

P. R. Sarkar's Infinite Consciousness

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Abstract

This short article summarizes Prabhat Ranjan Sarkar's monistic philosophy of infinite Supreme Consciousness. The uncaused infinite Non-Qualified Supreme Consciousness has an inherent infinite creative power that applies attributes to a portion of Itself to create infinite Qualified Supreme Consciousness. This in turn evolves within itself an infinite Cosmic Mind, and within it, as a complex thought projection, the physical universe, living beings, individual minds and finally human beings. All living beings, through reincarnation of their individual minds and souls, evolve up to the stage of human beings. By following yogic intuitional practices such as meditation and serving the creation, human beings can merge back into the infinitely blissful state of Non-Qualified Supreme Consciousness, which is the origin and ultimate goal of human life in the universe. Prabhat Ranjan Sarkar, 1921-1990, was the founder and spiritual preceptor of the international spiritual organization Ananda Marga ("Path of Bliss"). June 6, 2025.

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Prabhat Ranjan Sarkar's monistic philosophy of infinite Supreme Consciousness is summarized concisely in his 1962 book *Ananda Sutram*¹ ("Bliss Sutras"). The book includes translations of its 85 Sanskrit sutras and brief explanatory purports that elaborate the spiritual and social philosophy of Ananda Marga ("Path of Bliss"). It is a rational synthesis of Vedic intuitional knowledge and Yogic intuitional practices.

In P. R. Sarkar's philosophy of Infinite Consciousness, absolute reality consists of uncaused infinite Non-Qualified Supreme Consciousness (Nirguna Brahma). This is composed of a Supreme Cognitive Principle – Shiva or Purusha – and an unexpressed Supreme Operative Principle or creative power – Shakti, Prakriti or Maya. Prakriti is the creative power of Purusha. They are never separate, just like two sides of a piece of paper. Prakriti is the combination of three attributional forces – sattvaguna (sentient force), rajoguna (mutative force) and tamoguna (static force).

A portion of the infinite Non-Qualified Supreme Consciousness becomes infinite Qualified Supreme Consciousness (Saguna Brahma) when, in a portion of Purusha and with the approval of Purusha, the three forces of Prakriti becomes unbalanced and activated. Prakriti then qualifies this portion of Purusha by giving Purusha many sentient, mutative, and static attributes. The Qualified Supreme Consciousness evolves an infinite Cosmic Mind or Macrocosm whose controlling nucleus is infinite Cosmic Consciousness. The Cosmic Mind consists of seven levels or lokas (Sattvaloka, Taparloka, Janarloka, Maharloka, Svarloka, Bhuvarloka, Bhurloka) of decreasing degrees of subtlety. Within Bhurloka are evolved five fundamental levels of physical matter—

etherial factor (space), aerial factor, luminous factor, liquid factor and solid factor, leading to a stage of maximum crudification of solid matter. The five fundamental factors emit inferential waves (tanmatras) which can at a later stage be apprehended by the sensory organs of living beings. This completes the first or extroversive (Saincara) phase – from Non-Qualified Supreme Consciousness to the crudest matter -- of the two phases of a Cosmic Cycle of creation.

Then begins the introversive (Pratisaincara) phase of the Cosmic Cycle – the phase of evolution of individual minds or microcosms. Individual minds can evolve from matter because matter is Qualified Supreme Consciousness. Primitive minds evolve that are associated with living physical bodies, starting with single-celled organisms having rudimental awareness. Metazoic minds evolve through plants and animals. Individual minds pass through many successive physical embodiments through reincarnation, leading to human beings with highly developed minds and bodies. Developing minds gradually evolve five levels (koshas) of subtlety—crude mind (kamamaya kosha), subtle mind (manomaya kosha) and three levels of causal mind (atimanasa kosha, vijinanamaya kosha and hiranyamaya kosha). Each individual mind has an associated individual self, soul or unit consciousness (jivvatma) that is neither material nor mental, but is a unique reflection of the Cosmic Consciousness from each individual mind. Each soul travels with its mind after death to a new physical embodiment, if needed. It gives its individual mind, more or less clearly, the conscious knowledge of its own existence.

Human beings are distinguished from other living beings by their essential human characteristic (human or manava dharma) – their thirst for limitedness happiness. Their dharma leads human beings to the path of intuitional practices, whose final attainment – merger into the Non-Qualified Supreme Consciousness -- brings the permanent fulfillment of human beings’ desire for unlimited happiness and peace.

Intuitional practices cannot be successful without the intuitional practitioner (sadhaka) following a balanced life of “subjective approach with objective adjustment”. This means performing regular intuitional practices while living a moral life in society by following the ten universal moral principles of Yama and Niyama—ahimsa, satya, asteya, brahmacharya, aparigraha, shaocha, santosha, tapah, svadhyaya and Ishvara pranidhana. (See P.R. Sarkar’s *A Guide to Human Conduct*.²)

According to P. R. Sarkar, who seems to know, despite describing himself as a “VIP -- very insignificant person”, the Supreme Consciousness or Parama Purusha (Supreme Love Personified), has only two limitations – He cannot hate anyone or anything in His creation, and He cannot create a second Supreme Consciousness. Everything in the universe will ultimately evolve to become a human being and, through intuitional practices, will merge into the Non-Qualified Supreme Consciousness, its original source.

P. R. Sarkar’s monistic theory of infinite Non-Qualified Supreme Consciousness with its Cosmic Cycle of Creation (Brahmachakra) through Qualified Supreme Consciousness with its relative causal-and-effect universe of time, space and persons, provides rational and actionable answers to human beings’ perennial questions: “Who am I?” “Where do I come from?” “Where am I going?” and “What is my purpose in life?” It is a remarkable and singular achievement.

Footnotes

1. Sarkar, P.R., *Ananda Sutram*, at <https://anandamargabooks.com/books/ananda-sutram/>, in “The Electronic Edition of the Works of P.R. Sarkar – V9, at <https://anandamarga.net/ee9>, and PDF at https://www.academia.edu/attachments/66573981/download_file?s=portfolio.
2. Sarkar, P.R., *A Guide to Human Conduct*, <https://anandamargabooks.com/books/a-guide-to-human-conduct/> in “The Electronic Edition of the Works of P.R. Sarkar – V9, at <https://anandamarga.net/ee9>, and PDF at https://www.academia.edu/attachments/121717894/download_file?s=portfolio.

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