

Jiivan Yoga, Living in Yoga

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Abstract

This is verily the era of Jiivan Yoga, Living in Yoga. We are in times of very difficult living of the common people, due to so many reasons: (i) corona virus pandemic and its big impact on world economy, (ii) rising dominance of autocracy over democracy, causing abrogation of human rights and circumventing the norms and institutions meant to support basic liberties, (iii) abject economic inequity among people worldwide, and poverty among the majority of people in many countries, (iv) unnecessary wars and killings, destroying communities and families and disrupting the development of social and economic fabric of affected nations, (v) big refugee crises due to civil wars, human rights violations, and economic hardships, (vi) suppression of women in countries, disallowing property ownership, access to health and education, participation in political decision-making, (vii) incapability of United Nations to serve its purport for maintaining international peace and security, developing harmony among nations and promoting social progress, providing better living standards in developing countries, and promoting human rights. How do we tackle these big issues. This then is the need for Jiivan Yoga, on how we can live in union with the Cosmic Entity in all domains of our living: at home and work, in community and society, to promote universal wellbeing.

We have many different types of Yoga: Hatha Yoga, Jnana Yoga, Bhakti Yoga, Kundalini Yoga, Karma Yoga, and Astaunga Yoga. Herein, we briefly describe these Yogas, and then introduce our new concept of Jiivan Yoga or Living in Yoga. This involves how to live at home, at work, and in community in union with the Cosmic Entity or Divine Entity, to develop psychosomatic health and wellbeing, progressive living, and divinity.

In our daily living, we spend some time with our family, some time at work, some time with friends, and some time interacting with the community. It can even involve participating in the development of people-benefitting public policies. So, in all these living endeavors, how can we maintain union with Cosmic Entity to promote spiritual and divine living is what constitutes Jiivan Yoga. On a personal level, we also need to practice morality as the foundation of our spiritual odyssey.

We also want to alter the primitive human discriminatory thinking into a more evolved concept of universal family, in which we all can work together to make happy life and living for all the residents of the world, by imbibing and promoting the concepts of Neohumanism and Global Citizenship.

Finally, we want the end goal of Jiivan Yoga to be able to implement the UN Sustainable Development Goals, by which everyone in every country can have (i) progressive living, (ii) unbarred opportunities for all-round development and for contributing to mutual welfare. Let us have all people in all countries come together and move together in unison to the pinnacle of human existence and cosmic desideratum. So Jiivan Yoga is verily our divine odyssey for society building.

Key Words: Yoga; Hatha Yoga, Jnana Yoga, Bhakti Yoga, Kundalini Yoga, Karma Yoga, Astaunga Yoga; Jivan Yoga, Cosmic Entity, Divine Entity, Meditation; Spirituality, Morality; Prout, Women's Empowerment, Neohumanism, Global Citizenship, UN Sustainable Development Goals.

Item 1. Different Types of Yoga

Hatha Yoga involves the practice of asanas, and serving as a catalyst to an awakening of the two energies that govern our lives: pranic (vital) force governing the physical body and chitta (mental) force.

Jnana Yoga involves the practice of high level of meditation leading to inner knowledge and intuitive wisdom. In this way, a practitioner becomes aware of human dharma in relation to nature and the universe, leading to self-realization.

Bhakti Yoga is the yoga of devotion or complete faith. This faith can be in God, or in divine incarnations, such as of Christ, Shiva, Krishna, Mohammad, Buddha, or in a Guru. Meditation on God or the Entities or faith brings about purification of inner self, and it can lead to self-realization.

Kundalini Yoga involves meditating on and awakening the psychic centers or cakras, which are extensions of the subconsciousness mind. The mind is made up of different subtle layers, which are associated with higher levels of consciousness. These consciousness levels are related to the cakras or psychic centers located throughout the psychic body. There are seven main cakras: Root or Muladhara cakra (I am), Sacral or Svadhisthana cakra (I feel), Solar Plexus or Manipur cakra (I do), Heart or Anahata cakra (I love), Throat or Visuddha cakra (I express), Third-Eye or Ajna cakra (I guide). Crown or Sahasrara cakra (I reveal). The chakras are associated with and control specific endocrine glands, and regulate organ function through these

glands, by stimulating their hormonal secretions. Each cakra has a specific function.

Muladhara cakra is the cakra of security and our basic needs; stimulating this cakra reduces arthritis and colon problems and improves emotional well-being. Svadhisthana cakra is the cakra of self-worth and confidence; aligning this cakra reduces low back pain and impotency and support healthy sexual organs. Manipur cakra promotes confidence and self-esteem; stimulating this cakra can take care of digestive issues and diabetes. Anahata cakra promotes love; stimulating this cakra can take care of heart disorders (such as hypertension) and lung disorders (such as asthma). Visuddha cakra is associated with the thyroid gland; energizing this cakra can help to regulate weight and energy levels and promote metabolism and growth. Ajna cakra develops intuition; energizing this cakra can take care of the sensory organs and prevent headaches. Sahasrara cakra is the cakra of enlightenment, representing our life's purpose and promoting spiritual development. It links to the other six cakras, and hence can affect all the organs, as well as the brain and the nervous system; aligning this cakra can make energy flow freely through all the cakras, harmonizing our body, mind, and spirit.

Karma Yoga is the path of devotion to work. Nonattachment to work rewards and working selflessly develops mental stability and disassociation from ego. By performing every action sacramentally and adopting the attitude of working to please God makes one free from attachments to the results of one's

work and prevents forming karma from the reactions to one's actions.

Astaunga Yoga (or Raja Yoga) is comprised of: **1.** Yama, to control actions related to the external world, **2.** Niyama, self-regulation, **3.** Asanas (yoga postures affecting the endocrine glands and organs' functions) for attainment of physical health and vitality, **4.** Pranayama (control and utilization of vital energy), **5.** Pratyahara (withdraw of mind from its attachment to external objects), for management of mental and emotional conflicts, and development of awareness and concentration on the divine entity, **6.** Dharana (concentration of the mind at a specific chakra, the psychic nucleus), **7.** Dhyana (meditation to perfect the most subtle layer of the mind), **8.** Samadhi (absorption of mind into Cosmic consciousness).

Item 2. Jiivan Yoga, Living in Yoga

Jiivan Yoga involves living in union with the Cosmic Entity or Divine Entity for developing holistic wellbeing and becoming divine. In our daily living, we spend some time with our family, some time at work, some time with friends, and some time interacting with the community. Some of us can also be participating in the development of people-benefitting public policies. [So, in all these living endeavors, how can we maintain union with Cosmic Entity to promote spiritual and divine living is what constitutes Jiivan Yoga.](#) On a personal level, we also need to practice morality as the foundation of spirituality, as they are intertwined and mutually promoting.

[We also want to alter the primitive human discriminatory thinking](#) into a more evolved concept of universal family, in which we all

can work together to make happy life and living for all the residents of this world, by imbibing and promoting the concepts of (i) Neohumanism, inspiring people to rise above narrow geo sentiments and socio sentiments and thinking, and (ii) Global Citizenship, that our identity transcends geographic and political borders, that the planetary human community is interdependent and whole.

[Finally, we want the end goal of Jiivan Yoga to be able to implement the UN Sustainable Development Goals](#), by which everyone in every country can have (i) progressive living, (ii) unbarred opportunities for all-round development and for contributing to mutual welfare. We envisage a world (i) free of poverty, hunger, disease and want; (ii) providing universal literacy and healthcare for all as a fundamental human right; (iii) providing equitable and universal access to quality education at all levels. Let us have all people in all countries to come together, and to move together in unison to the pinnacle of human existence and cosmic desideratum.

[So now to implement this noble vision and mission](#), we will first introduce the concept Cosmic Entity or Cosmic Mind, and how we can form union with the Cosmic Entity by doing meditation and becoming divine. Our end goal will then be to form a universal family and a spiritual civilization, in which all people can live in harmony and progress to having heightened thinking and enlightened living.

I. Meditation Background, Science and Practice: 1. Cosmological Cycle, 2. Meditation Science, 3. Meditation Practice Lessons

I.1. New Science Paradigm: Cosmic Consciousness to Cosmology, to Life origin and Evolution

In the New Science paradigm, the first and foremost is the concept of Absolute Consciousness (or Cosmic Consciousness), as the fundamental entity, incorporating the Cognitive and Operative principles. The integration of body and mind in human psychic development (as well as in holistic

medicine) is based on this new science paradigm. Starting from here, we will now embark on the trail of the Cosmological cycle (as illustrated in **Table 1** and **Figure 1**), as explained by Prabhat R. Sarkar, in his book *Idea and Ideology* (Sarkar, 1959).

Table 1. Cosmological Cycle (Ghista & Towsey, 2011; Ghista & Towsey, 2012)

1. Cosmic Consciousness	5. Mind Development through the unfolding of Consciousness in organisms
2. Cosmic Mind	6. Complex organisms, plants, and animals
3. Five Fundamental Factors	7. Human beings (Unit Mind)
4. Primitive Mind	8. Cosmic Consciousness

Stages 1 and 2: As depicted in **Figure 1**, the Cosmic Consciousness first devolves into Cosmic Mind ('Consciousness Devolution' in Figure 1), and the Cosmic Mind devolves into matter ('Devolution into fundamental factors' in Figure 1). How? Through the

Operative principle, the Cosmic Mind expresses itself into the five fundamental factors (ethereal, aerial, luminous, liquid, and solid), providing the constituents of the physical universe and the basis of cosmology.

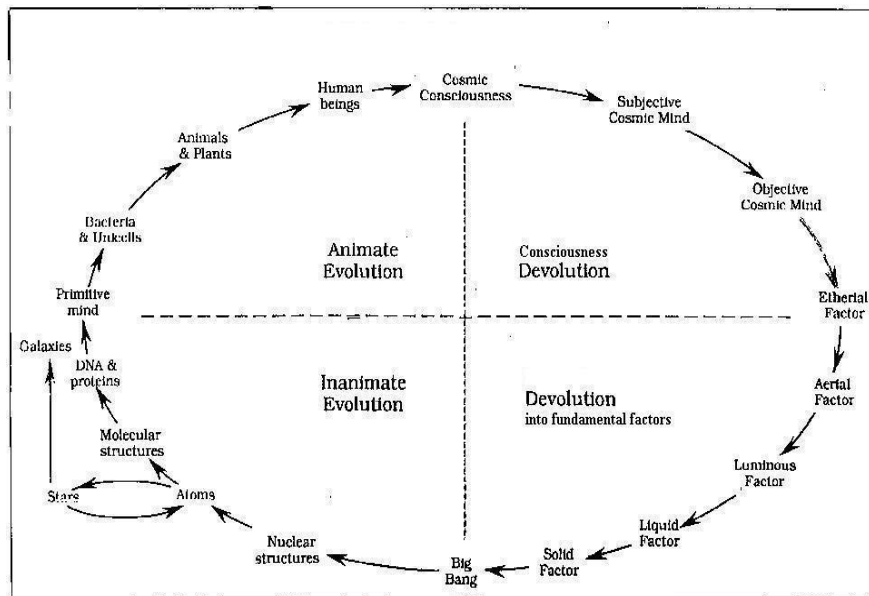


Figure 1. Cosmological cycle: (i) From Cosmic Consciousness to Cosmic Mind, to Big Bang and universe development, (ii) From the development of primitive life, to

plants and animals, to human beings (Ghista & Towsey, 2011; Ghista & Towsey, 2012).

Stage 3: The third stage is that of the development of the primitive mind

(‘Inanimate Evolution’ in Figure 1). In the earlier stage of the Cosmological cycle, the Cosmic mind emanates microvita, which energizes matter to form an ectoplasmic mind. Under the influence of microvita, matter evolves into subtler structures through synthetic reactions, thereby

providing the templates of primitive life structures, represented by primitive states of mind (and Consciousness), as illustrated in **Figure 2**. The positive feedback keeps the forward reaction going, causing more and more development of ectoplasmic mind material.

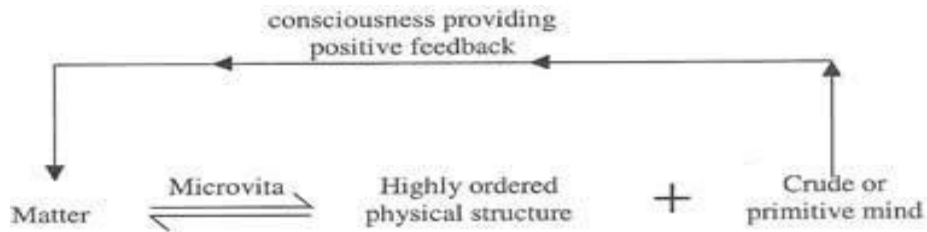


Figure 2. Emergence of a primitive mind and life-structure, through energization of matter by microvita (Ghista & Towsey, 2011; Ghista & Towsey, 2012).

Stage 4: From this point onwards, the process of organic evolution begins and constitutes the fourth stage (‘Animate Evolution’ in Figure 1), whereby primitive unicells and bacteria give rise to simple plants and animals, and eventually to self-consciousness human beings. From primitive organisms to complex organisms, there is an unfolding of Consciousness due to the increasing reflection of Consciousness, with a corresponding increase in psychic dilation of the mind and concomitant increase in complexity of the nervous and anatomical structures. Increasing psychic dilation of a living being’s unit mind leads to intellectual development, and eventually to parapsychic and intuitional development. The psychic dilation of the mind eventually culminates in its achieving mental liberation, from its psychic propensities embedded in the subconscious mind (known as samskaras), based on our interactions and thinking. Eventually, the human mind becomes subtle enough to merge back into Consciousness—

how, by doing meditation. Simply expressed, the Cosmological cycle is completed when human beings develop cosmic Consciousness (Ghista & Towsey, 2011; Ghista & Towsey, 2012).

I.2. Meditation Process: Ideating on Consciousness, promoting Psycho-Somatic Health, and Wellbeing, leading to Enlightenment and Divinity

I.2.1. Awareness of Consciousness pervading all around us, the focus of our meditation

In the previous section, we have explained how Cosmic Consciousness devolves into the Cosmic Mind, which then keeps devolving into the universe (both luminous and physical universes) through the Operative principle. Now we need to recognize that the Cosmic Mind is all-pervading around us here on this Earth, and in the universe surrounding the galaxies. So, for our unit minds to expand and evolve, we need to ideate on the Cosmic Mind. **For convenience, let us call the Cosmic Mind as the Cosmic Entity or Divine Entity.**

In meditation, we need to become aware of the presence of the Cosmic Entity or Divine

Entity around us, and we address it in the form of a 2-syllable mantra (in rhyme with our breathing) requesting the Cosmic Entity to make us divine. In this process, we are requesting the Cosmic Entity to put cosmic (divine) energy (i) into our minds, by which we can become liberated from our psychic propensities, and become enlightened, and (ii) into our bodies, by which we get psychosomatic wellness. **So then what is meditation?** It is being mindful of the Cosmic Entity's presence around us, and our taking time out of our worldly involvements to be with the Cosmic Entity. So, enlightenment is not an abstract term, but is a subjective term by which one feels the divine light within us. This can even be validated through auras, using Kirlian Photography (Kirlian Photography).

So now we will proceed to describe meditation in terms of (i) mentally ideating on the divine consciousness of Cosmic Entity or Divine Entity, to obtain liberation from the embedded impressions in the subconscious mind (or samskaras), and (ii)

energizing the cakras by divine consciousness, to promote psychosomatic health and holistic wellness.

I.2.2. Energy Centers (or Cakras) and Endocrine Glands, linking the Mind and Body

As indicated earlier, the mind and the physical body are linked by subtle energy centers called the cakras, the substations of the mind. The cakras are associated with and control specific endocrine glands, as depicted in **Figure 3**. The cakras regulate organ function through these glands, by stimulating their hormonal secretions; this is how the cakras influence the body. In the human mind, various thoughts are constantly emerging and dissolving. Behind these psychic phenomena are the underlying propensities (formed according to the past-psychic impressions on the mind). The propensities are expressed by the vibrational expression of the cakras, which in turn affect the endocrine glands through their hormonal secretions (**Figure 3**).

Mind – body interaction mechanism – key to preventive and curative behavioral medicine

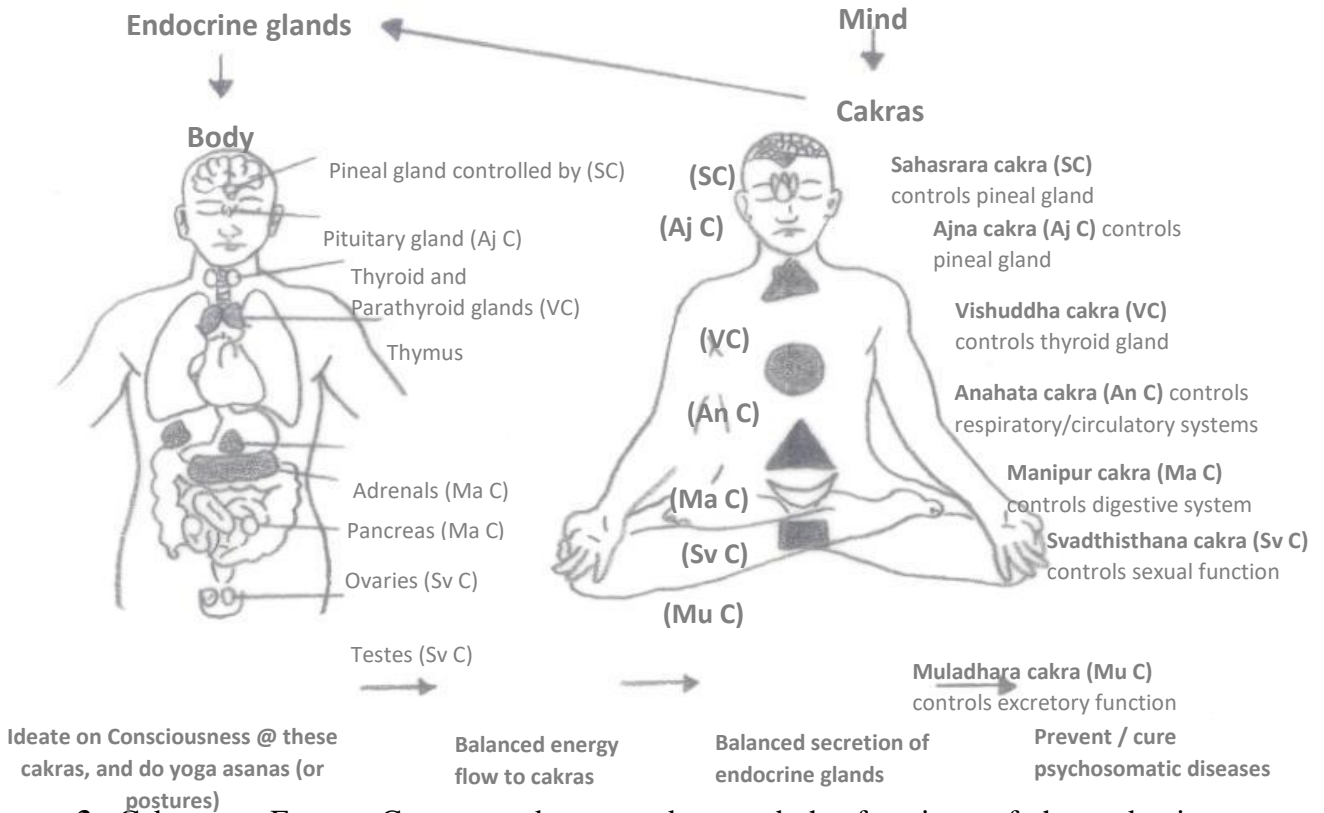


Figure 3. Cakras or Energy Centers and their association with the Endocrine Glands (Ghista & Towsey, 2011; Ghista & Towsey, 2012; Ghista, Subbhuraam & Towsey, 2022).

Both the expression as well as the control of these propensities is dependent upon the cakras. Emotional stresses (such as anxiety and insecurity) are known to induce diseases, such as coronary heart disease and even schizophrenia. When subject to stress, the endocrine glands release hormones into the bloodstream, which affect blood vessel caliber, digestion, metabolism, etc. For instance, when a person becomes extremely afraid, it affects the Anahata Chakra (refer to Figure 3), which results in palpitations, inability to act decisively, and even a heart attack.

Both mental and physical health and the behavioral response of the individual depend on the proper energy balance between the

cakras and the functions of the endocrine glands to which they are related. Disease is caused by an imbalance in the energy flow to and from one or more cakras.

In meditation, we can energize the cakras by ideating on the presence of Divine Entity or divine consciousness around these cakras, by using an appropriate (two-syllable) mantra (which synchronizes with breathing). This in turn energizes the associated endocrine glands (as depicted in Figure 3) to secrete hormones into the organs. In this way, the organ systems get affected and cured of their ailments. For example, energizing the Anahata chakra can help to promote the healthy functioning of the heart.

I.2.3. Mental Pain and Organ Dysfunction

In this era of increased mental (in addition to physical) involvements and preoccupation, there is a rise in the prevalence of psychic ailments, neurological diseases, and mental depression. Just as excessive physical

interactions and endeavors stress the corresponding physiological system, so also excessive mental interactions and endeavors stress the portions of the mind that perceive and do the work of perception. The ego associated with the "I exist portion" of the mind is what makes the 'doer' portion of the mind perform actions, which can result in reactions or outcomes that are either pleasant or painful and subsequently disappointing.

The mind always has something to ideate on; it must have objectivity. In daily life, the objectification of the mind resulting from harsh interactions and painful situations produces stressful deformations of the mind. At times, these situations persist and the resulting feeling of helplessness, at not being able to alleviate or cope with the resulting painful deformations of the mind, produces mental pain and psychic ailments (due to imbalance in the energy states of the cakras), also resulting in dysfunction of certain organ systems (due to imbalanced secretions of the endocrine glands).

So then, what is the remedy for the acute and chronic pain states of the mind, and concomitant physiological ailments, resulting from inimical interactions?

I.2.4. Psychic Forces on the mind

The human mind can be divided into three layers: that which perceives, that which does the work of perception, and that which gives the feeling of existence. The psychic force on the mind, causing deformations of the mind, is thought to result from its interaction with the environment, and also due to the reactive momenta of the impressions of the mind caused by one's interactions and behavior.

These deformations and impressions lend a conditioning property to the mind, which

influences the mental/emotional/behavioral make-up of a person and dictates the nature of her/his response to a certain stimulus from the environment. This response creates additional impressions on the mind, and it creates a centrifugal psychic force (involved with materialistic thinking) on the mind. Such impressions and preoccupations of the mind (such as arrogance of success and disappointment of failure) preclude the mind from being receptive to the attractive centripetal force of Consciousness (or Cosmic Entity) on the mind (as depicted in **Figure 4**).

I.2.5. Influence of Consciousness on the mind

By effacing the previously acquired psychic impressions in the subconscious mind and by preventing the formation of new impressions, the mind becomes more amenable to the attractive influence of Consciousness. How? The erasing of past impressions (or samskaras) can be affected by ideating on divine consciousness of the Cosmic Entity, by means of an appropriate mantra. This elicits positive microvita into the mind, which in turn intensifies the attractive influence of Consciousness on the mind.

How to prevent new psychic impressions? If the perceiving portion of the mind were to ascribe divine consciousness to the object of its perception, and if the 'doer' portion of the mind also ascribes the 'doer' activity to the Cosmic Entity, then the mind does not acquire new impressions (which are essentially painful because they are only temporarily pleasant).

Thus, by effacing old psychic impressions and preventing new psychic impressions on the mind, the attractive force of Consciousness is felt on the mind, which now starts moving centripetally in the

ectoplasmic field of Consciousness, as schematically shown in **Figure 4**. This provides transcendence to the mind,

rejuvenates the mind, and constitutes the basis of psychic expansion (or evolution) of the mind, progressing to enlightenment.

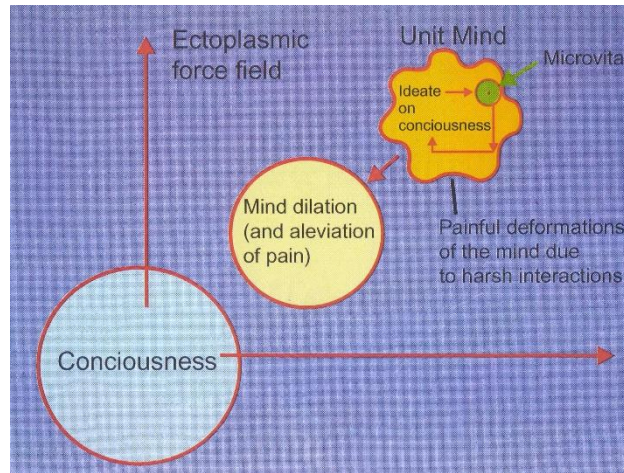


Figure 4. The Consciousness field and the presence or location of mind in it. It is schematized that when a person (or her/his mind) ideates on Consciousness (by meditation), the mind dilates i.e., develops in ectoplasmic density. This, correspondingly, enhances the Consciousness-field force on it and alleviates the mental pain. The mind keeps dilating until it merges into Consciousness, to attain enlightenment leading to *salvation* or *nirvana* (Ghista & Towsey, 2011; Ghista & Towsey, 2012; Ghista, Subbhuraam & Towsey, 2022).

bringing one's mind to the point of concentration is a form of Dharana.

By this process, over time, one's mind gets cleared from its embedded impressions formed by one's actions and interactions. This not only relieves stress but verily brings a peaceful feeling of oneness with divinity, recognized as enlightenment or self-realization (realization of the divinity within oneself).

Meditation is termed as 'Dharana', meaning the concentration of the mind at a specific point. In the basic lesson of Tantric meditation, the aspirant brings her/his mind to a specific cakra which is her or his spiritual and psychic nucleus. This point is called the Ista Cakra and its location varies from person to person, as prescribed by the meditation teacher (acharya) at the time of initiation. When the mind is well concentrated on the Ista cakra, then the process of mental incantation of the specific mantra begins. If the concentration is lost, the aspirant can bring her/his mind back to the point of concentration. This practice of

1.3 Meditation Practice Lessons

Based on the above-described meditation processes, let us depict them in the form of three lessons of the Ananda Marga System of Meditation. Herein we will briefly explain these lessons: **Lesson 1.** Ishvara Pranidhana, meaning offering one's mental self to Ishvara (God or Divine Entity) and making union with God. **Lesson 2.** Pranayama, the science of breathing in and replenishing the Prana. **Lesson 3.** Cakra Shodhana, meaning purification of the cakras. Details of these meditation systems can be obtained from reference (Ghista, Subbhuraam & Towsey, 2022).

1.3.1 Ishvara Pranidhana Meditation system

The meaning of Ishvara Pranidhana is offering one's mental self to Ishvara (Brahma, God) or Divine Entity and making union with it. The goal of this lesson is to obtain liberation from samskaras or embedded psychic impressions in the subconscious mind. Herein, the aspirant is taught how to ideate on the all-pervading divine Consciousness or Divine Entity and developing union with it, as illustrated in **Figure 4**.

Meditation Process: Our meditation practice involves the process of ideating on the Divine Entity by recognizing its divine presence around us. You then withdraw yourself from being aware of the physical surroundings and visualize being blissful in the effulgent world of divine consciousness or Divine Entity. Next, you withdraw the mind from the body (from bottom upwards, cakra by cakra) and arrive at the prescribed Ista cakra, whereby you are only aware of the presence of Divine Entity all around. You then ideate on the Divine Entity by using a prescribed 2-syllable Ista mantra (which has the connotation of uniting one's unit mind with the divine consciousness of the Divine Entity). The general meaning of an Ista mantra is "I am that Divine Entity" or "You are my Lord" (and you can guide me to become divine). This ideation brings in divine energy flowing into the mind, flooding it with blissful feelings and literally lighting it up (and feeling enlightened). Developing a personal relationship with the Divine Entity gives one immense happiness and security, based on the feeling of being taken care of by the Divine Entity.

Through this process over time, one's mind gets cleared from its embedded impressions (or samskaras) formed by one's actions and their reactions. Clearing the mind from its embedded impressions is termed

'Liberation'. During this process of liberation, one's entire mental thinking gets transformed, one's personality and character get elevated, and one's interactions with others enter a new phase. Over time, this brings a feeling of oneness with the Divine Entity and of becoming divine. This is verily the purport and goal of this meditation system of mind ideating on the all-pervading Divine Entity.

I.3.2. Pranayama: Breathing in Pranah, Cosmic vital energy

Concept: The Cosmic vital energy of *Brahma* (God) or *Divine Entity* is all around you. You need to take it within you by breathing, to keep you physically, psychically, and spiritually rejuvenated.

The cosmic vital energy is known as *pranah*, which functions as the direct cause of life and controls the activities of a living being. The process by which the *pranah* in the body is controlled is called Pranayama. When we concentrate and consciously regulate our breathing through pranayama, every part of the body becomes filled with vital energy, and all diseases can be cured from the root.

Performing Pranayama: The practitioner is instructed to do mind withdrawal from the surroundings and body, as explained in the Ishvara Pranidhana lesson. Then, as you breathe in with the first syllable of the *mantra*, you can visualize that the Vital energy (*pranah*) is entering into you from the all-pervading Cosmic Entity (or Brahma) through a particular (prescribed) *cakra*. This Vital energy is being used to replenish yourself physically, psychically, and spiritually. Then, as you exhale with the second syllable of your *mantra*, you visualize that after the Vital energy has been thus utilized, it is now going out through the

cakra to Brahma. After this, the *pranah* is replenished again during inhalation.

Proper control of breathing in *pranah* can alleviate many diseases— such as heart disease, high blood pressure, asthma, and tuberculosis, among others. Breath control dissolves emotional tensions and relaxes the mind, and increases willpower, concentration, and self-control. Primarily, when the Divine Entity's *pranah* is infused, one can get totally sanctified and one's ideas can become divine.

I.3.3 Cakra Shodhana: Meditation of divine consciousness on the Cakras affecting the Body (Physiological Systems and Organs) and Thinking

Background: *Cakras* are substations of the mind, as illustrated in **Figure 3**. Body and mind depend on the activeness of the cakras. By Cakra Shodhana (meaning *cakra* purification), the cakras get purified, and one's whole being is elevated.

Concept: The *cakras* are imbued with our *vrittis* (embedded sentiments or propensities), which are potential seeds of *samskaras* formation. **Table 2** provides some insight into association between *cakras* and human behavioral traits. Hence, we need to 'purify our defective *cakras*' by stimulating them (at their central point) with the "sacred idea (and *bhave*)" of our *Ista mantra*. Ideas imposed on cakras are propagated through the *nadis* (energy channels) to the body regions, and the body thereby gets consecrated.

In this meditation system, we invite the Divine Entity to put in divine energy into our body. Thereby, we are aware of the *cakras* and the divine light (of the Divine Entity) around them. Then we primarily concentrate on the controlling point of the *Cakra*. For example, in the case of the

manipur cakra (triangular shape, and red in color), we can concentrate at its centroid and then stimulate it with the divine light by means of the 'prescribed *Ista mantra*'; this helps the digestive system, and the pancreatic hormonal secretion gets affected. All *cakras* are thereby brought into the rhythm of the *mantra*, to create one tune of divine consciousness.

Process: As meditators, we first place our mind at the central point of *muladhara cakra* and stimulate (or energize) it with our prescribed *mantra 2 to 3 times*, with the feeling that in this process the divine light is purifying the *cakra* by wiping off its embedded *vrittis*. Then, we raise our mind to the *svadhithana cakra* and likewise 'purify' it. We thus keep purifying each *cakra* up to the *sahasrar cakra*. We can now descend, purifying each *cakra* up to the *muladhara cakra*. This constitutes one trip. Like that, we can complete two to three trips.

By ideating at the controlling points of the *cakras* with the *mantra*, the meditators can attain *anandam* (spiritual bliss). They can reach a stage of divine composure, and when they will reach the *sahasrar cakra*, the divine nectar secreted from that *cakra* point can make them realize complete peace pervading their mind and body.

Energizing *cakras* to regulate the organs: Linking the mind and the physical body (or the organ systems) are these subtle psychic energy centers or cakras (depicted in **Figure 3 and Table 2**), which control our mental propensities and behavioral expressions, as well as the body through the endocrine glands. The *cakras* are connected by subtle energy channels (or *nadis*), through which the vital (bioplasmic) energy (or *pranah*) is conceived to reach every part of the body.

The *cakras* are also associated with and control specific endocrine glands, as depicted in **Figure 3**. The *cakras* regulate organ function through these glands, by stimulating their hormonal secretions; this is how the *cakras* influence the body. So, by spiritually energizing the *cakras* with the *mantra*, the associated endocrine glands can secrete benefitting hormones into the organs. In this way, the organ systems get affected

and cured of their ailments. For example, (i) energizing the *Anahata cakra* can help to take care of the heart function, and cure hypertension; (ii) energizing the *Manipur cakra* can help to keep the digestive organs functional, and cure diabetes, and (iii) energizing the *Sahasrar cakra* (and associated Pineal gland) can help to prevent and cure Alzheimer’s disease and dementia.

Table 2. Association between Behavioral Traits, Cakras, and Endocrine Glands

Behavioral Traits	corresponding Cakras	associated Endocrine Glands
Relaxed state of mind, feeling of inner peace	Sahasrara cakra	Pineal gland
Intuition	Ajina cakra	Pituitary gland
Attraction and repulsion, universal welfare	Vishuddha cakra	Thyroid gland
Hope, anxiety, love and attachment, arrogance, depressions, argumentativeness	Anahata cakra	Thymus gland
Shyness, fear, hatred, envy, melancholy	Manipura cakra	Adrenal gland
Crude manners, helplessness, lack of confidence and common sense	Svadhithana cakra	Sexual glands
Sexual feelings	Muladhara cakra	Reproductive glands (Ovaries and Testes)

II. How to live with the Family, in union with the Cosmic (Divine) Entity

For the Family to live in union with the Cosmic (Divine) Entity, it is inspiring for all

the family members to do meditation, and to also do collective meditation on the weekends. This keeps the family members together, to be conscious of the divine presence of the Cosmic Entity (or Divine Entity) in their home, and to become divine.



Now then what happens during the daily process. Inspired by the Divine Entity, the parents can be involved in having loving relations with the children, by taking care of their daily needs, by imparting to them living values, and by even teaching them in their school homework's.

Teaching children is loving them intensely. Parents' involvement in teaching their children has a lasting impact on the children, even after they have grown up and got married.

There is another aspect that can keep the family bonded together, and contribute to the family's wellbeing, based on the Progressive Utilization Theory (PROUT) which is explained in Sections IV.2 and IV.3. PROUT is based on the rational consumption and utility of resources for the well-being of all (Sarkar, 1992).

A true family functions with the dual approach of service and consumption. Things are done and goods are purchased for the welfare and optimal utilization of the family members. If someone is sick, then that member can be taken to see the doctor in primary care, followed by specialty care

as needed. According to their means, family members provide for everyone in their family. In the concept of a joint family, all members feel they belong to one family where everyone is connected together, and their needs are taken care of. They feel love and affection for each other, and they are ready to sacrifice individual happiness for helping other family members. Due to this family bond, neither the infant nor the old person who is no longer earning is neglected, rather they are all well cared for. In this way, the joint family concept can work very caringly for all the family members, to enable them to live happily together.

III. How to be at Work in an Organization and promote wellness, by maintaining union with the Cosmic (Divine) Entity

The work is a complex place in which people need to perform well in carrying out their responsibilities. In the workplace, there is intensive involvement among the people at work. It is also necessary to have a close alliance between the administrators and the

staff, So, how to carry out our work duties very well and maintain excellent relationship with the work members, with good outcomes?

III.1 The workplace can be termed as an organization.

The workplace involves an organized group of people (with a particular purpose), such as a business or government department or a hospital or even a college. To elicit good inter-relationships and outcomes at work, it is useful for work members to start the day by invoking divine blessings from the Cosmic Entity or Divine Entity, and to also ascribe divinity to their colleagues. This prevents getting difficult reactions among them and keeps a bonded feeling, as conveyed in Sections I.2.3 to I.2.5.

Going further, we propose that organizations set up monthly or even weekly guided meditation workshops to promote wellness among the members, and to provide a sense of community and belonging. These meditation workshops can (i) provide mental upliftment to all work members, (ii) help to form a close relationship between the administrators and the staff, and (iii) keep the administrators and the staff healthy, focused, and well-integrated into the organization's purport and mission. These wellness-promoting meditation workshops can help to promote team building, which is the requirement of every organization.

In a business organization or a company, another important way to promote wellness is for the company to not be involved with stock markets, but to share its profits among the staff, thereby promoting economic equity and closeness between the administrators and the staff.

III.2 Meditation Benefits for Body, Mind, and Spirit

1. Benefits for Body:

Meditation can be helpful in (i) reducing heart rate and breathing rate, (ii) easing pain and improving the immune system, (iii) lowering stress and blood pressure, (iv) curing diabetes and epilepsy, and reducing the risk of Alzheimer's, (v) reducing risk of stroke and heart failure. These benefits can be obtained by mantra-energization of the cakras, by which the associated endocrine glands can regulate organ function through their hormonal secretions (and even cure diseases).

2. Benefits for Mind:

Meditation can help to (i) cultivate will power, (ii) improve memory and enhance learning skills, (iii) boost cognitive function, and prevent dementia (v) increase brain gray matter, and inculcating happiness, (vi) develop higher consciousness and cosmic thinking, (vii) promote wellbeing and enlightenment.

3. Benefits for Spirit:

Meditation can help to (i) develop morality and spirituality, love and compassion, sympathy and empathy, (ii) develop caring for others and improving human relationships, (iii) remove narrow racial attachments and promote global thinking and citizenship, and (iv) bring peace of mind.

III.3 Creating wellness at Work:

The range of repetitive stress-related mental injuries is quite common among today's work professionals. Hence, these meditation classes can help to relieve the pressure, enabling all the workers (administrators and staff) to feel refreshed and relaxed. These mind-lifting classes can help to promote coordination among the workers to troubleshoot problems and meet tight deadlines, to develop a happy work environment, and to leave the workspace contentedly.

IV. Community Living in union with the Cosmic (Divine) Entity, by forming Progressive Reforms and Policies

For setting up progressive communities, we need to be (i) caringly addressing the common people's needs and sufferings, and (ii) developing progressive reforms.

Human sufferings in today's world:

Today, there is extensive and intensive sufferings in countries worldwide, due to (i) poverty and homelessness, (ii) chronic ailments and coronavirus, (iii) racism and subjugation. So, let us promote togetherness into communities, which is a very big need today. So herein, we are presenting (i) some causes of sufferings of people, and (ii) some progressive reforms to alleviate people's sufferings.

IV.1. Some causes of Suffering among People

Today because of COVID 19 and inadequate public policies, there is a lot of poverty and suffering among people, not only in developing countries but even in America.

1. So many people are jobless and homeless, begging and sleeping on the streets.

2. Many people with serious ailments cannot afford the costly healthcare because of the privatized healthcare system, even in US (while Canada and all other European countries have free governmental healthcare), and hence so many people become bankrupt and can hardly survive.

3. People in many African countries cannot even afford school education. Even in US, many people cannot afford university education, because half the number of universities are private universities (charging huge tuition fees plus residential fees).

4. Women suffering discrimination: trafficking of women, sexual harassment in the workplace; demand for bride price, polygamy, child marriage, abduction, and rape; prevention of property ownership, access to health and education, and participation in political decision-making.

5. The present Democratic Governance System based on Political Parties cannot cater to people's needs, because of ongoing fighting between the political parties, and bribing of political leaders by corporations to promote their agendas (such as privatization of healthcare insurance and delivery) and to avoid paying taxes.

6. In many Developing countries, a big percentage of the working age population are unemployed, are in danger of becoming homeless, and are running out of hope for living. People experiencing homelessness face several barriers that make it difficult for them to find and maintain employment. These include individual barriers like mental health, and institutional barriers like discrimination in hiring practices and shelter regulations.

IV.2 Some Progressive Reforms and Policies

1. Set up a new system of Democratic Governance (independent of political parties), based on my book "**Socio-**

**Economic Democracy and the World
Government: Depovertization, Human
Rights, Template for Sustainable Peace”**

(World Scientific, 2004)

Link: <https://drive.google.com/open?id=0BzOPIHbjWLYtUI93UTNRLTZIUkE>.

This textbook serves as a valuable teaching, learning, knowledge, and research resource for (i) a genuine democratic governance system and cooperative economic system, for a sustainable living environment promoting collective welfare, and (ii) a multi-stage roadmap towards a world government system for unification of all the communities of the world into one global cooperative.

In developing an enlightened socio-economic political-governance environment, this book provides a people empowered and benefitting ‘political governance and economic system’, based on (i) [People’s Participatory Democratic system \(PPDS\)](#) of governance, whereby the most qualified representatives of all the functional sectors of the community get elected to the local legislature, and (ii) [Cooperative Economic system \(CES\)](#) of cooperatively managed corporations and business enterprises. In CES, all corporations are structured as cooperatives, whereby the corporation’s shares are only distributed within the company and owned by the company employees, and only the company employees are involved in company decisions and in profit sharing. [Together, PPDS and CES constitute the Progressive Utilization Theory \(PROUT\)](#).

2. Setting up this Cooperative Economic system of cooperatively managed corporations and business enterprises, independent of the Stock Market, can lead to economic equity.

3. Provide a ‘Healthcare for all’ public system, based on healthcare being a fundamental human right, that can take care of all the people. This healthcare delivery

system will be a state governed system, devoid of private insurance companies which have been the bane of people’s sufferings due to the high cost of healthcare and pharmaceuticals.

4. Provide ‘Affordable College and University Education to all’, without students having to incur student loans and life-long debts.

5. Women’s empowerment and respect is very important for a progressive society. This requires policies and programs for (i) educating women with the knowledge, skills, and self-confidence necessary to participate fully in their development process, (ii) improving women's access to secure livelihoods and economic resources, (iii) enabling women to become scientists, doctors, lawyers, and politicians, (iv) removing legal impediments to their participation in public life, and involvement in political life (Ghista, 2019).

6. Develop the ‘Governance and Public Administration Program’ at universities, to (i) educate competent, learned, and people-caring public politicians on the PROUT democratic system, and (ii) making it mandatory for all public service politicians (mayors, governors, representatives, senators, and presidents) to get master’s and PhD degrees in it.

7. Environmental Protection based on Renewable Energy system, with UN aid to Developing countries for its installation, in order to promote renewable energy and reduce dependency on [fossil fuels](#), and mitigate [greenhouse effect on health](#).

8. Develop a knowledgeable and caring Policing system, by having [bachelor’s Degree in ‘Policing and Community Service’](#) to be offered by universities, requiring all police officers to have this degree. Studying and living in the university community will impart both learning and living values. In this way, we can have a

new generation of community-caring police in US and in all countries.

9. Abolish the immoral Private Prison Industry, and transform Prisons' role from debilitating the inmates to rehabilitating the inmates, to give them opportunity to reform and have a new

IV.3 Developing Progressive Community Living by implementing Progressive Utilization Theory (PROUT)

In our view, the above Policy No 6 can be important, as it will result in the implementation of PROUT, by the election of educated and people-caring governors, senators, and presidents. In fact, throughout human history, there has been a big need for such 'educated' political leaders in countries, to provide progressive living for the common people.

The five fundamental Principles of PROUT are (Sarkar, 1992):

1. There should be no accumulation of wealth without the permission of society.
2. There should be maximum utilization and rational distribution of the crude, subtle, and causal resources.
3. There should be maximum utilization of the physical, mental, and spiritual potentialities of the individual and collective beings.
4. There should be a well-balanced adjustment among the crude, subtle, and causal utilizations.
5. Utilizations vary in accordance with time, space, and form; the utilizations should be progressive.

Another essential feature of the PROUT democratic governance system is the concept of Global Governance. In his book, *Problems of the Day* (Sarkar, 1993), Sadguru Prabhat Ranjan Sarkar has laid out a concept of world government that should

be achievable in the near future. He advocated the establishment of a bi-chambered world government. One chamber, the lower house, would have representation based on population and the other chamber, the upper house, would provide equal representation for all nations. The upper house would not be able to pass a law unless it has first been passed by the lower chamber.

Sadguru Prabhat Ranjan Sarkar envisioned a stage-wise movement towards this world government. With this installation of the world government in the restructuring of United Nations, it would no longer be controlled by a few powerful nations, and the United Nations would be able to address the poverty issue by providing help to the poor and marginalized people of developing countries and even the subjected countries. The United Nations would then have the leverage to undertake measures to end poverty to mobilize worldwide resources from both public and private sectors to implement programs and policies to eradicate extreme poverty for all people everywhere.

V. Practicing Morality while Living, as part of Jivan Yoga

Jivan Yoga involves embarking on a spiritual living odyssey. Now the foundation of this spiritual odyssey is Morality, which constitutes the first two principles of **Astaunga Yoga**, defined above in Item 1.

Basic concepts of Morality, as the foundation of Spirituality

The goal of meditation is complete happiness and the method for attaining it lies in the full development of the mind and body. Meditation practice leads to spiritual development. However, Morality is the foundation of spirituality, and they are

intertwined. Morality comprises Yama and Niyama, which are moral guidelines for human development. The idea of morality here is that by controlling our behavior we can achieve a higher state of being and be in perfect equilibrium. In his book, *A Guide to Human Conduct*, Shrii Shrii Anandamurti has clearly explained the different aspects of Yama and Niyama (Anandamurti, 1980). Herein, we will briefly review the five parts of Yama and the five parts of Niyama, which are part of Ashtanga Yoga.

1. Yama is the first part of Ashtanga Yoga.

It means “that which controls”, and the practice of Yama means to control actions related to the external world.

In Yama, the first principle is Ahimsa, which means not to harm others in thought, words, and actions. To the best of our capacity, we should never inflict injury on another living being. This principle is sometimes interpreted to mean complete non-violence, but if carried to an extreme it becomes very impractical. For example, in selecting our diet we should choose the food where Consciousness is less developed before killing highly developed creatures. Another problem is the question of self-defense. Here we can say that to defend oneself against an aggressor or an anti-social person is justifiable.

The second principle of Yama is called Satya. The definition of Satya is “action of mind and the use of speech in the spirit of welfare”. It means to tell the truth and act in a straightforward and honest way that will promote the welfare of all. In cases where telling the exact truth will harm others, then Satya means to say what is best for the welfare of others rather than to tell the exact facts. Adherence to Satya brings about

tremendous strength of mind and is extremely important for spiritual success.

The third principle is Asteya, which means not to take possession of things that belong to others. This means not committing actual theft. Also stealing should not be done mentally. Those who want to steal but who refrain from doing so out of fear of being caught are ‘mentally’ stealing. Asteya means to refrain from both mental and physical stealing.

The fourth principle is Brahmacharya, and it means to remain attached to Brahma or Divine Entity (the Cosmic Consciousness) by treating all beings and things as an expression of the Cosmic Consciousness. The mind takes the shape of the object of our thought. If we are thinking in a materialistic manner, seeing all things only as material objects, then the mind will gradually become dull. If we can perform all actions remembering that everything in this world is Cosmic Consciousness in a transformed state, then the mind will move towards a state of oneness with Cosmic Consciousness.

The fifth part of Yama is Aparigraha, and it means not to hoard wealth that is superfluous to our actual needs. It means to live a simple life with only as much physical wealth as is necessary. This amount is variable according to time, place, and person. It is an important principle in both individual and collective life, because if one person or one nation hoards wealth, it may result in poverty and suffering for other people. It is an important part of spiritual practice, because if one is always preoccupied with physical objects, then one cannot think about the Divine Entity present all around us.

2. The second part of Ashtanga Yoga is called Niyama.

Niyama means self-regulation. Without self-regulation, it is impossible to attain higher states of Consciousness and spiritual living.

The first principle of Niyama is Shaoca, which means Purity of mind and body. It includes cleanliness of (i) one's external world such as the body, clothing, and environment, as well as (ii) the internal world of the mind. External cleanliness can be achieved by regular cleaning of the body and the environment, while internal purity of mind can be attained by good thoughts. That is, one must substitute a good thought in place of destructive thought. For example, if one feels greedy, one should think about it and then perform a generous action.

The second part of Niyama is Santosa. It means maintaining a state of mental contentment. When the mind hungers for something, it is in a state of uneasiness. Those people who can maintain a state of contentment are following Santosa. The achievement of Santosa is linked with Aparighraha (mentioned previously).

The third principle of Niyama is Tapah. It means to undergo hardship on the path of personal and collective development. An act that is done in the spirit of service for helping others, without expecting anything in return, is Tapah. Service should be rendered to people who really need help; let there be no one starving and homeless.

The fourth principle is Svadhyaya. It means having a clear understanding of a spiritual subject. One should read and assimilate the meaning of inspiring books and scriptures written by spiritually advanced people. The importance of Svadhyaya is that it gives one contact with

great personalities, and it inspires one to continue the path of self-realization.

The fifth part of Niyama is Ishvara Pranidhana. It means to make Cosmic Consciousness the goal of our life. This is done through a process of meditation in which the meditator thinks only of one thought, ideating on the Divine Entity or Cosmic Mind or Consciousness. As previously explained, in meditation the meditator repeats a mantra that bears her/his relationship with the Cosmic Entity. This meditation process also includes steps where the mind is detached from other objects and is focused on the surrounding pervading Consciousness or God.

VI. Neohumanism and Global Citizenship, incorporating Jiivan Yoga

Throughout human history, we have been beset with turmoil and persecutions based on discriminations. There is hence a big need today to incorporate the concept of neohumanism and bring about a new era of community and global harmony by promoting the concepts of global education and citizenship.

We need to alter the primitive human discriminatory thinking into a more evolved concept of universal family, in which we all can work together to make happy life and living for all the residents of this world, through [Neohumanism and Global Citizenship](#).

What is Neohumanism?

A progressive human society is to comprise of people moving together and helping one another to attain cosmic perfection. Neohumanism facilitates and promotes this higher dimension living by inspiring people to rise above narrow geo sentiments and

socio sentiments that have governed human thinking and living throughout history, resulting in immense conflicts and suffering. Neohumanism also extends humanism to caring for creatures, wild life and plants, and recognizing their living need and ecological value.

In this way, Neohumanism elevates humanism to universalism, enables liberation from complexes, and promotes a higher order of human living. Verily the time has come for us to think and act in a more evolved way by rising above narrow sentimentality and embracing universalism, to build a new civilization on this planet.

Detail information on Neohumanism can be obtained from the book:

NEO-HUMANISM: Principles and Cardinal Values, Sentimentality to Spirituality, Human Society, by Prabhat Ranjan Sarkar (Sarkar, 2012)

<https://drive.google.com/file/d/136vCGvz303rMMIsZVKnlBLY3N4D2IwaD/view?usp=sharing>

What is Global Citizenship?

Global Citizenship constitutes the concept that our identity transcends geographic and political borders, that the planetary human community is interdependent and whole, and that humankind is essentially one. In this way, the Global Citizenship and Neohumanism concepts are interlinked, and global citizenship constitutes the political enactment of the neohumanism philosophy.

Global citizenship education will involve teaching of solutions to problems of other continents and especially of Developing countries, such as of urban slums and garbage management, rural infrastructure development, organic farming and herbal medicines, energy demand from sustainable energy production to isolated power grids,

holistic healthcare from community care to tertiary care.

Together, Neohumanism and Global Citizenship will help to usher a new era of global understanding and harmony and World without Borders.

VII. Transforming our World with Jiivan Yoga, to implement the UN Agenda for Sustainable Development

The UN Sustainable Development Goals

https://drive.google.com/file/d/1U9JpDN83w0TXYC5muQB9H-oi7M_9auc4/view?usp=sharing

can be regarded to represent the end goal of how Jiivan Yoga can be implemented in the community.

The Goals that can be impacted by Jiivan Yoga are: **Goal 1.** End poverty in all its forms everywhere. **Goal 2.** End hunger, achieve food security and improved nutrition and promote sustainable agriculture. **Goal 3.** Ensure health care for all and promote wellbeing for all at all ages. **Goal 4.** Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. **Goal 5.** Achieve gender equality and empower all women and girls. **Goal 8.** Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all. **Goal 10.** Reduce inequality within and among countries. **Goal 16.** Promote peaceful and inclusive societies for sustainable development; provide access to justice for all and build effective, accountable, and inclusive institutions at all levels.

With the implementation of these goals, we envisage a world free of (i) poverty, hunger, disease and want, and (ii) of suppression and violence, by which

everyone can live peacefully and comfortably. We envisage a world with universal literacy, a world providing equitable and universal access to quality education at all levels. We also want everyone to have access to healthcare, by which physical, mental, and social wellbeing are assured. We reaffirm our commitment to everyone having safe drinking water, and everyone having sufficient nutritious and affordable food. We want safe and sustainable human habitats.

With Jiivan Yoga, let us cultivate a world with (i) universal respect for human rights, and (ii) social justice and respect for all races, cultures, and ethnicity. Let us have a world in which there is equal opportunity for everyone to have the full realization of human potential, contributing to shared prosperity. Let us have a world which invests in its children, to educate them to become community leaders. We also want a world providing full gender equality, by which all girls and women can develop their full potential to become lawyers, doctors, and public leaders.

Let us envisage a world in which every country can enjoy sustained economic growth and provide progressive living for its people. For that, we want all countries to have progressive democratic governance for and by the people, based on my book “**Socio-Economic Democracy and the World Government: Depovertization, Human Rights, Template for Sustainable Peace**” (World Scientific, 2004)

Link: <https://drive.google.com/open?id=0BzOPIHbjWLYtUI93UTNRLTZIUkE>.

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We want technology to be utilized to provide progressive living for the people, and not for developing weapons for waging wars and causing human destruction. We want a world in which humanity lives in harmony with nature, and in which wildlife and all living species are protected.

Let us also have a newly structured United Nations having a world government in which all countries are represented, as conveyed in Section IV.3. In this way, we need not have a world divided into developed countries and developing countries, and all countries can become to be ‘developed’. [This is our vision for a new world civilization.](#)

Item 3. Climax of Jiivan Yoga

Let the climax of Jiivan Yoga be a world in which:

- Everyone can live in peace and harmony.
- No one be neglected and discriminated against, be left starving and without shelter, be left ill and uncared for, be tormented, and torched.
- Everyone can have unbarred opportunities for all-round development and for contributing to mutual welfare.

[All can move together in unison, to the pinnacle of human existence and cosmic desideratum.](#)

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