

**QUESTIONS AND ANSWERS ON ÁNANDA MÁRGA PHILOSOPHY  
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1957, JAMALPUR,INDIA**

**Q. 1. Why is happiness sought for?**

**Ans. Citta or mind is governed by the collection of Saṁskáras. When mind is under the influence of a set of Saṁskáras it can remain in that mental tendency for a long period. Happiness is derived from being able to remain in a particular tendency or form for a long period. For instance, a mind under the influence of evil Saṁskáras is happy only when evil talk is taking place; such a mind will find itself ill at ease in other environments. In other words, a mind which under the influence of evil Saṁskáras can exist freely only in evil company; it will feel suffocated in other company and will try to return to that evil company where alone it finds happiness. It is thus evident that happiness can be derived only in such circumstances which are conducive to its collection of Saṁskáras. To exist in any other set of circumstances is not only undesirable but also not even possible; for the set of circumstances which impart happiness are indeed necessary for existence. The mind desires a particular environment to make its existence possible. Since the existence of mind in any other form not in keeping with its collection of Saṁskáras, is not possible thus the mind seeks happiness to preserve its very existence.**

**Q. 2. What is Dharma?**

**Ans. Dharma is different from the English word “religion” or the Urdu “Mazhab” which means a system of faith of worship.**

**Dharma means property or characteristics. It is derived from the Sanskrit root dhr + man: The verb form is dháraña, to hold and the noun is Dharma, that which “holds” an entity in existence.**

**Dhryate Dharma ityáhursa eva paramam Prabhu.  
–Shivavákya**

**“That which holds is Dharma.”**

**Sukham Váinchatī Sarvo hi Tacca Dharma Samudbhutam**

## **Tasmát Dharma Sadákárya Sarvavarńae Prayatnatah –Dakśa-Samhítá**

**“Everyone desires sukha or happiness and that is why Dharma came into existence. Therefore everyone irrespective of caste and creed should strive to follow Dharma in all walks of life at all times.”**

**The property of fire is to burn and this is its Dharma. Fire must follow its Dharma of burning and if it does not, it will be extinguished. Following one’s Dharma is thus necessary for self-preservation.**

### **Q. 3. What is Svabháva?**

**Ans. Svabháva is derived from the Sanskrit root: sva (“own”) + bháva (“idea”). Svabháva therefore, means one’s own ideas can only be formed in the mind, therefore the Svabháva of a person can be only psychic and not physical. The mind is influenced by various factors, primarily inborn or imposed Samśkáras. The Samśkáras of different individuals are different and so is their Svabháva. Svabháva is one’s own psychic creation, it is the habit or nature of an individual. Svabháva unlike Dharma, is different in different individuals and undergoes change, while Dharma is unchanging and is a property common to one and all.**

### **Q. 4. Why is Mokśa necessary?**

**Ans. Átman is a pure consciousness with no property or characteristic except that of knowing the existence of Prakrti, the creative Principle. Átman cannot perform any function by itself, rather Prakrti which creates Mánas or mind reflects its actions on the Átman. [[The átman is not affected by any of the actions of mind or Prakrti. It only witnesses what the mind is doing; the mind’s actions are reflected in it like reflections in a mirror.]] Just as a red flower placed in front of a mirror makes the mirror look red without affecting the mirror, similarly the actions of mind which form the samśkáras are reflected on the átman which remains unaffected (anupahata). It is according to these samśkáras that the individual mind or jīvabháva is created by Prakrti. Prakrti in Its form of dormancy in cosmic consciousness or Brahma is called Múlá Prakrti. When It becomes active and starts influencing the cosmic consciousness and transmuting it into Saguńa Brahma. Prakrti creates the following eight forms: 1. Múlá Prakrti, 2. Mahattattva, 3.**

## Ahamtattva, 4-8. Painca Bhúta.

When Prakrti is dormant in cosmic consciousness, no indriyas (sense or motor organs) exist, for cosmic consciousness is infinite or ananta and there is nothing beyond or outside It for which the indriyas are required. In Saguña Brahma therefore, the seven Prakára of Prakrti form the Antahkaraña while in the Átman or unit consciousness only the mahattattva and ahamtattva form the antahkaraña; the rest form vahihkaraña. When the átman is influenced by Prakrti it becomes vikrta or distorted, and the eight forms become sixteen in number, called sodaśa vikrti: the Citta (antahkaraña vahihkanaña), the ten indriyas, and the five tanmantras. These sixteen forms of jivabháva or unit consciousness plus the eight of Saguña Brahma and the one combinedly form twenty five tattvas or factors. The citta is a common factor for both the unit and the cosmic consciousness. The function of the citta in the cosmic consciousness is purely internal (antahkarañika).

It is due to this vikrti or distortion in the átman that the mind or jivabháva is formed. The átman is in fact in bondage due to this vikrti and desires to escape from it. The átman has to perform Sádhaná, but it cannot perform any function by itself; hence it has to seek some ádhára or base through which it can perform sádhaná. Átman can only give inspiration or preraná as it is not capable of performing any function without the help of Prakrti, although the desire to seek freedom from the bondage of its vikrti is very great. Jivabháva is created by Prakrti in the process of metamorphosis from crude to subtle. Jivabháva is capable of experiencing both dukkha and sukha (grief and happiness). This characteristic or property of experiencing dukkha or sukha makes it dissatisfied with its present position. It is created by Prakrti and is thus under the influence of Prakrti; yet it tries to escape from the influence of Prakrti, not knowing that Prakrti is its creator, and escaping Her influence would mean destroying Prakrti and also itself with Her. Átman gives the inspiration and the mind perform the sádhaná of struggling against Prakrti. Since both the átman or consciousness and the mind are in bondage and dissatisfied with their position they find it necessary to strive for mokśa.

### Q. 5. Why átman is called Citi-Shakti?

Ans. Átman is incapable of performing any function by itself, but is called citishakti or force of consciousness. The átman or consciousness can only provide inspiration or preraná; that is the only action it can perform without

the help of Prakṛti and while under the influence of Prakṛti. That is the only contribution of ātman towards the endeavour to free itself from the bondage of Prakṛti.

How does the ātman give inspiration? The ātman is compared to a magnet and the mind to iron; the ātman attracts the mind towards itself like a magnet. The attraction makes the mind struggle against Prakṛti and strive to merge with ātman. The inspiration that the ātman gives to mind is the form of this attraction. The question therefore arises that if the ātman is like a magnet and the mind like a piece of iron, why should the mind not be always attracted towards ātman – and why should it be necessary for mind to struggle in sādhanā to escape the influence of Prakṛti? The mind is not always attracted towards ātman only due to its saṁskāras. If a piece of iron is full of impurities it will not be attracted by the magnet, or even if it is attracted, it will move towards it only very slowly, depending on the degree of impurity in it. The mind of an individual is constituted according to the saṁskāras of the person. If the influence of the saṁskāras on the mind is very great it will not be much attracted by the ātman and the inspiration that the ātman will be able to give to the mind will be limited only to making the mind aware of the need to fight against its saṁskāras. The saṁskāras in a mind are created by Tamoguṇā because saṁskāras, like Tamoguṇā, are static. When the saṁskāras of mind are so great that the mind itself becomes dominated by Tamoguṇā, there the inspiration from ātman is not able to do anything and the mind goes on working under the influence of Prakṛti. Since the contribution of ātman in sādhanā is to attract the mind towards itself, this attraction can only be completely successful if the mind is free from saṁskāras. But the ātman is not able to make the mind free of saṁskāras as it has no power to work. The freedom from saṁskāras has to be obtained by the mind itself. The sādhanā or the struggle against Prakṛti, the mind seeks to free itself from the saṁskāras which are created by the tamoguṇīi influence by Prakṛti. The mind's role is sādhanā therefore, is limited only to the effort to remove all saṁskāras. This effort is inspired by the power of attraction of the ātman, it is because of this force of consciousness that the ātman is called Citi Shakti. The other name of the ātman besides Citishakti are; Puruṣa, Caetanya and Shiva.

**Q. 6. Why did the Supreme Consciousness create the universe?**

**Ans. Nirguṇā Brahma has no qualities but the influence of Prakṛti transforms**

some portion of Nirguña Brahma into Saguña Brahma, that is, having qualities. Nirguña Brahma is not devoid of Prakrti nor is Prakrti outside It, for It is Ananta there is nothing beyond or outside It. Prakrti remains in Nirguña Brahma in the form of Múla Prakrti, in a latent or dormant stage and like the power of germination in the seed of a plant.

When Múla Prakrti becomes active in the infinite Saguña Brahma it manifests itself into the following eight Prakáras: Múla Prakrti, Mahattattva, Vyoma (ether), Váyu (air), Agni (fire), Jala (water) and Prthivii (earth). Múla Prakrti, although manifesting itself in these forms remains as Múla Prakrti in Saguña Brahma. These manifestations of Prakrti are from subtle to crude; and the final manifestation Prthivii is the ultimate in crudeness, since it includes the qualities of all the other forms. In other words there is no further stage of crudeness which the Prakrti can adopt in its manifestation from subtlety to crudity. It should be clarified here that all these manifestations of Prakrti are within Saguña Brahma, which is also infinite or ananta. Since there cannot be anything beyond or outside Saguña Brahma, all these manifestations take place within It. These manifestations, except Múla Prakrti, of which these are the different forms, are called antahkarana of Brahma as they all function with It only and have contact with anything outside. However the antahkárana in the unit consciousness comprises two vikrti only, mahattattva and ahamttattva; the rest are vahihkarana or outside. In both the individual and the Cosmic mind the citta is the portion of mind where the thought waves occur; thus all the cruder manifestations of Prakrti occur as thought waves in the citta of Brahma. The universe is thus created in the Citta of Brahma as thought waves of It, imagination (Kalpaná), proceed from subtle to crude, from Vyoma or ether to Prthvii or earth. As stated above, Prthvii is the crudest manifestation, and thus there is no scope for these thought waves to adopt any cruder metamorphosis; the only course left for them is to go back to their source. The crude thought waves therefore embark on their journey and have to pass through more or less the same stages through which they passed on their original journey from subtle to crude. This portion of the cycle of thought waves in their return journey is completed through the different forms of unit beings from solid matter to plant life, from plant life to animal life, from animal life to human beings and finally back to the cosmic consciousness again. It thus seems that there would be a time when all the thought waves will come to an end, when they will all return to their source. Such a time can only come when Saguña Brahma attains mokśa (Nirvikalpa Samádhi). In fact, Saguña Brahma would have

attained nirvikalpa samádhi long ago, but due to the presence of tamaguñii citta, Its saṁskáras which are the result of tamoguña have not been completely exhausted, and hence the cycle of thought waves continues as long as the saṁskáras are not completely exhausted, their result (prárabdha) will have to be undergone. The creation and maintenance of the universe is nothing but the requital or bhoga of the saṁskáras of Saguña Brahma.

**Q. 7. Which of the three qualities – Sattvaguña, Ragoguña or Tamaguña – is predominant in Brahma?**

**Ans.** The whole universe is created by the Brahma manas or cosmic mind. When the unit beings were created from the cosmic mind the practice of sádhaná was given to them to free themselves from bondage. The idea of the cosmic thought waves to inspire the unit being to perform sádhaná for the upliftment of all, can only come from a source in which a Sattvaguña, the sentient principle predominates.

Brahma attracts all entities towards itself. This attraction, too, is with the intention of liberating all beings. Brahma created minds in the unit beings to enable them to perform sádhaná. The mind has the characteristic of taking the form of its object. If the mind did not possess this characteristic then its attraction for Brahma would not have been of any use; It is this dharma or characteristic of the mind and its attraction for Brahma, that ultimately helps it to attain liberation. Brahma does all this only for the welfare of all; the thought waves of Brahma by which the mind in unit beings is evolved, in the unit beings have only the intention of doing good to all. Only that entity in which Sattvaguña predominates can perform actions for the welfare of all; thus Brahma cannot have any other quality but Sattvaguña as its predominant quality.

These thought waves of Brahma are unending and the cycle of these waves goes on without a break.

**Sarvájiive sarvasam̐sthe brhante tasmin ham̐so bhrámyate Brahmacakre;  
Prthagátmánam̐ preritárainca matvá juṣṭastataste-námrtatvameti.**  
–The Vedas

Where such a constant action is occurring, rajoguña (the mutative principle) must also be present. But it has to take a second place, for the thought waves

are not just occurring only for the sake of action, without any purpose; the purpose is the welfare of all, which is motivated by sattvaguṇa and not rajoguṇa.

Such thought waves which evolve minds for the unit beings to perform sādhaná, require the presence of Citta in Brahmacitta is created by the influence of tamoguṇa, the static principle. Thus tamoguṇa is also present in Brahma but it occupies a very unimportant place: It has no other influences on the actions or thought-waves and thus it occupies a very insignificant position compared to the other two guṇas.

**Q. 8. What is Dharana and Dhyána and what is the difference between the two?**

**Ans.** Citta has the characteristic of becoming like its object. For example, when Citta is in contact with a tree it becomes like the tree. To do this citta has to depend on external sensations which convey that shape to the citta with the help of the indriyas or organs. Citta performs two types of functions: gráhaka and vikshepaka. The gráhaka function is performed with the help of the five jinánendriyas or sense organs with their afferent nerves, which carry sensations of external objects to the citta; then the citta takes the form of the sensations carried by the nerves. The second function of Vikshepaka is performed with the help of the five karmendriyas or motor organs and their efferent nerves, which transform sensations into physical action.

Thus the citta takes the forms of the image or sensation which is carried to it with the help of the sensory nerves. The property of citta to become like its object is called dháraná which means “to hold”: the citta holds an image and becomes like that. The image is carried to the citta from external sensations, and since these sensations are not continuous, the image which is formed on the citta is also not continuous. There is always a gap between two successive images, but due to the rapid succession of the images, the gap is not perceived. It is just like the images of the cinema screen which appear to be continuous and constant; but when the film is examined it is seen that the images on the screen are formed from a succession of many different pictures. In Dháraná, citta becomes like that with which it comes in contact in the external world through the sensations; since the sensations of the external object are not continuous, the image in the citta is also not continuous. Thus Dháraná is not dynamic, for individual images which are formed on the citta, are all static

and will not remain unless immediately followed by another image.

Dhyána is also a state of citta like Dháraṇá, but since dhyána can never be of any external object so the citta does not have to depend on external sensations. The object in dhyána is always internal and so citta can take its form without the help of any external sensations. When there is no necessity of external sensations, there is also no gap between one sensation and another; and the form which the citta adopts in dhyána is continuous. Dhyána is thus not static but a continuous process; and this continuity cannot be broken because the citta exists in the same state and takes the same form throughout the period of dhyána. Since the form is the same throughout, no gaps exist as in dháraṇá, and there is no succession of individual static images either dhyána is compared to the continuity of a stream of oil which flows without any apparent movement. Taela dháraṇá vat ekatánatá: “Meditation or dhyána is a constant remembrance, flowing like an unbroken stream of oil from one vessel to another.”

The result of action in dhyána is inaction. The process of dhyána is so continuous that all capacity of action is exhausted in maintaining this continuity, and the resultant therefore is inaction. When there is a cessation of action, the mind ceases to exist, and that is called samádhi. Samádhi is also called karma samádhi – the actionless state when all karma ceases (karmanásha).

There is another action – the attractive power of Parama Puruṣa. This attractive power which originates from Parama Puruṣa will always remain; but as the object of the attraction is the mind, and when the mind itself does not exist, this attractive power will also not exist. Dhyána, therefore results in the complete loss of action.

Dháraṇá and Dhyána are therefore quite different from each other although both take place in the citta. Dháraṇá is process of the citta taking the shape of external objects, while dhyána concerns internal objects only. Dháraṇá is static, while dhyána is full of dynamic form. Dháraṇá is non-continuous and momentary, while dhyána is continuous. Dháraṇá may result in action, but dhyána results only in the cessation of actions. Dháraṇá is purely a creation of citta and is tamoguṇi or static, where as dhyána is full of dynamism and is rajoguṇi or mutative by nature. The resultant cessation of action in dhyána shows that its final goal is Sattvaguṇi Samádhi through the principle of

**sattvaguña.**

**Q. 9. What is Ádhára?**

**Ans. Everything which is limited, which has particular shape or quality, needs an ádhára or base. It is only because of its ádhára that one unit or individual is different from another. The ádhára of two different individuals are not the same – they are different. The ádhára of an individual depends on its saṃskáras.**

**The ádhára like everything in this universe, is evolved from the cosmic mind or Brahmamana. Upon being qualified by the influence of Prakrti, the cosmic mind is metamorphosed into this universe into this universe of five fundamental factors. And the ádhára also is evolved from the cosmic mind according to the saṃskáras of the individual. Brahma required no ádhára as it is not limited. It has no demarcation lines. An ádhára is required only in units which are demarcated and distinguished from one another. Thus Brahma has no physical body: it has only a mental body or Mánasadeha. This manasdeha of Brahma is evolved due to the influence of Prakrti, which Brahma becomes full of qualities and acquires the three guñas – Sattva, rajah and tamah. It is because of the influence of these guñas of Prakrti that the body come into existence. The effect of the three guñas are as follows: Sattva or the sentient principle gives the knowledge of existence; Rajah or the mutative principle commands the energy which brings about activity; Tamah or the static force is the stationary result of action, which makes things crude.**

**The effect of these three guñas is not uniform but different in different spheres. For instance, in this universe the influence of tamaguña is greatest on the objects created from the five fundamental factors. But whatever may be the predominant guña, all that exists even in this universe of the five fundamental factors is derived from the cosmic mind, and this universe is in fact the physical body of the cosmic mind.**

**None of these three guñas can exist alone: all the three exist together in all entities, but in the different proportions. For instance, in the physical world tamah is dominant, rajah is less and sattva is least. We have discussed this universe, the physical body of the cosmic mind. Apart from this purely physical sphere which we see with our eyes, and where tamah is dominant, there are other spheres or lokas of the cosmic mind as well. It should be**

explained here that the cosmic mind means citta only and does not include Mahattattva and ahamtattva which are also formed as a result of the influence of Prakṛti on Brahma. The cosmic mind has the following seven lokas, from crude to subtle:

1. Bhúrloka – the physical world exists within this loka: it is the crudest manifestation of the cosmic mind. All that can be seen in this universe is located within this loka. In unit beings, this loka is in the form of the physical body and is called annamaya kośa, that is, the layer composed of food. In this loka, tamah is dominant, rajah is less; and sattva is least.

2. Bhuvarloka – this forms the crude or lower mental sphere of the cosmic mind. All the actions which are apparently performed by the physical body are actually governed by this crude mental sphere. This loka in the human mind is called the kámamaya kośa or the crude mind, which controls all the actions of the body. This sphere is therefore limited to all the actions connected with the body. Here tamah is dominant, sattva is less and rajah is least.

3. Svarloka – this is the pure mental sphere on which sukha and dhuka are experienced; it is also called Manomaya Jagat, Manomaya Kośa in individuals. It is in this sphere that the samśkáras exist. According to mythology, after the death of the physical body or Annamaya Kośa, people go to svarga or naraká, heaven or hell. The fact is that the samśkáras which determine the individuality of unit being situated in this svarloka. The Christian and Muslim ideas of heaven and hell and also svarga in Hindu Karmakandi Jaemini Partná, were derived from the fact that the samśkáras which determine the requitals of actions exists exits in this loka. In reality no kośa will remain after death. The samśkáras remains as the object of the átman. Thus the ideas of heaven and hell of the Hindu, Christian and Muslim mythologies are completely false, because after death there remains no mind at all to experience heaven or hell.

In svarloka, rajah is dominant, tamah is less and sattva is least.

4. Maharloka – This is the supramental sphere, also called Atimánas Kośa in individuals. In this loka the samśkáras are first manifested, although they exist in the Svarloka. In the same way, an idea of an event can exist somewhere while the actual happening occurs at a different place. For

instance, one may think, “If I go there I will fall ill”. Similarly samśkáras originate from this loka but are actually experienced in svarloka where sukha and dukha are felt. The desire for sádhaná also exists in this loka. In this loka, rajah is dominant, sattva is less and tamah is least.

5. Janah loka – This is also known as vijinánamaya kośa in individuals. In the English language no state beyond the supramental has been ascribed, and hence there is no word in English for it. In this loka, vijinána, viveka and vaerágya are dominant. This exists in every person but it is overshadowed by the predominant Bhu and Bhúvar lokas. In this loka, sattva is dominant, tamah is less, and rajah is least.

6. Tapah Loka – This is also called Hirańmaya Kośa in individuals. In this loka, sattva is dominant; rajah is less and tamah is least. This loka vijinána is hardly in evidence, and even the feeling of existence, the feeling of “I” is latent. But the actual existence of “I” is still present.

Hirańmaya means “made of gold” – this state is as pure and radiant as gold.

7. Satya Loka – all the three guńas are present in this loka but they are dormant. In this loka only Parama Puruśa exists; the guńas exist only in dormant state just as in Nirguńa Brahma. Thus, in this universe there are seven spheres of Sapta Lokátmaka. Six of them possess qualities while the seventh is the state of Nirguńa Brahma, without any qualities.

The unit consciousness or jiiiva needs an ádhára: without any ádhára it would merge in the ocean of Brahma. The water in a bowl placed in a pond retains its individual identity only until the bowl is broken – then the water contained in it loses its individual identity and merges in the pond water which surrounds it. Hence as long as the samśkáras are present, an ádhára is necessary to maintain one’s identity. Without any ádhára the átman will merge with Brahma. The five kośas plus the physical body are as follows: Annamaya Kośa – This crudest layer is the physical body which is made of the five fundamental factors and is dependent on food for its maintenance. This is the crudest shell around átman. In this Kośa tamah is dominant; rajah is less and sattva is least. This annamaya kośa is derived from the Bhúr loka of the cosmic mind.

Kámamaya Kośa – This crude mental body is derived from Bhúvar Loka of the cosmic mind; it operates the body and is subtler than the crude physical

body. In this kośa, tamah is dominant, sattva is less and rajah is least.

Manomaya Kośa – is derived from the next higher loka of the cosmic mind, the Svarloka or Manomaya loka which is the pure mental body of the cosmic mind. It is in this loka that samśkāras is experienced, and also pleasure and pain. In the Manomaya Kośa, rajah is dominant; tamah is less and sattva is least.

Atimānas Kośa – this layer is derived from the Mahar loka or supramental body of the cosmic mind. It is in this kośa that the samśkāras originates. The difference between the good and the bad samśkāras is also seen in this Kośa. Here Rajah is dominant; sattva is less and tamah is least.

Vijinānamaya Kośa – This layer is derived from Janar loka of the cosmic mind. In this kośa exists the knowledge of existenc, the knowledge of “I”. Here also vaerāgya and viveka are found, and this kośa the desire for sadhanā arises. Here sattva is dominant; tamah is less and rajah is least.

Hirañmaya Kośa – in this kośa the body even the knowledge of “I” is not much in evidence the consciousness of individuality is present, ill defined and unclear. This is the subtlest layer of mind around the átman. In fact feeling of “I” is reflective in this kośa only because of its close proximity to the vijinānamaya kośa. Here sattva is dominant, rajah is less and tamah is least.

Hirañmāye pare kośe  
Virajam Brahma niśkalam  
–Vedas

This kośa is derived from the Tapah or Hiranmaya loka; its name means “made of gold” and hence it is as pure and beautiful as gold. The Satya Loka which is the finest loka in the cosmic mind and where Brahma resides does not exist in the form of a kośa because kośas are limited while satya is unlimited and imperishable. Satya loka cannot therefore be part of any limited and perishable body formed of five kośas. In Satya loka the átman alone exists; only due to the influence of Prakrti five kośas or realms come into existence.

In Brahma due to the influence of Prakrti, the universe of seven lokas or saptalokatmaka jagat are formed, while in the unit consciousness, the five

kośas come into existence. In other words, in Brahma there are seven realms or seven lokas while in the unit entities there are five layers or kośas. One body composed of the five fundamental factors, ten indriyas and five tanmatras make up an individual's Brahmánda (literally "universe").

Tayorvirodho'yam upádhikalpito na vástavah kashcidupádhireśah.  
–Viveka Cúrāmañi

In fact, there is no difference between átman and Saguña Brahma. The only difference is the title; The brahmánda of both is the same.

Ishádya Máya mahadádikárañam  
Jiivasya káryam shrñu painakoś am.  
–Viveka Cúrāmañi

The effort to remove this difference in this title is sádhaná.

Etávupádhi para jiivayotayo  
Samyag nirásena parona jiivo;  
Rájyam Narendrasya bhatasya khetaka  
Stayorapo hena bhato na rájá.  
–Viveka Cúrāmañi

A man may be called a king or he may be called a wrestler; but if these titles are withdrawn he will be just like any other person. [[In the same way there is no difference between the unit consciousness (jiiva) and the Supreme Consciousness (Paramátma).]]

The only difference is the title, and in fact that the individual consciousness has a limited Brahmánda while that of the Supreme Consciousness, Paramátman is infinite. The title is given to the unit consciousness because of its ádhára.

The brain is the physical ádhára (base) of the mind. Just after the death of the physical body (or a few minutes or hours before this death) the brain stops functioning and thus mind also stops functioning for lack of proper ádhára. This inactive mind, called Niriisána Mánas or Bijátmakatmánas ("mind in its seed form"), then leaves the body in several stages:

**1st stage: When the five váyus or vital airs become deranged the physical body ceases to function. Its saṁskáras take shelter in the kámamaya kośa, and the lifeless body decomposes and finally dissolves back into physical world or Bhúr loka.**

**2nd stage: The disfunctioning of the brain first effects the kámamaya kośa. The inactive kámamaya kośa along with its collective saṁskáras then take shelter in the manomaya kośa.**

**3rd stage: The inactive manomaya kośa along with its saṁskáras and those of the kámamaya kośa take shelter in atimánas kośa.**

**4th stage: The inactive Atimánas kośa along with its saṁskáras then take shelter in vijnánamaya kośa.**

**5th stage: The inactive vijnánamaya kośa along with its saṁskáras and the inactive aham takes shelter in the Hirańmaya kośa.**

**6th stage: The inactive Hirańmaya kośa along with the inactive aham and mahat and the saṁskáras leave the body. These saṁskáras in the inactive or dormant mind become the object of the bodiless átman.**

**Mokśa – When the saṁskáras of a sádha or a spiritual aspirant are exhausted the inactive or dormant mind merges into the unit consciousness and the unit consciousness merges into the cosmic consciousness. This the state of Nirvikalpa Samádhi. Nirvikalpa Samádhi, when it becomes permanent it is called Mokśa or salvation.**

**When the inactive or dormant mind merges into the cosmic mind, it is called Savikalpa Samádhi. Savikalpa Samádhi, when it becomes permanent, it is called Mukti or liberation.**

**Q. 10. What is Truth or Satya?**

**Ans. Truth is that which never changes: it always remains in the same condition throughout eternity. Satya is not only unchangeable throughout eternity but it is also unlimited: there is nothing beyond it. Satya also does not change from place to place: it remains the same whether in one place or another. Thus Satya is not affected by time, place and person; it is Kálátiita,**

## **Deshátiita and Pátratiita.**

**There is no difference in the portions of satya within itself; it is an unbroken undifferentiated continuity. There is nothing outside it, and so there is nothing else which is different from satya, and there is nothing else which is like satya. Thus Satya has no vijátiita, svajatiita and svagat differences. Satya is different from relative truth. Relative truth is something which appears through a particular time of place or to a particular person. It may not appear to be true for all time or at all places or to all persons. For instances the size of the moon is a relative truth, it may appear to be of one size if seen from the planet Earth but if seen from another planet it will seem to be of different size. This is called relative truth or Asatya.**

**Historical events are also relative truth. An incident which happens on Earth in the last century is a historical event, but as the light from Earth will not have reached another planet for a hundred years, on that planet the event has not yet occurred. Thus historical events also depend on time, place and person and are changing from time to time, place to place and person to person. This cannot be called absolute truth or satya.**

**Relative truth and falsehood are only shadows of satya; they can be mistaken for satya but if put to the test, they clearly reveal themselves as asatya. Sádhaná is the only way to remove the shadow of Asatya and reach Satya – to become trikálajiana, the knower of past, present and future. For such persons there is no difference in anything because they see satya in everything. By dissolving the mind one can become trikalajina and attain satya . But as long as the mind is present, one cannot know Satya, because the mind is limited and cannot realize an absolute entity.**

**It is said that time or time is eternal, but this is an incorrect statement. Time is only a mental measurement of the motivity of action. Where there is no actions there cannot be any measurement. Since actions are performed by the mind they are dependent on the existence of the mind which itself perishable and relative truth; hence time also is a relative truth. Time is dependent on place and person, hence it cannot be absolute truth or Satya. If place and person do not exist, time also will not exist. The unit entity wants happiness, but relative truth will give only temporary happiness which will disappear in the course of time. Hence to desire or strive for relative truth, something will disappear with time, is foolishness. One's sádhaná or effort should be only for**

that which is beyond time, and satya is the only thing beyond time.

**Q. 11. How are the Kośas or layers of existence influenced?**

**Ans.** The crudest of the five kośas is the annamaya kośa or physical body. It is not capable of doing anything by itself: it is lifeless by itself. Those organisms which have no consciousness and which are lifeless, are only annamaya kośa. The other kośas, even the átman are also there, but they are all in a dormant condition, and thus the object cannot perform any action. The annamaya kośa can perform actions only when it is influenced by kámamaya kośa or crude mind. The kámamaya kośa is a lifeless thing, just as a stone is dormant; and thus if any action is to be performed by a stone it must be influenced by the kámamaya kośa of another entity. When a stone is thrown, the action is performed by the influence of the kámamaya kośa of the person who throws the stone. Similarly, the physical body which comprises the annamaya kośa cannot perform any function without the influence of the kámamaya kośa. All the actions that the body performs are carried out by the influence of the kámamaya kośa. Without this influence the body will remain a crude, lifeless object.

Just as annamaya kośa performs all the actions by the influence of the kámamaya kośa, the manomaya kośa can also influence the kámamaya kośa. When the manomaya kośa of one person influences the kámamaya kośa of another person the kámamaya kośa of the influenced person makes its annamaya kośa work according to the dictates of the manomaya kośa of the other person who is influencing it. For example, when the manomaya kośa of one person wills that another person should see seven o'clock on his watch, when actually his watch shows fifteen minutes past seven, the kámamaya kośa is influenced, and this makes the annamaya kośa of the influenced person see the time to be seven o'clock on his watch. This influencing of the kámamaya kośa is called Bhútavidya in Sanskrit, in English it is called hypnotism.

Similarly, manomaya kośa or pure mental body can also be influenced by the Atimánasa kośa. This is known as Paeshácii Vidyá in Sanskrit; there is no English equivalent. By means of this influence a person can convert mental force into physical force and carry out physical actions by mental force only, without the use of the annamaya kośa of another person. When vijinánamaya kośa of an individual influences the atimánasa kośa of another person or persons it is called Gándharva vidyá. By this influence other persons can be

enchanted and attracted. This is the influence which is expressed in arts like music, dancing, painting, etc. In music and dancing the annamaya and kámamaya kośas of others are attracted, while in painting the attraction is purely mental; hence painting is said to be a higher art than dancing and music. This influence can hold any audience spellbound if used in speech, music, dancing or painting. When vijinánamaya kośa of a person is influenced by the hirańmaya kośa of another is called Daevii vidya. It is by this influence and also by Gandharva vidyá that lesser Gurus guide their disciples. Gandharva vidyá is used in this way in the form of kiirtana and bhajana, etc.

When satya loka or átman of one person influences the Hirańmaya kośa of another person it is called Bráhmii vidyá and when the átman of one person influences the átman of another person it is called Brahmii Ákarśańa or Krpá. It is by means of these two, Bráhmii vidyá and Brahmii Ákarśańa or krpá, that Sadgurus guide their disciples. From the above description of how kośas are influenced it is evident that the process is purely mental: it is a result of the activity of mind that the kośas can be influenced. It should not be forgotten here that the mind has the characteristic of becoming like its object. If these processes of influencing the kośas are used for crude objects, then the mind will also become crude and will ultimately lose its finer faculties. As a result the finest kośa will no longer be able to influence the cruder kośas, and the greater portion of the mind will become crude. To use the mind for influencing cruder objects is thus the very opposite of sádhaná or spiritual practice, in which all the cruder manifestations move towards finer and subtler realms. The use of these influences or vidyás on crude objects not only deprives one of the powers which might have been developed, but degrades the mind to a lower kośa, and degenerates the mind from subtler to cruder spheres.

**Q. 12. What is Karma and Karmaphala?**

**Ans.** Karma is any action. In the physical world when we see any action being performed, we say that a kriya is being performed. But behind every kriya there is a reason for the performance of such an action. Karma can be purely psychic or it may be psychic and physical. No action can be performed without psychic influence: any kriya or action performed by the physical body is always influenced by the mind. For instance, even the feeling of pain in the body cannot be present if the mental influence which registers the

sensation in the mind is absent. Hence every action is psycho-physical, no action can be purely physical. Every physical action has a reason for its performance – and that reason is the psychic influence or wave which is called Samvedana. It is because of this samvedana that the physical body performs an action which we call kriyá. So for every action there is a samvedana; and for every samvedana there is a reason or káraña. Káraña is also of two types: the root cause or Múlakáraña and subsidiary cause or apátah káraña, Ápatah káraña is further divided into two types: Upádana káraña (the material cause) and Nimitta káraña (the efficient cause).

For instance, when a man sets fire to a house, there may be a reason behind his setting the fire, but to the immediate spectators the cause for the burning would be the fire and the hand which kindled it. Here fire is Upádána Káraña and the hand is Nimitta Káraña. Actions or kriyás and samvedana travel in waves. At one end of the wave where the action is complete, the immediate cause appears to be the nimitta káraña. If one thinks beyond this, the cause appears to be the upádána káraña. Still further analysis will show that the immediate cause was the subsidiary cause or ápatah káraña; and thus the root cause or Múla káraña was something different. The Múla káraña for all actions are the samskáras of a person. These samskáras give rise to samvedana and then the samvedana is converted into psycho-physical actions. The other causes which appear to be the immediate causes, are only due to the wave-like motion of the samvedana and kriyá, which makes the subsidiary cause, and then the upádana and finally the nimitta káraña, to appear to be the main causes.

Just as the upádána and nimitta káraña appear to be the main and immediate causes when an action is performed, so the updatta karyá and naemittika kriyá appear to be the main action performed, so updatta karyá and naemittika kriyá appear to be the main actions performed. It is said that every action or kriyá has a reaction or pratikriyá. This reaction is physico-psyhic and gives rise to a práti-samvedana, or psychic reaction. That is psychic reaction to every psychic action. These psychic reactions or práti-samvedana give rise to the samskáras of a person. It has been said earlier that samskáras are the Múla káraña or root causes of action. It is quite often observed that a child suffers from some disease without any apparent fault on her part. The disease is attributed to her being affected by the germs of that disease, and thus the germs appear to be the cause. In fact, the samskáras of that child give rise to the samvedana or psychic action which then activates

the germs of that particular disease in the body. The mūla kāraṇa or root cause for the suffering of the child is saṁskāras, due to which saṁvedana arises and ultimately brings about the disease. It is therefore wrong to think that the child is suffering without any reason and for no fault of its own.

This wave of action and reaction, whether psychic or psycho-physical, goes on, and the saṁvedana manifests into physical action or kriyā. Physical reaction results ultimately in psychic reaction which may result in the formation of saṁskāras. The combination of psycho-physical and psychic action is called karma. Karmaphala is the result of an action in the form of a reaction. Karmaphala to the observer is the reaction itself as seen immediately after an action; for example, the apparent Karmaphala of putting one's finger in the fire is that the finger gets burnt. This is the immediate physical reaction and not the final Karmaphala. This physical reaction or pratikriyā will give rise to pratisaṁvedana or psychic reaction and this may form a saṁskāra, which then becomes the Mūla kāraṇa or root cause for further psychic or physical actions (saṁvedana and kriyā). In fact, the karmaphala of the previous karma will be experienced only then. So just as nimiita and upādāna kāraṇa appears to be the main cause, the immediate reaction of an action appears to be the result while it is only a physical reaction, and the actual result or phala will be experienced later on. Karma and karmaphala travel in a wave and at one stage one becomes the kāraṇa for the other. This wave is unending, until karma ceases absolutely, karma and karmaphala are the kāraṇa or causes for each other, which travel in a never ending waves, until the karma and along with it, the formation of saṁskāras finally ceases.