

Brahma is the composite of Shiva and Shakti

by Acarya A'nanda Mitra' Avadhutika

Shiva-shaktya 'tmakm' Brahma

[Brahma is the composite of Shiva and Shakti.]

- Shrii Shrii Anandamurti

Ananda Sutram 1-1

Shiva = Purus'a, Cosmic Consciousness, literally "in whom all things lie";
Shakti = Prakrti, Cosmic Operative Principle, literally "ability to create something";
a'tmakam' = composite of;
Brahma = Supreme Entity (from brhat, meaning "great")

Brahma is the composite of Shiva and Shakti.

This is the basic concept of A'nanda Ma'rga philosophy -- that the Supreme Entity is One but has two aspects: the Cognitive Principle and the Operative Principle, Shiva and Shakti. It is impossible to conceive of one entity without the other; Consciousness and Its Energy of creation are as inseparable as fire and its heat, as milk and its whiteness, as two sides of a piece of paper. This concept has often been depicted symbolically in the image of a hermaphrodite (man and woman in the same body), or in Indian sculpture as two lovers locked in a tight embrace. In this su'tra the term "a'tmakam'" has been used to express the relationship: Brahma is the composite of, the combined name of, Consciousness and the Operative Principle. Brahma is not a third entity.

The one same Entity

To the limited, clouded human mind, the pure Consciousness and the creation which is the product of Shakti seem to be different and separate; but through meditation this duality is transcended and the sa'dhaka (spiritual practitioner) perceives both as the one imperishable Brahma. The saint Ra'makrs'n'a tells the following story: "Once a king asked a yogi to impart knowledge to him in one word. The yogi said, 'All right; you will get knowledge in one word.' The king then saw the magician moving two of his fingers rapidly and heard him exclaim, 'Behold, O king, behold.' The king looked at him amazed when, after a few minutes, he saw the two fingers becoming one. The magician moved that one finger rapidly and said, 'Behold, O king! Behold!'" The implication of this story is that Shiva and the Primal Energy (Shakti) at first appear to be two. But after attaining knowledge of Brahma, one does not see the two. Then there is no differentiation; it is One, without a second -- non-duality.

Are Shiva and Shakti two different entities? No, certainly not. Of course, in philosophical discourse, to make it intelligible to the common people these two terms are employed separately, out of great necessity aforesaid, but verily they are not only inseparably related but are interdependent just like milk and its whiteness, and like fire and its consuming power. In the course of sa'dhana' (intuitional practice), when the aspirant finds Shakti

receding into Shiva then he comes to himself. So long as he entertains distinction between Shiva and Shakti and consequently between Brahma and self, he tries in vain to attain the bliss and goes on entangling himself more and more in the web of sam'ska'ras [potential reactions to one's actions]. The more you go ahead in your sa'dhana' of Shiva, the more you will observe that the Cosmic Force (Shakti) gets merged in you in a surrendered state.

The ancient scriptures proclaim, "There is nothing whatever that is not divine... to know all as illusion is ignorance, to know all as Consciousness is knowledge." Thus the spiritual aspirant does not bemoan the transitoriness of the world; to him, change itself reveals the Spirit that inspires the changing forms.

Nirgun'a and Sagun'a Brahma

Brahma exists in two states. The first is a completely transcendent state, not "qualified" or affected in any way by the Operative Principle and Her three gun'as or binding energy forces. Here Brahma is called "gun'atiita" or "beyond the gun'as" and Shakti is unexpressed (anucchu'nya'). Thus Nirgun'a Brahma is not associated in any way with the creation (except through Ta'raka Brahma).

The second state is Sagun'a Brahma, a state "qualified" or operated on by the three gun'as. In Sagun'a Brahma, Shakti does influence Shiva. She is often portrayed symbolically as dancing on the body of Shiva, for in the infinite body of pure Consciousness She plays, transforming that pure Consciousness into cruder vibrations, so that creation may come into existence. Shiva is merely lying flat, not acting, merely witnessing Her dance.

In this state Shakti is called "ucchu'nya'", "expressed", "manifested", or "exhausted" -- because in the process of creation She exhausts Herself. When She is influencing the pure Consciousness thus, She is also called "Prakrti", the "force creating kinds or diversity": "Pra" (kinds) "karoti" (does, creates) "iti" (thus) "Prakrti".

Sagun'a Brahma and the creation which issues forth from it are like icebergs of qualified Consciousness in a vast ocean of unqualified Nirgun'a Brahma. But these two, Sagun'a and Nirgun'a Brahma, do not represent duality; they are rather two different states of one Entity. In one state, Brahma is sleeping; in the other it is wakeful. A person is not a different person while sleeping and while awake; similarly Brahma is the same Entity, but existing in two different conditions.

Omni-telepathic A'tman

Our mental plates, our minds, are like mirrors which reflects physical waves, giving us the physical sense of existence. The only reason we perceive anything is that the crude waves of external physicality are "telepathized" (telepathy = to act over a distance) on our mental plates. But both physical and mental waves are reflected on a still subtler "mirror", the Soul or A'tman -- the pure Consciousness of infinite

wavelength. The existence of a unit entity is the reflection of its vibrations on this pure, mirror-like Soul-plate. The Soul reflects everything; it is the base, the ground of existence. Nothing can exist without being reflected off this mirror. This is the fundamental idea of yoga, that at the base of every unit entity is the Soul, one and the same for every entity in the Universe. The unit soul, jiiva'tman, and the Cosmic Soul, Parama'tman, are One. Thus when an entity realized its own soul it becomes omniscient, omnipresent, like the Supreme Soul, like the Supreme Consciousness -- it knows everything; it can see everything that is happening everywhere in the universe because everything is being "reflected" off it.

"Sam'veda" means "mental thought-wave". "Prati-sam'veda", or "counter thought-wave" is the reflection of the thought-wave. Pratisam'veda, reflection, is created on the A'tman. This reflecting plate of the Soul is termed "telepathic" because it receives mental waves over a distance. And it is sarvapratisam'vedii ("everything reflecting" : sarva = everything) because it reflects all the wave reflections of the entire universe, of the crude, subtle and causal spheres. Everything is inherent in and dependent on this A'tman, this Consciousness, and everything is existing because of it.

Note that in Sam'skrta the word "Shiva" is masculine, "Shakti" is feminine, and "Brahma" is neuter. The different aspects of the Supreme are symbolized by the two sexes; but the Supreme Entity Itself is beyond all duality, beyond all polarity, encompassing all. Someone once asked a great saint whether God was man or woman, Mr. or Mrs. The saint answered, "My dear fellow, God is neither Mr. nor Miss nor Mrs. -- God is a mystery."

Sanskrit: Shiva Shaktya'tmakam' Brahma.
English: Brahma is the composite of Shiva and Shakti.

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Shakti: Prakrti, Cosmic Operative Principle; literally "ability to create something".

shak: to be able + ktin (suffix).

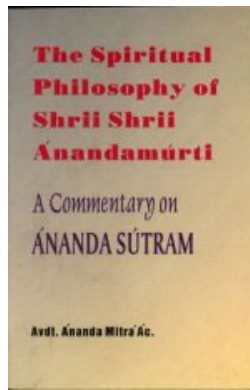
A'tmakam': composite of.

Shiva Shaktya'tmakam: composite of Shiva and Shakti.

Brahma: Supreme Entity; from "brhat" meaning "great." "Brhattva't Brahma, Brm'han'atva't Brahma" - "That Entity which is Great, and which makes all other entities as Great as He, is Brahma".

From: *The Spiritual Philosophy of Shrii Shrii A'nandamu'rti -- A commentary on A'nanda Su'tram*

By: Acarya A'nanda Mitra' Avadhutika



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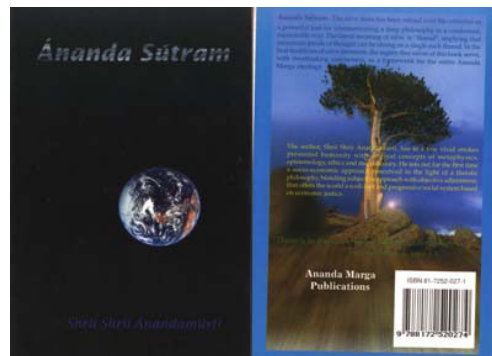
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