

Ánanda Sútram



Shrii Shrii Ánandamúrtti

Ánanda Sútram

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ROMAN SAṂSKRṬA ALPHABET

Realizing the necessity of writing swiftly and pronouncing the words of different languages correctly , the undernoted Roman Saṁskṛta (Sanskrit) alphabet has been adopted .

अ आ इ ई उ ऊ ऋ ॠ लृ लॄ ए ऐ ओ औ अं अः
 अ आ इ ई उ ऊ ऋ ॠ लृ लॄ ए ऐ ओ औ अं अः
 a á i ii u ú r rr lr lrr e ae o ao am ah

क ख ग घ ङ च छ ज झ ञ
 क ख ग घ ङ च छ ज झ ञ
 ka kha ga gha ṅa ca cha ja jha ṅa

ट ठ ड ढ ण त थ द ध न
 ट ठ ड ढ ण त थ द ध न
 tá tha dá dha ṅa ta tha da dha na

প ফ ব ভ ম
 প ফ ব ভ ম
 Pa pha ba bha ma

য র ল ব
 য র ল ব
 ya ra la va

শ ষ স হ ঞ্জ
 শ ষ স হ ঞ্জ
 sha śa sa ha kśa

অঁ ঞ্জ ঋষি ছায়া জ্ঞান সংস্কৃত ততোঃহং
 অঁ ঞ্জ ঋষি ছায়া জ্ঞান সংস্কৃত ততোঃহং
 aṅ ṅ jaṅ ṛṣi chāya jñāna saṅskṛta tato'haṅ

a á b c d é e g h i j k l m m n
 n̄ n̄ o p r s ś t t̄ u ú v y

It is possible to pronounce the Samskrta , or Sanskrit , language with the help of only twenty nine letters of Roman script . The letters " f " , " q " , " qh " , " z " , etc. , are required in the Arabic , Persian , and various other languages , but not in Samskrta . " áa " and " áha " , occurring in the middle of a word or at the end of a word , are pronounced " ra " and " rha " , respectively . Like " ya " , they are not independent letters . When the need arises in writing non - Sańskrta words , " ra " and " rha " may be written .

Ten additional letters in Roman Sańskrta, for writing non-Sanskrit words.

क	ख	ज	ड़	ढ	फ	य	ल	त्	अँ
क़	ख़	ज़	ड़	ढ	फ़	य	ल	९	अँ
qua	qhua	za	ra	rha	fa	ya	lra	t	an

Ānanda Sūtram

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Publisher's Note

Shrii Shrii Ánandamúrti, the founder of Ananda Marga, dictated the original Bengali Ánanda Sútram to a close devotee as they sat, in a series of night sessions in 1961, on the tiger's grave in Jamalpur that Ánandamúrtijii and the devotees used to frequent. The devotee wrote by the light of a candle. Sometimes the candle flame was sheltered by a glass drinking tumbler as a sort of makeshift lantern.

Ánanda Sútram means, in part, "aphorisms leading to ánanda, divine bliss". The sútra form has been valued over the centuries as a powerful tool for communicating a deep philosophy in a condensed, memorable way. The literal meaning of sútra is "thread", implying that numerous jewels of thought can be strung on a single such thread. In the best traditions of sútra literature, the eighty-five sútras of this book serve, with breathtaking

conciseness, as a framework for the entire Ananda Marga ideology.

Herein Shrii Shrii Ánandamúrti has in a few vivid strokes presented humanity with original concepts of metaphysics, epistemology, ethics and macrohistory. He has set out for the first time a socio-economic approach conceived in the light of a theistic philosophy, blending subjective approach with objective adjustment, that offers the world a well-knit and progressive social system based on economic justice. He designated Ánanda Sútram, together with the complementary book Idea and Ideology, as the darshan shástra (philosophical treatise) of Ananda Marga.

Ánanda Sútram as a whole has appeared heretofore in English in only one edition, the 1967 translation by Shrii Manohar Gupta (reprinted virtually unedited in 1990). Chapter 4 was reprinted in Discourses on Tantra

Volume 1, 1993, and a retranslated Chapter 5 appeared in *Proutist Economics*, 1992.

The editors of the present edition have not striven to retranslate, but have edited the First Edition (or in the case of Chapter 5 the 1992 edition) according to a number of considerations important for the reader.

The editors of this edition have, in the first place, tried to adhere more closely to the author's pattern of usage of important Sanskrit terms, by preserving those terms in the main text of the translation, while sometimes relegating the English equivalents to editorial square brackets.

The editors have also tried to eliminate the unnecessary repetition of pairs of Sanskrit-English equivalents.

The remaining considerations guiding the editors have been those of grammar, where correction was unavoidable, and consistency – consistency, for example, in the use or non-use of articles with various philosophical

terms. In a very few instances in Chapters 1-3 it was found necessary to aim for greater accuracy by retranslating a sentence, for example the last sentence of Chapter 1. (In Chapters 4 and 5, which appeared in the recent compilations noted above, no retranslation has been done, except that in Chapter 5 the Sanskrit yuga has been rendered as "age" rather than the previous "era". "Age" seems generally to have been the author's preference in English, as indicated in Idea and Ideology.)

Footnotes by the editors have all been signed "-Eds." Unsigned footnotes are those of the author.

Square brackets [] in the text are used to indicate translations by the editors or other editorial insertions. Round brackets () indicate a word or words originally given by the author.

To this edition the editors have added an appendix giving word-for-word translations of

the sūtras. Avadhútiká Ánanda Mitrá Ácáryá deserves special mention for having laid the foundations of this appendix years ago.

In the appendix, a certain shorthand preferred by the author of this book has been used for explaining the etymologies of words. Under this system, a minus sign (–) follows a prefix, and a plus sign (+) precedes a suffix. Thus $ava - tr + ghaiṅ = avatára$ can be read, “the root tr prefixed by ava and suffixed by $ghaiṅ$ becomes $avatára$.”

date N/A

Chapter 1

1-1. Shivashaktyátmakaṁ Brahma.

[Brahma is the composite of Shiva and Shakti.]

Purport: Brahma [Cosmic Entity] is the composite of Shiva [Consciousness] and Shakti [Operative Principle].

A piece of paper has two sides. Although they are two for the sake of argument, they cannot be separated from the one paper entity. Removal of one side of the paper jeopardizes the existence of the other. So is the relation of Puruśa [Consciousness] and Prakṛti [Operative Principle] in the Cosmic Entity. None of them can stand without the other. That is why it is said that they are an inalienable concomitance.

Although as a philosophical word, shiva or puruśa is extensively used, in common parlance the word átmá ["soul" or "self"] is more extensively used in the same sense. Shiva means "witnessing consciousness". So does puruśa – Pure shete yah sah puruśah, that is, "The witness-ship that lies quiescent in every entity is the puruśa." And átman means "that which is omni-telepathic".

The physical sense of the body is telepathized on the mental plate. In other words, the physical sense is awakened in the mental plate due to the reflection that follows the impact of the crude physical waves on the mental plate. Similarly, the sense of every crude object is awakened in the mental plate as soon as the reflection takes place following the impact of the waves of the objects on the mental plate. Identical mental waves hit the soul entity, causing the reflection of those mental waves, and this awakens in the unit a sense of its indivisibility from the soul. If, in the language of philosophy, mental waves, that is, thought, be called thought-waves, then the reflection of the mental waves on the soul-plate will have to be termed telepathic waves. And so in reference to the soul-plate, we may say that it is telepathic to the mind. All mundane objects, crude, subtle or causal, consist in mental waves or thought-waves, and so in the fullest accord with reasoning

and logic, we may call the Soul omni-telepathic. It is because of this omni-telepathic *Átman* that the existences of all mundane objects, visible or invisible, large or small, find their factual substantiation and recognition. Had there been no *Átman*, the existence of everything would have been in jeopardy.

1-2. Shaktih Sá Shivasya Shaktih.

[Shakti (the Operative Principle) is the shakti (force) of Shiva.]

Purport: Every object has a material cause and an efficient cause. Over and above these there is also a conjunctive agency linking the *upádána káraña* [material cause] with the *nimitta káraña* [efficient or instrumental cause]. The determination of the firmness or laxity of the relation of the material cause with the efficient cause depends on the degree of conjunctive functions. In the process of creation, *Puruśa* is the material factor, and *Prakṛti* is the linking force

consummating the relation between the material and the efficient causes. As the efficient cause, Puruśa is the primary factor, and Prakṛti is the secondary one.

Puruśa is the all-pervading entity, and so no one else except Him can be the material cause. Prakṛti, not being all-pervading, is sheltered in Puruśa. In the body of Puruśa, Prakṛti can only work as much as She is given opportunity to by Puruśa. And so, in the science of creation, Puruśa alone as the doer entity is the chief efficient or instrumental cause; and since Prakṛti has been posing as the doer with the authority given to Her by Puruśa, She is the subordinate efficient cause. The distortions or expressions which are taking place in the material cause through the efficient cause and which we call worldly manifestations, are effected by the three guṇas [attributes or binding principles: sattva, rajah and tamah] of Prakṛti. This accounts for Prakṛti being the linking force between the

efficient cause and the material cause. So the firmness or feebleness of the object-body fully depends upon the degree of the influence of Prakṛti.

The role of Puruṣa is foremost in all the spheres. Prakṛti only acts to whatever extent Puruṣa has authorized or authorizes Her to act. In the process of evolution, Puruṣa gives Prakṛti the authority to work, and She goes on working. The subtle Puruṣa goes on attaining crudity gradually due to the bondage of the three guṇas of Prakṛti. In the ultimate state of His crudity, Puruṣa slowly and gradually keeps shrivelling up the opportunity and liberty of Prakṛti previously given to Her, and thus the crudified Puruṣa, gradually regaining His subtlety, returns to His own ultimate characteristic state. The flow of manifestations of the Puruṣadeha [Cognitive Body] under the binding influence of Prakṛti is what we call sañcara [extroversion from the subtle to the crude], while the gradual

process of liberation that results in the Puruśadeha due to progressive looseness of the bondage is what we call pratisaiṅcara [introversion from the crude to the subtle]. It is now abundantly clear that even though Prakṛti is free to make honest use of Her acquired power, the attainment or non-attainment of this power depends on Puruśa, or Citishakti [Cognitive Principle], and so we have to say, Prakṛti is but the characteristic of Puruśa Himself – Shaktih Sá Shivasya Shaktih.

1-3. Tayoh siddhih saiṅcare pratisaiṅcare ca.

[Puruśa and Prakṛti find their fulfilment in saiṅcara (extroversial movement) and pratisaiṅcara (introversial movement).]

Purport: The existence of any entity is known by the process of its activity, thought or witness-ship, of which witness-ship belongs to Puruśa and the other two substantiating factors primarily belong to Prakṛti; and so the fact of Prakṛti being the causal entity of the

stream of action and thought will be recognized only when She completely identifies herself with objectivity. This appropriation of objectivity by Prakṛti depends on Her ever-increasing (saiṅcara) or -decreasing (pratisaiṅcara) influence on Puruśa. Prakṛti's manifestation lies in the saiṅcara and pratisaiṅcara processes. In all these manifestations of Prakṛti, Puruśa exists not only as the material cause, but as the witness as well, in all states and conditions.

1-4. Paramashivah Puruśottamah vishvasya kendram.

[Supreme Consciousness at the nucleus of the universe is known as Paramashiva or Puruśottama.]

Purport: The trivalent Prakṛti has been apparently crudifying the original Puruśa through Her own binding forces – this is one of the processes of Her activity. Her other process being that by gradually relaxing the influence of Her three attributes on the crude

object, She regains the characteristic of Puruśa, thus putting an end to Her binding operation. The first-named process of Prakṛti is centrifugal and the other one is centripetal. The Brahma Cakra, or Srśṭi Cakra [Cosmic Cycle], is manifested through the combination of these very centrifugal and centripetal actions. The nucleus of this Cosmic Cycle is indeed the svabhāva [characteristic bearing] of Puruśa. The material cause of the entire Brahma Cakra is Puruśa, or Shiva, and we shall call this nucleus Paramashiva or Puruśottama.

1-5. Pravṛttimukhii saiṅcarah guṇadhāráyam.

[Saiṅcara (in the Cosmic Cycle) is the gradual extroversial movement under the increasing influence of the guṇas (binding principles).]

Purport: The object-ward movement or expression of Puruśa from the nucleus of the Brahma Cakra under the influence of Prakṛti is

called pravṛtti (extroversial phase). As the result of the initial impact of Prakṛti on the witnessing Puruṣottama, there awakens in Him the sense of existence, which in the language of philosophy is called the Mahattattva [Existential "I"], and the operative force concerned, whereby this Mahattattva comes into being, is called sattvaguṇa (the sentient principle) of Prakṛti. (Guṇa means "binding principle".) The second impact of the operative force of Prakṛti results in the emergence of the sense of doership or authorship. This changed expression of Puruṣa is called the Ahaṁtattva (Doer "I"), and the operative force concerned is called rajoguṇa (the mutative principle) of Prakṛti. Finally, through the greater impact of the operative force of Prakṛti in the wake of Her successive attacks, comes the crudest objectivity or complete objectivation of Puruṣa (the crudest objective counterpart of the subjective Cosmos). This condition of Puruṣa

is called citta (mind-stuff). The operative force concerned, whereby such objectivation takes place, is called tamoguña (the static principle) of Prakṛti. That is to say, with the onset of pravṛtti [desire and attachment], sañcara issues right from one and the same Puruṣa through the gradual process of the guñas.

1-6. Nivṛttimukhii pratisañcarah guñavakśayeña.

[Pratisañcara (in the Cosmic Cycle) is the gradual introversial movement under the waning influence of the guñas.]

Purport: The excess of vṛtti [desire] is pravṛtti [attachment or the accelerated momentum of desire]. The recessive or waning momentum of vṛtti is nivṛtti [detachment or the loss of desire in the introversial phase]. During the centrifugal movement, desire finds its fullest expression in Puruṣa under the static influence of Prakṛti. The citta entity that comes into play in the body of Puruṣa under the static influence of

Prakṛti, when accepted by the jīvātman [the individual soul or the subjective part of the microcosm] as something perceivable or knowable, appears as the five gross physical elements, ten indriyas [organs] and five tanmātras [sensible and super-sensible inferences or generic essences]. When the attributional flow reaches its finality, then starts the shedding of the guṇas – that is to say, Puruṣa then keeps contracting the power of Prakṛti. The result is that Prakṛti, attracted by Puruṣa, gets drawn to Puruṣottama. Consequently again, the five gross physical elements gradually get metamorphosed into body, vital energy and mind of the unit. Finally the unit mind merges into Puruṣottama as the result of shedding of the binding principles. It is because of the merger of the unit mind into its primal cause that the ultimate state of pratisaiṅcara is a non-attributive one. This may be called the dissolution of the individual life.

1-7. Drk Puruśah darshanaṁ Shaktishca.

[Puruśa 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. Thinking, speaking, moving, accepting – these fall in the category of action. The witness-ship that vouches for the existence of these activities, that substantive bearing, is Puruśa, and the expression of activity that takes place under His witness-ship is charged with the guṇas of Prakṛti. If we call the expression of the material waves actional faculty, its apparent witness will be the citta entity. If the citta-ic expression be termed actional faculty, then its apparent witness will be the Ahaṁtattva (or Ego). If the expression or manifestation of the Ego be called actional faculty, then its

apparent witness will be the Mahattattva [sense of "I"-ness]. If we call the sense of "I"-ness actional faculty, then its witness-ship, that is, "I-know-I-am"-ness, will be acceptable as the ultimate witness. This "I know" is not the apparent witness of anybody or anything, it is the absolute witness of everything in all conditions. Hence candidly this bearing alone falls in the category of drk [ultimate cognition]. This in truth is the attributed consciousness of Puruśa.

1-8. Guñabandhanena guñabhivyaktih.

[As the guñas increase their bondage, they express themselves fully in the emergence of the fundamental factors.]

Purport: Guña means "binding principle". The stronger the bondage upon anything, the cruder the thing becomes. When in Her freedom acquired from Puruśa, Prakṛti binds Puruśa, the conscious Puruśa gets metamorphosed into Mahattattva, Ahaṁtattva, citta, etc., under the ever-

increasing binding factors, and then as the result of the gradually greater and still greater bondage of tamoguña there come into being as per degrees of crudification, the ethereal, the aerial, the luminous, the liquid and (ultimately) the solid factors. Even in the latter there are degrees of bondage. On account of the firmness of bondage, the inter-atomic and inter-molecular distances go on decreasing, as the result of which the internal frictions in the material body go on increasing. The external pressure of attributional bondage and the internal frictions compel greater and greater attributional expressions in the bodies of objects.

Here one should bear in mind that "attributional expression" does not mean the excess of attributional capabilities, but that of the attributional manifestations as well as the attributional diversities. The ákáshatattva [ethereal factor] has the sound-carrying attribute. If, suppose, we fix its measure at

one hundred, in that case, when the ákáshatattva gets metamorphosed into the váyutattva [aerial factor] on account of greater static bondage, the attribute of touch is also expressed therein along with the sound-carrying attribute, but the attributional capacity remains what it is – unenhanced. The sound-carrying attribute wanes in the váyutattva as compared to the ákáshatattva, but, all the same, the combined measure of the sonic and the tactual attributes still remains at one hundred.

1-9. Guñádhikye jádasphoṭah bhútasámyábhávát.

[Due to excessive pressure of the guñas, proper balance among the bhútas (five fundamental factors) is lost and jádasphoṭa (explosion of matter) occurs.]

Purport: If, even after the transformation of the object body into kśítitattva [the solid factor], the onslaught of the binding principle continues unabated, the equipoise of the

elements gets lost and jádasphoṭá [explosion of matter] takes place. As a result of this explosion ḱsititattva, due to its excessive internal friction, gets pulverized into subtler elements such as the ap [liquid], tejas [luminous], marut [aerial] and vyoma [ethereal] factors, completely or partially, that is to say, its movement undergoes the process of negative saiṅcara. Nevertheless, the resultant subtler elements after the explosion, of course, retake the same old path of saiṅcara.

The ethereal element of the Cosmic Mind gets gradually cruder and cruder as per degrees of the ever-increasing flow of the guṅas, that is, from ákásha, or vyoma, to marut, from marut to tejas, from tejas to ap, and from ap to ḱsiti. The more the progress of these metamorphoses, the more varied the attributional diversities noticeable in the material bodies, and their dimensions also get shrunk and diminished. The dimensional

contraction means the increase of internal frictions, and this happens due to the excess or magnitude of the external attributional flow. Due to these excessive internal frictions, explosions take place in the material bodies and they get pulverized into subtler elements. These explosions owing to hyper-attributional pressure occur only when the degree of the tension of the solid element becomes abnormally high as compared to other elements. In the absence of any wide disparities (either too high or too low) in the tensional relations of the elements, living organisms come into being instead of explosion.

1-10. Guñaprabhávena bhútaungharśádbalam.

[Due to the increasing influence of the guñas, clash occurs among the fundamental factors and bala (energy) is produced.]

Purport: The firmer the binding factor on the object body, the greater the internal

friction in it. This clash or play of forces is called bala or práña [power or energy]. This práña exists more or less in all objects or elements, although its expression has not taken place or does not take place in them in equal proportion.

1-11. Dehakendrikáni pariñámabhútañi baláni práñáh.

[The resultant interial force forming the nucleus within the physical structure and maintaining its solidarity, is called práñáh (vital energy).]

Purport: If the resultant force – the force that comes into being as a result of both external and internal frictions in the object-body – finds its own nucleus in some part of that body, the powers or energies active in that body are collectively called práñáh [vital energy].

The word práñáh is used in the Sanskrit language in the plural number because it

really stands for ten váyus [vital forces in the body].

1-12. Tiivrasaungharśeña cúrñiibhútáni jadáni cittáñu mánasadhátuh vá.

[Due to excessive clash, some crude matter is pulverized, and cittáñu (ectoplasmic particles), or mind-stuff, is evolved.]

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

1-13. Vyaśtídehe cittáñusamaváyena cittabodhah.

[Through the combination of ectoplasmic particles in the unit structure, the feeling of citta (objective mind) evolves.]

Purport: The coordinated totality of all the cittáñus [ectoplasmic particles] that remain in the individual object-body centring round its totality constitute the sense of citta of that body. This citta is the done "I", or objective "I", of the unit mind. Unperceived shall remain all the perceptions, whether seen or heard, of an individual, unless the citta identifies itself with their reflections on itself.

1-14. Cittát guńávaksáye rajoguńaprábalye aham.

[As the influence of the guńas wanes and rajoguńa becomes dominant, the aham (sense of doership) evolves out of the citta.]

Purport: When, by the attraction of Puruśottama [the Cosmic Nucleus], the mind-stuff is gradually goaded forward under the influence of vidyá shakti [the introversial force], the predominance of tamoguńa gradually wanes and the increasing influence of rajoguńa becomes evident. The part of the mind-body where the predominance of

rajoguña is noticeable, is called the ahaṁtattva [doer "I" or owner "I"].

1-15. Súksmábhimukhinii gatirudaye ahaṁtattvánmahat.

[With further movement towards the subtle, the mahat evolves out of the ahaṁtattva.]

Purport: By the attraction of vidyá shakti, even the influence of rajoguña over the ahaṁtattva gradually starts shedding, indicating the predominance of sattvaguña. The part of the ahaṁtattva where the predominance of sattvaguña is established, is called the mahattattva [pure "I" feeling].

1-16. Cittádahaṁprábalye buddhih.

[When the aham is greater than the citta, the buddhi (intellect) evolves.]

Purport: If the periphery of the aham be greater than that of the citta, the citta-less surplus portion is called the buddhi (intellect).

1-17. Ahaṁtattvát mahadprábalye bodhih.

[When the mahat is greater than the aham, the bodhi (intuition) evolves.]

Purport: If the dimension of the mahattattva be greater than that of the ahaṁtattva, the surplus part of the mahat is called the bodhi [intuition].

1-18. Mahadahāṁvarjite anagrasare jīvadehe latāgulme kevalaṁ cittam.

[In undeveloped living organisms, creepers and shrubs where aham and mahat have not yet evolved, there is only citta.]

Purport: It may be discernible in undeveloped organisms or creepers and shrubs that the manifestation of citta only has taken place, but not that of mahattattva or ahaṁtattva.

1-19. Mahadvarjite anagrasare jīvadehe latāgulme cittayuktāham.

[In undeveloped organisms, creepers and shrubs where mahat has not yet evolved, there is aham as well as citta.]

Purport: It may also be that in undeveloped organisms or creepers and shrubs the manifestation of mahat has not taken place, but those of aham and citta have.

1-20. Prágrasare jīve latágulme mánuśe mahadahańcittáni.

[In developed organisms, creepers and shrubs, as well as in humans, there is mahat, aham and citta.]

Purport: In comparatively developed organisms, creepers and shrubs as well as in human beings, all three, mahattattva, ahańtattva and citta, get manifested.

1-21. Bhúmávyápte Mahati ahań cittayorprańśhe saguńásthitih savikalpasamádhih vá.

[When the aham and the citta merge into the Macrocosmic Mahat, the merger is called saguñásthiti or savikalpa samádhi.]

Purport: When after continued spiritual practice the mahattattva, that is, the "I" feeling, gets metamorphosed into the Macrocosmic "I" feeling, the citta of the microcosmic mind merges in the aham and the aham merges in the mahat. When the object merges in its cause, that merger is called pralaya or prañásha [utter destruction]. Since the citta of the Macrocosm grows out of the Macrocosmic Aham, and the Macrocosmic Aham out of the Macrocosmic Mahat, when in pratisaiṅcara's introversial movement the [unit] citta merges in the aham and the aham in the mahat, to call it prañásha is quite logical and reasonable. The state of utter destruction of the citta and the aham and the state of all-pervasiveness of the mahat constitute saguñásthiti [the state of

transcendentality], or savikalpa samádhi [the trance of determinate absorption].

1-22. Átmani mahadprañashe nirguńásthitih nirvikalpasamádhih vá.

[When the mahat merges into the Átman, it is called nirguńásthiti (state of objectlessness) or nirvikalpa samádhi (the trance of indeterminate absorption, or total suspension, of the mind).]

Purport: The totally-absorbed state of the mahat, after merging that “I” feeling in the Citishakti [Cognitive Principle] – rather than doing the sádhaná of installing the mahat in the Macrocosmic Mahat – is nirguńásthiti [a state of objectlessness] or nirvikalpa samádhi [the trance of indeterminate absorption, or total suspension, of the mind]. Due to the absence of any guńa, this state is called nirguńásthiti, the state of objectlessness. This state is verbally inexpressible because...

1-23. Tasyasthitih amánasikeśu.

[This state (of nirvikalpa samádhi) is beyond the mind.]

Purport: This state of objectlessness being beyond the orbit of the mind, it is not mentally apprehensible.

1-24.

Abhávottaránandapratyayálambaniirvrttih tasya pramáñam.

[The lingering bliss which follows this state of vacuity is the proof of that state, the means of firm belief in that state.]

Purport: In the state of wakefulness all three stages of the mind, namely, conscious, subconscious and unconscious, remain active, but the subtler condition is inconspicuous due to the activeness of the cruder condition. While dreaming, the crude or conscious mind remains dormant, the subconscious and the unconscious minds remain active. During sleep, only the unconscious mind remains

active. The opinion that the state of sleep is the state of the sense of vacuity is unacceptable to a subtle philosophical judgement, because at that time the works of both the conscious and the subconscious minds are done by the unconscious mind. The real state of vacuity is verily the state of utter destruction of the mind, and so even savikalpa samádhi is not a state of vacuity. Only the state of nirvikalpa is the state of vacuity. In this state of absolute vacuity, the spiritual waves of exhilaration that fill the unit entity still continue to flow and trail on for some time even after that state of vacuity, that is, after the mind returns due to unserved saṁskáras [the consequential reactive momenta of one's past deeds]. These very trailing waves of exhilaration and joyous exuberance keep reminding the "mindful" sádharma [intuitional practitioner] that his or her "mindless" state had been one of absolute bliss.

1-25. Bhávah bhávátiitayoh setuh Tárakabrahma.

[The bridge between Nirguña Brahma and Saguña Brahma is called Táraka (Liberating) Brahma.]

Purport: The common point bridging together the empirical state of Saguña and the metempirical state of Nirguña is called Táraka Brahma. Táraka Brahma appears in saguña [embodied] form as Mahásambhúti.

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Chapter 2

2-1. Anukúavedaniiyam sukham.

[A congenial mental feeling is called happiness.]

Purport: If the mental waves of someone whose saṁskāra happens to be the quiescent form of those waves, find similar waves emanating either from any crude object or from any other mind-entity, then those waves, in that person's case, are said to be complementary and reciprocal. The contact of these mutually-sympathetic waves is what is called happiness.

2-2. Sukhānuraktih paramā jaeviivrttih.

[The attachment to happiness is the primary vrtti (propensity) of living beings.]

Purport: Every living being wants to keep itself alive, and this self-preserving instinct is a mental faculty. Want of happiness endangers one's very sense of existence, and so one does not want the want of happiness; one wants to have the pervasiveness of happiness as one's sole refuge.

2-3. Sukhamanantamānandam.

[Infinite happiness is ánanda (bliss).]

Purport: No living being is content with a little, not to speak of human beings. And so, small happiness fills nobody's bill. One wants endless happiness. This endless happiness is a condition beyond the precincts of weal and woe, because the sense of happiness that is perceivable with the help of the senses oversteps the limit of the sense organs when established in limitlessness. This limitless happiness is what is known as ánanda [bliss].

2-4. Ánandaṁ Brahma ityáhuḥ.

[This ánanda is called Brahma.]

Purport: The limitless object is one, not many. Many-ness can have no quarter in endlessness. That self-same blissful entity is indeed Brahma, which is the composite of Shiva and Shakti.

2-5. Tasminnupalabdhe paramá trśńánivrttih.

[That (Brahma) having been attained, all thirst is permanently quenched.]

Purport: There is in the living being a thirst for limitlessness. It is not possible for limited objects to quench one's thirst. Brahma is the only limitless entity, and so establishment in Brahma's bearing alone puts an end to all thirsts or cravings.

2-6. Brhadeśaṅāprañidhānaṁ ca dharmah.

[To long for and run after the Great is dharma.]

Purport: And so knowingly or unknowingly, human beings are indeed running after limitlessness. When knowingly one tries to attain the Great and to that end one prays, that bearing is called dharma, and the effort involved is called dharma sādhaná [the practice of dharma].

2-7. Tasmáddharmah sadákáryah.

[Therefore dharma should always be practised.]

Purport: Since happiness is the cherished goal of all, and the desire for happiness is not to be satiated without the attainment of limitlessness, and then again since this attainment of limitlessness itself is dharma sádhaná, then dharma sádhaná is indispensable for every living being. Creatures inferior to humans cannot do dharma sádhaná due to their undeveloped minds. But humans can, and the one who does not do it ill fits the epithet of human being.

2-8. Viśaye puruśávabhásah jīvátma.

[The reflection of Puruśa in a unit object is called the jīvátma (unit soul).]

Purport: In spiritual parlance the Soul is one. In whatever condition the mind be – manifest (e.g., in animate beings and plants) or unmanifest (e.g., in inanimate earth, iron, etc.), the Átmá goes on reflecting itself on it and its objects – the crude objects. The

reflection of the Soul on the mind is called the *jīvatmá*, and in that case the Reflector-Soul is called *Paramátmá* [Supreme Soul] or *Pratyagátmá*. (*Pratiipam̐ vipariitam̐ añcati vijánáti iti pratyak* [“That which takes a stance opposite to a thing and witnesses that thing is *pratyak*”].) The *jīvatmá* may also be called *añucaetanya* [microcosmic consciousness]. Similarly we may call *Paramátmá* by the name of *Bhúmá Caetanya* [Macrocosmic Consciousness]. The totality of microcosms is the Macrocosm. In a way this assertion is true, because every mind or crude entity is holding the Supreme Spirit according to its individual capacity. Their collective capacity is indeed the capacity of the Macrocosmic Mind. The *Paramátmá* is the ultimate knower of the Macrocosmic Mind, and that is why *Paramátmá* is called *Bhúmá Caetanya*.

2-9. Átmani sattásam̐sthitih.

[Every entity is embedded finally in the *Átman*.]

Purport: 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 Ahaṁtattva; 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*.

2-10. Otahprotah yogábhyám saṁyuktah Puruśottamah.

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

Purport: Puruśottama, 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 Puruśottama 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 Puruśottama.

2-11. Mánasátiite anavastháyaṁ jagadbiijam.

[The seed of the universe lies beyond the mind, in a state the mind cannot comprehend.]

Purport: Every created object obeys the law of cause and effect. In our quest for the cause of action in pratisaiṅcara, we arrive at the five fundamental elements. Similarly, in our quest for the cause of action in saiṅcara, we arrive at the Mahat of the Great. The mind having no locus standi beyond the Mahat,

such a state is the supra-mental state of the mind. In this supra-mental state, it is beyond the capacity of the mind to determine the principle of cause and effect, for further probings will entail the fallacy of infinite regress; that is to say, to think of the existence of the mind in a state where it does not exist is indeed fallacious. Hence the query as to when did the creation take place, and why, is redundant and untenable.

2-12. Saguñát srstirutpattih.

[The creation originates from Saguña Brahma.]

Purport: But since the created world is concerned with the guñas, then it is true that it was evolved in Saguña Brahma, not Nirguña.

2-13. Puruśadehe jagadábhásah.

[The universe takes form within the Cognitive Body.]

Purport: All that is manifest and unmanifest in the world is embodied in the Bráhmiidehe [Cosmic Body]. No one and nothing is outside Brahma. The name “outsider” is a misnomer – a nonentity.

2-14. Brahma Satyañ jagadapi satyamápekśikam.

[Brahma is Absolute Truth; the universe is also truth, but relative.]

Purport: Brahma is Satya [Truth], that is, unchangeable. But we cannot say that the changes that are perceived apparently on the body of Brahma under the influence of Prakṛti and the three fundamental relative factors of time, space and person are false, nor can we say that they are eternal truths. All that we can say is that they are relative truths, for the apparent changes are dependent on the relativity of these three factors, that is, time, space and person. The unit-entity or the unit mind, also, in its progressive bearing, is involved with these three factors, hence its

existence also is a relative factor. One relative entity appears to be a spiritual truth to another relative entity, and so the changeable world appears to be a truth to the changeable living unit.

2-15. Puruśah akartá phalásáksiibhútah bhávakendrasthitah guñayantrákaśca.

[Puruśa does no action (directly), but is the witnessing entity of actions and reactions; located at the nucleus of Saguña Brahma, He is the controller of the guñas.]

Purport: That Puruśa is established at the nucleus of all entities is true of both individuality and collectivity. This very Puruśa of the nucleus of the collectivity is Puruśottama. When energy is begotten in the object-body in the wake of the flow of the Operative Principle, then the controller of this energy is called kartá. Puruśa does not control this sort of energy, on the contrary, He, being established at the nucleus of the guñas,

controls those very guñas through which energy emanates. Hence the controller, Puruśa or Puruśottama, is not subject to the guñas but is the governor or sovereign head thereof.

2-16. Akartrii viśayasamýuktá buddhih mahadvá.

[The buddhitattva, or mahattattva, itself is not the doer, but remains associated with objects.]

Purport: The buddhitattva, or mahattattva, itself does not do anything, but remains involved with the objects.

2-17. Aham kartá pratyakśaphalabhoktá.

[The aham is the doer, and directly enjoys or suffers the results of action.]

Purport: The ahamtattva is really the master or doer of acts and also is the enjoyer and endurer of the fruits of actions.

2-18. Karmaphalañ cittam.

[The citta takes the form of the results of actions.]

Purport: The citta takes the form of the fruits of actions.

2-19. Vikrtacittasya púrvávasthápráptirphalabhogah.

[The process through which the distorted citta regains its original state is the enjoyment or suffering of the results of actions.]

Purport: Action means transmutation of citta. If we call this attainment of simulative transformation vikrti [distortion], then the process of citta's re-attaining its previous state is to be called karmaphala bhoga [the experience of requitals (pleasure and pain)].

2-20. Na svargo na rasátalah.

[There is neither heaven nor hell.]

Purport: There exists no such thing as heaven or hell. When a person does a virtuous act or enjoys the fruits thereof, the

environment around him or her is then called heaven; and when he or she does an evil act and endures the consequences thereof, then the environment around that person becomes a hell for him or her.

2-21. Bhúmáçitte saiṅcaradháráyaṁ jadábhásah.

[In the flow of saiṅcara, matter takes form in the Cosmic citta.]

Purport: The ákáshatattva [vyomatattva, ethereal factor] is evolved through the greater influence of Prakṛti's static principle over the Cosmic citta. The influence of the static principle over the ákáshatattva begets the maruttattva [aerial factor]. In this way are evolved the tejastattva [luminous factor] from the marut, the apatattva [liquid factor] from the tejas, and the kśítitattva [solid factor] from the liquid. These ethereal, aerial, luminous, liquid and solid factors are known as the five mahábhútas [fundamental elements] because all other bhútas [bodies]

or evolved objects are begotten out of these elements.

2-22. Bhútalakṣaṇátmakaṁ bhútabáhitam bhútaśaungharśaspandanaṁ tanmátram.

[Tanmátras (microscopic fractions of bhútas, or fundamental factors) represent the bhútas, are carried by the bhútas, and are created by vibrations from the clash within the bhútas.]

Purport: The stirrings in the object-bodies that are created through internal and external pressures reach the different gates of the indriyas [organs] of the unit-body in the form of waves flowing through the media of subtler bodies. These waves, flowing from those gates of organs through different nerves or with the help of internal secretions thereof, reach particular appropriative points of the brain. Thereafter, according to those waves, the simulative citta [mental plate] adopts the

vibrative forms of the external bodies. Those simulative, appropriative waves bring the citta into contact with external bodies such as sound, touch, form, taste or smell. Such waves are called the tanmátras [sensible or super-sensible inferences or generic essences].

2-23. Bhútaṁ tanmátreṅa paricciyate.

[The bhútas are recognized by their corresponding tanmátras.]

Purport: The category of the physical elements an object belongs to is determined by the tanmátra emanating from that object. The ethereal factor has the capacity of imbibing or carrying the sound tanmátra, the aerial factor has the capacity of imbibing or carrying the sound and touch tanmátra, the luminous factor, of the sound, touch, and form tanmátras, and the liquid factor, of the sound, touch, form and taste tanmátras. The solid factor has the capacity of imbibing or

carrying all five tanmátras: sound, touch, form, taste and smell.

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 tanmátras the particular object carries. The function of the five sensory organs – eyes, ears, nose, tongue and skin – is to receive the tanmátras from the external objects or elements. The function of the motor organs – vocal cord, hands, legs, anus and generative organ – is to transmit the inherent tanmátras outside with the help of saṁjñá [internal sense], and the function of the práñendriya [vital forces] is to conjoin the objectivity with the mind-stuff, as well as to create in the citta a sense of lightness, heaviness, warmth or coldness.

2-24. Dvárah nádiirasaḥ piíthátmakáni indriyáñi.

[The indriyas (organs) are the composite of: the gateways of the organs, the nerves, the

nerve fluid, and the appropriative piíthas (seats) of the organs (in the brain).]

Purport: The gates of organs (i.e., the gates of the living bodies where tanmátras first bring the objectivity), the nerve fibres, which react to the waves of the tanmátras, the nerve secretions, which get vibrated by the tanmátrik vibrations, and the points of the nerve-cells, whereat the tanmátrik waves are conjoined with the citta, are collectively called the indriyas [organs]. That is to say, the optical nerve, the optical fluid and the optic point of the nerve cell that are active behind what we commonly call the eyes are collectively called the eye indriya.

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Chapter 3

3-1. Paiṅcakośátmiká jaeviisattá kadaliipuśpavat.

[The living being is the composite of five kośas (layers of mind), like a plantain flower (with its petals).]

Purport: In pratisaiṅcara, after the citta comes into being, there ensues gradually the pervasive manifestation of mind. And in this manifestative flow we find in the unit-body that the crudest sheath or cell is the kámamaya kośa [conscious mind], subtler than this is the manomaya kośa [subconscious mind], subtler than this subconscious is the atimánasa kośa [supra-mental mind], yet subtler than this supra-mental mind is the vijiṅánamaya kośa [subliminal mind], and the subtlest of all kośas is the hirańyamaya kośa [subtle causal mind]. The crude receptacle of the unit is the annamaya kośa [physical body], which is the property of saiṅcara. The kámamaya and manomaya kośas are called the crude and

subtle minds, respectively, and the other three kośas, that is, the atimánasa, vijiṅánamaya and hirańyamaya, are called the causal [or astral, or unconscious] mind collectively. The witnessing puruśa of the crude mind is called Prájiṅa, that of the subtle mind is called Taejasa, and that of the unconscious mind is called Vishva. Saiṅcara's annamaya kośa, the crude receptacle of the living unit, is called the sthula deha [crude body]. The five kośas, from the kámamaya to the hirańyamaya, are called the sukśma deha [subtle body], and the mahattattva and ahańtattva are called the sámánya deha [supra-causal body, i.e., the body between the hirańyamaya kośa and (till merger into) Puruśottama]. As with the plantain flower, in the case of these kośas also, subtle things are observed and understood only after removing their crude parts.

3-2. Saptalokátmakaḿ Brahmamanah.

[The Cosmic Mind is the composite of seven lokas (layers, worlds).]

Purport: The Cosmic Mind is held in seven lokas [worlds], namely bhú [physical world], bhuvah [crude mental world], svah [subtle mental world], mahah [supra-mental world], janah [subliminal world], tapah and Satya. Puruśottama Himself, who is the witnessing entity of the Cosmic Mahattattva and Ahaṁtattva, is known as the Satyaloka. He is also called the Causal Cosmic Body. The cognitive puruśa (knower) of Brahma's hiraṅyamaya kośa [causal cosmic mind], is called Viráta or Vaeshvánara, and the loka concerned is called the taparloka. The witnessing puruśa of Brahma's vijiṅānamaya kośa [subliminal cosmic mind] is also called Viráta or Vaeshvánara, and the loka concerned goes by the name of janarloka. The witnessing puruśa of Brahma's atimánasa kośa [supra-mental cosmic mind] is also called Viráta or Vaeshvánara, and the loka

concerned is called the maharloka. The collective name of these three kośas is “causal cosmic mind” or “subtle cosmic body”. The manomaya kośa of Brahma is called the subtle cosmic mind, and its witnessing puruśa is called Hirańyagarbha. This also falls within the scope of the subtle cosmic body, and the loka concerned is called the svarloka. The kāmamaya kośa of Brahma is called the crude cosmic mind, and its witnessing puruśa is called Iishvara. This may also be called the crude cosmic body. As per degree of expression of subtlety or crudity, this kośa is called partially bhuvah [crude mental world], and partially bhúrloka [crude physical world].

3-3. Kárańamanasi diirghanidrá marańam.

[Long sleep in the causal mind is death.]

Purport: In wakefulness all three minds, namely, conscious, subconscious and unconscious, remain active. In dream, only the crude or conscious mind remains asleep,

and the other two minds remain active. In sleep, both conscious and subconscious minds remain inactive; only the unconscious mind remains awake and does the work of the other two minds. When there occurs a vibrational disparity in the psycho-physical parallelism, the unconscious mind also becomes inactive. This state is called death.

3-4. Manovikrteh vipákápekšítá sańskárah.

[A distortion of the mind-stuff waiting for expression (i.e., a reaction in potentiality) is known as a sańskára.]

Purport: Virtuous or non-virtuous, whatever the act be, it begets a sort of mental distortion. The mind, however, regains its normal composure through vipáka, that is, after undergoing the consequences of one's good or bad deeds. Where action has taken place, but the consequences thereof have not been gone through or served, that is, the vipáka has been kept in abeyance, such

suspended or deferred vipáka is called sańskára [reaction in its potentiality].

According to the nature of the sańskáras held in the causal, or unconscious, mind at the time of death, Prakrti, in order to get those sańskáras served through vipáka, effects the contact of the bodiless minds with living structures⁽¹⁾ in the wombs of different beings – living structures that have parallelism with those bodiless minds' sańskára-determined mental waves. This we call the rebirth of the unit concerned. One generally goes away after death with sańskáras in accordance with one's deeds performed during one's lifetime.

3-5. Videhiimánase na kartrvań na sukháni na dukháni.

[In the bodiless mind there is no doership, no feeling of pleasure or pain.]

Purport: After the separation of the mind from the body, that is, after death, the sense of weal or woe cannot exist in the unit,

because for perception of pleasure and pain cerebral nerve cells and, partially, nerve fibres are necessary (which the bodiless minds do not have after death); and so the popular dogmas and beliefs that So-and-so's bodiless soul will be happy with such-and-such observances, or be unhappy and miserable with such-and-such acts, or will satisfy its revengeful propensities, are utterly and completely wrong.

3-6. Abhibhāvanāt cittāñusr̥stāpretadarshanam.

[The sight of ghosts is created by the cittāñu (mind-stuff) in concentrated thought.]

Purport: Actually spirits and ghosts do not exist. When in a frightened or indignant or hypnotic state a person attains temporary concentration of the mind, his or her mind-stuff takes the form of the object imagined. In such a state one sees the vision of one's thought without as well. Thinking about

ghosts and spirits in solitude, he or she sees them also in the open. The external vision of the internal thought may be termed as positive hallucination. Conversely, in such a state of mind even the actually existent object may appear as non-existent. This we may call negative hallucination. Those that say that they have seen a ghost do not lie. Only the delusion of the mind appears to them as visual perception.

If hypnosis be thoroughly introspective, one may mistake one's own entity for a spirit or ghost. In such an event the person behaves in such a manner that people start saying that So-and-so is possessed by a spirit. Theomania or theophanic possession is also of the same variety.

3-7. Hitaesañapreśito'pavargah.

[The requital of an action is guided by the (divine) longing for welfare.]

Purport: Even behind the requital of an act (the fruits that follow the completion of an

act) lies the divine desire of benevolence. The punishment for an evil act teaches one to keep away from evil doings. The reward for a good and benevolent act teaches people that they will never get such a reward if ever they commit an evil act.

3-8. Muktyákáunkśayá sadgurupráptih.

[Out of the intense desire for mukti (liberation), one attains one's sadguru (perfect master).]

Purport: When a vehement desire for emancipation wakes up in a person, he or she attains his or her sadguru [true spiritual preceptor] on the strength of that desire.

3-9. Brahmaeva gururekah náparah.

[Only Brahma is the guru, no one else.]

Purport: Brahma alone is the guru. Brahma alone directs the units to the path of emancipation through the media of different receptacles or bodies. No one except Brahma

conforms to the real significance of the word "guru".

3-10. Bádhá sá yuśamáná shaktih sevyam sthápayaṭi lakśye.

[Obstacles are the helping forces that establish one in the goal.]

Purport: Obstacles in fact are no foes on the path of sádhaná [spiritual practice], but indeed friends. They only do service to a person. It is on account of these obstacles that the battle rages against them, and this counter-effort alone carries the sádhaka [spiritual aspirant] to his or her cherished goal.

3-11. Prárthanárcaná mátraeva bhramamúlam.

[Prayer and ritualistic worship [[are but]] a source of confusion.]

Purport: It is useless to pray to God for something, for He is sure to give what is necessary. Solicitation or importunity in the

name of worship is nothing but toadyism and flattery.

3-12. Bhaktirbhagavadbhávaná na stutirnárcaná.

[Devotion is ideation on God, not flattery of God or ritualistic worship.]

Purport: Being merged in the constant thought of God is devotion. Devotion is not related to the chanting of hymns or ritualistic worship with different paraphernalia. A devotee may perform these, but they are not an indispensable part of devotional sádhaná.

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Chapter 4

4-1. Triguñátmiká srístimátrká asheśatrikoñadhára.

[The tri-attributional primordial force (progenitrix of creation) flows on in endless triangular forms.]

Purport: In Parama Puruśa a countless number of linear waves are taking place in the different flows of sattva [sentient], rajah [mutative] and tamah [static]. Their triple-attributional flows go on evolving triangles or different other multi-conical or polygonal diagrams. Even these polygonal diagrams are gradually getting transformed into triangles due to svarúpa parińáma [homomorphic evolution]. This triple-qualitative mátrkáshakti [primordial force] is endless.

4-2. Tribhúje Sá svarúpaparińámátmiká.

[In the triangle of forces, the three attributes of Prakrti are locked in endless mutual transformation.]

Purport: In these triangles transformations of sattva into rajah, rajah into tamah, then again of tamah into rajah and rajah into

sattva, have been going on back and forth endlessly. These transformations are called svarúpa parińáma [homomorphic evolution].

4-3. Prathamá avyakte Sá Shivánii kendre ca Paramashivah.

[In the first stage (not yet a stage of actual manifestation), Prakrti is called Shivánii, and the witnessing Puruśa at the nucleus is called Paramashiva.]

Purport: The thread wherewith the mid-points of these triangles are interwoven is Puruśottama, or Paramashiva. So long as these triangles do not lose their equipoise in the wake of developing forces, we may regard it as the initial stage of the triangular receptacles. This first stage is verily the pre-evolutional stage and hence it is purely a theoretical stage. Prakrti, the creatress of these initial receptacles, is called Shivánii or Kaośikii, and the witnessing Puruśa is called Shiva.

4-4. Dvitiyá sakale prathamodgame Bhaeravii Bhaeraváshritá.

[In the second phase, when the germ of evolution sprouts, Prakrti is called Bhaeravii, and the witnessing Puruśa is called Bhaerava.]

Purport: With the loss of equipoise of the triangle, the germ of evolution sprouts forth from any of the vertices and moves forward as a straight line as per degrees of the guñas. This state is really the manifested state of Puruśa and Prakrti. Here Puruśa is saguña [qualified], for Prakrti has got the opportunity of expressing Herself. Prakrti the creatress of this state is called Bhaeravii shakti, and the name of the witnessing Puruśa is Bhaerava.

4-5. Sadrshaparińámena Bhavánii Sá Bhavadára.

[In the vibrational world there is a sequence of similarity of curvatures (homogenesis).

Here Prakṛti is called Bhavánii and the witnessing Puruśa is called Bhava.]

Purport: In time as the result of internal clashes the flow of forces betrays some curvatures, and the density of the Puruśabháva [stance of Consciousness] also goes on decreasing. In this very condition develops the first kalá [curvature]. The second kalá is similar (not identical) to the first, and the third is similar to the second, and so on. So goes the kalá praváha [sequential or phasic flow]. This sequential evolution of kalás is called sadrsha parińáma [homogenesis, or similitude]. In these homogenetic waves are evolved the mental and physical worlds. It is due to this (homoform) curvilinear evolution that we find that the child of a human is a human and tree begets tree. The kalás are similar but not identical, and so although the difference between two successive kalás is not clearly perceivable, the differences of kalás having

distant mutual relations are clearly understandable. Although the physical changes of one whom we see every day are not understandable, we can certainly make out the difference if we see a child of five, after twenty years, as a youth of twenty-five. Although human begets human, there will be a gulf of difference between a human of a million years ago and a human of today. In fact the creatress of the manifest world is this sequential force, which is called Bhavánii shakti and whose witnessing Puruśa is Bhava. The word bhava means "creation".

4-6. Shambhúliuṅgát tasya vyaktih.

[The process of creation starts from Shambhúliuṅga.]

Purport: Actually the evolution from the theoretical stage to the practical manifestation dates from the very first expression of Bhavánii emanating from one of the points of the triangular receptacle. The common point of the theoretical and the practical evolution is

called Shambhúliuᅇga [Puruśa at the vertex of the triangle, the source of saiᅇcara]. Actually this Shambhúliuᅇga is the root-point of the fundamental positivity, after which comes the náda [flow without any curvature], followed by kalá.

4-7. Sthúlibhavane nidritá sá kuᅇᅇalinii.

[In the ultimate state of crudification, the paráshakti lying dormant at Svayambhúliuᅇga is called the kuᅇᅇalinii (“coiled serpentine”).]

Purport: The last expressional point, which is the fringe of the Bhavánii shakti, is the ultimate state of expression of force – the ultimate state of crudity. In this state of crudity the paráshakti [introversial pervasive force] that is lying in a quiescent state as the jiiivabháva [finite subjectivity], is called the kulakuᅇᅇalinii [“coiled serpentine”, or force of fundamental negativity].

4-8. Kuńdalinii sá múlibhútá rńátmiká.

[The kuńdalinii is the (force of) fundamental negativity.]

Purport: The ultimate point of manifestation is called Svayambhúliuᅇga. Svayambhúliuᅇga is the ultimate point of negativity, wherein resides the kulakuńdalinii force, quiescent and coiled like a serpent. If Shambhúliuᅇga be the fundamental positivity, then the kulakuńdalinii, lying at Svayambhúliuᅇga, we may call the force of fundamental negativity.

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Chapter 5

5-1. Varńapradhánatá cakradháráyám.

[In the movement of the social cycle, one class is always dominant.]

Purport: Since no well-knit social order had evolved in the distant past, we may call that age the Shúdra Age; in those days all people survived by their manual labour. Then came the age of clan leaders – the age of the strong and the brave – which we may call the Kśatriya Age. This was followed by the age of intellectuals, which we may call the Vipra Age. Finally came the age of capitalists, the Vaeshya Age.

When the warriors and intellectuals are reduced to the level of manual labourers as a result of exploitation during the Vaeshya Age, shúdra revolution occurs. The shúdras have neither a well-knit social order nor sufficient intellect to govern society. Hence, the post-capitalist administration passes into the hands of those who provide the leadership in the shúdra revolution. These people are brave and courageous, so they begin the second Kśatriya Age.

In this way the Shúdra, Kśatriya, Vipra and Vaeshya Ages move in succession, followed by revolution; then the second cyclic order begins. Thus, the rotation of the samája cakra [social cycle] continues.

5-2. Cakrakendre sadvipráh cakraniyantrakáh.

[Located in the nucleus of the social cycle, sadvipras control the social cycle.]

Purport: Those who are staunch moralists and sincere spiritualists, and who want to put an end to immorality and exploitation by the application of force, are called sadvipras. They do not belong to the periphery of the social cycle because they are to control society remaining firmly established in the nucleus of the social cycle.

The social cycle will no doubt rotate, but if, due to their dominance, the warriors in the Kśatriya Age, the intellectuals in the Vipra Age or the capitalists in the Vaeshya Age degenerate into rapacious exploiters instead

of functioning as benevolent administrators, the sacred duty of the sadvipras shall be to protect the righteous and the exploited and subdue the wicked and the exploiters through the application of force.

5-3. Shaktisampátena cakragativardhanaṁ krántih.

[Accelerating the movement of the social cycle by the application of force is called "evolution".]

Purport: When warriors degenerate into exploiters, sadvipras will establish the Vipra Age by subduing the exploiting warriors. Consequently, the advent of the Vipra Age, which should have occurred through a natural process, is expedited by the application of force. A change of ages in this way may be called kránti ["evolution"]. The difference between evolution and svábhávika parivarttana [natural change] is only this: in evolution the movement of the social cycle is accelerated by the application of force.

5-4. Tiivrashaktisampátena gativardhanaṁ viplavah.

[Accelerating the movement of the social cycle by the application of tremendous force is called “revolution”.]

Purport: When a particular age is replaced by the successive age within a short time, or when the application of tremendous force is necessary to destroy the entrenched hegemony of a particular age, then such change is called viplava [“revolution”].

5-5. Shaktisampátena vipariitadháráyám vikrántih.

[Reversing the movement of the social cycle by the application of force is called “counter-evolution”.]

Purport: If any age reverts to the preceding one by the application of force, such a change is called vikránti [“counter-evolution”]. For instance, the establishment of the Kśatriya Age after the Vipra Age is counter-evolution.

This counter-evolution is extremely short-lived. That is, within a very short time this age is again replaced by the next age or the one after it. In other words, if the Kśatriya Age suddenly supersedes the Vipra Age through counter-evolution, then the Kśatriya Age will not last long. Within a short time either the Vipra Age, or as a natural concomitant the Vaeshya Age, will follow.

5-6. Tīvrashaktisampātena vipariitadhāráyaṁ prativiplavah.

[Reversing the movement of the social cycle by the application of tremendous force is called "counter-revolution".]

Purport: Likewise, if within a very short time the social cycle is turned backwards by the application of tremendous force, such a change is called prativiplava ["counter-revolution"]. Counter-revolution is even more short-lived than counter-evolution.

5-7. Púrñāvartanena parikrántih.

[A complete rotation of the social cycle is called "peripheric evolution".]

Purport: One complete rotation of the social cycle, concluding with shúdra revolution, is called parikránti ["peripheric evolution"].

5-8. Vaecitryaṁ prákrtadharmah samánaṁ na bhaviśyati.

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

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

Those who want to make everything equal are sure to fail because they are going against the innate characteristic of the Supreme Operative Principle. All things are equal only in the unmanifest state of the Supreme Operative Principle. Those who think of

making all things equal inevitably think of the destruction of everything.

5-9. Yugasya sarvanimnaprayojanaṁ sarveśāṁ vidheyam.

[The minimum requirements of an age should be guaranteed to all.]

Purport: Hararme pitá Gaorii mātá svadeshah bhuvanatrāyam. That is, "Supreme Consciousness is my father, the Supreme Operative Principle is my mother, and the three worlds are my homeland." The entire wealth of the universe is the common patrimony of all, though no two things in the universe are absolutely equal. So the minimum requirements of life should be made available to everybody. In other words, food, clothing, medical treatment, housing and education must be provided to all. The minimum requirements of human beings, however, change according to the change in ages. For instance, for conveyance the minimum requirement may be a bicycle in one

age and an aeroplane in another age. The minimum requirements must be provided for all people according to the age in which they live.

5-10. Atiriktaṁ pradātavyaṁ guṇānupātēna.

[The surplus wealth should be distributed among meritorious people according to the degree of their merit.]

Purport: After meeting the minimum requirements of all in any age, the surplus wealth will have to be distributed among meritorious people according to the degree of their merit. In an age when a bicycle is the minimum requirement for common people, a motor vehicle is necessary for a physician. In recognition of people's merit, and to provide the meritorious with greater opportunities to serve the society, they have to be provided with motor vehicles. The dictum "Serve according to your capacity and earn according

to your necessity” sounds pleasing, but will yield no results in the hard soil of the earth. ⁽¹⁾

5-11. Sarvanimnamánavardhanaṁ samájajiivalakśāṇam.

[Increasing the minimum standard of living of the people is the indication of the vitality of society.]

Purport: Meritorious people should receive more than the amount of minimum requirements allocated to people in general, and there should be ceaseless efforts to raise the minimum standard of living. For instance, today common people need bicycles whereas meritorious people need motor vehicles, but a proper effort should be made to provide common people with motor vehicles. After everybody has been provided with a motor vehicle, it may be necessary to provide each meritorious person with an aeroplane. After providing every meritorious person with an aeroplane, efforts should also be made to provide every common person with an

aeroplane, raising the minimum standard of living. In this way efforts to raise the minimum standard of living will have to go on endlessly, and on this endeavour will depend the mundane development and prosperity of human beings.

5-12. Samájádeshena viná dhanasaiñcayah akartavyah.⁽²⁾

[No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.]

Purport: The universe is the collective property of all. All people have usufructuary rights but no one has the right to misuse this collective property. If a person acquires and accumulates excessive wealth, he or she directly curtails the happiness and convenience of others in society. Such behaviour is flagrantly antisocial. Therefore, no one should be allowed to accumulate wealth without the permission of society.

5-13. Sthúlasúkśmakáraṅeśu caramopayogah prakartavyah vicárasamarthitaṁ vañtanaiṅca.

[There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.]

Purport: The wealth and resources available in the crude, subtle and causal worlds should be developed for the welfare of all. All resources hidden in the quinquemental world – solid, liquid, luminous, aerial and ethereal – should be fully utilized, and the endeavour to do this will ensure the maximum development of the universe. People will have to earnestly explore land, sea and space to discover, extract and process the raw materials needed for their requirements.

There should be rational distribution of the accumulated wealth of humanity. In other words, all people must be guaranteed the minimum requirements. In addition, the

requirements of meritorious people, and in certain cases those with special needs, will also have to be kept in mind.

5-14.

**Vyaśtísamaśtísháriiramánasádhyátmik
asambhávanáyám
caramo'payogashca.**

[There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective bodies of human society.]

Purport: Society must ensure the maximum development of the collective body, collective mind and collective spirit. One must not forget that collective welfare lies in individuals and individual welfare lies in collectivity. Without ensuring individual comforts through the proper provision of food, light, air, accommodation and medical treatment, the welfare of the collective body can never be achieved. One will have to promote individual

welfare motivated by the spirit of promoting collective welfare.

The development of the collective mind is impossible without developing proper social awareness, encouraging the spirit of social service and awakening knowledge in every individual. So, inspired with the thought of the welfare of the collective mind, one has to promote the well-being of the individual mind.

The absence of spiritual morality and spirituality in individuals will break the backbone of the collectivity. So for the sake of collective welfare one will have to awaken spirituality in individuals. The mere presence of a handful of strong and brave people, a small number of scholars or a few spiritualists does not indicate the progress of the entire society. The potential for infinite physical, mental and spiritual development is inherent in every human being. This potentiality has to be harnessed and brought to fruition.

5-15. Sthúlasúkśma káraño'payogáh susantulitáh vidheyáh.

[There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.]

Purport: While promoting individual and collective welfare, there should be proper adjustment among the physical, mental and spiritual spheres and the crude, subtle and causal worlds. For instance, society has the responsibility to meet the minimum requirements of every individual, but if it arranges food and builds a house for everyone under the impetus of this responsibility, individual initiative is retarded. People will gradually become lethargic. Therefore, society has to make arrangements so that people, in exchange for their labour according to their capacity, can earn the money they require to purchase the minimum requirements. In order to raise the level of

the minimum requirements of people, the best policy is to increase their purchasing capacity.

“Proper adjustment” also means that while taking service from a person who is physically, mentally and spiritually developed, society should follow a balanced policy. Society will take physical, intellectual or spiritual service from a person depending upon which of these capacities is conspicuously developed in that person. From those who are sufficiently physically and intellectually developed, society will follow a balanced policy and accordingly take more intellectual service and less physical service, because intellectual power is comparatively subtle and rare. From those who are physically, mentally and spiritually developed, society will take maximum spiritual service, less intellectual service and still less physical service.

As far as social welfare is concerned, those endowed with spiritual power can render the

greatest service, followed by those endowed with intellectual power. Those having physical power, though not negligible, cannot do anything by themselves. Whatever they do, they do under the instructions of those endowed with intellectual and spiritual power. Hence the responsibility of controlling the society should not be in the hands of those who are endowed only with physical power, or in the hands of those endowed only with courage, or in the hands of those who are developed only intellectually, or in the hands of those with worldly knowledge alone. Social control will have to be in the hands of those who are spiritually elevated, intelligent and brave all at the same time.

5-16. Deshakálapátraeh upayogáh parivarttante te upayogáh pragatishiiláh bhaveyuh.

[The method of utilization should vary in accordance with changes in time, space and

person, and the utilization should be of progressive nature.]

Purport: The proper use of any object changes according to changes in time, space and person. Those who cannot understand this simple principle want to cling to the skeletons of the past, and as a result they are rejected by living society. Sentiments based on narrow nationalism, regionalism, ancestral pride, etc., tend to keep people away from this fundamental principle, so they cannot unreservedly accept it as a simple truth. Consequently, after doing indescribable damage to their country, their fellow citizens and themselves, they are compelled to slink away to the backstage.

The method of utilization of every object changes according to time, space and person. This has got to be accepted, and after recognizing this fact, people will have to progressively utilize every object and every idea. For instance, the energy which a

powerful person utilizes to operate a huge hammer should be utilized through scientific research to operate more than one hammer at a time, instead of wasting the energy to operate just one hammer. In other words, scientific research, guided by progressive ideas, should extract more and more service from the same human potential. It is not a sign of progress to use outdated technology in an age of developed science.

Society will have to bravely confront different types of obstacles, large or small, that are likely to arise due to the use of various resources and materials created by progressive ideas and developed technology. Through struggle, society will have to move forward towards victory along the path of all-round fulfilment in life.

***Pragatishiila upayogatattvamidaṁ
sarvajana hitārthaṁ
sarvajana sukharthaṁ pracāritam.***

[This is the Progressive Utilization Theory,
propounded for the happiness and all-round
welfare of all.]

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The End

*****X*****

Declaration

All human beings, irrespective of gender,
caste, creed, religion, rich or poor have equal
right to learn and practice spiritual Meditation

and get guidance to move along path of spirituality. The science of spirituality is also termed as 'Yoga'. Knowledge of Yoga should never be used for commercial purpose. It should be distributed free of cost. Anybody can learn Yoga meditation, free of cost, at any time from Monks and nuns of "Ánanda Márga Pracaraka Samgha".

The ultimate goal of human life is to experience absolute peace the bliss. Only through God realization one can achieve bliss. God realization is possible only through Yoga meditation; there is no other way.