatures.

Neutronium nuclei attract microvitic clouds that are the mental controlling cause of the basic protium element to form. The distance between basic nucleonic structures (or the groups of five rudimental factors neutronium nuclei) is maintained in all external situations (such as chemical combinations) because the neutronium nuclei oppose each other, except when the residual binding force is overcome by temperature consideration within an explosive supernova nucleosynthesis or jad'asphot'a explosion. It is only when supernova compression occurs that the basic microvita swarm is stripped from the five rudimental factors nucleus and jad'asphot'a explosion occurs. The groups or clumps of basic neutronium nuclei are broken into more malleable five rudimental factors factions and combine again with constituent microvita during the standard star burning processes in Saincara evolution. Microvita are not destroyed. Mind is not destroyed.

Everything happening here is due mainly to temperature/pressure considerations. Microvita does not die (with one exception previously described²⁹⁰). They are 2nd and 3rd factor energy and collective mind. They change and *live* do to temperature/pressure considerations and changes. When the temperature within the supernova scenario reaches approximately 100 million degrees, microvita (leave or) are stripped from the five rudimental factors neutronium nuclei. They re-combine first as protium and later form as heavier elements within the standard stellar nucleosynthesis scenario (at higher temperature and environmental pressure considerations).

290...increase the concentration of positive microvita and thereby kill the negative microvita. Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html Negative microvita will die a natural death after their natural life span. ... Only by increasing the number of positive microvita is the unnatural death of negative microvita possible. Questions_and_Answers_on_Microvita_Section_B.html (Q15)

Microvita modification of elements

And here, talking clearly only about atomic elemental structures He tells how to change mercury to gold!

Mercury can be converted into gold very easily by removing the difference in the waves.

Microcosm_and_Macrocosm_s18.html

Shrii Shrii Ānandamūrti gives us a real clue as to what is a major wave and what is a minor wave in atomic structures. He says that we can change mercury into gold by removing the differences in the waves with microvita.

Look at the quantum formula for both elements.

Mercury has a quantum formula as $[\text{Xe}] 4f^{14} 5d^{10} 6s^2$.

²⁰²Hg. Atomic number 80 with 80 protons. 122 Neutrons.

Atomic radius 155 pm. Standard atomic weight $200.59 \text{ g}\cdot\text{mol}^{-1}$

Gold has a quantum formula as $[\text{Xe}] 4f^{14} 5d^{10} 6s^1$. ¹⁹⁷

Au. Atomic number 79 with 79 protons, which is also its only naturally occurring isotope. 118 Neutrons. Atomic radius 166 pm. Standard atomic weight $196.96 \text{ g}\cdot\text{mol}^{-1}$

The change of mercury to gold requires a reduction of energy or shift in one p orbital electron to be lost from mercury for it to be transmuted to gold plus the loss of 4 neutrons. This is changing of the most basic strongest energy at the lowest (closest) orbital to the nucleus. This is the major wave (largest most powerful standing wave) in the atom. This is why the physical characteristics of mercury and gold are so different.

Quantum chemistry has a different explanation. The stronger the electrostatic force of attraction by the nucleus, the faster the effective electron velocity. In fact, the innermost electrons of the heavier elements have effective velocities so high that relativistic effects set in; that is, the effective mass of the electron significantly exceeds its rest mass and speed. Speed of the lowest s- orbital electron can vary from about 10% the speed of light in hydrogen to 58 % in gold. In large atomic number nuclei the particles approach and theoretically can exceed the speed of light. This has direct chemical effects; it is the cause, for example, of the low melting point of metallic mercury and of the color of gold.

Shrii Shrii Ánandamúrti's major wave theory does not cause major shift in orbitals. That is the removing of orbitals.

There are two rudimental psychological characteristics of the atom. The physical qualities or attributes, like color, melting point. Secondly, the ability to change characteristics due to combinations of other particles or the physical ability to combine with other particles and to form basic combinations of elements (molecules) that makes our world. By this I mean what we call chemical affinity, or the valance or number of "electrons" in the outer shell. In quantum physics and chemistry, this is called filling the shell. From empirical observation we feel that elements are "elemental", just because we find them as such. We find them as they are in our natural habitat. That does not explain their basic composition or how they are made, we must look for the very basics of construction, not just at the results of empirical observations and more complex probability curves into the 5th and 7th dimensions.

Basic atomic structural changes.

Now we must define what are the major wave modification and minor wave changes in the atom. In Shrii Shrii Ánandamúrti's discourses the physical and chemical attributes are modified in two different ways.

- Major wave change - by combining of the five rudimental factors core nuclei (neutronium)
- Minor wave change - by utilizing microvita within the existing atom.

Five rudimental factors use the basic physical attractive force and have the physical attribute forming duties. Microvita carries energy along the tanma'tra and inferential waves. These waves are reflected waves from the very basic core of the five rudimental factors in the neutronium. That means microvita can travel directly down those *very waves* direct to the source, the five rudimental factors within the neutronium core. New relatively more powerful negative microvita are attracted to the

neutronium core nucleus adding its relative speed, energy and spin energy to the equation and modifies the effective mass and atomic number of the concerned atom in the stellar star furnace. This changes the major wave of the atom, thereby modifying the physical characteristics of the atom, like color and melting point. Physical characteristics change with the major wave change.

What quantum scientists are looking at as valence electrons, is two separate processes. Quantum scientists tend to group the quantum table of the elements in terms of the outermost electrons because these determine the chemical properties; those with the same number of valence electrons are grouped together. Science currently tries to mix it everything into one quantum table and talk like it is simply adding an electron progressively to the outermost valence-shell that makes the whole process happen. This is not the case. It is two entirely separate processes happening. One process of making basic elements (and of course protium) in the stellar furnaces. The other process is modification of the chemical affinity or mixing, combining so-called elements to make chemical combinations or molecules, here on earth. Making of basic elements is changing the major wave of the object-atom. Chemical affinity is the combining of what is already made, here on earth.

Here on Earth are only the stable isotopes of the stellar elements. Atoms (elements) are not made here on earth. These elements are produced by nuclear fusion (for iron-56 and lighter elements), and by nucleosynthesis during the supernova explosion for elements heavier than iron. All nuclear fusion reactions from here on (iron-56) are endothermic and so the star loses energy. The star's gravity then pulls its outer layers rapidly inward. The star collapses very quickly, and then explodes. Supernovae explosions and inside star burning are a key source of elements heavier than oxygen.

There in the center of this neutron star it is almost completely basic neutronium. Neutronium is the final solidification of the five rudimental factors. Supernova nucleosynthesis makes many elements but only the stable isotopes, are the ones that last long enough for us to find here

on earth. These stable isotopes are the first basic 83 of the 118 elements. All of the physicists 118 basic elements are not basic at all. Normally or naturally there are only 83 elements in nature. Bismuth (83) is the last. Other so-called elements are unstable and decay over time. Many are synthetically produced with short lives. They all come from the same basic element protium or neutronium with microvita cloud spinning in standing waves around the basic neutronium five rudimental factor nucleus. It's the joining of the relatively energy heavy negative microvita in standing wave orbit around the rudimental neutronium nucleus that creates the basic element protium.

Common chemical combinations

The basic so-called 118 elements form with protium as the basis of our elementals, using standard stellar nucleosynthesis theory. Striped down protium nuclei (without the microvita clouds) is the basis for the beginning of the elemental sequencing of ordinary stellar nucleosynthesis chemistry. Microvita clouds re-form in conformance to the required environmental conditions necessitated by the involved elements or chemistry. This does not preclude common chemical combinations, as we know them; it only allows that the microvitic cloud re-form at the lesser binding energies required producing those chemical reactions. Chemical binding energies are much less than those required in stellar nucleosynthesis reactions, requiring only a re-aligning of the outer shells of microvitic clouds within a chemical attracted group of elements. Microvitic clouds (as intelligent energy) will always follow the path of least resistance in re-aligning their energy fields to the least energy requirements allowable by the temperature and environmental pressure considerations. When one apparently stable set of conditions is disturbed by changing temperature and environmental pressure considerations, the microvita swarm will always move almost

explosively²⁹¹ to form a new more stable container for their included energies²⁹².

In the existing element, the outermost neutral microvita standing wave energy cloud within the microvita cloud determines change in existing chemical characteristics through modification of the outermost microvita orbital cloud that appears to us as electrons or valence. This is a *minor* wave change within the atom. The neutral microvita cloud has the duties of chemical change or chemical affinity or changing the minor standing wave form, in the already existing atoms. This affects the chemical affinity or valence. How this is done will be discussed in the upcoming book in this series called *Microcosmology*.

Modification of the minor wave is modification of the chemical affinity of Earth elements. Scientists use an electro-chemical based discussion for their description of the actions that an electron performs within shells in the individual atomic structures. To them, minor and major wave changes are unrecognized. They see only changes in and electron between shells and sub-shells. Chemical affinity changes require a much lesser amount of energy in electron shifts, than fusion energy in the stars. Microvita simply maintains the lowest energy structure that they find themselves within. This means that in the case of protium, when protium finds itself in congenial environmental conditions, it readily combines with another protium to form hydrogen. Microvita combine and simply adjust their orbital standing wave form to conform to the energy requirements of the environment.

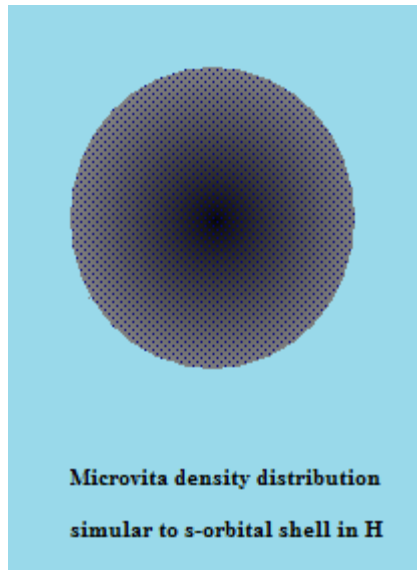
If the temperature conditions (energy here) were like in the stellar furnace of a star during nucleosynthesis then the environmental conditions (of temperature here) require microvita conform to a different energy orbital standing wave formation, like in hydrogen to helium fusion. They do as the (environmental conditions) require in the hydrogen burning

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

292 The energy remains and maintains the structural solidarity of each and every entity of this universe by taking the form of its container according to the structural solidarity of the different entities. [Bhavambodhipotam.html](#)

star. That is, microvita arranges a helium nucleus with corresponding latticed or crystal structure. That is the simplest stable lattice structure that the pressure and temperature allow. This is a major wave change in the microvita controlling structure that combines basic protium nuclei (neutronium) with new microvitic standing wave formations.

Microvita neutral cloud would probably look like this:



Microvita cloud schematic

Quantum Forces Introduction

"I think I can safely say that nobody understands quantum mechanics." [Richard Feynman](#)

Microcosmic centripetal and centrifugal forces are the resultant forces created by the application of the macrocosmic centrifugal force. Control of any force always requires a nucleus or sub-center with in the structure²⁹³. In the

²⁹³ To help the individual structure to maintain a balance between the external and interial forces the Cosmic Mind creates a sub-centre or individual mind within that structure.
The_Expansion_of_the_Microcosm.html

microcosmic human structure this is called pranah and is the controller of the vital aires (forces) within the human corpora. It is in turn controlled by guiding psychic structure of the complex structure of human mind. Guiding psychic structure is the (major) controlling unit structure of developed minds within the phase of creation called Pratisaincara.

The other basic microcosmic structure is atomic. Atomic structures are created within the Saincara phase of creation. There are no developed mental structures in Saincara to control the resultant microcosmic centripetal and centrifugal forces within the atomic structure. But, here also the micro-centripetal and micro-centrifugal forces are also controlled by a controlling nucleus or center.

During the pre-microvita era, Shrii Shrii Ānandamūrti gave the philosophical name prana (here just means energy) to this structure. But He only said that it will “have to act under its own initiative”²⁹⁴ to maintain the solidarity of the structure. He disclosed the details of the controlling nucleus of microcosmic human corpora, human mind. He did not disclose the internal structure of pranah. Later, during the post-microvita period, He discloses the effect microvitic energies had on both the corpora and human mind. It was not until post-microvita era that we could discover what were the details of the mental structure and controlling center concerned with atomic structures. Not until after He told us that the atom (like microvita) had two parts. A physical and a mental part and that the atom contained microvita. Only then could we realize how “control must be exercised over the structure”²⁹⁵ that is, over the microcosmic centripetal and centrifugal forces within the atomic structure.

294 The force which plays a special role in balancing the interial and external forces within the structure is called práña. When the physical structure vibrates strongly due to the clash of internal forces a certain control must be exercised over the structure to ensure neither explosion nor implosion occurs. Under such circumstances the práña will have to act under its own initiative otherwise it will be difficult to maintain the balance between the two opposing forces.

The_Expansion_of_the_Microcosm.html

295 See previous quote

Inter-action	Current theory	Mediators	Relative strength	Long-distance behavior	Range
					(m)
Strong	Quantum chromo-dynamics	gluons	10^{+38}	1	10^{-15}
Electro-magnetic	Quantum electro-dynamics	photons	10^{+36}	$\frac{1}{r^2}$	∞
	(QED)				
Weak	Electro-weak Theory (EWT)	W and Z bosons	10^{+25}	$\frac{1}{r} e^{-m_{W,Z} r}$	10^{-18}
Gravitation	General Relativity	gravitons	1	$\frac{1}{r^2}$	∞
	(GR)	(hypo-thetical)			

Both magnitude (“relative strength”) and “range”, as given in the table, are meaningful only within a rather complex theoretical framework. It should also be noted that the table lists properties of a conceptual scheme that is still the subject of ongoing research. http://en.wikipedia.org/wiki/Rudimental_force

Standard rudimental forces table

A cursory examination of the online encyclopedia Wikipedia (noted above with links intact in E-edition) about the four ‘rudimental’ forces of nature, could lead to some very presumptive comparisons. Macrocosmic centrifugal force would appear to equate with gravitation. The strong force would be the microcosmic centripetal trying to maintain the structural solidarity with in the nucleus. The electroweak force would be the microcosmic centrifugal, very weak within the atom and the minority force. The electromagnetic force is a force of infinite range would appear to be the last (but weaker in the atom) macrocosmic centripetal force trying to return every material structure ‘back to its maker’!

Unification of the four material forces of nuclear or quantum physics will have a lot of modifications to make, in fact rudimental and radical modifications, to be made before they come close to the understanding that Shrii Shrii

Ānandamūrti has of the macrocosmic and microcosmic forces.

Macrocosmic centrifugal force acts in all dimensions. Force is observed through change in energy in the space-time continuum. We observe this as change in object. Physical destructive analysis through using huge amounts of energy destroys the basic atomic mental and physical structure. This type of “empirical and observation research” will never reveal the secrets of the controlling structure of the atomic and sub-atomic world. You *cannot* define something in an outline or definitive manner (like using electron tunneling microscopes), unless you are using something smaller than the object being defined. The mental (internal) structure of microvita and the atom will always be only theoretical to us, not observable. What they are observing is only the apparent effects of changing energy patterns, not objects or controlling structures. Observing only the effects, not the causes of energy changes. Mental research must be done for this to be known²⁹⁶.

Macrocosmic centripetal force is in every structure. In a work of this sort certainly there can be no attempt at unification of the four (now material four became three at this writing) forces of the universe. Allow me to make some comments. Microvita has the role (with its mind and energy) to modify (fold) the protein structure in certain carbon chains and start the process of releasing this nearly dormant macrocosmic centripetal force in that microcosm. Macrocosmic centripetal force (now as microcosmic centrifugal force in the microcosmic realm²⁹⁷) and with the help of positive microvita²⁹⁸ slowly stirs or brings life (animation) to the structure. Mind type associates directly according to the level of complexity of the concerned structure.

296 The portion of atoms which have a close proximity to idea -- that is, the subtler portion of atoms -- is understood by spiritual practices. This part cannot be understood in physical laboratories only. [Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

297 What is the resultant of the extreme friction within the solid structure? The resultant is the gradual increase in the inter-molecular gap. This increase is inspired by the force of Macrocosmic attraction (the sentient force which enhances the strength of the [micro] centrifugal force, as a reaction, within the material structure) causing the conversion of matter into mind. But the mind that first originates in the process of introversive movement is a very undeveloped stage of mind. Thus the direct resultant of the crudest solid is the crudest mind. [Struggle_and_Progress.html](#)

298...all existential faculties are to be benefited by this positive microvitum. Inanimate objects will become animate, carbon atoms sleeping in an inanimate body will get life, will get the stir of vitality in them, and that vitality is slowly to be transmuted into a gigantic living structure like a human being. [Mobility_and_Movement_of_Microvita.html](#) [English]

Microcosmic centripetal and centrifugal forces work on all microcosmic levels, including human corpora (microcosms) and all mental structures, not just in the weak and strong forces limited to the interior space or inside the of diameter nucleus of atom. They work because they have mental and physical centers²⁹⁹ and control structures, not because of vibratory energies (quantum forces) and internal uncontrolled (non-intelligence) energy forces. Not just the force, but also the control differs. Microvita offers the local and feedback control within the confines of atomic and up to developed mental structures.

Crude and undeveloped mind are controlled by microvitic mind through protah yoga and in direct collective conjunction with Cosmic Controller. This is the first point of unit mind on the spiritual path of Pratisaincara³⁰⁰. Developed mental and physical structures have their own guiding psychic control centers.

Gravity

The macrocosmic centrifugal force *would* appear to equate with gravitation and gravity waves and the forces that power the universes; but it is not alone. Macrocosmic centripetal force (what Shrii Shrii Ánandamúrti sees as attractive force or anti-gravity) is there also, causing its limited reactions in every physical and mental structure.

Shrii Shrii Ánandamúrti tells us the supernova explosion³⁰¹ “straightens out” the cosmic waves from the explosion. This is what scientists today are calling “gravity waves” or shock waves emanating from the supernova explosion. But are they really gravity waves?

299 To help the individual structure to maintain a balance between the external and internal forces the Cosmic Mind creates a sub-centre or individual mind within that structure.

[The_Expansion_of_the_Microcosm.html](#)

300 But the mind that first originates in the process of introversive movement is a very undeveloped stage of mind. Thus the direct resultant of the crudest solid is the crudest mind. This resultant is the first stage of Pratisaincara. [Struggle_and_Progress.html](#)

301 Consequently a stage will come when there will be little interatomic space within the solid body. Now if static Prakrti exerts more pressure, [the equipoise of the component elements gets lost and] there will be a tremendous reaction within the physical body (affecting both the internal and external forces) resulting in structural dissociation. This is called jadasphota. Jadasphota occurs only in dead or dying celestial bodies. [Saincara_and_Pranah.html](#)

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

What does “straighten the waves” mean? Inside the supernova the crude waves of matter (short waves) are lengthened by the explosion. This is a reverse process than occurs normally when waves collide or mix. Usually the process shortens them. He calls them “recoiling waves”. What are the opposite of gravity waves? Anti-gravity. He tells us here they are microcosmic centrifugal waves. The opposite force we call gravity He calls “The centre-seeking or interial [centripetal] “or microcosmic centripetal force”³⁰². These are the two forces within the atomic structure. Scientists call the microcosmic interial or centripetal force within the atom the strong force or electrostatic force in the atom and the micro-centrifugal force the ‘weak force’.

Macrocosmic centrifugal force is at nearly its greatest strength in the material (five rudimental factors) in the nuclei of the atom and in certain dwarf or dead stars. It reaches its peak energy in the process of fast jad'asphot'a or supernova explosion. Material of the condensed star is imploded and recycled as nucleons, five rudimental factors, or dark matter, individual factors, free electrons, star parts (plasma).

The empirical qualities of gravity are described as only attractive, unlike electric forces that can be attractive or repulsive. Gravity is described as important only for macroscopic objects and over macroscopic distances for the following reasons:

- Is the only interaction that acts on all particles having mass;
- Has an infinite range, like the electromagnetic force but unlike the strong and weak forces;

302 This external pressure from static Prakrti is known as bala. As a result of this bala, two opposing forces develop, one centrifugal and the other centripetal in character. The centre-seeking or interial [centripetal] force tries to maintain the structural solidarity of the object; while the centrifugal one has a fissiparous tendency, that is, it tries to split up the object into thousands. [Saincara_and_Pranah.html](#)

- Cannot be absorbed, transformed, or shielded against;
- Always attracts and never repels.

Gravity should be reviewed from a different direction. Macrocosmic centrifugal force becomes apparent with our sensing devices with large object masses. Macrocosmic centrifugal force is a macrocosmic repelling force (not attractive) that is apparent in atomic structures when the neutronium nucleus is compared in density to the microvita cloud surrounding it. The effect is that the overall nucleonic structure is force repulsive on an inter-atomic scale because of the increased concentration of the Macrocosmic centrifugal force within the compacted five rudimental factors neutronium nuclei. Macrocosmic centrifugal force *becomes visibly attractive* only when the bounds of density of approximately $[2.7 \times 10^{14} \text{ grams/cm}^3]$ become exceeded by approximately 50% as occurs in cases of instantaneous structural dissociation. Like in a supernova explosion when it affects solid factor heavily compacted neutronium particles. Macrocosmic centripetal force is attractive to material and non-material particles. The one Macrocosmic centrifugal force is in fact the same forces as the quantum strong and weak forces, only they are currently being viewed strictly from a very microcosmic viewpoint not macrocosmic. Electromagnetic and electrostatic forces are local representations in the phenomenal universe and should be described under the rules of microvitic energy movements in general relativity, not separately using quantum electrodynamics theory.

Forces within the atom

Every structure has a controlling nucleus³⁰³. Each of the five rudimental factors has controlling nuclei of microvita

303 These physical structures are composed of five rudimental factors – ethereal, aerial, luminous, liquid and solid – and so, for their own existence as unit structures, they must have the controlling nuclei of the respective factors within their composite body.
Saincara_and_Pranah.html

higher mind structure³⁰⁴. One can picture them as in (or even outside) the five rudimental factors in the nucleus of the atom. The subtle microvitic mind of the inherent microvita control the physical five rudimental factors structure of the atom. Each of the five rudimental factors has a controlling center for each factor. What do they control? The orbital swarm of microvita for each factor. Does each actual physical factor in the nucleus need controlling? Not in a physical sense, because the rudimental microcosmic centripetal force acts to maintain the internal structural solidarity of the structure through inertial, spin and the super-dense gravity force that is inherent in each factor. The rudimental factors are force opposing. Remember the factors are recycled from the dense interior of the neutron-like stars and are super-dense neutronium. The dense nucleus only provides the physical structure for the force. Microvita provides the intelligence necessary to control the quantum microvita bits of energy or microvita energy cloud that we know as electrons.

If you add (or subtract) a photon of energy from any standing wave electron structure, we know that the chemical and/or physical properties of the element or molecule will change. The atomic structure will give off energy in the form of photon (common) or other different energy forms (uncommon) or it will absorb the energy and change the standing waveform of the concerning orbitals. Does this just happen automatically? Uncontrolled energy is explosion or uncontrolled force.

The actual energy microvita cloud is controlled by the subtle collective mind of the microvita. This is invisible to our crude probing devices. As stated above, one can picture the subtle collective mind of microvita as in (or even outside) the five rudimental factors in the nucleus of the atom. It provides the control of the microvita clouds, which control the physical and chemical properties of what we call atoms.

The relatively small subtle mind of the microvitic atom does not have to provide any complicated interaction with

304 To help the individual structure to maintain a balance between the external and internal forces the Cosmic Mind creates a sub-centre or individual mind within that structure.
[The_Expansion_of_the_Microcosm.html](#)

other atoms or molecules. It only has to control collectively its own for example, lattice crystal structure of say the protium atom. Why? Because given the right conditions of temperature (here increase in energy level) and environment (here pressure increase), one free protium will combine with another to form hydrogen (as in the center of a star). Each controlling microvita subtle mind nucleus of each protium atom will adjust its own orbitals to compensate for the lower (or higher) energy levels given to the physical microvita energy swarm that it individually controls. As Shrii Shrii Ānandamūrti puts it “will have to act under its own initiative”.³⁰⁵

Again, in hydrogen (now two nuclei) the individual subtle microvitic minds do not have to think how they will form with say an acid or carbon chain or even helium. It is the temperature and environmental conditions that causes the individual (now modified) nuclei to adjust to any new structure. The new energy level causes an adjustment in the speed and (therefore) the wavelength of the new structure and orbitals of the new compound or element. Microvitic subtle controlling nucleus of any atom still has only to do its basic collective job, maintaining its own quantum microvita bits of energy or microvita energy cloud, within the new temperature and environmental requirements.

305 The force which plays a special role in balancing the internal and external forces within the structure is called *prāṇa*. When the physical structure vibrates strongly due to the clash of internal forces a certain control must be exercised over the structure to ensure neither explosion nor implosion occurs. Under such circumstances the *prāṇa* will have to act under its own initiative otherwise it will be difficult to maintain the balance between the two opposing forces.

The_Expansion_of_the_Microcosm.html

CHAPTER X

ATOMIC SUBSTANTIATION

We saw above in the existential substantiation section that all mind, that is Cosmic Mind, microcosmic (as unit beings), collective or even atomic mind in the atom requires three things for substantial existence in our relative phenomenal world. Witness, control and an activating medium. Each requirement is handled differently in each type of mind. In the atomic sub-atomic world each of these requirements are handled differently, also.

The witness portion of substantiation within the atom is a very important subject. Witness has three aspects and two types. But in all cases it means just that, witness – no control aspect. We sometimes apply a personal aspect of witnessing to what we call God. That is, ‘that God witnesses everything’ and implying He controls everything. Here witness is handled separately from control. The three aspects are the three ways that the witness in the atom can be viewed. The types of witness are either protah or otah types of witness.

First we should discuss, “Does the atom need substantiation?” Strictly speaking from our relative point of view, No! The atom is not a unit construction; it is a collective mind construction. We can never see or realize the atom with our senses. What do we see then? We see energy being manifested on or plane of sense recognition. We never see the actual atom, only the results of its energy movement in space-time. Do we ever feel, touch or in any other direct way sense the atom? No. What we sense is only the tanmatric reflection/refractions from its energy/wavicle structure. In

effect, only a shadow of a shadow³⁰⁶ is the reflection of the so-called material object or matter or atom.

Microcosmically, does our unit mind witness the atom? No. Its wavelengths do not activate our mental faculties. Both of the two parts of the atom (subtle and crude parts) do not individually come within the activating ranges of any of our senses (or extensions thereof). No direct reflection of the basic five rudimental factors or does microvita itself comes within our sensing abilities. What relationship we have with matter is one of unit substantiation. A relative relationship though our unit jiiva'tman and involves a threshold psychophysical activation of objects being displaced (or movement) in relative space-time.

So, when we look at atomic substantiation, we will look at it from a collective substantiation viewpoint. The viewpoint that the collective mind of neutral microvita and Cosmic Controller needs to substantiate or witness an object in space-time.

Witness/substantiation can be either direct as with Parama'tman witnessing its entire creation and substantiating its entire creation through the protah/otah function of its own mind. Or witnessing it can appear as indirect, as with the jiivátman unit witness/substantiation relationship we as developed beings have in our own internal psychic being. As we saw above, the unit structure cannot witness the atom directly; only witness its collective energy flows, as material objects in what we see as space-time.

Cosmic mind substantiates everything, matter or object in this universe (and other universes)³⁰⁷. Cosmic Mind does this through its multilateral, multidirectional, omni potential, omnipresent functioning mind faculties, and the ubiquitous omni-telepathic otah/prota relationship it enjoys with every entity. We as unit entities, only cognize and substantiate that small shadowy universe of our senses. To us, all else appears unreal.

306 Thus, from the viewpoint of the Cosmic Mind, whatever the unit mind enjoys is neither the original object itself, nor a shadow of the object, but rather a shadow of the shadow of the object. [Some_Questions_and_Answers_on_Ananda_Marga_Philosophy_B.html](#) (Q18)

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

If what we have to use for substantiation is only a shadowy existence in the real cosmic existence, then how can we as unit beings possibly determine the composition of the universe or even our own mind? The answer to this Shrii Shrii Ānandamūrti gives as using the higher intuitional functions of our mind. These are those portions that are closer to the microvita and cosmic wavelengths, not the cruder sense perceptions of the lower mind levels.

Human mind only accepts those portions of the phenomenal world that may activate its sense gateways or indriyas. Those activation mediums (tanma'tra and microvita) that fall outside the perceptive range either in quality or quantity, fail to be recognized by our objective substantiation process. This makes the discussion of atomic substantiation very subjective or philosophical. Still, we have a very real objective existence, just as atoms have a very real objective existence. But, atoms and us included, also have a very real and non-material (to us) existence. Just because the wavelengths of their reflections are too long or too short, do not preclude them from their own very real existence.

We saw above that the atom has four parts. Witness/substantiation in the atom must be shown both from a general protah aspect of the Cosmic Mind/Controller reflecting on all parts of its creation and from a more specific microcosmic microvitic witness and control aspect. Composition of the two physical and two mental parts of the atomic structure have been discussed.

Protah/otah witness ship in the atom

Atom's Crude mind witness

The atom has a physical portion and accompanying mind. Does that witness itself? No. The mind portion of the atom is dormant, practically inert and undeveloped. It has no reflective plate. In the atomic consciousness, cittic mind is undeveloped and unexpressed, being inert in the physical structure³⁰⁸. The aham and mahat portions are very much in a

308 In matter mind is dormant but the potentiality of mind is ever present.
Relativity_and_the_Supreme_Entity.html

minority and dormant. Still this practically inert mind has a collective protah witness relationship with the Cosmic Nucleus, in that the Cosmic Nucleus has a ubiquitous, omni-telepathic, and multilateral and has knowledge of every portion of its existence.

Subtle neutral microvitic mind

What function does the subtle neutral microvitic mind portion of the atom have in the atomic structure? Microvitic mind has many functions. Its mahattattva portion acts as a witness. It collectively witnesses its own functions and the crude material five rudimental factors structure within the atomic structure and has a collective protah relationship with the Cosmic Controller. This collective witness part allows it a relative positing function and to interact with the other microvitic subtle minds in a collective relationship with all other similar structures. See drawing *Collective Atomic Positing*. This mahattattva witnessing portion of the subtle microvitic mind of the atom is needed to allow positing and an active feedback system with the Cosmic Controller.

What is the function of the subtle microvitic psychic structure of the neutral microvitic mind? To collect together in collective form and provide the control structure for matter³⁰⁹. Here Ba'ba' tells that "Knower I" controls the paincabhu'tas³¹⁰. The Cosmic Nucleus does this indirectly through otah-protah facility of the cosmic mind, using the subtle psychic structure of the microvitic mind as the Doer –I or as the macrocosmic activating faculty.

The subtle microvitic psychic structure of the neutral microvitic mind does not necessarily have to substantiate the existence of say a proton in our phenomenal universe as matter. As we saw above the atom has a crude psychic mind that can

309Carbons and non-carbons both get their atomic structure from microvita.

The_NeoEthics_of_MultiLateral_Salvation.html [English]

310 (A) Subjective relates to and controls (B) objective and (B) subjective relates to and controls (A) objective. Microvita_and_Cosmology.html [English]

be witnessed or substantiated cosmically³¹¹ through the ubiquitous omni-telepathic ota/prota relationship with the Cosmic Nucleus. The Cosmic Nucleus is 'in touch' with each and every part of its own multilateral created mind stuff. That means that it is also directly in touch with the unit atoms crude psychic structure and substantiates or posits the structure directly on that level.

Atomic spiritual evolution

Macrocosmically the Cosmic Controlling Mind's aspect (as A'tman) witnesses all of Its creation through its prota/otah³¹² relationship. The Cosmic Nucleus can have both protah and otah witness relationships at the same moment, but only in animated structures. In those developed structures (like human) that have a developed mental structure; the otah³¹³ relationship is inhibited by the developed structures I- feeling (as in ego of humans). During Saincara phase of macrocosmic evolution, there is no otah relationship³¹⁴ with the Cosmic Mind. There is no developed mind in Saincara. Solid structures (matter) are created during the Saincara phase of cosmic creation using the collective protah witness ship and the subtle microvitic mind under the direct collective control of the Cosmic Nucleus. This seems like an incongruous statement; no developed mind in Saincara and also saying subtle microvitic mind is in the atom. We must remember that the *physical* portion of the atom (to us the energy portion) can be progressing within Saincara, and at the same time the subtle microvitic mind controlling the atoms physical energy is progressing within Pratisaincara.

The microvitic portion of the atom has a separate

311 Actually it is also reflected everywhere the mind has not emerged, but it is not evident. It is not perceptible. The reflection of Parama Purus'a on the entire universe is known as 'prota-yoga', and His reflection on the individual mind, on the small mirrors, is called 'ota-yoga'.

Dont_Be_Misguided.html

312 His pervasive association with all the microcosms is called Protah Yoga and His relationship with each and every individual unit is called 'Otah Yoga'.

Triangle_of_Forces_and_the_Supreme_Entity.html

313 ...the personal relationship with each and every individual, with every particle of dust, every drop of water, is termed Otah Yoga. Light_Comes.html

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

existence and proceeds separately along the path of spiritual Pratisaincara, even though physically its five rudimental factors are progressing along the path of Saincara. Just as we have a subtle separate mental existence that proceeds separately along the path of spiritual Pratisaincara, independent of the material atoms in our structure. This is precisely why atoms have existence in both Saincara and Pratisaincara. This is precisely why our atoms have existence (to us, as they are in Saincara) and we feel our own existence (to us) in Pratisaincara.

Microvita and entanglement

Partially excerpted from *Macrogenesis* by this author

Certainly, the cosmic nucleus has a protah direct witness relationship with both matter and microvita, as it has with every other entity in the universe. The Macrocosmic Nucleus has a protah³¹⁵ relationship that involves the Cosmic Mind knowing and witnessing all parts of its own structure with its multi-functional, multilateral, multidirectional, omnipotent and omnipresent mind, including the evolved human unit and at the same time the sub-atomic particle/wavicle. In other words it is a macrocosmic subtle mind relationship to all units collectively. This is the protah relationship resulting from the cosmic nucleus reflecting its waves on the combined mind structures of the particle and the controlling collective microvita mind's structure in the evolving atom. This produces a reflected protah witness relationship of every particle/wavicle to the cosmic nucleus. But, how does matter or any entity have a relationship with every other particle/wavicle or entity in the universe?

In terms of physics, "How does every particle seem to know every other particle/wavicles relative location, or quantum entanglement?" When the so-called quantum wave collapses in outer space to form say a sub-atomic particle, this is witnessed by the cosmic nucleus, not necessarily by the human evolved mind. It would appear that there is a physical

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

interconnection or quantum entanglement between each and every atomic/sub-atomic wavicle/particle in the universe. But, we don't understand this on a physical level. This is because we witness only the physical part.

The interconnecting relationship is a collective microvitic coordinated coverage relationship between the subtle portions of the microvitic controlling structure attached to every wavicle and the cosmic nucleus.

We know from studying the human unit structure, for example, that the unit -I or ego-I must posit itself relative to the world around it. We know that the unit-I of the developed conscious human being consists of higher aham and mahat mind stuff. In the evolved unit mind structure, we need an "I" (reflected ego formation) and higher evolved mind stuff to realize unit substantiation. The unit I (or ego I) must substantiate his own existence to prove his own existence.

The (sub) atomic crude structure has neither of these. The particle has no feeling that "I exist" because it has not sufficient quantity or quality of unit evolved mind stuff to develop or express that I –feeling. Therefore, in the sense of evolved beings, the atom is not conscious. We realize that each and every (sub) atomic particle has a connection with every other (sub) atomic particle³¹⁶. How is this?

The Cosmic Nucleus has *direct* existential substantiating witnessing relationship with the particles (no matter how small it appears to us)³¹⁷.

Each particle/wavicle enjoys a double relationship the cosmic controller. The crude atomic nucleus enjoys the prota (collective) relationship with every particle/wavicle with every other crude atomic nucleus because is still in the saincara phase of cosmic development and composed of the original mind stuff of the Cosmic Nucleus. Cosmic Mind knows where every part of its own structure is, at every moment. It also enjoys a central (though sometimes indirect) control relationship with

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

Parama_Purusa_and_His_Creation.html

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

every particle/wavicle through microvita, as intelligent sub-assemblers of the universe.

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

Human consciousness is made from *evolved*, changed, moglified matter (containing attenuated Cosmic Mind stuff). With this different evolved mind stuff (not the original) we establish what we call conscious cognition, substantiation of reality and we witness our own reality. Our developed consciousness enjoys both the otah and protah witness relationships with the cosmic controller (although the otah relationship is very limited).

Matter has and does *none* of this. Its small-undeveloped crude mind is directly witnessed by Cosmic Nucleus through Its protah witness ship aspect, as part of its own Cosmic Body. Although, atoms do not themselves have mind sufficient to enjoy a direct ota relationship, Cosmic Nucleus does enjoy a protah (direct pervasive) witness relationship with every atomic particle/wavicle. The physical portion of matter is composed of the *original* five rudimental factors of the attenuated cosmic mind stuff or cosmic citta. Cosmic Nucleus has only an *indirect* control relationship with the particles/wavicles of matter through the subtle mind of neutral microvita that composes and controls the energies in the atomic structure.

In summary, the physical atom and its mind and the accompanying microvita are *not* made of the same stuff that we as unit being are made of. Therefore, positing and control of its structure(s) can and is handled differently than the unit evolved mind structure.

CHAPTER XI

ATOMIC CONTROL AND COLLECTIVE FEEDBACK SYSTEMS

Substantiation verses control

When we use control we are causing an effect. Control is for the purpose of making an effect. Substantiation is not necessarily mean control. It does not automatically infer or imply control. It means confirm, validate or authenticate. In the atomic undeveloped inanimate atomic control structures, substantiation involves control structures. In the unit developed mind structure substantiation is independent of control. In other words, control in the developed being is independent of the substantiation structures, the developed mind and guiding psychic structure.

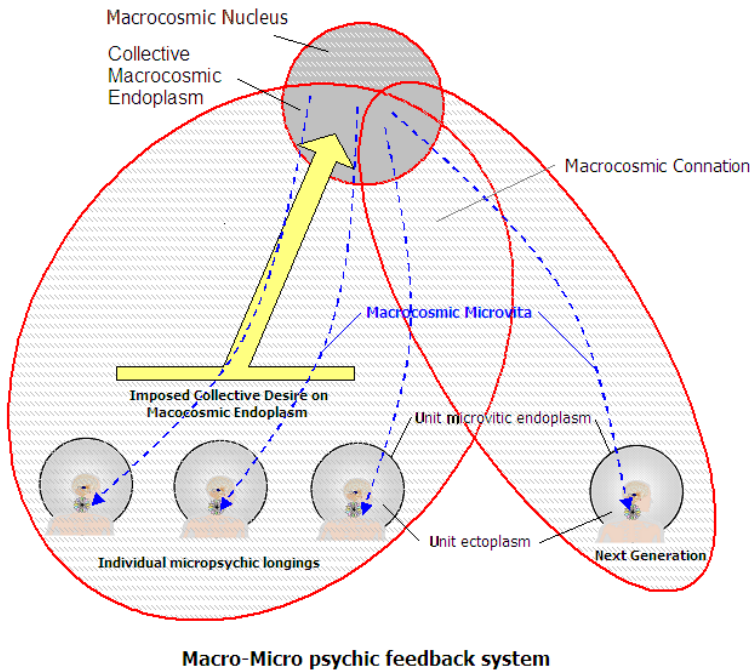
Microvita also involves a rather unknown feedback transfer function. This is because; in the atomic control structure microvita acts as a reflecting plate in one of the four parts of the atom, there causing macrocosmic substantiation as a reflection. Substantiation as a macrocosmic witnessing or positing function, not control.

Developed mind feedback

And in the case of collective structures, regarding these psycho-physical longings, if it is seen that the collective body of a particular nature of living being or expression does not like it, then the controlling faculty creates a sort of change and metamorphosis in the physical structure, and as a result the nature of the longings also changes. [Four_Dimensions_of_Micropsychic_Longing.html](#)

In *Macrogenesis* we discussed subtle coverage and feedback structures involving endoplasm in the unit being. In

the unit developed mind structure direct control is with the guiding unit psychic mind structure. The unit developed mind uses endoplasmic feedback structure in two ways. To enhance its mental developmental structures like intuition and discrimination and to provide more rapid evolution in the developed physical and mental structures. In developed mind structures the feedback system schematic looked like this.



Developed mind feedback schematic

In developed mind, individual micropsychic longings are passed from the unit through the collective macrocosmic microvitic endoplasm to the next generation. Evolution is a result of collected micropsychic and collective macrocosmic minds modifications. Notice those macrocosmic microvita are shown as the carriers of the evolutionary traits. Because of the unit's own developed guiding psychic mind, traits can be modified within the units own timeframe. Microvita can also modify the unit being, within the units own lifetime. Microvitic endoplasmic feedback systems in undeveloped,

underdeveloped and developed unit structures have been thoroughly covered in *Biometaphysics* and will not be reviewed here. Here we will deal with the microcosmic aspect of collective feedback systems in the atomic and sub-atomic structure. Macrocosmic feedback systems are the subject of the forth-coming book *Microcosmology*.

Collective controls general

The purport of Shrii Shrii Ánandamúrti 1989 lecture *Microvita and Cosmology* is to introduce us to microvita on the subjective level as a Doer - I and on the objective level as a Done -I. Microvita is the "activating faculty" that connects the subjective knowing entity to the objective known entity or Done -I.

On the Macrocosmic level, microvita known as Kṛta Puruṣa, actually controls the macro and micro propensities³¹⁸ of our known or Done -I phenomenal world. The big question is of course, how can microvita do this? To understand this we must open our mind the new ideas of collective microvita, collective endoplasmic microvitic mind and collective protah witness. Protah witness works very efficiently and directly through the collective type of mind.

We must remember here, that from our microcosmic-microscopic viewpoint there appears to be two types of mental causes and controls to the creation of our phenomenal world through microvita as the activating entity. In one sense, the Cosmic Nucleus is having overall control and systematic planning through the Cosmic Knower - I or Paramapurusa the Supreme subject of all objects. The Supreme Knower - I of all Known -I objectivities. Therefore, the Cosmic Nucleus has protah type of witness-control over all parts of His Cosmic Body. In the other sense, microvita is "activating faculty" that activates the subject with the object. Or to put it differently becomes the apparent cause of the known effects.

To actually do this in the phenomenal world (as Doer – I), microvita must possess some faculties. It must possess some

318 (A) Subjective relates to and controls (B) objective and (B) subjective relates to and controls (A) objective. *Microvita_and_Cosmology.html* [English]

specific characteristics that will allow it to do this action. These are specifically, energy (which it picks up through transduction), intelligence (discussed as microvita collective intelligence) and guidance or control. Control of microvita is collective involving both the indirect macrocosmic protah witness ship and the subtle mind of microvita using microvitic coordinated coverage *and* through the "collective attraction" that microvita collectively has towards macro and micro propensities.

What are collective controls? We sit in a corporate boardroom and make collective decisions. In a cooperative we make collective decisions. Is this collective control? Not in the strict sense. Each of us is an individual with individual fissiparous tendencies. We all decide in accordance with our own separate differences. Collective control is control done through or with the help of the Macrocosmic collective mind, not the unit individual minds like we have. Collective controls fall generally into two different categories. Direct controls and indirect controls. Direct collective controls can be either those controls directly done by the Cosmic Controller or those controls done indirectly by sub-assemblies using collective mind and feedback techniques. The last is microvita and how it works in our universes.

Macrocosmic mind uses collective microvita's microvitic coverage indirectly in control relationships in animated structures and in sub-atomic assembly duties. The collective subtle mind of microvita is used as a feedback system for the control and change (but, very little) in completely undeveloped or basically inert mental structures. An example here is the atomic structure.

Control appears to us as direct or indirect, only because we lack the faculty to comprehend the macrocosmic mental ubiquitous omni-telepathic mind. The control is indirect in sub-atomic assembly duties because it occurs in saincara phase of cosmic creation. Saincara has only a protah direct witness ship by the cosmic controller. There are no direct otah relationships in the saincara phase of creation³¹⁹ and also, indirect control

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

because Cosmic Mind utilizes microvita in the sub-assembly and feedback duties of atomic structures.

Unit minds (or microcosmic animated structures) can also have direct or indirect control structures. But, remember these are unit not collective mind controls. Direct microcosmic unit control happens in developed minds. Those controls are done directly by the unit-guiding psychic in developed minds. Unit mind happens in pratisaincara phase of the Brahmacakra theory of creation. After unit mind has evolved, it may have its own direct control of parts of its microcosmic phenomenal world through controlling its developed mind stuff. An example would be control of microvita in the developed unit (mostly humans) mind by the developed complex unit-guiding psychic.

Indirect *unit* mind controls are basically, an indirect feedback system for newly animated and undeveloped mind structures to control instinctive developments or very slow change in the system. These are discussed completely in the work *Biometaphysics*.

Basic Macrocosmic & microcosmic mind control differences

Here is a brief summary of some differences between the Macrocosmic and microcosmic control viewpoints and differences:

- Microcosm is evolved unit mind from matter, not original Macrocosmic mind stuff.
- Microcosms mind is witnessed differently in ota yoga. The microcosmic unit has an ota yoga indirect relationship with Hiran'yagarbha, it is witnessed differently³²⁰. What is a witness? That which see or 'knows of' the event. The real witness (Parama'tman or Cosmic Witness or Oversoul) is the same, but it appears different to the matter evolved unit

320 The collective name given to Purus'a and manifested Prakrti is Hiran'yagarbha...Hiran'yagarbha (Subtle Cosmic Mind) is attributional in the stage of individual association, (ota-yoga) and non-attributional in the stage of pervasional association (protayoga)... It is this expression which substantiates the existence of matter in the microcosmic sphere by being the support or fulcrum of the mind. This_World_and_the_Next.html

consciousness. Parama'tman (Cosmic Witness or Oversoul) and Jiiva'tman are only two words for the uses of A'tman, yet Parama'tman defines jiiva'tman in the unit consciousness. Parama'tman being more causal or subtle witness.

- Microcosm's existential substantiation is different. The causal mind has other functions, rather than just causing; it witnesses³²¹ (thereby substantiating) and controls the objective universe or its effects. Everything within the relative world of Sagun'a Brahma is dependent on and/or controlled and/or qualified by another causal or subjective factor. If this was *not* so, then logic would dictate that the object would be independent of our universe.
- Microcosm is reflected differently, because the microcosm is "unit consciousness". Unit consciousness is *not* made to comprehend or partake of the cosmic minds direct emanations. The original inferences are direct mental vibrations within the Cosmic Mind. Our unit consciousness is only like a reflection of a reflection³²² within the Cosmic Mind. What our senses feel is not the original macrocosmic wave, but secondary reflected and refracted compounded inferential waves, which the jiiva'tman recognizes through the tanmatric crude connections of Buddhittva (feeling of "I") within our relative sensual world.
- Microcosm is controlled differently. It uses microvita and unit mind to directly control its phenomenal universe. Macrocosm uses direct control of the noumenal universe and microvita indirect control of the phenomenal universe.

Macrocosmic control

“Where there is no mind, the material body is directly guided

321 Similarly Puruṣottama is also intimately and physically associated with the manifest and unmanifest unit entities as their witness. This associational bearing of the Turiya is called Ota Yoga. In other words the yoga or link that constitutes the witness-ship of the unit entities is called Ota Yoga and that which constitutes the pervasive witness-ship of the collective whole is called Protā Yoga. [The_Intuitionnal_Science_of_the_Vedas_2.html](#)

322 If the mundane objects are mere shadows created by the Supreme Objective Principle, then for the unit minds, this world, perceived as it is through the inferences, is the shadow of the shadows. [Microcosm_and_Macrocosm_s05.html](#)

by the Cosmic Mind; otherwise, it is guided by its own small unit mind.” [Cognitive_Faculty_and_the_Supreme_Desideratum.html](#)

Cosmic Mind controls only certain aspects of Its creation directly³²³. Specifically, those cases where unit mind is inert, dormant or not present³²⁴. Examples would be Its emanations of Cosmic Mind’s creative waves that metamorphosis into the rudimental factors and also the creation of microvita, that acts as sub-assemblers of the phenomenal universes. Specifically mind lies dormant in the physical structure of the atom and specifically, microvita is neither unit mind nor ‘material body’ and is guided directly by the Cosmic Controller.

Notice the above quote says, “directly guided” not controlled by the Cosmic Mind. Macrocosmic Mind uses collective microvita indirectly in a control-feedback relationship. In some aspects of Its creation, Cosmic Mind passively witnesses and allows sub-assembly and feedback functions to take over. Cosmic Mind here is directly guiding microvita to do the job. We could say that these are indirect methods of cosmic control. Some examples here are the progress of unit and collective minds on the spiritual path of pratisaincara and creation/maintenance of atomic/sub-atomic structures. In the case of unit minds, they are not directly controlled but “guided by its small unit mind.” This is called the microcosm’s unit guiding psychic. In the case of atomic/sub-atomic structures, microvita directly controls and cosmic mind only “guides” or indirectly controls.

Microvitic control and feedback and the atom

Microvita creates³²⁵ and control atoms and atomic structures. Microvita does not create the five rudimental

323...but due to the uncondensed state of consciousness the so-called inert or insentient is entirely dependent on the wishes of Prakrti, i.e., it is compelled to behave according to the thought-process of the Macrocosmic Mind. [The_Intuitional_Science_of_the_Vedas_2.html](#)

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

325 Not only carbon atoms, but all other kinds of atoms are the creation of microvita. [The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

factors.

The five rudimental factors are Macrocosmic inferences and are directly controlled macrocosmically³²⁶. They consist of supramundane energy with macrocosmic intelligent control. This means that microvita do not have a direct control function within the five rudimental factors. But, they do have an indirect control function within the atomic structure that uses the five rudimental factors. A very important control function. Microvita has two parts; a crude portion and a subtle portion³²⁷ just as do atoms. The subtle control function of atoms has not been investigated³²⁸. The crude portion of microvita is energy. Microvita is physically almost all energy³²⁹ especially at the lower phenomenal energy levels. The subtle part of microvita is the non-physical part or the subtle collective mind of neutral microvita. The subtle part of microvita has the direct control function of atoms³³⁰, but does not have a direct control function of the five rudimental factors.

Now, let's jump up a step. We said that the five rudimental factors are being macrocosmically controlled through the protah/otah aspect of the macrocosmic mind. Microvita is a supramundane or psychospiritual function of the Cosmic Mind³³¹. The subtle portion of microvita or the collective mind of microvita is a supramundane or psychospiritual function, not a macrocosmic spiritual function. The collective mind of microvita is controlling the atomic structure, we perceive as atoms and elements. It is not controlling the five rudimental factors, which we do not perceive directly.

326 There is an aura of thought-waves revolving around the Cosmic Nucleus or Puruṣottama, the nucleus of the Saguña Brahma, as the result of which energy particles are created. The five rudimental factors – ethereal, aerial, luminous, liquid and solid – are the sequential metamorphoses of these energy particles, [Vibration_Form_and_Colour.html](#) 6

327 Because atoms have two parts -- the cruder part and the subtler part . Microvita also have two parts -- the cruder part and the subtler part.

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

328 So far atomic research has been done taking into account the cruder part of atoms. The subtler part of atoms has not been investigated.

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

329 As a microvitum is a singular entity, it has no structure. By nature it is more energy than matter... [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q11)

330 [English] Carbons and non-carbons both get their atomic structure from microvita. [The_NeoEthics_of_MultiLateral_Salvation.html](#) [English]

331 The spiritual level, the spiritual space, is not for microvita because they are something created by the cosmic mind. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q5)

Microvita also has a control function in another one of the four parts of the atom. The neutral microvitic mind is used for direct atomic structural control. Their mental wave also carries back mental feedback to the macrocosmic mind. Mentally it reflects back the information as to positing of the physical portion of microvita in the space-time continuum, allowing the cosmic mind to guide other microvita to fulfill the other mental duties in the atom, such as the physical and chemical affinity requirements. A little like the physicist's concept of a gluons duty within the quark structure of the atom in quantum physics. But here, microvita acts both as a messenger and activating control mechanism in the atomic structure, not just as an energy transfer agent.

When you control the collective psychospiritual mind of microvita, you control the structure of what we perceive as matter and elements. Shrii Shrii Ānandamūrti said and demonstrated that microvita can directly change what we perceive as atomic matter. He gave one example of changing a mango³³². There was no change within any of the basic five rudimental factors. (Also See [Microvita modification of elements](#))

Unit and collective time

Maybe we need to look at what we call a time-line to more clearly understand microvitic control and feedback structures? We as unit beings require existential positing of our unit minds (or guiding psychics) within a place and mental structural framework. This positing is what we know as past, present and future. Our unit aham'ka'ra or ego sees this as the passage of time. Microvita does not have ego. It does not need to posit its existence within a structure of time. It proceeds (as we do) on the evolutionary psychospiritual advancement path of pratisaincara, but not as developed ego structure (that moves in and out of the time-line structure life after life). Microvita has a collective ego-less advancement. Therefore, microvita

332 As a result of the inter-transmutation of microvita, positive and negative, can a mango be changed into an egg? Yes. If change is brought in the nuclear mass of the protoplasmic cell of a mango by properly harnessing the quantitative value of its microvita, this change can be brought into effect. [Microvita_and_Its_Possible_Effects_on_Society_Section_A.html](#)

works and lives within a time-less structure. They function outside of what we see as time. We saw above that they function also within a different energy factor or energy level. We saw also, that their parameters of life and death do not fall anywhere near our small limits.

Both of us have one set of parameters in common. We both (as also atoms do) have a crude and a subtle portion. This may at first seem like an unusual statement. But their crude portion consists of energy and our crude portion of atoms (also energy on a different level). Both are just different levels of the same crude materiality, a crudeness of energy. Both of us have separate subtle mind portion that proceed independently on the spiritual evolutionary path of pratisaincara.

The animation test: microvitic control or endoplasmic coordination.

Endoplasm is not a control structure. It is a collective mind witnessing coverage that simply allows the feedback of important information back to the cosmic controller. It has little of no individual I feelings to block that important work. In both cases, development of microvitic collective mind and in unit mind, the guiding psychic mind is the controller within the developed mind. Guiding psychic mind is only a guiding psychic, when the structure is fully developed mental structure.

Why? Because every animated object has a guiding psychic mind. Collective type microvitic minds are also animated (as in collective microvitic structures like yaks'as and devayonis). (See [The_Ascent_of_the_Mind.html](#)) They just are based on a different plane of life-based energy factors than us. This is the test as to whether the object passes from direct microvitic collective control (as in the atomic structure) to microvitic endoplasmic coordination in the unit and collective structures. It is when the structure gains the ability to utilize the microvitic collective microvitic endoplasmic structure to assist in control of its four basic needs and/or allow development to a further stage. The structure can express itself.

Since the physical atom is not considered an animated structure, the endoplasmic feedback functions within one of the

four parts of the atom and can work collectively to function as a control structure in the atom.

The potential of microvitic endoplasmic coverage is always there, in any structure, both in the dormant atom and in the animated sentient being. In any animated structure microvita is present as it works collectively in coordination with the basic guiding psychic mind. Once the structure of the nucleus has been transmuted from static to the changeable or changing nucleonic structure that Shrii Shrii Anandamurtiji calls ragasic or mutative, then the structure can collect microcosmic citta (ectoplasmic mind stuff) around its nucleus. Then only can it slowly take on the four basic instinctive characteristics of survival of all nucleated and non-nucleated structures. Then only can the collective outer layer of microvitic endoplasm form around the basic unit structure. Without ectoplasmic mind structure (citta) the endoplasmic collective microvitic coverage structure cannot form.

The difference is not in whether the object is considered in Saincara or Pratisaincara stage of the cosmic creative cycle. Not whether it is material or non-material. Not whether it is an atom or it is a nuclide base substance ready to be placed in the cosmic soup for boiling. The substance of microvitic endoplasmic coordination is in expression of animation. Once the object has passed the test of animation, it has the possibility of microvitic endoplasmic coordination. Once the physical object has achieved independent animation, it passes the test of dormancy and mind is considered expressed³³³. Its mind is no longer considered dormant atomic structured. It has been stirred into life by the positive microvita transmuting the static nucleus of many nuclei in the many atoms that make an animate structure³³⁴.

See the schematic drawing above *Positive microvita*

333 Each structure of carbonic origin in this universe, whether animate or inanimate, has a mind. That is, a mind is associated with every structure either in manifested form or in dormant form. Where the mind is not expressed there is no endoplasmic coverage, and where the mind is expressed, endoplasmic coverage shall be there. The_NeoEthics_of_MultiLateral_Salvation.html [English]

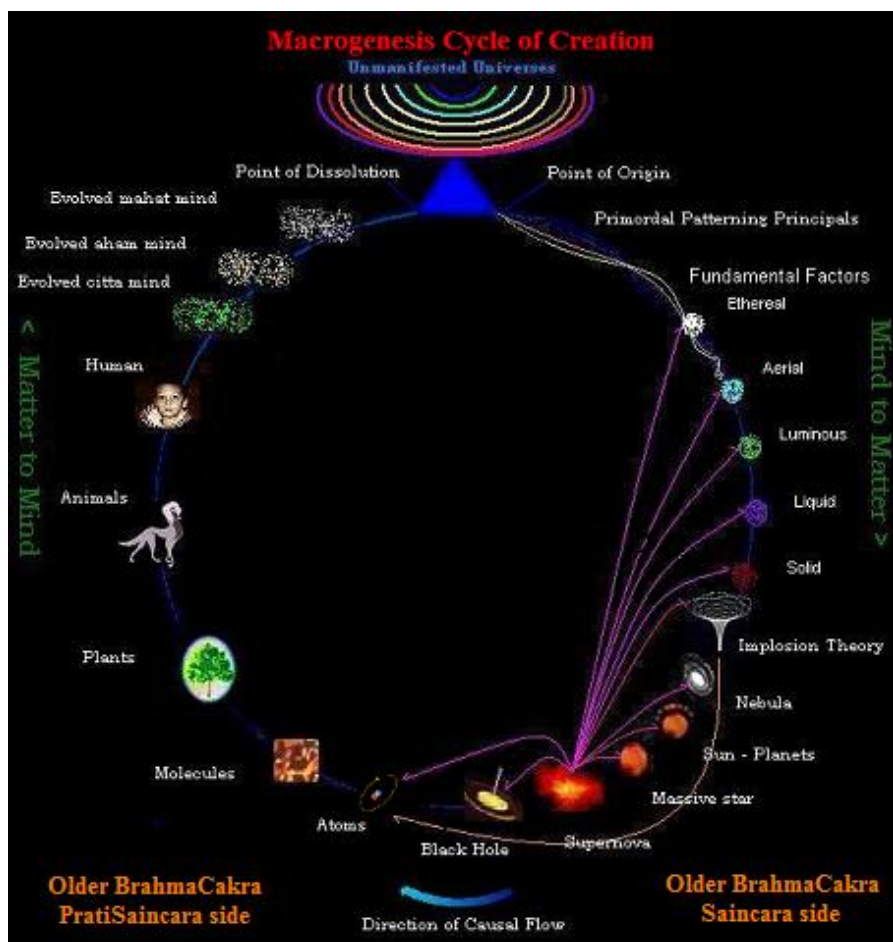
334...all existential faculties are to be benefited by this positive microvitum. Inanimate objects will become animate, carbon atoms [carbon based structure]sleeping in an inanimate body will get life, will get the stir of vitality in them, and that vitality is slowly to be transmuted into a gigantic living structure like a human being.[about positive microvita]
Mobility_and_Movement_of_Microvita.html [English]

activating life, of positive microvita in its cosmic role of carrying the activating faculty into all objectivities on all levels of unit and collective propensities and in the macrocosmic inferential world of matter. It carries within its mental framework the microcosmic sub-assembly routines allowing the activation of the dormant mind with in the protein rich carbon chain with what we may refer to as the ‘cosmic soup’ of creation.

Microvita and Brahmachakra

To think of the flow of microvita as a relative flow inside only Brahmachakra, is a misnomer. Microvita exists and flows in the entire cycle of Brahmachakra. It would be a misplacement of physicality in a system of structuralism to insist that microvita is a relative flow inside only Brahmachakra. Shrii Shrii Anandamurtiji introduced the new concepts of structuralism in the discourse *Microvita and Cosmology* not because He wanted us to throw out the old relative system of Brahmachakra, but apparently because He wanted us to think in other different terms, of the structure of our universe. This is done more completely in a new work in progress entitled *Microcosmology*. For now, let us explore a few of Shrii Shrii Ánandamúrti's newer concepts that appear to be in conflict with the old cosmological structure of Brahmachakra.

Here is a drawing from *Macrogenesis* showing that Pratisaincara is the left half of the complete cycle of creation. This is an old Vedic system introduced to us by Shrii Shrii Ánandamúrti in about 1956 when Shrii Shrii Ánandamúrti was trying to introduce newer spiritual concepts to the older beliefs, (before microvita was introduced in about 1986) to introduce concepts like mind coming from matter.



Macrogenesis Cosmic Cycle

If we stick to *only* a relative Brahmacakra view and at this point introduce microvita into the overall holistic picture, then we must place microvita in some relative point. Taking only the Brahmacakra concept to locate the relative place of microvita, then we must then strictly place it at the starting point of Pratisaincara. We must strictly say “...that these microvita are a creation in the internal phase (Pratisaincara)...”³³⁵.

The quote is true as far as it goes. Microvita is a

335 Here we should again remember the fact that these microvita are a creation in the internal phase [Pratisaincara], rather in the returning phase of cosmic expression.
[Microvitum_the_Mysterious_Emanation_of_Cosmic_Factor.html](#)

“creation in the internal phase” (Pratisaincara). This is because microvita has life and mind, and can make spiritual progress in the path called Pratisaincara. Pratisaincara is only for expressed mind and evolving mind forms, of which microvita are included. But, the quote did not *exclude* Saincara as a place that microvita existed. The reason this is mentioned is that neutral microvita are instrumental (with the five rudimental factors) in the creation³³⁶ of sub-atomic particles and atomic nuclei. These are located in the Saincara part of the old Brahmacakra cycle of creation. In our creation, atoms are dormant in mind; therefore they are considered to be in the Saincara phase (using the old nomenclature). It is animated unit mind (and collective microvitic mind) that are considered to be in the Pratisaincara phase.

Many times Shrii Shrii Ánandamúrti remonstrated us to look more deeply in to the subject. In a semi-private group of workers and teachers in Calcutta on 6 March 1989³³⁷, the discussion went like this:

Dada Dharmavedananda Avt was called up in front of Shrii Shrii Ánandamúrti and spoke in English during a reporting session. Rather than quote the entire pages of conversation allow me to take a portion only.

Shrii Shrii Anandamurtiji> Positive and negative microvita influence living beings, and life is dormant in inanimate entities. Positive microvita and negative microvita can only function on the periphery of inanimate entities. Otherwise, positive and negative have no direct relation with inanimate entities.

Dada Dharmavedananda Avt.> Now I understand. Neutral microvita has the dominant position in inanimate entities.

Shrii Shrii Anandamurtiji> Can inanimate be transmuted into animate?

336 Not only carbon atoms, but all other kinds of atoms are the creation of microvita. The_NeoEthics_of_MultiLateral_Salvation.html [English]

337 Dharmavedananda, Avt, Who's afraid of the Tantic Guru, Ananda Marga Publications Taiwan, Taipei, 1995, P. 358

Dada Dharmavedananda Avt.> Yes.

Shrii Shrii Anandamurtiji> What is the covert role of microvita in the process? How does Cosmic Mind guide the process?

Dada Dharmavedananda Avt.> The Cosmic Mind does not act directly, but through the medium of microvita.

Shrii Shrii Anandamurtiji> Does Cosmic Mind take the help of microvita?

Dada Dharmavedananda Avt.> Yes.

Shrii Shrii Anandamurtiji> Microvita are created in the introversion phase only ... You made a very good effort. (He points to His forehead, saying,) You should go on thinking deeply to get the final answer ...

In Dada Dharmavedananda's book³³⁸ he reinforced his thoughts that neutral microvita have a duty in inanimate matter and positive and negative microvita have an active role in living cells.

"The individual atoms and molecules that serve as building blocks of a living cell remain unaffected by positive and negative microvita." Ac. Dharmavedananda

So, from this discussion we have a hint that microvita might exist in both Saincara & Pratisaincara. That microvita are not hindered by the boundaries of space-time. That neutral microvita have the role in created matter. Later, Shrii Shrii Ánandamúrti microvita disclosed that certain microvita created sub-atomic particles and atoms. It wasn't until May 1989 He gave us a hint as to the real structure of atoms and sub-atomic structures. He said:

"Because atoms have two parts -- the cruder part and the subtler part. Microvita also have two parts -- the cruder part and the subtler part. So far atomic research has been done taking into account

338 Who's afraid of the tantric Guru, Ibid, P. 362

the cruder part of atoms. The subtler part of atoms has not been investigated.”

[Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html](#)

Now, we see that they atoms and microvita have crude (energy) and subtle (mind) parts. Therefore, as was stated in the opening paragraph, microvita exists not only as a flow in Pratisaincara, but also as a flow in Saincara. Brahmacakra is a statement of physicality and non-materiality, outside of the limits of time. Now we can see from the original time-line discussion above, how our evolutionary feedback system (schematic) involves passing evolutionary traits on to the next generation, but microvita feedback does not involve time.

Microvitic endoplasmic coverage in atomic inanimate structures

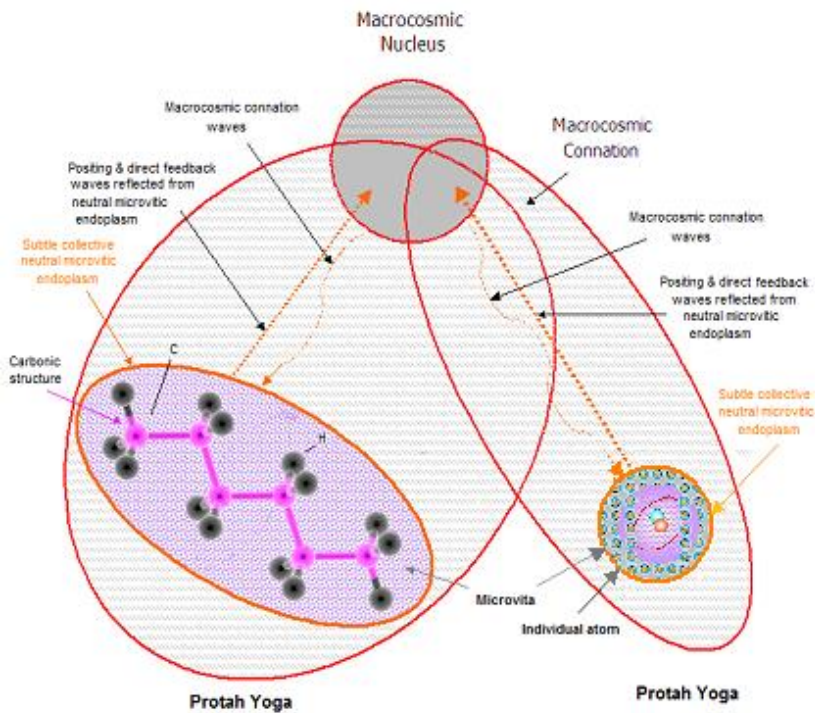
Shrii Shrii Ánandamúrti tells us that collective coverage of atoms is microvita³³⁹. This is the very first stage of endoplasmic coverage in inanimate³⁴⁰ structures. Here neutral microvita provides the basic endoplasmic microvita coverage of carbon based atom structures. This is the neutral subtle mind structure that controls and forms atoms. Later, positive microvita slowly awakens the structure and life merges from the carbonic structures. Then ectoplasm and unit I feelings become stronger in the new unit emerging structures. But, the emerging structure is of unit construction, attracting unit ectoplasmic mind particles for its substantiation and existence. Endoplasmic coverage is always there, previous to this in inanimate structures, but it is through a collective endoplasmic coverage of the neutral subtle microvita mind. A collective subtle endoplasmic microvitic mind with collective I feeling, not unit I feeling. Unit I feeling cannot come until there is more complex unit-constructed mind collects around a unit structure. Then unit-constructed mind is just emerging from the carbonic

339 The collective body of microvita is carbon atom, and when carbon atoms are in cohesion with other carbonic atoms, 'I' feeling is created. As coverage of these collective bodies there is endoplasm. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q10)

340 In some places consciousness is condensed and in other places it is uncondensed. Where consciousness is condensed, we say 'animate' or 'sentient', and where it is uncondensed, i.e., where the influence of Prakrti is more predominant, we say, 'inanimate' or 'insentient'. [The_Intuitional_Science_of_the_Vedas_2.html](#)

structure³⁴¹.

Collective microvita are in cohesion³⁴² in carbon-based structures and form the basic unit I feeling of the carbon based atom structures that are reflected to cosmic mind using the protah witness ship and endoplasmic coverage of the subtle neutral microvitic mind. Here the endoplasmic coverage has collective type I feeling. A *minimum I* feeling and does not interfere with the protah process of Cosmic mind. See also *Subtle collective mind of microvita in the atom.*



Atomic feedback system

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

342 The collective body of microvita is carbon atom, and when carbon atoms are in cohesion with other carbonic atoms [carbon based structures], 'I' feeling is created. As coverage of these collective bodies there is endoplasm. [Questions_and_Answers_on_Microvita_Section_B.html](#) (Q10)

The individual atom is included in the carbonic structure. But the carbonic structure is in itself the beginning stage of animation and life. It is independently activated by positive microvita. The atom is in the saincara stage of physical development, but at the same time its microvitic component (the subtle mind of neutral microvita) is allowing a direct feedback to the cosmic nucleus for the positing (relative) and evolutionary feedback mechanisms of the basic atom. Of course, as we know basic atomic structure has relatively almost no change over billions of our years, so feedback and change within the basic atomic structure is very minimal.

Conclusion

We are not alone, both in our physical³⁴³ and in our non-physical universes. Microvita are the sub-assemblers of our phenomenal universe. In the future the untapped vast potential of the atom³⁴⁴ will be unlocked through the understanding our own psychic being and the mind of microvita. Medicine³⁴⁵ and chemistry³⁴⁶ will be revitalized³⁴⁷ by understanding the potential of energy and change available from microvita³⁴⁸.

343 On other planets also, there are creatures like human beings.

Vraja_Krsna_and_Vishistadvaetavada_Discourse_15.html

344 When the cruder part of atoms could give energy for atom bombs, nuclear bombs, etc., much more can be achieved by exploring the subtler part of atoms. You will utilise the cruder part for the physical development of society, but many great things can be achieved by using the subtler part of atoms. This is yet to be seen.

Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html

345 In the course of their study, doctors should try to find out the coincidence between the characteristics of metazoic cells and multicellular protozoic cells in both the physical and psychic realms. This will greatly help doctors in finding out the medicines for many diseases.

Some_Guidelines_for_Commencing_Microvita_Research_Section_B.html

346...but in the microvita age the biologist will say that the protoplasmic cells are not made of carbon atoms, rather they are the collective solidified form of innumerable microvita.

Microvita_and_Its_Possible_Effects_on_Society_Section_A.html

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

348 That is to say, the theory of microvita has immense potentialities in introducing numerous changes in human society. By changing microvita, ectoplasmic changes will come which in turn will bring about endoplasmic change, and thus the mind will be able to control the organism, the physical body, in a better way. Microvita_and_Its_Possible_Effects_on_Society_Section_A.html

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
ádvaeta 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, ahamtattva doer "I", ego, second mental
subjectivity
ahamkára false ego, pride
ájiṇá 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
 anucchūnyā unmanifested
 anuloma and pratiloma the circumstance of a man
 marrying below or above his station, respectively, according to
 caste hierarchy
 अपरा objective; controlled. see also para
 अपराब्रह्मक्ति attraction to Apra Brahma, the expressed
 aspect of Brahma. see also parābhakti
 अपराजिज्ञाना mundane, or worldly, knowledge
 अपराविद्या knowledge of the mundane
 अपारोक्षा अनुभूति direct experience
 आरक्षणं irresistible urge for the Lord; forgetting
 oneself in the pursuit of the Lord
 अर्था anything (especially wealth) that gives
 temporary relief from suffering
 आसना the third limb of aśtāṅga (eight-limbed) yoga.
 āsanas: postures for curing physical problems, especially those
 that interfere with sādhanā
 आसना शुद्धि meditation process to withdraw the
 mind from body awareness and concentrate it at one point
 असत् untruth, opposite of Sat
 अष्टापंशा 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
 आत्मा, ātman soul, consciousness, Puruṣa, pure
 cognition. the ātman of the Cosmos is Paramātman, and that of
 the unit is the jīvātman
 आत्मजिज्ञाना self-knowledge
 आत्मा-सुखा तत्त्वा the principle of selfish pleasure
 अवधूता m. or avadhūtikā f. literally, “one who is
 thoroughly cleansed mentally and spiritually”; a monk or nun
 of an order close to the tradition of Shāveśa Tantra
 आविद्यमयं centrifugal, or extroversal force; aspect
 of the Cosmic Operative Principle which guides movements
 from the subtle to the crude. see also Vidyāmāyā
 आयुर्वेदा the Vedic system of medicine

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

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

Bhágavata dharma the dharma to attain the Supreme
Bala energy

Bhajana devotional song

bhakta devotee

bhakti devotion

bhakti yoga devotional form of spiritual practice

bhaktitattva the cult of devotion. see also Indian philosophies

bhava the expressed universe

bháva idea, ideation, mental flow

bháva sádhaná spiritual practice of auto-suggestion

bhúta, bhútatattva, mahábhúta rudimental, or rudimental, factor of matter. the five bhútas are the ethereal, the aerial, the luminous, the liquid and the solid; and they carry, respectively, the tanmátras of sound, touch, form, taste and smell

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

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

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

Bráhmaña (Brahman) The uppermost social group in India, who traditionally perform priestly functions or live by intellectual labour

Brahmatva Brahma-hood, supreme stance

Brahmaváda philosophical system of which Brahma is the essence

Bodhi intuition

buddhi, buddhitattva intellect

cakra cycle or circle; psycho-spiritual centre, or plexus. the cakras in the human body are all located along the

susumná canal which passes through the length of the spinal column and extends up to the crown of the head. some cakras, however, are associated with external concentration points. the concentration points: (1) for the múládhára cakra, the base of the spine, above the perineum; (2) for the 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, Puruśa, 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 Mâyá 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 aśtámga (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 sádhana

can be performed)

dhármika adjective of dharma

dhyána the seventh limb of aśtámga (eight-limbed)

yoga: meditation in which the psyche is directed towards

Consciousness

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

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

dvaeta duality

dvaetádvaeta dualistic non-duality

Dvápara Yuga see yugas

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

Gati mobility, movement

gīta song

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

guṇa binding factor or principle; attribute; quality.

Prakṛti, the Cosmic Operative Principle, is composed of:

sattvaguṇa, the sentient principle; rajoguṇa, the mutative principle; and tamoguṇa, the static principle

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

hiraṇmaya kośa the subtlest of the kośas

hládinī 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

Jīva an individual being

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

jīvátma, jīvátman see átmá

jñána knowledge; understanding

jñána yoga a form of spiritual practice which

emphasizes discrimination or intellectual understanding
jñánii a sádharma 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 sádhana and is adept at
raising one's own kuṇḍalinii

Kaoravas sons of king Dhritarastra, the adharmik
forces in the Mahábhárata war

kapálaka sádhana a form of
spiritual practice which causes the aspirant to confront and
overcome all the inherent fetters and enemies of the human
mind

kapha see váyu, pitta, kapha and rakta

karma action; sometimes, positive or negative action
which produces saṁskáras

karma yoga a form of spiritual practice which
emphasizes selfless action

karmii a sádharma who follows the path of action or
work

kiirtana collective singing of the name of the Lord,
sometimes combined with a dance that expresses the spirit of
surrender

kośa "level" or "layer" of the mind (either
Macrocosmic Mind or microcosmic mind) in terms of its
degree of subtlety or crudeness

krpá spiritual grace

Krśñasundaram Krśña the Beautiful

Kśattriya a person whose mentality is to dominate
over matter; written as "Kśattriya", a member of the second-
highest caste in India

kuṇḍalinii, kulakuṇḍalinii 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 Mahábhárata war; the
world (since it is as if the world is always saying,

lilá divine sport

loka a "level", or "layer", or "sphere" of the

Macrocosmic Mind

Mahábhārata “Great India”; the name of a military campaign guided by Lord Kṛṣṇa around 1500 BCE to unify India; the epic poem written by Maharshi Vyasa about this campaign

Mahākaola a Tantric guru who can raise not only his own kuṇḍalinī, but those of others also; in Buddhist Tantra, Mahākaola is sometimes symbolic of Parama Puruṣa

Mahāpuruṣa a person highly evolved psychically and spiritually, especially one who has consequently developed a charisma felt by other people

Mahāsambhūti when Tāraka Brahma utilizes the five rudimental factors to express Himself through a body, this is known as His Mahāsambhūti

mahat, mahattattva “I” (“I am,” “I exist”) feeling, existential “I”

mantra a sound or collection of sounds which, when meditated upon, will lead to spiritual liberation. a mantra is incantative, pulsative, and ideative

mantra caetanya the awakening of a mantra; conceptual understanding of and psychic association with a mantra

mārga path

Margi a member of Ananda Marga

Máyá 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

Máyāvāda doctrine of illusion. see also Indian philosophies

metazoic mind complex type mind using acquaintance, experience and microvitic endoplasmic coverage

mithyā false, unreal

mokṣa spiritual emancipation, non-qualified liberation

mudrá meaningful gesture; a yogic exercise similar to an āsana but incorporating more ideation

mukti spiritual liberation

múlādhāra 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, oṃkára the sound of the first vibration of creation; the bījā mantra (acoustic root) of the expressed universe. oṃkára literally means “the sound onm”

ota yoga the association of Puruṣottama with each unit creation individually in pratisaincara

painca bhútas five rudimental or rudimental factors -
- ethereal, aerial, luminous, liquid and solid

Pandavas the sons of king Pandu, the dharmic forces in the Mahábhārata 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 Puruṣa Supreme Consciousness

Paramashiva see Puruṣottama

Paramátmá, Paramátman Supreme Consciousness in the role of witness of His own macropsychic conation.

Paramátman comprises: (1)

Puruṣottama, the Macrocosmic Nucleus; (2) Puruṣottamá's association with all creation in His extroversal movement (prota yoga); and (3) Puruṣottamá'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 ánu bhúti indirect knowledge or experience
 Párthasárathi literally, “Arjuna’s charioteer”; Kṛṣṇa
 in the role of a king
 Pátaka sin. there are two kinds: pápa, sin of
 commission, and pratyaváya, sin of omission
 pitta see váyu, pitta, kapha and rakta
 Prabháta Saṁgiita a collection of 5018 spiritual and
 psycho-spiritual songs composed by Prabhat Ranjan Sarkar
 (Shrii Shrii Ánandamúrti)
 Prakrti, Paramá Prakrti Cosmic Operative Principle
 Prakrtitattva essence of Prakrti
 práña energy; vital energy
 práñáh vital energy
 práñasha dissolution, total annihilation
 práñáyama the fourth limb of aśtámga (eight-limbed)
 yoga: process of controlling vital energy by controlling the
 breath. a lesson of Ananda Marga sádhaná
 prapatti “whatever is taking place in the universe is all
 due to the cosmic will”.
 pratisaincara in the Cosmic Cycle, the step-by-step
 introversion and subtilization of consciousness from the state
 of solid matter to the Nucleus Consciousness. (“prati” means
 “counter” and “saincara” means “movement”)
 pratyáhára the fifth limb of aśtámga (eight-limbed)
 yoga: withdrawing the mind from absorption in the physical
 senses
 prota yoga the association of Puruśottama with all
 creation in His extroversive movement and with all the unit
 creations collectively in His introversive movement
 puráña mythological story with a moral import;
 educative fiction
 purashcaraña upward movement of the kulakuṇḍalinii
 from múládhára cakra to sahasrára cakra, including the phases
 of mantrágháta and mantra caetanya
 Puruśa Consciousness. Supreme Consciousness, the
 consciousness of the Cosmos, is Parama Puruśa, and a unit

consciousness is an *ānu puruṣa*

Puruṣadeha the entire created substance, causal, subtle and crude, of the Macrocosm; Cosmic “I” + Cosmic doer “I” + Cosmic done “I”

protozoic mind citta type physical mind guided by instinct only and unit existential I

Puruṣottama *Paramashiva* the Nucleus
Consciousness, the witness of *saincara* (extroversion from the Nucleus) and *pratisaincara* (introversion to the Nucleus)

Quinquemental 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

Rajoguṇa see *guṇas*

Rakta see *vāyu*, *pitta*, *kapha* and *rakta*

Rāmāyaṇa an epic poem of India. it is the story of king Rama, or Ramchandra

Rārḥ the territory, mostly in Bengal, stretching from the west bank of the Bhagirathi River to the Parasnath Hills

Rasa cosmic flow; taste

Rāsaliilā “*Parama Puruṣa* has created an endless network of waves from the Cosmic Nucleus according to his own sweet will . . . each of these waves is a deva, but the fundament upon which these waves have been created is called *rasa* . . . the divine sport of these innumerable waves is called the *rāsaliilā*”

rṣi sage; one who, by inventing new things, broadens the path of progress of human society

rūpa tanmātra inferential waves conveying vision, i.e., the sense of form. see also *tanmātra*

Sadāshiva Shiva (literally, “eternal Shiva”)

Sādhaka spiritual practitioner

sādhana literally, “sustained effort”; spiritual practice; meditation

sādhū virtuous person, spiritual aspirant. see also *sādhaka*

sadrsha pariṇāma 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

samája society

samája cakra social cycle

sama-samája tttva the principle of social equality

sańsára the world as a dimension of relentless,
unceasing movement

sam'ska'ra mental reactive momentum, potential
mental reaction

samvit shakti an expression of vidyá shakti, or
Vidyámáyá, which one experiences as the realization that life
has a higher purpose

sannyásii m. or sannyásinii f. literally, “one who has
surrendered one’s everything to the Cosmic will” or “one who
ensconces oneself in Sat, the unchangeable entity”; a
renunciant

sárathi charioteer

Sat, Satya, Satyam “that which undergoes no
change”; Absolute Reality

satsaunga good company

sattvaguña see guñas

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 parińama homomorphic evolution, a state before creation in which all the guńas are in equipoise

Svayambhúliunga ultimate point of negativity, or crudity, in the human body

Tamoguńa see guńas

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 Nańarája), 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

Vaeshnáva 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

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

vrtti mental propensity

Yama and Niyama moral codes

yoga spiritual practice leading to unification of the unit átman with Paramátman

yugas the mythological four ages (Satya Yuga, or Golden Age, Treta Yuga, or Silver Age, Dvápára Yuga, or Copper Age, and Kali Yuga, or Iron Age), representing the step-by-step decline of morality and spirituality

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