

SCIENCE OF CONSCIOUSNESS

SUPPLEMENT

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Rigved-mantra on Sun: May we look at you god Sun with elevated feelings to reciprocate your benevolent look upon us! May we focus upon your humane gesture to follow in our lives. *Rik. 10. 158.5*

Prologue

Science of consciousness had a forced completion in 1996 on account of its author's transfer from the Institute of Petroleum Exploration to the operational area of Petroleum fields. Some contents of the book were aborted along with the index to let the most, if not all ideas generated by the author, to be among the men of science and thinkers. *Vedic Rivers of South India* was completed in 2004 to understand the spread of Vedic people in south. But, more complex and out of the grip for a long time was the evolution of human psyche even after publication of *The Gods* dealing with the complexities of the psychic world. Facts in evolution of our psychic self may inject some astonishment and disbelief in several faithful mindsets. Science, however, has a tradition: evaluating the ideas under paradigm of science without human beliefs and emotions. *Evolution of Psychic Self and Regime* is placed before the community of thinkers who are aware that science and religion aren't synonyms. A plan was there to publish YOG AND TANTRA FOR MOKSH after *Science of Consciousness* but the idea was shelved later. Contents of the book are condensed now in the third article of the supplement –*The Bonded and the Liberated*. It is to help a pursuant of Moksh.

J.

April 3, 2015

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Vedic Rivers and Habitations of Deccan

Abstract

Classical translations of Rigved are for religious folk in India and of little use for scientific purpose. Its Western translations are in a culturally different domain. Hurried and without rigorous scrutiny of Sanskrit words and grammar, these are also deficient for precise analysis. Authentic translation of Vedic text within the framework of Paanini grammar and Siddhaant Kaumudi is first requirement for a scientific interpretation on any subject. 27 Hymns of Agastya are analyzed under specified requirement besides 14 other verses of Rigved to infer the rivers of Deccan and to infer important dates of migration of the Vedic people towards South India.

Rigved describes six rivers from Deccan: Amavatee, Svarvatee, Vipaka, Pipisvatee, Bhadra and Dakshina. Among these, Amavatee corresponds to Narmada; Svarvatee is the river of Surat (Tapi or Tapti); Vipaka is the channel of Wainganga- Pranhita; mighty Pipisvatee is great Godavari, Bhadra is renamed for most of its tract as Krisna; and, Dakshina is North Penner. Description of the water arteries dates back between 2.9 and 2.6 thousand years (Ka). Naming of River Bhadra is around 15 – 15.5 Ka in the land of the six rivers covering Satpura- Deccan Upland. Possibly most of the six rivers were named around this date or even earlier.

Paleolithic astronomical equipments of Kachchh and Vedic descriptions related to physical astronomy prove useful in dating Vedic movement and settlement in Deccan. Earliest astronomical event of Deccan is appearance of dawn prompted by Indr around 12.7 – 13.2 Ka. There are other events like naming of river Bhadra (15 – 15.5 Ka), attrition between Aryan and Agastya tribes (8 ± 1 Ka), and description of rivers in Dravid upland (2.9 – 2.6 Ka).

Earliest dating of major movement and settling of Vedic people in Deccan, in response to sudden fall of global temperatures goes back to 15 Ka.

Aryan Home of Saptasindhu figures in Rigved around 10 Ka when horses were untamed and were hunted and caught for food; and, the prey caught alive was preserved as *tied-food-horses*. Turkey was occupied, then, mostly by blacks – more than two thirds. A theory suggesting migration of white Euro-Aryans to India around 3 Ka through Turkey is no more tenable on account of present work. Dividing population of India into a pre-Vedic Dravid group and a Vedic Aryan type is not valid. Concept of Dravidian race and language has no scientific basis. Dravid is a Sanskrit word, coined later during the Vedic period, for Dramil or Tamil land of three Rivers.

Introduction

Ancient knowledge brought down through memorization in India forms the contents of the Veds (=Vedas OED) or the book of knowledge. These are four in number – Rigved, Yajurved, Samaved and Atharvaved. Rigved is bulkiest and contains over ten thousand verses in ten *mandals* or chapters. It is essentially a book of prayers invoking over sixty main gods, and composed by a multitude of bards or clan of bards differing widely in space-time. Bard Agastya and his clan, for example, were the one established in Deccan or Indian Peninsula (Fig. 1); and, they have composed verses 165 to 191 in Mandal 1.

Ancient explanation of Rigved verses is by Sayan in Sanskrit; and, the book's translation in Hindi by Sharma¹ is based on Sayan. Both are skewed towards religious meaning of words. It's another Hindi translation by Dayanand-sansthan² is a valuable contribution. The work separates the conjunct words in the hymns following Paanini grammar³. However, the translation is also soaked with religious philosophy. None of these are good for scientific interpretation as the words and syllables are conveying essentially religious perceptions.

Western or European translations of Veds are a product of a distinct culture, almost opposed to the mental frame and temperament of the Vedic bards. West cannot understand what a common cultural mindset of the bards composing the hymns. Their understanding was "A mind-ruling Brahman alone knows the four-fold knowledge communicable through words; but, three out of four word-bound attributes (Brahm, Brahman and Purush states) remain within the cranium as unspeakable. Only the fourth (physical/material) is amenable to words¹ and is communicable through talking or writing. Europe has no concept of a mind-ruling Brahman (or Purush sate). Physical or material world alone is a reality for the West. Western translations of Veds and inferences are often far from the real meaning or expression of the hymns, therefore. Thus, a scenario of tyranny by Brahmans in the Vedic society is projected because a Brahman alone could be the master among ten husbands of a woman⁴. In reality, many such Vedic hymns refer often the situation in psychic domain⁵. In addition, these translations are generally hurried and of poor quality without critical evaluation of each word as ordained by Patanjali⁶. These do not meet the requirements of scientific work.

Vedic text has to be translated necessarily by a scientist of concerned discipline following the channels of traditional Paanini grammar⁷ and Siddhaant Kaumudi^{8,9} is, thus, stringent requirement for science.

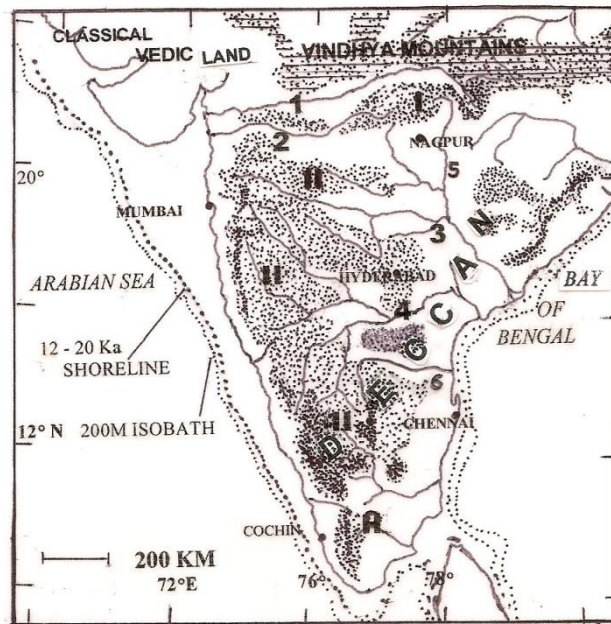


Figure 1: Deccan Country - Paleo-shoreline, Uplands and Vedic Rivers.

- I Satpura-Maikal Upland
- II Deccan Upland
- A Agastya Range
- 1 Amavatee River
- 2 Svarvatee River
- 3 Pipisvatee River
- 4 Bhadravatee River
- 5 Vipaka Channel
- 6 Daxina Channel

Rigved contains both brief and elaborate descriptions of rivers and river systems, useful for inferring the channels and river courses of past up to 25000 to 3500 years. Main channels and their tributaries – numbering over fifty – were identified and mapped by the author in the classical territory of Rivers Sindhu and Sarasvatee¹⁰. Description of rivers from Deccan, however, was omitted in the then work. Vedic Rivers of South India, described in Rigved, have been identified and correlated with the currently named channels in the paper.

There are three phases of Vedic prosperity separated by two gaps in the activity of Vedic men¹¹ (Table-1). The Middle prosperity zone in the succession displays three prominent astronomical dates matching with a period of quick fall of global temperatures between 14.7 and 11.6 Ka (Ref. 11, fig.6). The then sea level was almost 100 meters below the present. The Vedic astronomers and grammarians of Indus Valley and further north were compelled to move towards South India due the falling temperatures. The migrants settled on the extensive and wide coastal lands adjacent to Arabian Sea in Western India and further south (Fig.1). They built an astronomical observatory near Wandh¹² in Kachchh (ref.12, figs.7.16-7.28). In Kachchh, Vedic astronomers noticed a star not seen in north. It was an *arcuate moving star* at southern horizon, named rightly as Agastya (Ag*= sinuous moving, Astya = setting at horizon or near the horizon). The star, positioned at latitude (76°S) with declination (53° S), displays this character in Kachchh. It is much above the southern horizon at the southern tip of India. The star is seen best on a north-south trending hill in Kerala. The hill feature was named as Agastya Parbat¹³ or Agastya Range. Seemingly the name of the range goes back to the same cold phase when Agastya star was named as in Kachchh and the then men moved further south in the continuing wave of migration during the last cold event of Pleistocene. Agastya upland feature is Cardamom hill these days. Rigved's Agastya-sakha¹¹ or followers of Agastya were the settlers of the Agastya upland first. Later, they spread all over India south of Vindhya Mountain.

A brief analysis of last 27 hymns of Rigved Mandal – 1 and translation of 14 other stanzas of Rigved form basis for the description of rivers of Deccan Plateau and further south in the paper. Attempt is also made to figure out the facts in the story of the movement and settlement of Vedic people south of Vindhya Mountains during the Upper Paleolithic and Holocene.

Transliteration, translation and notes

The paper deals with the Vedic works in Sanskrit language. Some of these words are mentioned in the Roman script, here and there. A serious deformation in pronunciation of Sanskrit words is seen in their transliteration into Roman script without special notations. It is quite common with the terminal letter of Sanskrit words because of a consonant (very short), short, medium, and long termination of words (*Vyanjan, Hrasv, Deergh, Plut*). These cannot be easily reflected in the short or medium terminations of consonants in English, e.g. but or plate. Special notations¹⁴ are used for transliteration of Sanskrit words in English. In such a system, a terminal 'a' is added commonly for medium terminal sound corresponding to 'd' in *played*. In absence of special notations, however, a transliteration with a terminal 'a' changes a masculine Sanskrit word like Aj (goat) into its feminine form Aja (she goat). Such is the difference between actual pronunciations of Ved to Veda (as read out from OED).

Table-1
Main Periods of Activity during Rigved

1: Prayer of Nakshatra Ashivini (Rigved 1. 157.1)	3500 Years Before Present	
2: Sookt 19.7 of Atharvaved	4300 Years	UPPER VEDIC
3: Solar-movement-house of Dholavira (Rigved 10. 75.1)	4000 – 5000 Years	PROSPERITY
4: Brahmin's Sacred Thread of Kirkuk (Iraq Museum, Bagdad)	5000 – 6000 Years	
1: Tied Food-horses	10 000 Years	
2: Year of Purvaphalguni	11600 Years	MIDDLE VEDIC
3: Year of Uttaraphalguni	12500 Years	PROSPERITY
4: Year of Chaitr	14500 Years	
5: Sarasvatee River compared with multi-yarn rope	16000 – 17000 Years	
1: Recognition of star Swati as Nakshatra	20300 Years	LOWER VEDIC
2: Year of Sravistha	22800 Years	PROSPERITY
3: Dyaavaa – Prithivee Pillar of Rajasthan	24500 Years Before Present	

(Compiled from data of Jagadishomrityunjay 10, 12)

In the paper, an approximate phonetic expression of Sanskrit words is provided in the roman script without special symbols or notations. However, since the Roman script lacks consonant terminations of Sanskrit, the last letter of a word is added an asterisk (*) to denote consonant termination. Thus, in Marut*, Marut and Maruta the first indicates a consonant ending almost corresponding to 't' in *but*, the Marut has a 'vowel', as 't' in *boat* and, lastly, Maruta has a long 'a' as in *villa*. In conformity, **Veda** in OED has been spelt as **Ved**. In the transliteration, the short and long sound of I, EE, U, OO correspond to sit, sweet, put and boot. A long 'a' has been spelt as 'aa' in the middle of the word, where it is emphasized, e.g., in Maandaarya. E is seldom short in Sanskrit as in bet; it denotes the vowel sound in gate or wait. There is no 'v' like sound in Sanskrit corresponding to Vat; it is used uniformly here for 'w' in water. Semivowel 'y' in Agasty lends it a termination corresponding to misty. Agastya and not Agasty, therefore, have been used for denoting medium 'a'. This also applies to words like Arya. Some commonly used spelling of past are, however, retained. Spellings of stars and nakshatras follow Ephemeris of Lahiri in general, but Chitra in present text has replaced Citra to avoid Citrus – Citra similarity in the pronunciation of 'C'.

For the translation of Vedic hymns, Sanskrit text is given in Devanaagaree script to facilitate a better analysis and understanding by a grammarian. Sanskrit text and spellings of Rigved are from the book of Dayanand-sansthan.

In the reference of Rigved, like Rik. 1. 171. 4, the first numeral refers to *mandal*, the second connotes sookt (hymn), and the last mentions stanza. In the aphorisms of Paanini, e.g., Ast. 1. 3. 7, the first number is for chapter, second for section and the last for aphorism. In Siddhaant Kaumudi, reference Sidh. 603 denotes the number of article in the arrangement by Bhattoji Dikshit (late fifteenth – early sixteenth century AD). Unaadi Aphorisms are independent of Paanini grammar and were probably collated first in the Middle East. These include words like Assurs (Un. 1.42). The aphorisms are included in Siddhaant Kaumudi. In their reference, first numeral refers to the section and the second to the number of aphorism as given in Siddhaant Kaumudi. Their arrangement is continuous from 1 to 748 in the book.

Localities etcetera: Names of localities and rivers used in the paper are given in School Atlas and Road Map of India. Locality index is not provided in paper. For the astronomical information, Lahiri's Ephemeris, commonly used in India, is taken as standard.

Rivers of Satpura – Deccan Upland

Sookt 168 of Mandal -1 describes six rivers in stanza seven^{III}, which are indicated to be rain-fed in the subsequent stanza^{IV}. In the description, four out of six rivers are in the first line of the stanza – Amavatee, Svarvatee, Vipaka and Pipishvatee. The subsequent line contains only two rivers with qualifying adjectives. River Bhadra is a friend of rain-god Marut while the other river, Dakshina, is atypical both in derivation of name and description. It is made of a sun-moon combination, and is a broad but shrunken.

Three of the six rivers have a typical Vedic termination 'vatee' as in River Sarasvatee. The name suggests that the channels are of same dimension and status as the famous river of Rigved in North India. Vipaka has a prefix 'Vi' denoting water. River Dakshina has a feminine termination in Sanskrit and a Mundari prefix 'D' for water. With the pre-Vedic word in River Dakshina, there is a peculiar Sanskrit word Akshi turned to Akshinee (Un. 3. 436; → Akshina). Akshi denotes 'sun and moon together', which is very strange for a river. The poet has also indicated, figuratively, the stream as southernmost and deficient in water (D + Ksheena).

Among the six rivers names, River Bhadra survives till date although modified as Tungabhadra for most of its stretch after Bhadra and Tunga join each other. The Vedic Bhadra had its mouths in Bay of Bengal and included all the rivers joining it from north like Krishna and Bhima. Due to its very strange name, even River Dakshina is identifiable south of River Bhadra. In the name of river, sun signifies warm waters while the moon stands for cold or normal water. River Papagni of today had a hot-stream once that drained into it, imparting an atypical name to the river – River of drinkable hot water (Pa: drinkable +Apaagni: hot water). It joins River North Penner. About sixty kilometers to the east of this junction, another parallel stream joins the main channel. Its headwater region has a locality Somala (=Moon River; Soma + da → la). North Penner River of today, thus, is Vedic Dakshina. Wide stretch of Penner in coastal belt, low water content due to small catchment area, and little and irregular rainfall around Bangalore (Fig. 2) results into occasional flash floods in the river, compared with an advancing army of past Assur with rumbling weaponry and slaughtering men. Apparently Daxina also seems to have a geographic attribute too. Sanskrit Daxin means south, and a river named as Daxina would mean Southern River. It applies to North Penner River literally as there is no mention of three prominent rivers of South India south of North Penner River in the Agastya-clan hymns of Rigved available today though their names have essentially a Sanskrit base. Ponnaiyar River (South Penner R.) looks like a transform of Sanskrit Pann + aa +Ee + R denoting it to be a big river of drinking water. Kaveri has similarly K + aa + va + R+ Ee suggesting its status as a sacred big water artery. Southernmost channel Vaigai is Va +Ee + Ga +Ee or flowing waters. Termination ‘Ee’ in the three rivers is for water (Sanskrit: Eem).

Three major rivers are enumerated north of River Bhadravatee: Amavatee, Svarvatee and Pipisvatee. Svarvatee is easily correlated with its existing name. The semi-vowel in Sva (Water: Sanskrit) is a changed form of vowel in Su (Water: Turkish; Ast. 1.1.45). Hence, Surat, as a river name, is a substitute of Svarvatee. Name of township Surat on River Tapi suggests that River Tapi or Tapti is Vedic Svarvatee.

Vedic Amavatee was Amada once. Therein Mundari ‘da’ is a substitute of Vedic ‘vatee’. An adjective Nar has been added to Amada later as a prefix suggesting its mighty, masculine status. Accordingly, Vedic Amavatee is River Narmada today.

The third major stream named Pipis* was suffixed with vatee by the bard to convey a mighty status to River Pipisvatee. A duplication of ‘Pi’ in ‘Pipis*’ is also to suggest the magnificence of channel (Ast. 8.1.12). Doubling of Pi (→ Pay=water) connotes respectability of the river for its water-mass and number of channels. Go-da-Varee denotes the same -- a grand river on earth. Etymologically, Vedic Pipisvatee and current Godavari are synonymous. Gotami is another, less common, name of the water artery.

River Vipaka is not easily identifiable in Godavari-Narmada country. A locality name Khapa, north of Nagpur, at the banks of River Wainganga in its upper reaches correlates with R. Vipaka. Bi-syllabic Kapa (Khapa) and Paka denote same sense – drinkable or fresh water. River Vipaka may be tied with River Wainganga-Pranhita joining Godavari. The long stretch of river formed an important route between Narmada and Godavari Rivers.

In summation all the six rivers described in Rigved by the clan of bard Agastya could be tied with their modern names. The poet has moved systematically from north to south, while enumerating them in the composed stanza. The northern two of these, Narmada and Tapti, drain into Gulf of Cambay. In the middle, Pranhita joins Godavari and the latter drains into Bay of Bengal, forming a medium sized delta. In the south, Vedic Bhadravatee is now named as Krisna River for most of its course. It drains into Bay of Bengal, a little south of Godavari Delta. Its small delta stretches between the townships of Machilipatnam and Nizampatnam. Further south, southernmost water artery of Deccan is Dakshina known as North Penner these days. It also joins Bay of Bengal without any delta. Sediment load and catchment area of the river is insignificant compared to the two northerly rivers of the Deccan country.

Rivers South of Deccan Plateau

Six rivers south of Vindhya Mountain cover the terrain between latitudes 12° N to 24° N. The land includes Gujarat or Satpura Upland in the north and Deccan Uplands in the south. Available collection of hymns in Rigved, however, looks somewhat deficient as the three major rivers south of Daxina and east of Agastya Parbat Upland, don’t figure in the description. They have Sanskrit base in their names and use termination ‘Ee’ for water (Sans: Eem). The territory of the three rivers, however, figures in Sanskrit as a country of three ‘Ee’ rivers. Sanskrit language has a tradition of naming a country or land by the number of its geographic features (Sidh. 73). A land of 10 Rins (forts or rivers) is named Dasharn, for example. Saptasindhu or land of seven rivers of Indus system was once a hub of Aryan habitation around 10,000 thousand years ago.

Original or Sanskrit name of the Vedic Eem-river-land was Trayameed (Trayam + Ee + D = *Three-watery-river* country). It deformed and contracted later as Tamil or Dramil (T → D → L transformation). Same way, Trayam + Va + Ee +D changes to Dravid as per the rules of Sanskrit grammar. Dramil and Dravid are synonyms¹⁵, and, we know the limits of Tamil land of the day east of Kerala. Rivers Ponnaiy(ar), Kaveri and Vaigai too should thus, be considered as Vedic channels of Dramil country. Verses of Rigved giving their description have been lost later, seemingly. They flow from southern areas Deccan Plateau and eastern

Agastya Parbat (Cardamom Hills) through Dramil /Tamil plains to join Bay of Bengal without delta development.

Rivers West of Agastya Parvat Upland

There is no major river on the Western Indian Coast south of Deccan Plateau and west of Deccan Upland except Ponnani with its head in northern side of Annamalai Hills of Agastya Parvat Upland. It drains into Arabian Sea without any delta building. The river, again, has 'Ee' termination like the rivers east of Agastya Parbat. Ponnai is a contracted and transformed form of Vannaee (Vana + Ee) or major-water-stream. Transformation route, here, is $V \rightarrow B \rightarrow P$.

Dates of description and naming of rivers

A simile in the description of rivers is helpful in fixing dated of composing the hymn. Sudden flux of water in River Dakshina was like a swell of Assur army during a battle – rattling, rumbling and killing people when it charged the enemy. The description of river, therefore, dates back to at least to around 3000 years ago when Assur valor was too well known in their wars¹⁶. Naming of the rivers of South India was, however, a much older event when all the nine Vedic rivers of were named within a short span of time. Date for naming one of these lies in geologic past and it may apply to others too, approximately.

The date of above the event may be fixed through the principles of precession¹⁷ of equinoxes because Vedic people had a convention to designate an *index asterism* of morning marking their year commencing with vernal equinox and also three subsequent ones (nearly at right angle apart) to define summer solstice, autumnal equinox and winter solstice by a star above the easterly horizon (Fig. 3). In a past sky, for example, Rohini was the index asterism of morning when the New Year commenced and Uttaraphalguni was mid-heaven star of the morning sky. It was an event around 7000 years ago (Table 2).

River Bhadra was named after an asterism under the rule: 'waters from asterism Bhadra falling in a river will impart it a name like Bhadrjala or Bhadravatee' (Ast. 2.2.24). It must have been an important date for the Vedic people settled on the banks of Main River in the area like Honnali or Kampli. Monsoon sets there early in June and terminates in the end of August (Fig. 2). Star Uttarabhadra (γ Pegasi) was on their head in the dawn above the clouds when they were out of home for daily ritual on summer solstice. The early morning rains, as if falling from star Bhadra, drenched them as also prompted them to name their river as Bhadravatee. In such a celestial configuration, Hast was *the index asterism* of the year between 15000 and 15500 Years ago (15-15.5 Ka). Name of Bhadravatee as also the other nine rivers of South India may be as old as 15500 years.

North-South Division of Vedic India

Deficiency in the Western translations of Rigved has led to emergence of Aryan Theory of Races and their migration from Europe to India around 4000 years ago^{18, 19, 20, 21}. Western pundits, on account of poor translation of Rigved, could not see that the hymns of Rigved suggest Aryas (= Aryans) as only one of the five tribes of Indus and adjacent land. The others were Rikshaads, Daasas, Vyasvas and Sanis (ref. 10, box 1, item 1, 2). Aryans were settled in Saptasindhu territory and their principal deity was Indr^v. Opposed to them were Vyasvas worshiping Vinrimn or Shiv as Nataraj. Due to poor translation, it was also not understood that in the cultural chronology of human settlements the Saptasindhu habitation was far in the past (Rik. 5.57.3). Then horses were not domesticated but caught and preserved for future as *tied-food-horses* (ref.10). This date is around 10 Ka (idem, table-3), slightly older than Catal Hoyuk culture in Turkey²². Turkey falls in the cradle zone of Aryan race (ref. 20). In its prehistoric town of Catal Hoyuk, there are wall paintings depicting hunting scenes wherein the blacks and whites are participants²³. Illustrations suggest the ratio of Non-whites to Whites is around 7:3 (ref. 12, p.83; ref. 23, p. 8). Aryan habitation in India is as old as 10 Ka against 3 Ka in the Aryan theory of the Western Pundits and their followers. Even the then composition of Turkish population was dominated by Blacks. These two facts contest the probability of migration of a white 'Aryan European Race' to India through Turkey (ref. 18) when Aryans, mostly blacks, ruled the Indus valley.

Nesturkh²⁴ has noted, the Aryan Theory was meant to propagate that a certain white European clan is superior to the rest of humanity. Complex of racial tinge to intelligence was not uncommon in the colonial mindset of Europe during the nineteenth and early twentieth century. However, paintings of Catal Hoyuk and Aryan antiquity in India demonstrate the falsehood of racial concept in the Aryan-migration-theory; and, now a realization has dawned world over about the myth of Aryan migration. Blunt are the conclusions of Frawley (1999) in this context: "compelling reasons for the Aryan Invasion theory were neither literary nor archaeological but political and religious"... to make "Hindus ashamed of their culture..."²⁵. Force is also aplenty in Frawley's suggestion to counter the imperialists and the racist pundits. But an analysis on the scientific plane shows the worse. Base of Aryan theory is poor translation of Rigved.. The idea of Aryan migration has no feet to stand after discovery of Catal Hoyuk and a scientific translation of Rigved.

Aryan theory creates an untenable divide between the Vedic population of North and South India by labeling the former as Aryans and latter as Dravidian racial types (ref. 18), and assigning special characteristics to the latter, viz., “ a long head, abundant, curly hair, brownish black skin and medium structure”²⁶. Attempt to hammer a square peg of racial concept in to the round hole of Vedic habitation is evident in the thinking about “the home of the Indo-Aryans of the earliest period – Rigved – is the territory drained by the Indus river system lying between the 35th and 28th parallel of northern latitude and between 70° and 78° eastern longitude”²⁷. It does not take note of the four verses of Rigved composed by Maandaarya Maanya^{VI} of Agastya clan -- an Aryan settled in Deccan (Rik.1.165-168). The concept of Vedic land as an Aryan territory of a small confine in Pakistan is an unacceptable hypothesis, tailored to support the Aryan theory. Aryans were inhabitants of the Saptasindhu country of Indus area while Dravids – another geographic segment of Vedic people – lived in Tamil country. Rh negative percentage and language base are same among Indians (ref. 12, figs. 5.2, 5.5).

Territory of Rigved was not only extensive in India till its southern tip but also extended to the Middle East in the west. A verse of Rigved prays Pukha (Sun) as an Assur God along with morning stars Asvini^{VII}. The event was around 3.5 Ka (ref. 10) when Assur cult bursts into history, at the banks of River Tigris, between 1300 and 600 BC²⁸. The verse was composed possibly in Mesopotamia, far away from the Indus Valley. A Brahman’s sacred thread of reed from Kirkuk in the Iraq Museum (3rd- 4th millennium BC) is a physical proof supporting this inference (ref. 12, p. 90). Also, Patanjali (II Cent. BC) regards Assurs as Vedic people. They lost in the war with Devas or *Ilies* (Arabic: Gods), says Patanjali, due to an error in Vedic ritual (ref. 6). Medes had finished Assurs (ref.16), just three centuries before Patnjali. Additionally, the Swastik Standard of Turkey²⁹ and Harappa seals with Swastik³⁰ prove that Vedic population extended in north up to Turkey.

Vedic land stretched around 10± 5 thousand years ago, it may be summed up in view of the above discussion, from Mediterranean Sea in the west to Ural Mountain in north and southern tip of India. In the vast stretch of Vedic territory, Deccan country and Agastya upland formed the southerly limit of Vedic habitation. Peninsular India was a land of ten rivers or *Dashaarn*. In this geographic unit, again, we find two broad units: a comparatively smaller, Dramil of David land made essentially of river plains with a low Cardamom Hill as solitary high feature; and, another vast hilly or upland unit to its north. River plains constitute only small area here with five significant water arteries of past – Amavatee, Svarvati, Vipaka, Pipishvatee and Bhadravatee.

Astronomy in Vedic Culture: a Clue to Past

During my geological fieldwork from 1984 to 1995, I noticed some Paleolithic sites and artifacts that were used by early man for monitoring solar and astral movements (ref. 12). Understanding and predicting seasons in the year through simple equipments was attempted first by the early men during the Middle Stone Age. Vedic astronomers of late Paleolithic, however, indulged vigorously in stars-charts, sun and moon.

The Paleolithic astronomical equipments (ref. 12, figs. 7.2 – 7.28) were discovered by the author in Rajasthan, Gujarat and Madhya Pradesh. They fall broadly under five categories: i - single erect stone marking the summer and winter solstices by shortest and longest shadows, ii – a single erect stone marking the summer solstice by a shadow-free event, iii – a crude, five-piece equipment defining equinoxes and solstices, iv – refined two pillar system of Perigodian age (20-32Ka), determining solstices and marking important asterisms close to vernal equinox, and, v – a complex system of Mgdalenian (10-20 Ka) determining equinoxes, solstices and astral positions. The last two of them belong to Vedic culture (ref. 12). An account of three principal equipments in Kachchh is below based on the author’s observations of 10. 5. 84 and 23. 12. 90.

Equinox marker and star tracker (Fig.4)

The equipment was constructed by arranging some crude stones taking an east-west base line of 632 cms. On the baseline, an observation-point-stone lay on its western end (ref. 12 figs. 7. 17b, c), a central pit with a burin (idem.7.17a) was in the middle, and a marker stone with a marker notch formed its eastern end (idem.7.21). The marker notch is 8 cm north of the southern end of stone H (fig. 4). The baseline determined the exact day of the year when the northward moving morning sun after winter was rising in the exact east on the vernal equinox. A southward moving sun of summer was also on the same spot on the autumnal equinox. The first marked the end of year on the last day of month of Madhu. The second defined the last day of Vedic month Isa in the first half of the year. Chitra was a morning star then, indicated by the southern end of Stone H, defining ‘Chitra-disha’ or Spica direction (axis of Zodiac). It was an *index star* during month of Madhu rising highest above the eastern horizon *on vernal equinox*. Setting in the east subsequently, it rose in the evening sky during month of Madhav. It behaved like asterism Asvini described in the later hymns^{VIII}. The equipment has a set of north-south aligned stones indicating position of stars at the eastern horizon (Fig. 4). Vedic astronomers logged almost all the asterisms used in the Indian astrology these days although some of the stars have moved slightly since the equipment was erected. (idem. Inset 2, 3)

As suggested by the width of the Observation Point Stone (12.2 cm) and identical width of a similar stone, found loose on the site (ref.12 fig. 7.17b), the astrologers were dividing a circle into 160 degrees (Fig. 4, Inset 3). They fixed the early morning position of all the stars, with reference to the Spica-direction marked by the southern tip of stone H. The Vedic degree, two and a quarter of the existing one, was fairly practical for marking the latitudes of stars (Fig. 4).

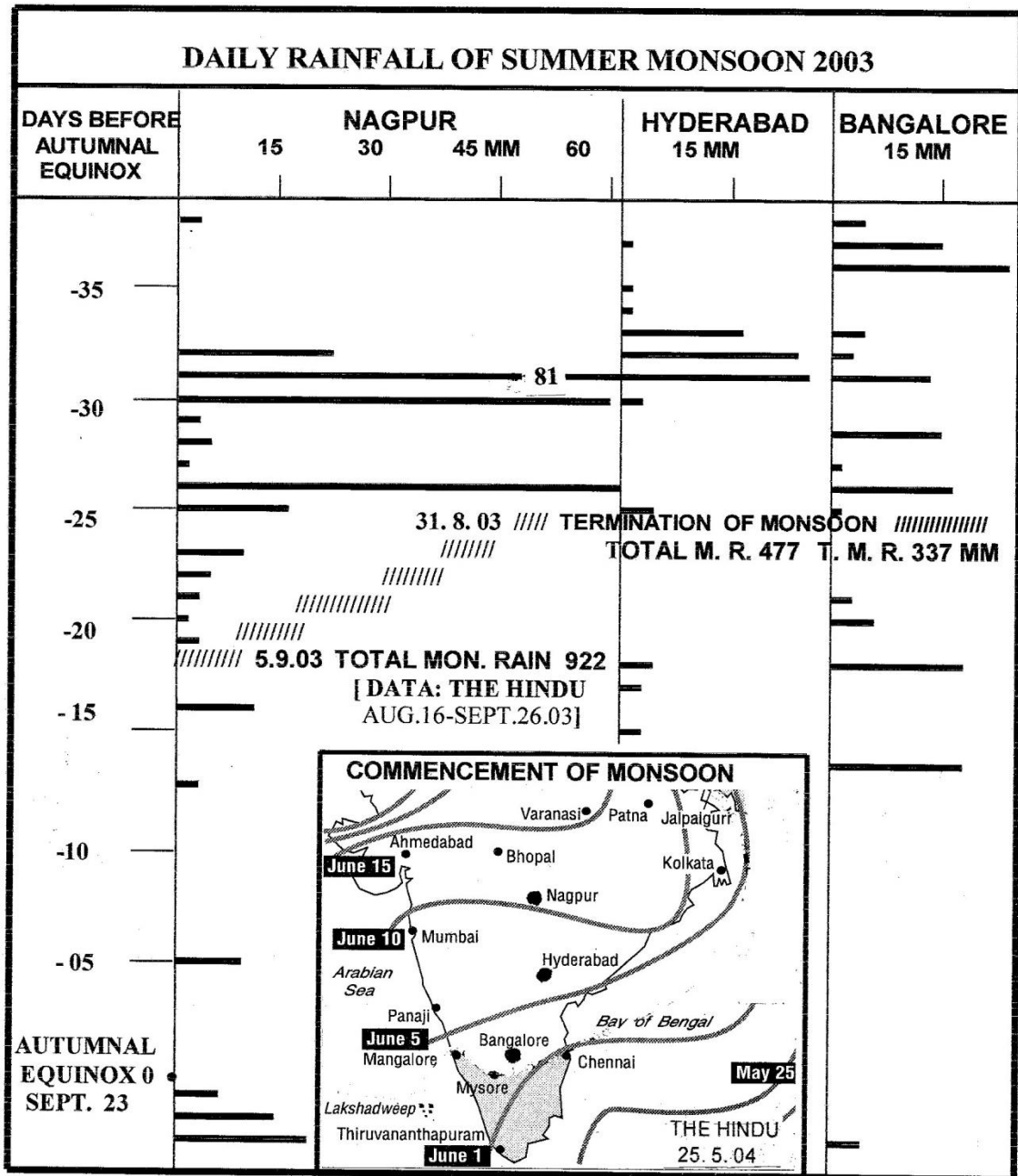


Figure 2: Commencement and termination of Summer Monsoon in Deccan and the pattern of rainfall in Nagpur (high and continuous), (low but almost continuous) and Bangalore (low and erratic).

Solstice Monitor (Fig 5)

The equipment is made of a broad stone slab inclined at 23° in South 23° East direction (Fig. 5). The slab casts its longest shadow on winter solstice at 1257 Hours Indian Standard Time or 12 Noon Local Time. It reduces in size subsequently. First day of its reduction marked a day of festivity in Gujarat. It is called Uttran in Gujarati language – a deformed Uttaraayan of Sanskrit signifying northerly moving sun after Winter Solstice (ref. 11, figs. 26, 27). The tip of the shadow joins the hung bob on ground to form a line parallel to the base of slab. The locality of the apparatus lies at the Tropic of Cancer and the stone casts its shortest, vertical shadow on summer solstice (denser shadow). In between, the mid-point (marked +) indicates the day of Vernal Equinox.

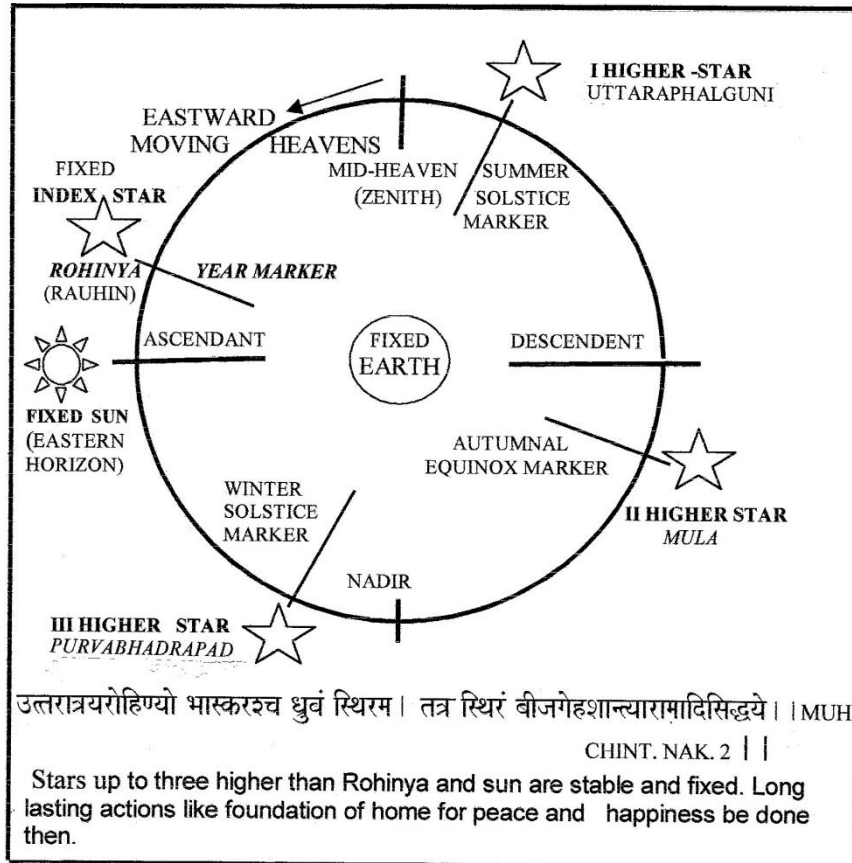


Figure 3: Concept of Sun and four 'stars' as fixed elements of heavens for making the months and seasons in a year prevails since long in the Indian astrology. Sun is taken as fixed at the eastern horizon while the sky keeps moving eastward. Four fixed stars (at right angles), progressively higher mark the vernal equinox (New Year), summer solstice, autumnal equinox and winter solstice. In the quoted verse of astrology, asterism Rohinya (Rohini = star Aldebaran) was the morning star of the New Year around 7000 years ago

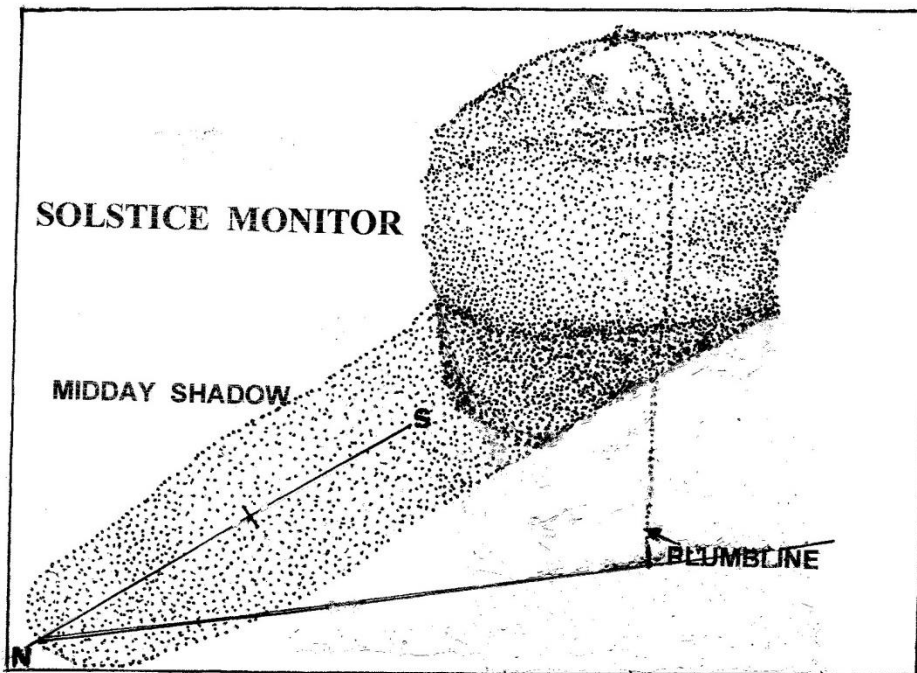


Figure 5: Solstice Monitor of Wandh, Kachchh.

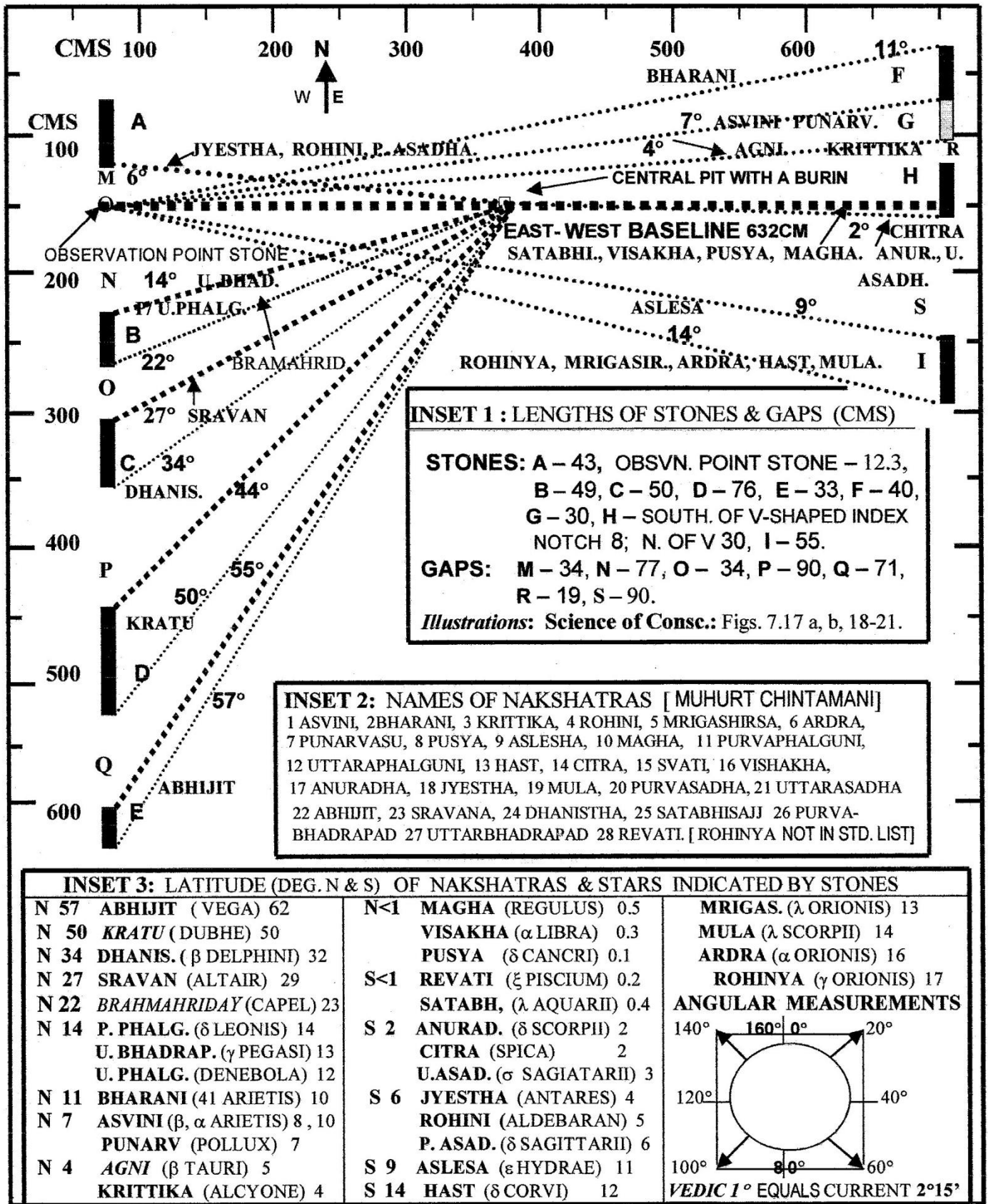


Figure 4: Layout of marking stones in the Equinoxes and Asterism Tie-up Logger of Wandh.

A pair of nearly parallel linear stones, buried in ground at a distance of one meter and projecting nearly half a meter above the ground-level, forms the equipment (ref. 12, figs. 7.22 - 24). Orientation of the middle line is approximately North 67°East. The early morning shadow of the southern stone is most extensive on winter solstice (shaded area in fig. 6). Thereafter, it moved gradually towards the axis and the area between the two stones receded till it reached the southern stone, oriented exactly in the direction of the morning sun of summer solstice. There is no shadow in the space between the two stones for almost four days at summer solstice when shadow re-appears as the sun returns to the south again.

Morning shadow between the two stones touched the western end of the northern stone 15 days before the Vernal Equinox and formed the 'Pre-equinox Fortnight Indicator Line'. The year commenced with Vernal Equinox on the first day of Vedic month Madhav. The equipment demarcated four segments of a year with three Vedic months each. Commonly the first segment had 95 days after vernal equinox till summer solstice; subsequently there were 91 days up to autumnal equinox, followed by 92 days till winter solstice. The remaining part of the year had 87 normal or 88 days in a leap year. The first two months of the quarter had equal days but last month was adjusted with the total span of the quarter. Beginning dates of months of Vedic calendar are shown in Table – 2 for the reference year 2000.

The equinox-based calendar of Vedic months developed by the astronomers was essentially seasonal. The earlier lunar-astral calendar, counting the first month from the full moon nearest to vernal equinox and naming it after an asterism conjunct with sun, was also continued (ref. 12). It was, however, terminated after the full moon of Uttarapalguni marked the New Year around 11.6 Ka. By this date, the astronomers had understood the enigma of disappearing index stars of equinox. In their reform of calendar, the full moon nearest to the vernal equinox was taken as beginning of the New Year as in the past. However, every year the terminal month was Phalgun and the year commenced with Chaitra. The older system of lunar calendar was married with vernal equinox to establish a season-bound traditional calendar based on phases of moon. It continued till the beginning of Christian era when Meghadootam* describes initiation of rainy season close to summer solstice on the first day of Asadh³¹.

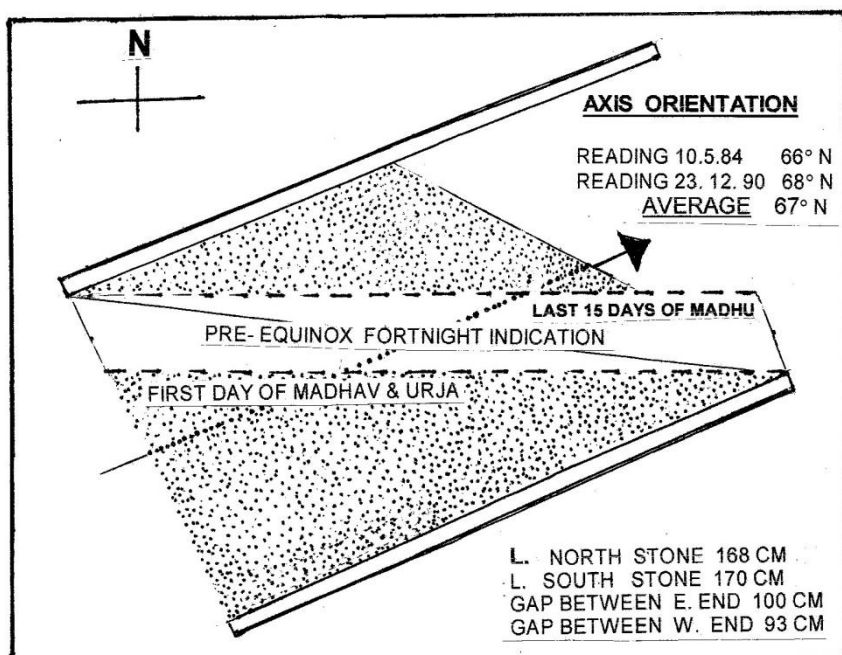


Figure 6: Equinox Monitor and New Year Marker of Wandh. The morning shadow-zone of the southern stone receded after Summer Solstice and the shadow-line moved gradually southward towards the axis. It connected the eastern end of the southern stone and western end of the northern stone 15 days before the vernal equinox when the New Year commenced. Possibly the equipment helped the Vedic astronomers to infer the easterly sinking of key morning stars by 1° of Vedic circle-unit (160° in a circle) in 160 years corresponding almost to 25800 years in 360° (ref. 17).

Sinking Stars and Vedic events

Vedic people since beginning of their culture were early risers and ritual performers. Their morning chores included bath, lighting fire and then offer oblations in the fire for the gods before sun was on the eastern horizon. Stars rising in early morning had a special value in their life since they prayed the star for the safety on the path^{IX}. Morning stars close to equinoxes and solstices had special value for them as they also brought

change of seasons. Astronomical sites like Kachchh possibly defined *index stars* from time to time (Fig. 6). Every Vedic person followed them. Index star was, thus, a means for marking change of seasons and years even for a common person. It was convenient for everyone, without making elaborate arrangement or equipment, to observe the index star of vernal equinox rising in east at the end of the last month of the year (Madhu). Disappearing in the morning haze of the eastern horizon, it re-appeared on the western horizon almost after a month in the first month of the New Year (Madhav). The practice figures in the prayer of asterism Asvini (ref. VIII). It applied to all the stars from Chitra through Asvini.

Although stars of vernal equinoxes are most commonly described in the Vedic verses, a stanza in Muhoort Chintamani suggests the Vedic tradition which says “Star Rohinya and three subsequent higher ones and sun are fixed’ (in orientation). Thus, when Rohinya had a fixed relationship with sun on the vernal equinox, the subsequent star at zenith was Uttaraphalguni marking summer solstice. Stars Mula and Uttarabhadrapad were rising before autumnal equinox and winter solstice respectively (Fig.3). All the individuals, rising early in morning, fixed the seasons of the year conveniently with the help of stars. Naming of River Bhadravatee was in conformity with the use of four stars for marking seasons.

An expert in astronomy may alone determine precisely the complexities of calculation about the exact degree of separation between a specified star and sun when it would become invisible in the eastern sky and then re-appear in the west. For practical purposes in the present work, however, an index morning star is considered as the one having half a Prahar (= 90 minutes) of duration before sunrise. Almost 15° above the eastern horizon while it was still dark, the star was 22.5° above the sun on the day of equinox at day break. It has been taken as visible for a week, up to 15° above the solar haze of early morning before its helical setting.

Chitra or Spica, which was marked by the southern tip of Stone H in equinox finder (Fig. 4), remained an index star for long. A generation of astronomers at the astronomical site discovered, however, that the relationship of Spica and sun was not fixed and stable. With the passage of time, the gap between the appearance of star on vernal equinox and sun was reducing; it was failing to reach its original height in the morning sky. After a few hundred years, it did not rise above the horizon on vernal equinox, being lost in the haze of sun. Worshipers of Indr propagated that he moved Spica down^X. Later, Indr also did not allow Rauhini (=Rohinya = Bellatrix) to rise above the horizon (ref. V).

Sinking of the index stars below the eastern horizon at vernal equinox continued from Chitra through Asvini. For the last, Sun was the villain^{XI}. The star sank in the solar haze ultimately^{XII}. Revati became the index star there after (ref. IX). Sinking of Revati is not described. Vedic Era had come to an end before this date, 2500 years ago.

Vedic people did not know precisely the cause of eastward sinking of their index stars although they had taken note of the phenomenon and reformed their calendar. They have described either index stars or their subsidence in the solar haze in some verses of Rigved. It may be presumed that many such descriptions have been lost in time.

Phenomenon of eastward sinking of index stars is now explainable by precession of equinoxes, almost 1° in 72 years. Thus, every index star had a limited time of description – about five hundred years. A date is assigned to every Vedic verse where a stars or star related phenomenon is mentioned. It is in the range of ± 300 years. As all the stars are moving in the galaxy³²; an expert alone may fix their positions and ages precisely. Some key events of Vedic Period are listed in Table - 2. An analysis of the age of hymns of Agastya is given in Table-3. Data on parameters for the purpose of deciphering past events are from Lahiri’s Indian Ephemeris (2000)³³. Year 2000 is taken as base for calculation and values rounded to 0.1 Ka.

Migration and Settlement of Vedic People in Dashaarn Country

Earliest settlement of the Vedic People in India was in Rajasthan before the Last Glacial Maximum (LGM). It is possible that many of them migrated to Deccan during LGM (ref. 11). There is no record, however, to support the idea. The Hymns assigned to Agastya relate: firstly, to the naming of a star possibly in the now abandoned observatory of Kachchh as Agastya; secondly, naming of a hill or range in Kerala wherefrom the star could be seen best; and, thirdly, settling of a large number of worshipers of the star around the hill and Tamil country. They were christened as Agastya-sakha or chums of Agastya (ref. II). A hymn referred to Agastya indicates appearance of dawn on command of Indr^{XIII}. It was an index asterism (= Phalguni) between 12.7 and 13.2 Ka. Agastyas were already widely established in South India by this date. Naming of River Bhadravatee is slightly earlier (15 -15.5 Ka). A global fall of temperatures between 15 and 11.5 Ka (Ref. 11, fig. 6) and was probably the most likely cause of mass movement of people in the then Gujarat –Rajasthan to south India between 13 and 15 Ka.

In the times to follow, there were other movements of Vedic people towards South India (Table - 3). One such date was around 8 ± 1 Ka when people were mostly settled in conjunct earthen houses and a big man alone had independent home in Kerala^{XIV}. There were some conflicts between the migrating or invading Aryans and Agastyas, worshiping the bright index star of South India around 8 Ka (ref. II). Agastya were subdued and Indr-people renamed the land of Agastya Parbat and three rivers of Tamil country as Trivandrum

in conformity with their earlier home Saptasindhu (Tri: three + Va: river + Indr: of god Indr). Trivandram was reduced to a small district of southernmost Kerala. This name too has disappeared now due to its new name as Tiruanantapuram.

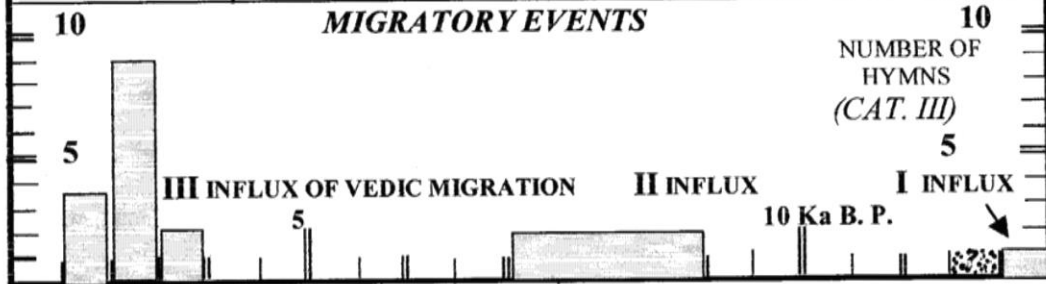
Last major movement of Vedic people is related to a massive tectonic catastrophe and transgression in Gujarat around 4Ka (ref. 11). Maximum numbers of Rigved verses in the description of Dashaarn country belong to this settlement. They were also the people who introduced name Dravid subduing Trivendram.

Table – 2
Chronology of Astronomical dates in Rigved and the Vedic Calendar

Key Information: Braahm-muhoort (Dawn period) is taken as 0.5 Prahar (1.5 hr.) before sunrise. Index Nakshatra/ Star: Star rising on eastern horizon in Braahm-muhoort on vernal equinox or March 21 (~ 22.5° above Sun) and visible till lost in the haze of sun close to daybreak (~ 15° above sun). <i>Helical setting</i> of a star or its invisibility due to proximity of sun is taken as 15° approximately. (Data about composition and longitudes of Nakshatras after Lahri's Eph.2000; Star used in calculation is marked by an asterisk).			
Event	Nakshatra / Star	Date	Remarks
IX. Revati a Dawn Star (Rik. 5.51.14)	Revati*	2.5 – 3 Ka	Part of a Swasti-path of Assur cult in Tigris Valley.
VIII. Asvini lost in Helic. setting (Rik. 1.184.1)	Asvini Ariet. β* Ariet. α	3.5 Ka	Agastya composed hymn Prov. Deccan.
VII. Asvini nearly set (Rik. 1.181.7)		3.5 Ka+	Ariet. β & α named Jishnu & Suri , Prov. Deccan
VI. Asvini pair- a good reference nakshatra (Rik. 1.180.4)		3.5 – 4 Ka	Province of description: Deccan
V. Rauhini sunk by Indr (Rik. 2.12.12)	Rauhini (Rohinya) *	4.2 Ka	Prov. Saptasindhu country
IV. Rohinya declared as zodiac reference(i) along with later three (Muh. Chint. Nak.2) ³⁴	Rohinya (BELLATR)* [1s27°05']	6.9 – 7.4 Ka	Prov. N.W. India (?); later 3 stars: ii.U. Phalg.- northmost sun; iii. Mula – aut. Equin.; iv:P. Bhdr. – southmost sun
III. Kratu a dawn star (Rik. 6.49.2)	Kratu*	11.3 – 11.8 Ka	Purushaani R. of NW India described in same hymn.
II. Indr brings dawn (Rik. 1.171.5)	Indr P. Phalg.* U. Phalg.	12.7– 13.2 Ka	Verse assigned to Agastya Province – Deccan
I. Chitra sunk by Indr (Rik. 6.60.2)	Chitra *	~15 Ka	Hymn precedes type-descr. of Sarasvatee R. NW India
VEDIC MONTHS AND SEASONS			
MONTH	COMM. DATE	SEASON: NORTH VEDIC LAND	SEASON: DECCAN
12. MADHU	FEB. 24	VASANT (SPRING)	
1. MADHAV	MAR.21		GRISHM
2. SUKRA	APR. 22	GRISHM (SUMMER)	
3. SUCHI	MAY 24		
			4. NABHAS JUN. 24
			5. NABHASYA JUL. 25
			6. ISA AUG. 25
			7. URJA SEP. 23
			8. SAHAS OCT. 24
			9. SAHASYAA NOV. 24
			10. TAPAS DEC. 25
			11. TAPASYAA JAN. 24
			PAAVAS RAINS
			SHARAD (AUTUMN)
			HEMANT (SNOW)
			SHISHIR (FRIGID)
			PAAVAS
			SHARAD

Table – 3
Chronology of the Hymns assigned to Agastya and Migratory Events

CATEGORY	HYMN	REMARKS
I: No Evidence Of Age	Rik. 1. 170, 172 179, 190	Hymn 170 belongs to same age as 169 on the basis of relationship of contents.
II: Poor/ Uncertain Age	Rik. 1. 185 Rik. 1.186 Rik. 1.187 Rik. 1.188 Rik. 1.189 Rik. 1.191	Use of word <i>Aditeranarvam*</i> (185.3) Cf. <i>Aditiranarvanas*</i> (5.51.11) ~ 3.5 Ka Mentions <i>Ashvinies</i> (186.10) ~ 3.5 Ka Food of Barley + Milk (187.9) < 4.5 Ka. <i>Sarasvati</i> substitutes <i>Sarasvatee</i> (188.8) in Goddess-trio of Ila-Bharati-Sarasvatee ; Ashvinies figure with change (Yaj.20.62) in a prayer (Yaj. 20.56-65). ~ 3.5 Ka Walled-township (189.2) < 4.5 Ka. Cowshed ? < 3.5 Ka. COMPOSED MAINLY BETWEEN 3.5 – 3Ka
III: Better Age-Evidence A: CULTURE	Rik. 1. 169 Rik. 1. 173 – 178	Expansion of Indr worship in non-Aryan Territory invoking Indr; Aryan ‘Big-man’ in earthen house, Non-Aryan people in a township of conjunct houses (169.6). 9 – 7 Ka. All verses invoke Indr; Indr as Assur God (174:1); large country of 3 land-segments (174.4) & 5 territories (176.2); use of chariots (175.3, 177.2, 178.3). 3.5 – 3 Ka.
B: ASTRO-NOMY	Rik. 1. 171 Rik. 1. 180 – 184	Dawn appears repeatedly on command of Indr (Phalguni), the morning star. 12.5 Ka All verses invoke Ashvinies; clear visible stars of dawn at vernal equinox (180.4), not rising much over horizon (181.7), lost in the haze of sun (184.1). 4 - 3.5 – 3 Ka
C: HISTORY	Rik. 1. 165-168	All verses by Mandaarya, mention Chariots & Assurs’ wars. 3-2.5 Ka



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Sanskrit Reference: A – English translation and explanation

I: Word-bound communicable facts falls under four categories, known only to those Braahmans (born-out of Brahm-man when Brahm state ‘dies’ in this person while he’ is still alive) who control the minds around. Of these, the three psychic states are established in the head (Brahm, Brahman and Purush states) and hence remain incommunicable to others; the fourth alone (physical/material) lies in throat is amenable to talk and words.

II: O Indr! Maruts are your brothers, why don’t you wish not to kill them? Follow gentleman’s code with them; and, do not be their killers in the battle ^(stnz.-i). Brother Agastya’s chums! Why you do not regard me very close (to yourself)? I know your mind towards me for certain; it desires not to give me even the least (wealth) ^(stnz.-ii).

III: Marut! Your gifts to us are these: Amavatee, Svarvatee, Vipaka and Pipisvatee. Daxina is unlike, wide but shrunken (like an old) rumbling and rattling like Assur (in a battle).

IV: As rainclouds emit thunder, rivers are charged richly with water. As lightning shines on earth smilingly, Matut’s butter-oil (water) flows through them.

V: Know god Indr as one who checked (early-morning) rise of asterism Rohinya (Aldebaran) in the eastern sky with his stone-arms and created extensive Seven-Rayed-Bull (sign of Taurus) to mark the flow-date of river Sapt-Sindhu (coinciding with rainfall when moon’s crescent lies over *bull’s horn* in the evening sky of the west after the sunset).

VI: Marut, it is our prayer to you in the words of composer Maandarya Manya. O the ruling deity! Proceed to finish the sins accumulating fast in the life (of mine/ours).

VII: Welfare and wealth to us through Ashvinies the Destroyer; Friendly goddess Aditi may give welfare. Pukha (Sun), the Assur, may give us welfare; welfare be by much intelligent Daavaaprithivee .

VIII: New Year! Your rule is to end the month of Madhu for raising infant fire for Yajna (on the first day of year) when water for drinking or food is unavailable easily on requirement (due to drying up of many smaller water-pools). Madhv, the first month of year, like a wheel of chariot yoked on paired humanoid Ashvinies moves (anew as the New Year begins).

IX: Welfare to by Mitr (Sun God) and Varun (Water God) by Revati for the man (ritualistic) on the way. Rain God (Indr) and Fire God (Agni) provide us; Goddess of intellect Aditi may bestow welfare upon us.

X: Topmost among protecting gods is Indr who is the mover of Chitra once intimate to dawn the virtuous. O Indra the mover of Chitra! (nowyou are) intimate to dawn; Fire God surely is shining (on the occasion) for the New Year ritual.

XI: Ashvinies, it is said, you destroyed thrice your immobility created by God Sun. The two close by venerated stars whether you are moving up in the morning sky or remain unmoving, but you are not going down or sinking. My prayer desirable may please be heard.

XII: (O Ashvinies!) You two are now almost extinct behind the dawn, so we offer oblation to you through morning fire of libation. Invisible dual lords are not unreal; no wonder, as the day falls they glow better in the evening sky, as if purified by sun.

XIII: The Learned (Indr) by whose power and mental command the dawn – apical among perennial beauties – arrives. The elderly fierce warrior brings heavy rains with Marut Gods; may he give strength.

XIV: O Indr! Reach as an effortful to the man offering oblations to you in the ritual of secret Hom in his earthen house (destroying) the enemy-man established as multi-force in the expansive township of conjunct houses under the control of matriarchal population.

B: Sanskrit text, meaning and notes: Page next →

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I. चत्वारि वाक् परिणिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहिता नगयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥ RIK.1.164.45 ॥
वाक्परिणितानि पदानि चत्वारि Four are the word-bound wisdoms (of Brahm, Brahman, Purush, intellectual) तानि विदुः to them are the knowers ये who (are) ब्राह्मणाः men established in the psychic regime of Brahm मनीषिणः (and) ruling the minds. त्रीणि गुहानिहिता नगयन्ति Three (of these) remaining in the head. arc non communicable वाचः तुरीयं the fourth (are) the words मनुष्याः वदन्ति men speak.

II. किं न इन्द्र जिघांससि भ्रातरौ मरुतस्तव ।

तेभिः कल्पस्य साधुया मा नः समरणे वधीः ॥ RIK.1.170.2 ॥

किंनो भ्रातरगस्य सखा सन्तति मन्वसे ।

विद्या हि ते यथा मनोऽस्वयमिन् दिवसति ॥ RIK.1.170.3 ॥

इन्द्र मरुतः तव भ्रातरः Indr ! Maruts are your brothers: किं न जिघांससि why not wish not to kill them तेभिः कल्पस्य साधुया Follow like a gentleman prescribed rules with them; मा नः समरणे वधीः Be not our killers in the battle.

भ्रातरगस्यसखा (Brother Agasya's chums! नः समति किं न मन्वसे Why not regard me very close. विद्या हि ते मनो अस्वयम् I Know for certain your mind towards me यथा इत् न दिवसति as it desires to give even the least.

III. सातिर्न वोऽभवती स्वर्वती त्वेषा विपाका मरुतः पिपिवती ।

भद्रा वो रातिः पृणतो न दक्षिणा पृथुजयी असुर्येव जंजती ॥ RIK.1.168.7 ॥

मरुतः वः सातिर्नः Marut your gift for us are अवक्ती, स्वर्वती, पिपिवती Amavatee, Svarvatee, Vipaka and Pipivatee. तु एषा विपाका and Vipaka.

भद्रा वो रातिः पृणतोः Bhadra is your friend (flowing) full: न दक्षिणा पृथुजयी असुर्येव जंजती Unlike is Dakshina, wide but shrunken, rumbling and rattling like Assurs (in a battle).

IV. प्रति च्छोमन्ति सिन्धवः पविभ्यो यदग्निषा वाचमुदीरयन्ति ।

अव स्वमयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः पुण्यवन्ति ॥ RIK.1.168.8 ॥

यदग्निषां वाचमुदीरयन्ति As rain clouds emit thunder प्रतिच्छोमन्ति सिन्धवः पविभ्यः Rivers are charged richly with water. यद् विद्युतः अवस्वमयन्तः ई पृथिव्यां As lightning smiling shines on earth घृतं मरुतः प्रण्यवन्ति nutrient of Marut flows.

V. यः सप्तारश्मिर्बुधमस्तुविष्णुना वासुजत्सर्वे सप्त विच्युतः ।

यो रौहिणमस्फुरद्भजबाहुर्धामारोहन्तं सजनास इन्द्रः ॥ RIK.2.12.11 ॥

सप्तारश्मिर्बुधः Seven rayed (star-made) bull in the sky तु विष्णुना certainly all-pervasive अवसुजत्सर्वे सप्त विच्युतः one who made Saptasindhuv Rivers to flow; रौहिणमारोहन्तं धाम् Raahin rising up in sky यः अस्फुरद्भजबाहुः One who checks the rise with powerful arms जनासः स इन्द्रः He is Existent Lord Indr.

1 जनः असा → जनासः Existent Lord.

VI. एष वः स्तोमो मरुत इयं गीमार्न्दायस्य मान्यस्य कारोः ।

एषा याशीष्ट तन्वे वयां विद्यानेषं वृजन्तं जीरदानुम् ॥ RIK.1.165.15:166.14:167.11:168.10 ॥

मरुतः एषः वः स्तोमः Marut, it is your prayer: इयं गी (she) it is wording कारोः of Composer मान्दायस्य मान्यस्य Maandaarya Manya एषा वयां विद्याम् She (It) is वयां विद्याम् a moving (effective) mantr or prayer. इष्ट यासि तन्वे O the ruling deity (Marut)! proceed to thin (finish) एषं वृजन्तं जीरदानुम् the sin imparted quickly (to me in life).

1 कारुः करोति स Doer of an act. In context of hymn it means composer of the prayer.

XI. असर्जिं वां स्थविरा वेधसा गीर्वातहं अश्विना त्रेधा क्षरन्ती ।

उपरस्तुतावयत् नाधमानं यामन्नायाम्छुणुत् हव मे ॥ RIK.1.181.7 ॥

वां स्थविरा Your immobility असर्जिं वेधसा created by Sun अश्विना त्रेधा क्षरन्ती is destroyed thrice by Ashvinees गीर्वातहं through sayings (it is said). उपरस्तुता The close by two venerable यामन्नायाम् (whether) moving up or non-moving नाधमानम् but not going down मे अवत् हव शृणु तम् (it is) my desirable prayer, hear it

XII. ता कामाद्य तावपर हुवेमोच्छन्त्यामुषसि वहिरूवथैः ।

ना सन्त्याः कुह चित्सन्तावय्यो दिवो नपाता सुदास्तराय ॥ RIK.1.184.1 ॥

अद्य उच्छन्त्यामुषसि ता अपरं ता Now you two are almost extinct behind the glow of dawn वां वहिरूवथैः हुवेम So we offer our oblations for you through morning fire of libation. चित्सम् तावय्यः Invisible dual Lords (Ashvinees) न असन्त्या (are) not un-read न कुह no wonder दिवः पाता the day-falls सुदास्तराय for (your) better purified form (shining in the evening sky).

VII. स्वस्ति नो मिमीतामश्विना गमः स्वस्ति देव्यदितिरन्वण ।

स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥ RIK.5.51.11 ॥

स्वस्ति गमः नः मिमीतामश्विना Welfare and wealth to us (be) by Destroyer Asvines. स्वस्ति देव्यदितिरन्वणः Welfare, Goddess Aditi Friendly (may give) स्वस्ति पूषा असुरः दधातु नः Pukha (sun), the Assur, may give us welfare: स्वस्ति द्यावापृथिवी सुचेतुना Welfare (be) by much intelligent Dyaavaaprihivee.

VIII. युवन् ह धर्म मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेपे ।

तदां नरावश्विना पशवइष्टी स्थयेय चक्रां प्रतियन्ति गध्वः ॥ RIK.1.180.4 ॥

युवन् ह धर्म मधुमन्तमत्रये New Year ! Your rule is end Madhu for infant-fire (to perform Yajna). न क्षोद अपः not the water For drinking and cooking is available easily (due to drying ponds) एषे अवृणीतम् these are non-offerable. पशवइष्टी स्थय चक्रा इव मध्वः Madhv (month of Maadhav) like a wheel of Yoked chariot वा नरो अश्विना तद् प्रतियन्ति that is moved by Asvines (as the New year begins)³

1 Substituted for युवम् which is meaningless and only other possibility of युवन् ← युवत् → युवस् which connotes year (item- 10).

2 अत्रिः Son or infant of fire in mythology

3 The solar Chariot of year has 12 wheels and 720 spokes (360 days + 360 nights) in the Vedic tradition (RIK.1.164.11). Its charioteer is Sun. At the end of the year with the end of the month of Madhu, paired Human horses Asvines move forth a new wheel of the month of Madhav or Madhv.

IX. स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।

स्वस्ति न इन्द्रश्चामिन्श्च स्वस्ति नो अदिते कृधि ॥ RIK.5.51.14 ॥

स्वस्ति मित्रावरुणा Swasti (welfare) by Mir and Varun स्वस्ति पथ्ये रेवति O Revatee! Swasti (be) for the one on path स्वस्ति न इन्द्रश्चामिन्श्च Swasti to us Indr and Agni (provide) स्वस्ति नो अदिते कृधि O Adhiti the guiding intellect! Swasti to us (be).

1 पथी → पथ्ये = For the one on the path.

2 रेवती – Last Vedic star Prayed at the Vernal Equinox in the last stanza of a Swasti-recitation composed possibly in the Assur (Assyrian) Country of the Middle East.

X. ता योधिष्ठमभि गा इन्द्र नूनमपः स्वरुषसो अग्न उल्हाः ।

दिशः स्वरुषस इन्द्र चित्रा अपो गा आनेयुवसे नियुत्वान् ॥ RIK.6.60.2 ॥

योधिष्ठमभि इन्द्रः Apical among protecting Lods (is) Indr यः नूनं अपोः गा स्वरुषसः Who surely is mover of Chitra (Spica) intimate to dawn the virtuous. चित्रादिशः स्वरुषस इन्द्र अपोः O Indr the mover of Chitra! in the zodiac (you are) intimate to dawn now (at the Vernal Equinox) अग्ने नियुत्वान् युवसे Fire God Surely shining (be) for the New Year (ritual).

1 चित्रादिशः स्वरुषः In the Zodiac described, the Indr asterism (Phalguni) has become a star-cluster close to dawn now. Uttarphalguni (Denebola) was about 32° above Chitra when the bright star was lost in the haze of Sun in helical setting about 10° the above Sun. Then Indra asterism was ~ 40° above and Hast (δ Corvi) was a true index star for the year. Although the naming of River Bhadra suggest, that Hast was once an index star in South India, a similar verse is not available from North India. Probably it is lost. Indr worshippers, mainly in the Indus plains, focused on Phalguni after disappearance of Chitra. Phalguni was, since long, a month marker. The date of composing the hymn, taking Chitra 10° above the then Sun, is around 15 Ka.

XIII. यन् मानासश्चिन्तयन्त उष्ठा व्युष्टिषु शवसाः शश्वतीनाम् ।

स नो मरुदभिर्बुधम श्रवो धा उग्र उग्रोभिः स्थविर सहोदा ॥ RIK.1.171.5 ॥

मानासः येन शवसा चिन्तयन्त The learned (Indr) by whose powerful thinking व्युष्टिषु शश्वतीनाम् among the beauties perennial उष्ठा the dawn (सरति runs) downs स्थविरः उग्रः उग्रोभिः मरुदभिः Elderly fierce with fierce Maruts बुधम श्रवो धा (is) a heavy rain giver स नो सहोदाः He our strength-giver (be).

1 उष्ठा – Root verb स्ृ to run: in the first line without a verb, उष्ठा itself hints at the verb.

XIV. प्रति प्र याहीन्द्र मीलुषो नूनमहः पार्थिवे सदने यतस्व ।

अद्य यदेकं पृथुवुन्हास एतास्तीर्थे नार्यः पौंस्यानि तस्युः ॥ RIK.1.169.6 ॥

महः मीलुषः पार्थिवे सदने For oblations in a secret-ritual in a earthen home (of resident) नूनमिति प्रयाहि इन्द्रं यतस्व O Indr ! reach effortfully to the man. एतास्तीर्थे In their (female controlled) township नार्यः तस्युः पौंस्यानि Non-Aryans (are) established as multi-force अद्ययद् as (are) एषां पृथुवुन्हासः their expansive-conjunct-structures (houses).

Evolution of Psychic Self and Regime

Abstract

Contrasting perceptions and views prevail in India and the West about the psychic self. Upanishad and Vedanta consider us to be made of two selves – a psychic and another physical. West does not recognise the former as reality, and, its properties like *manojav* and intuition are considered as mere dogma. The two have followed, however, specific evolutionary trends after the god has appeared initially on the head of an atheist about half a million years ago. One of them has moved positively on the orthogenesis in India to reach highly conscious states of the psychic self in a Yogi or Brahm. The other trapped in a faith mindset in non-solar lands witnessed a degeneration of psychic self and promotion of physical self in Europe and Middle East.

Three essential factors control organic evolution: food, protection and environment. Birds arrive about 160 million years ago when tall fruit-trees abounded and some reptiles grew wings to reach them; wings disappeared in kiwis when food was available on a ground devoid of predators. Likewise, flying fish are dwellers of warm seas only; they don't venture to cold latitudes where minus temperature of air will freeze their fins and gills in a moment as they jump into air. In conformity, first god-man with a strong psychic self appeared in high latent heat and high consciousness territory of Kachchh; and, he moved through orthogenesis in Brahm-Moksh segment of consciousness only in India. These faculties of the psychic self degenerated when man migrated to sun-poor colder latitudes later between 35 and 28 thousand years ago after hefty Neanderthal had disappeared.

We observe two elements controlling our mindset, temperament and attitude: one, carried forward by soul and psyche from past lives and manifesting as primary trait within us; and the other adapted from social set up and environment. The latter is often imposed on the primary mindset. It is secondary. Statistical data suggest that evolution of the mindset, temperament and attitude had moved to high negativity in the Middle East; and, the degeneration has promoted hatefulness, mercilessness, violence and mass-homicide.

Our psychic self is made of two bodies – causal and astral corresponding to psyche and spirit. The former continues to 'live' on the spot of existence after the death while the latter migrates to take a new life. The psychic self has four consciousness bodies supporting its existence – *atma*, *brahm*, *atta* and *Brahm*.

India has four groups of differentiated consciousness types occupying its terrain. First among these includes the *modest-conscious* with the concept of karmas ingrained in them through tradition; second includes *high-conscious* learned men on the orthogenesis-line of evolution; the third constitutes the progeny of the *negative conscious* Middle East baptising cults; and, the fourth includes an instinct dominated animal group enjoying food and sex but living ever under fear of insecurity; their sense of morality, right or wrong is low.

Enlargement of pectoral fins is a single morphological change which propels an aquatic fish to jump in the air and turns it into an airborne creature above other fish in the water. A similar situation is seen even in transformation of the animal-man to Yogi. The former eats food and breathes air separately while the latter inhales *anil* (life-breath or vital-air), which itself is ann sustaining his life. Evolution of Yogi and higher states of consciousness is a reality parallel to emergence of flying fish; and, it also is a solace for the noble and humane. There is a certainty for the compassionate souls to evolve to higher states through positive karmas.

Introduction

Men are same in physical characteristics, but some believe in god innately and exhibit one or more attributes associated with the psychic self in contrast to others who are emphatic about non-existence of a god, and regard psychic phenomena like intuition¹ or *manojav*² as dogma. Science denies existence of god as it restricts its premises to materialism³ but, in India where materialism is adhered by some, many subscribe to Upanishad, Yog and Sankhya that promote psychic self; and, these proclaim that ultimate achievement of man, experientially, is a *bodiless-instinct-free state*⁴ during Moksh. Thus, two contrasting perceptions and views prevail: one in India and the other in the West. Concept of *manojav* current in India for over five thousand years is absent in the West although the traits are recorded there as well^{5,6}. Logically, Indian population looks different from the West in possessing a stronger psychic self and advance knowledge about it.

Atheist makes 20 to 40% of population these days but there was a past when none except them existed. These people, without any innate perception or feeling of a psychic entity (god), formed the base population in the evolution of those with strong psychic self and *manojav*. On their mindset was planted the first god inducing five psychic properties in our species: intuition, *manojav*, belief in god, cult and worship. A hunting gathering population of Kachchh discovered existence of an intuitive psychic entity first. It helped them in hunting animals for food. They called Him Bajronge – god Huntsman (Bajr: stone weapon + Onge: man in Andamanese = huntsman). Earliest carving of Bajronge, in the image of man, is just a slightly modified hand axe that may date back to half a million years ago (Fig 1).

In the concept of Vedanta, we have two bodies – ephemeral and perennial. The latter is invisible and hidden behind the physical self⁷. It is our psychic self, in theory, that separates from the physical self after the death to live perennially without a physical body into *bodiless-instinct-free state* (idem 4)! A tradition of teaching on the subject started in India during Upanishad Period around 4000 years ago, and it lives still in the country⁸. Concept of a psychic self is missing in other ancient civilizations; and, in the science neither there is a god nor soul.

There is a commonality between the West and India in the evolution of god-believers because both feel to be the children of god. The initial stock of the ancestors was obviously the same – base population of Bajronge worshippers. Changes in the mindset and social behaviour are more pronounced in the Western stock, however, as it moved towards insectile man⁹. Evolution of the psychic self to experiential perception of Brahm, Braahman and Purush Sates are available mostly in high manojav persons like Brahmins and Yogis. It lies beyond the grasp of commoners even in India. In the evolution of the psychic self, however, principles of organic evolution apply with equal force; and, a vivid scenario emerges to suggest an interesting story about god and his children spanning for about half a million years – just a quarter of total life-span of human species.

Principles of Evolution

Main factors behind the changes in the evolution are related to food and protection from the threat to survival. We see the role of food in the evolution of birds. There were no birds in the sky before 200 million years ago. At this date, winged insects pollinated the flowers of tall trees laden with fruits. Lure of the two new food items – insects and fruits – coerced some reptiles on the ground to grow wings for reaching the tree tops without climbing. The situation triggered evolutionary arrival of feathered flocks. Later, when some birds found little use of flipping their wings due to abundance of food on the ground lacking serious threat of predators they turned into kiwis, emus and ostriches – birds without wings. Environment and the energy of the environment are equally important in the evolution. These are exhibited by small flying fish. The animal jumps out of water and glides for some distance in the air to save its life when attacked. Flying fish evolved by enlarging pectoral fins for gliding after taking a jump in the air. The trend in evolution, however, is highly restrictive. Only small fish could use interface of water and air for their safety. Large, weighty fish cannot glide in air, hence remain in water. Again, piscine gills of the gliding little creature restrict it only to warm seas. It never ventures to colder latitudes where delicate fins and gills will get frozen in the air below 0° C.

Factors like food, safety and prosperity also apply in the evolution of psychic regime; and, the area favouring evolution happens to be severely restricted geographically. Firstly, there are restrictions related to the copious consciousness energy through solar radiation even in the domain of Zero-gold zone (Ref. 9, fig. 1.2); secondly, it is a psychic mental trait and its evolution could proceed only in a land where living is possible in isolation in a desolate land containing enough life-sustaining resources like food and water¹⁰. Also, a cultural setup of the society that permits and accepts plurality of diverse thoughts from atheist to Vedanta¹¹ is essential. As a result, only a small area of Zero-gold medal-zone has requisite potential to qualify for the land of Brahm or Moksh (Ref.9, p. 5). It is the mango-belt of India¹² between Rivers Indus and Brahmaputra.

Primary Mindset and its Secondary Conditioning

There was an occasion during the eighties when I tried to uproot a cute desert plant on a hill of Kachchh for growing it at my home, some 500 kilometres away. The accompanying young Muslim, my labourer in the field, requested not to do so. He was afraid, the plant could die. I also felt so and shared his pity on a dying plant. Such feelings are natural in a person with a luminous soul and sensitive heart of *sarva-bhoot-atmbhootatma* Yogi¹³ or the one with ‘*all living selves-embodying self*’. I enjoy sometimes, these days, happiness radiating from bulls on the road while feeding them a piece of jaggery-candy. Movement of animal’s energizing feelings during our transaction is experientially real, not imagined. The Primary mindset reflecting *all-living being-embodying self* in our day to day transactions may be called as **Compassionate Mindset**. It is initial or primary trait in our species for 55000 years among Andamanese.

But then, I also recount a college-life incidence of dissecting a frog, removing its brain and demonstrating its activity at electric shocks gleefully before a visiting Chief Minister of U. P. in 1956. It was an experiment in Biology to show reflex phenomenon. I earned a scorn from the elderly Brahmin Kamalapati “So you have killed the frog, and then you are giving it electric shocks too. What an obnoxious act!” I had felt very unhappy and doomed. The plight of the little creature had stirred the heart and mind of the elderly man much more than my feeling on uprooting a plant. On the contrary, a teenager in me was enjoying his experiment in the spirit of science. My mind was in the fold of science and his was buried deep in traditional, nonviolent Brahmin-Yogi-Brahm religion of India that aims at achieving Brahm state. Kamalapati’s mindset had continued in primary state of natural love and empathy all his life due to force of his religion. But, mine was under the cover of a social-blanket of atheism promoted by science. This was an induced and imposed alteration on initial childhood mindset for Brahmin’s traits instructed once “*never kill an ant.*”

Thus we have two mindsets often – the one with us at birth and continuing so if the environment does not change as was the case of Kudrat – born in jungle of Kachchh and continuing in jungle. He lived only Primary mindset of compassionate type. In my case a *Secondary mindset* – atheist – was planted over the primary through Western-education-system unmindful of killing frogs. The secondary mindset gets imposed upon us due to community, education or cults; and, it is most important for the evolution of the psychic self as a man grows up. Traits of Five Mahavrats (Ref. 9, p.161) may be innate and primary in some but in others these may be induced later; atheism may be natural in some but induced in others (as was in me). And, here, proselytising of lower, tribal cults as faiths has done maximum harm to the man by befooling the gullible to believe in stupid stories for conditioning them to remain fearful for imagined sins (Ref. 12, p. 93).

Primary mindset of several men, however, is just the opposed to compassionate type. In India it may be largely due to transmigration of souls from low energy areas like Middle East. I have heard once a boy talking to his mother when the family was moving house after a long stay. His plan was to cut all the fruit trees planted in the compound so that the newcomer does not enjoy the fruits on his trees. The mother was crying “How dare you think of beheading my trees reared by us with immense love and care? Let anyone have the fruits, but don’t kill my trees”. A person with a Cold Mindset had plans to enjoy a malicious act. Bully Brute is another character of Cold Mindset (13). It is another, just opposite primary mindset that evolved fast in the hot Middle East desert from the compassionate mindset in geological times when ropes and nets were common in use for capturing or killing animals through deceit; and, the enemies were defeated using cunningness and tricks rather than valour. There, intelligent prophets and king’s coterie acted through lies and stories for befooling simple gullible people for exploitation in the fear of gods, sins and faith. They derived happiness not by making others happy, but by squeezing happiness out of the poor gullible folk through fear of punishment and coercion in the name of a god. Such minds – anti-compassion in attitude – constitute Cold Mindset persons. The trait among many negative men may be primary, but also due to proselytising.

Gross Mindset of Psychic Regime West of Indus

In the west of Indus lies a violent land designated as Asurya-lok (Assur-land) in Upanishad¹⁴. We know Assur-torture-traits well in the history¹⁵; and, the same is seen even today when half a million person have been killed there in the first 14 years of the century. It is not new for Islamite; a famous Muslim poet of the last century – Iqbal – was once grieving “What a cool arrives with the fate of Islam; Husain was beheaded with the cry of prayer”. If Allah beheads a Muslim Husain, the grandson of His Prophet, without mercy, only few will imagine of change in its horrific tenet in the later years. Infamous Mahmud Ghazni (997-1030 A.D.) did worse to humanity in a far larger territory during his rule; but, he was crowned with the high sounding title ‘*Yamin-Daulah wa Amir-al-Millat*’ by Caliph al Qadir¹⁶ (Right hand of the Empire and Custodian of the Faith). Peaceful coexistence is not in the mindset and temperament of the Middle East. It is evident even in recently born nation Pakistan. Minorities of the country – even ex-communicated Muslim communities –continue to remain in news for decades for being killed continuously. Hindus were 10% in on this terrain when Muslim state was formed in 1947; they have reduced to 1% in just 65 years. Worse, a Shiit Jinnah, responsible for carving Pakistan out of India, has left behind 20% Shiite there only to bemoan Sunni engineered bomb blasts in their mosques every other day. Shiite Hussein was killed when Islam arrived; and, when a new home Pakistan was built by Jinnah for Muslims, Shiites have become casualty once again! The above scenario of the Middle East is not a feature of today. It is an accelerated evolution of the negative-mindset-community long before the days of Babylonians, around 8000 years ago; and, it is quite evident in the comparison of the consciousness-regimes during Moses and Mohammad using a simple statistical tool detailed below.

The analysis in the study is based on a fact in our life. When we speak or write, expression of actions or intentions through words falls into three categories: neutral, compassion or coldness. Word usage, therefore, could indicate neutral, positive or negative aspects in the mindset of an individual or community at any given time in case of written work related to a past society. It would also be true for the writing related to past scriptures or the gods ruling a community. Therein relative abundance of words like Heaven (+), Pardon (+), Peace (+), Sin (-), Hell (-), Fear (-), Punishment (-), Kafirs, Heathen, Hate (-) and Kill (-) indicate specific traits of a time prevailing in a community. This principle was used to infer the mindset of the community thought-fields, religion-regimes or deities affecting or controlling the followers of two cults in the Middle East – God of Moses (about 3000 years before present) and Allah of Mohammad (1400 yrs. b. p.). Information about words for analysis of mental traits of communities was culled from Hindi translation of Koran Sharif (Ratan and Co., New Delhi; pp.100-25,200-25, 300-25,400-25; around 40,000 words) and Gideon’s Holy Bible (Exodus initial 15p + Leviticus 15p + Numbers 15p + Deuteronomy 15p.; around 48 000 words).

Results of the observation are tabulated and used graphically to indicate the trend of mindset in the middle East as it moved in time from 7000 years ago till date as also in near future. Deity of Moses as well as of Mohammad is Bull, a respected animal of cowherds when agriculture commenced [Got > God transformation Al Ilah & Ilah = Bull in Sanskrit]. Tabulated data and graph suggest that deities of Moses and Mohammad both are negative and dread-inducing; and, prophets had only ensured that their followers

remained conditioned mentally to live under fear and scare of the punishment by the God in a tradition commencing long before the arrival of Moses. New Testament and its supporting literature have not been considered in the analysis because glorifying stories imagined about the Messiah are nearly 100 years after his death; and, the writers of gospels were hired by a king to turn and twist the story about messiah to suit him for administering his subject. They're seen as one up in their effort right at the outset for beguiling Rahim Pala like populace (Ref. 12, p. 14). Christ is no prophet as in Jews; he is son of god, and could pardon any sin of anyone adapting Christianity (even later, Koran emphasizes none was a son of God S-h-F 2 to share his glory). The faith cult, however, remains the same. Beliefs about heaven and use of force for expanding Christianity are same as the other two cults, a document about a Sixteenth Century Jesuit in India¹⁷ suggests.

There has been a notable reduction of compassion words between Bible and Koran during a span of 1600 years and it reaches to half in the latter (0.937 word per thousand words → 0.475 wptw). Increase in the negativity is also evident in the coldness words that become double from Bible to Koran (3.458 wptw in Bible → 7.2 wptw in Koran). Middle East seems to be a land of highly Negative Gods and Religions since 7000 years (Table 1). Beginning of negative mindset of the land, however, sets in soon after last glaciation (20 Ka).

However, some Islamite tried to reject the action of ISIS as not approved in Koran recently. But, Moslem are unaware that negative trait of mindset in the Middle East does not begin with Koran but the tradition goes back to a longer past, even before Mosses (Table 1); and, if there are commands like "Thou shall not kill" (Deut. 5.17) or comparable ones in Koran at several spots, it is only to keep face for clergy to issue a Fatwa for the ignorant to uphold the book as humane. What guides the followers of a cult is its community-thought-field dictating detailed instructions about dealing with the heathen or kafirs. In treating Hittites and seven other groups of men, for example, Bible instructs "thou shall smite them and utterly destroy them...ye shall destroy their litters, and break down ... and cut down their groves ..." (Deut.7). Similar is the instruction in Koran "...if kafirs don't accept to leave the country then catch them and slay them wherever they are" (Noor-e- Nisa 89). Kafirs remain condemned, punishable or worth killing without mercy throughout Koran (word repeats c.250 times in the book containing c. 1400 coldness words).

One should recognise ISIS and Islamite rushing from abroad to join the organization as true followers of Islam. It is through the driving force of Allah-Mohammad on the Islamite mindset. A living, active and jealous gross-thought-regime of Allah controls the mindsets of His community under His cult through 1400 coldness words in Koran. Due to the tradition of negativity in the Middle East they are expected to follow Mahmud Ghazni who butchered 12000 Hindus within days under the tradition of Koran cult just a thousand years ago. Result of the terminal evolution of the psychic regime in the Middle East is before us now to realize it as an event in evolution irrespective of cults x, y or z. It is a different matter that some men see saddening madness in the Middle East, killing nearly half a million human beings between Indus and west coast of Africa within the last 14 years; and, they also squarely blame Islam cult disdainfully for its mindless activity.

Evolution of primitive mindset in Middle East desert has moved during the past 20, 000 towards wars and wanton killings. Solar energy in the land is very high but the land remains deficient in consciousness regime for one reason: strength of consciousness is related to the strength of the latent heat generated in the atmosphere by evaporation of the water-bodies. Latent heat of water vapour is severely deficient in the deserts of Middle East and *attributes of conscious deficient land* reign in the region. This holds good for the people of the land living there; but, even past souls of the land have to follow the same mindset and ways of life ruled by Allah for 1300 yrs. Gods live forever and their control extends everywhere on the earth because space-time is real only for the living, not for the gods, spirits and souls. Commanding force of god Aton worshipped in Egypt 3500 years ago and nowhere seen these days governs the mind of his past Pharaoh even in his present life; it was a discovery recently¹⁸. Those who are rushing to join the fight for ISIS may be cases like Pharaoh. We should not blame religion of today alone for the killings in the Middle East or global-terrorist-network of Islamite. We must also look at the evolution of mindset of the psychic regime as a whole moving fast negatively in the Middle East long before 7000 years when mindsets of this Mlechchh- land and India could be compared (Table 1). There is saying in Sanskrit "Weak men become merciless." Weak refers to psychically weak in the sentence.

Analysis above has a simple conclusion in science: we neither can change properties of consciousness regime in the high temperature domain of the Middle East nor can anyone find a quick formula to upturn the negativity of mindset evolving on the land-segment since ages and evident between Moses and Mohammad.

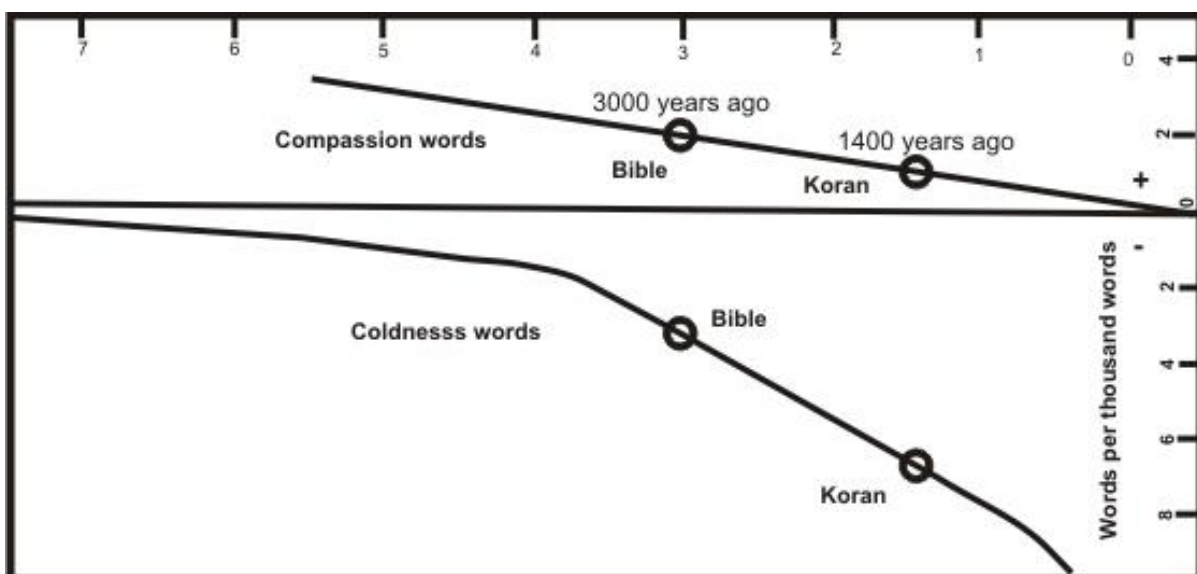
Evolutionary trend in Cold Zone

A French friend of mine at Bordeaux was firm about his conviction about non-existence of God. I also agreed with him about God of Biblical stories or parallel ones in India. These are Gods of faith and can be accepted or rejected as per one's choice. Intelligence in the population of Cold Zone has been directed since bygone days towards learning about the world around and the benefits a society can reap through material sciences and transactions. It begins in Greece before 500 BC when Democritus¹⁹ advocated soul-zero, god-zero idea. We both, being scientists, reject a god of faith who has no other job except instilling fear of tormenting our souls.

Table 1: Comparison of Compassion words (+) and Coldness words (-) in Bible and Koran

BIBLE	Ex. 1-15	Lev. 1-15	Nu. 1-15	Deu. 1-15	Bib. Total	Frequency of Words per Thousand Words
KORAN	Kr. 101-25	Kr. 201-25	Kr. 301-25	Kr. 401-25	Kr. Total	
HEAVEN (+)	0 2	0 1	0 1	9 4	9 8	BIBLE 0.937
PARDON (+)	1 5	10 0	1 1	0 5	12 11	KORAN 0.475
PEACE (+)	1 0	8 0	15 0	0 0	24 0	BIBLE: KORAN 1.973
SIN (-)	3 3	55 7	27 5	1 9	86 24	BIBLE 3.395 KORAN 6.6 KORAN : BIBLE 1.944
HELL (-)	0 2	0 6	0 5	0 22	0 35	
FEAR (-)	4 20	0 10	0 18	11 18	15 66	
PUNISHMENT (-)	17 21	0 15	0 15	0 25	17 76	
HATE (KAFIRS, HEATHEN) (-)	0 12	0 7	0 13	3 17	3 49	
KILL (-)	14 13	21 3	4 10	6 12	45 38	

Notable: Frequency of *Compassion Words* drops to half from Bible (1000 BC) to Koran in 1600 years & *Cold Words* doubles in same duration showing a 4-fold increase in negativity of already negative psychic regime (**God**) in the Middle East. **Contrast:** In 700 words of Manusmriti (about 8000 Years ago; Sc. Cons. P.166-68) +words are 50 per thousand and –words are its 1/5th. In Koran, for 1 +word –words works out as 14. These figures and trend (below) show that **a highly positive psychic regime of India is distinct from negative** in Middle East before 7000 Yrs. Ago.



Graph 1: Trend of community-psychic-regime (cult) of the Middle East in time as reflected by Compassion and Coldness words.

Evolutionary trend of desert's consciousness domain is discussed in the foregoing paragraphs; and, we are also aware about arrival a major change in human mindset and temperament within last 400 years with massive expansion of science induced *materialism* and socially promoted consumerism. Materialism is visibly opposite to the evolution of Yog and Brahm in the tropics of India both in the pathway and attainment because association with steep fall in morality (Ref. 9, p. 247). If Brahm state is attained through rigors, truth, righteousness and Yog by a learned, apical achievement of a materialist in the society today – billionaire state – arrives among many semiliterate drinking-smoking-womanizing politicians, players and jesters through untruth, manipulation, tax-evasion and black money. Wealth requires a typical worldly mindset of lowly conscious body-focussed with dwarf and delinquent souls unable to judge what is morally right or wrong through innate conscience or socially imbibed higher values of life. Such a population is more abundant in low temperature colder latitudes along with too-low conscious men – the atheist. The learned atheist of today like my friend, however, is not from the primary stock of man half a million years ago. He has emerged out of a high-conscious-population migrating from India to Europe with the concept of 'life-bird' during Lascaux period (Ref. 9, p.73, fig. 5.3). His arrival in Europe is due to degeneration of conscious-self, comparable to the disappearance of wings in the flightless birds. It is on account of three factors: first, low quantity of free consciousness in the atmosphere like India north of 33° latitude (Ref. 12, p. 19); second, high quantity of food-intake to compensate the deficiency of consciousness in the atmosphere; and, third, routine use of alcohol in food that keeps the body in a highly excited state disabling the psychic-self to perceive consciousness directly. Experiential Yogi state and Brahm, restricted to Indian mango-belt, cannot be attained in colder latitude by the inhabitants there because of deficient consciousness, climate and evolutionary trend in the same way as it cannot be perceived due to paucity of consciousness in the Middle East where high heat agitates the body system and psyche besides use of alcohol.

Scientific thinking and secondary conditioning of mind (atheism) under its force has turned more pronounced after emergence of modern science, logic and technology during the last 400 years fir. It has made our lives easier and safer, and without hustles. It has also freed our minds from misbelieves, fearsome gods and terrifying fires of hell on the Day of Judgment. We are now aware through scientific documentation that we die and get born and god of any religion has no contribution in birth-death cycle.

Modern science of materialism has given a body blow to the god of faith; and, driven it close to extinction in the secondary mindset generated by science first in Europe and then globally. Science, thus, marks a terminal event of another evolutionary branch of a degenerating consciousness regime world over reaching very close to a secondary atheism. It differs from the violent Middle East branch strongly, however. The former was reared by carnivorous and often treacherous monarchy guided by a phrase 'lions have no herds'. There have been continuous battles and killings under this low conscious carnivore-animal-cult for supremacy since pre-history. The other branch is also lowly conscious but cared by thinking men under the control of earthly business-community-cult running democracy for physical-body and striving for peace ever because its erosion will kill the business of billionaires. Morality has no value in this branch for one reason: it puts a bar on '*wrong*' methods for maximizing wealth; a purchasable and manoeuvrable legality has taken its place in the democracy. A moot question: isn't democracy run by a herd of cattle qualifying so under "those bereft of introspection, penance, giving away, knowledge, humility, nobility and righteousness are a burden on earth – deer living as humans"²⁰? Orthogenesis in consciousness turns retrograde under the impact of science.

Mindsets in the Land of Yogis

Yogis are no better than flying fish in a way. They remain inconspicuous in the society, often dwelling in isolation for attaining Brahm in a peaceful atmosphere available all over India. If flying fish don't move to colder seas, they too are absent in Asurya or Mlechhh land or colder latitudes north of 33°N even if there are warm and habitable lands there. Indian land segment has its own peculiarities of generating a distinct mindset missing in the two domains of consciousness discussed above (Ref. 9, Ch. 3.1). This trend must be coming to us from geological past since this is the land where gods had arrived first and are being worshipped since then; and, the tradition of Upanishads was established and continues till date²¹. There are idols sculpted in stones by our ancestors dating back to 500,000, 100,000 and 10,000 years ago depicting gods of body, intellect and soul (Figure 1). No cult arose here that barred the worship of the other cults during the history of the land. It not a freak-phenomenon; but, is very much under the rules of nature operating in a high consciousness domain. We discuss in the paragraphs below some aspects of ultra-powerful and positive domain of India.

Force of Oneness with all living: Story of Kudrat is above trying to save the 'life' of a plant; and, a mother was also seen crying "Don't behead my trees". Oneness and bonding with all the living beings including plants is in the primary mindset of everyone in India forming a unique a tradition of love in the land. There has been a Rasul posing a blunt question once "Will you serve water or ask religion from a man in distress (Ref. p. 53)?"²²

Wealth and riches: The driver of the office car taking me often to the office of Iraqi National Oil Company and its laboratories had posed and unexpected question once during the seventies "Sir! How many wives do you have?" He was disappointed with my answer – only one. He never had imagined while transacting with me

that I was so poor; wives, not the wealth was the criterion for judging the social status of a person among Arabs then. But the man could never imagine that I have considered myself as a born poor and going to die as a poor. We are two brothers, and, my father wished that I could take to celibacy and spend the life as an ascetic. He himself was following a severely ritualistic life spending 8 hours a day on a bank of Ganges reciting mantras for attaining higher state of consciousness. Ascetic-life was my dream; but, my father died prematurely and even if talking about it with my wife nth time I could not reach my target (Ref.. 22, p.215,16). My soul and psychic self remained weak to pull me out of the grip due to *three sinful-mindsets* within me: female (bonding with kin), Vis (bonding with status) and Sudra (bonding with social-security). Ascetics are respected in Upanishad for their wealth of renunciation²³, a qualification for eternal life. Such a wealth keeps them nearest to Yogi and Brahm – a class apart from householders and the worldly men. An example of ascetic mindset is here. While on a field-work in Kachchh during the eighties, I picked up two ascetics from the jungle road moving towards an expected destination on foot. Asked to explain the reason for my action the reply was “You were still 15 Kilometres from your destination; the sun was just to set; and it is a jungle road with wildlife – risky to move in darkness”. Response from the senior elderly man was almost spontaneous “We are on the road for the last six months walking towards this destination. Whatever I have earned in the penance for this destination goes to you!” This is what and ascetic mindset is! It won’t carry even the fruits of hard earned penance by the physical body because penance does not belong to soul; it’s just a purifier of psychic self. An ascetic represents a soul-psyche-mindset with hardly any instinct-force of physical-body and worldly mindset. Indians are for the richness of consciousness and soul; no material wealth is worth appreciation in the tradition of Upanishad. I also recount nine generations of our Brahmin family; none in our family had two wives living. Money or sex-indulgence is animal trait of pre-god days. High ups in the consciousness domain close to ascetic or Yogi State see money and sensuousness no better than shed away-leaves of a tree in autumn needed no more when system is preparing for emergence of new shoots of renunciation in the present to reach Yog.

Karmas are forever: My father used to utter a Sanskrit phrase often: *no way of getting away from good or bad actions of the past lives without their consummation*. He was knowledgeable and saying is also for the learned, I considered. I came across its assimilation in life by an illiterate labourer visiting my home occasionally for some work in the garden. His young son had died recently when he had uttered quietly without a cry of emotion “I spent a hundred and fifty thousand for his treatment, Sir; but, there must have been a payment due upon me in karmas; he left me when the account got settled.” It was a stoic appreciation of our life, death and continuation of karmas from one life to the other not only among Indian mindsets of learned but also in the men at the very grass-root of society. Not only hellish fires of Middle East cults to frighten men are missing here, but also scaring anyone is barred (MS: 2, 161); the information about karmas and their fructification in life, not known experientially below Braahman state, has percolated down to the lowest level of Indian minds. Men act positively not only for the present life but also for their future. We accept tragedies of life stoically because our gods don’t inflict punishments. Our karmas alone are responsible for our sorrow and happiness, we reason in pain (*Gods: back-cover*). The ingrained concept keeps rich body-mind system of Hindus and other indigenous folks of India cool in peace because karmas are basis of all religions in India.

In summary, India has four groups of differentiated consciousness types occupying its terrain. First among these includes the *modest-conscious* Bajronge worshippers and equivalents with the concept of karmas ingrained in them through tradition exemplified by the labourer at my home; second includes *high-conscious* learned men on the orthogenesis-line of evolution, ritualistic like my father or like ascetic of Kachchh – close to Brahm state and reaching this destination like Tapovan²⁴ in the present life or in the next few births; the third constitutes the progeny of the *negative conscious* Middle East baptising cults who, even if with many compassionate primary mindsets like Kudrat or Rasul, are under the envelop and control of secondary coldness mindset of Mlechchh-land believing in hellish fires and kill-Kafirs dictum in place of karmas; and, the fourth forms a *degenerate conscious* type, basically immoral materialists running after sensuousness and wealth through any means. The last live as body and die as body like animals – neither soul nor god exists for them what to say of morality. An apothegm in Sanskrit applies here “Food, sleep, fear and sex are common to men and animals both, only religion is extra in men; bereft of it, bipeds also turn into quadrupeds.” For religion too, however, is a caution “Some religions are just opposite to religion, O King! This one is really an anti-religion cult but being practiced as religion is known only to the wise” (Mahabharata 12.33.32). Some *Wise* among readers may see Table- 1and Graph -1 or look at the *maximization of wealth* cult of the day for a mental exercise to evaluate the degree of degeneration from high-conscious-man close to Yogi State to animal-man in the recent history and today. A happiness-flooding, intelligent Vedic Bull God, Vrishendra, is looking at the change from sky for the last 4200 years²⁵; you may like to communicate your views to him!

The Living and the Dead

Psychic self or subtle, invisible quasi-material self of ours has been considered include into two types of bodies (Ref. 12, p.100). These – causal body and astral body (Ref. 9, Box 8.1) – correspond to the morphology of the physical self. Some psychic organs, other than physical body, also come to notice in the psychic self²⁶. Causal

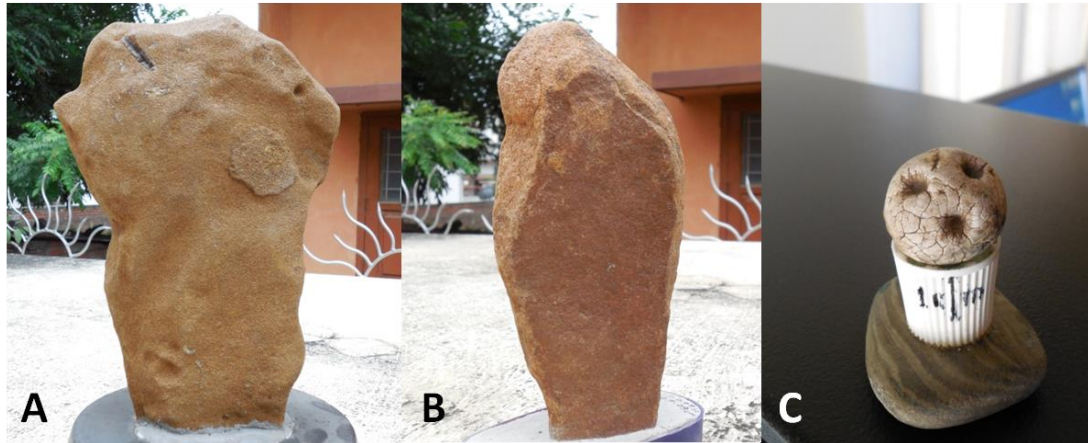


Figure 1: First Indian Gods of Body, Intellect-logic and Soul. A: Bajronge or Hanuman carved as a slightly modified hand-axe (for chin and ear), 500 Ka B: Sivaling or Sirma-stone, 100 Ka C: Brahmanaspati, featured on a gypsum ball, 10 Ka.

body remains preserved in all the past frames of its time of existence and figures occasionally in the photographs of the past scenes like the Lakhpatt fort dating back to 3700 years ago (Ref. 9, fig. 9.9, 11). It is also the body that preserves after the death our feelings, emotions and valour. The psyche of a dead person remains communicable to the existing self of the man and exerts control on the mindset through causal body. The psyche in a living person, therefore, holds the ‘events of the past, present and possible future structured within it’ (Ref. 1, p. 232). Causal body is, then, another name of psyche that keeps living both in the past and present. A difference is obvious, however, between the dead and living psyches of a soul. In the psyche of a living person, three primary bodies of consciousness – *atta*, *brahm* and *atma* behave differently than the dead psyche. In the psyche of Jagadishomrityunjay, the *atma* shows flip-flop activity with a movement (Fig. 2 a), the *brahm* is bright and active (Ref. 9, fig. 9.31) and *atta* is dense and glistening. In the psyche of the dead Yogi, the *atma* is bright but stable, *brahm* is dull and *atta* is near transparent (Fig. 2 b, c, d). Occasionally, a person dying in intense misery, unhappiness or overloaded feeling of revenge lives in a hell as a psyche with intense feeling of revenge in the next life. They form *charged psyches* (Ref. 22, p.282).

The other component of the subtle or primary self is termed as *sookshm-shareer* or *ling-shareer* (Ref.21. p 45). It corresponds to astral body. It has the potential of separating and moving away from the causal body in a living self²⁷ or turn into a migrant spirit at death. The latter moves away after the man is dead for acquiring a new body. Its earliest name *E-ai-ga* in Onge language is more than 55, 000 years old. More often the migrant spirit after the death is only a head (Ref. 12, p. 60). Occasionally when a man meets an unexpected death or killed forcibly, his or her astral body does not separate from psyche and the two together form active spirit or ghost like Malun (Ref.22, p. 41). These are perceptible in Brahm and Yogi States as dense ethereal bodies of consciousness (Ref. 12, p.35).

Food of Consciousness and Consciousness Bodies

“From the (object invisible), which is omniscient and understands everything and whose radiance is akin to knowledge are born these: Brahm, the masculine-feminine sexes and their morphology, and *ann* (food)” says Upanishad (Ref. 23, 1.1.9). Progenitor of the sequence is *attadhar* from whom Brahm or migrant head (after the death); human psychic self differentiated in to masculine and feminine genders come into being; and, the *ann* or consciousness-food too is born from the same. Perceptible only in Braahman and Purush states, *ann* accelerates the growth of the psychic self and Purush (Ref. 22, p. 285).

What substance and energy systems make the *ann* cannot be said precisely. *Ann* looks like a particulate substance of *tanmatra* (quasi-matter) domain, solid or liquid, moving like a stream between two human bodies by consciousness energy or even within our body (Ref. 22, p. 287). This alone is the experiential knowledge; nothing beyond it comes to the head for its scientific evaluation except that it energises and sustains our psychic body system; and, in the higher states of consciousness it is availed by an individual, mainly from other living beings, for accelerating the growth of *attadhar*.

Ann is equally vital for community thought fields or gods. *Dark gods* avail *ann* from living humans or their communities when god’s followers torment and kill the living men around; the *luminous gods* and ancestors imbibe *ann* through their community *Bhavaschet* when their followers offer them edible substances with respect and prayer; *Mantra-gods* avail *ann* through ‘*swaha*’ when oblations are poured in to the fire after their invocation. Braahman-gods and Purush-gods avail their *ann* by themselves from the men living and dead both; additionally, *god of gods* avails his *ann* from dark and luminous gods also.

Three consciousness bodies are associated with the psyche – atma, brahm and atta. These are independent of our body and their association with the psyche is symbiotic. They avail their food of consciousness from the psyche for their sustenance; but, also give the food and energy back to the psyche after absorbing it from human-consciousness-milieu around or atmosphere. Three main chakras or ganglia of consciousness in the psyche remain communicative and keep transacting with them. Among these, atma is associated with visceral segment and legs, and joined to the mooladhar ganglion; the brahm is a body related to the thoracic or chest segment and hand, and is connected to the Nrisingh chakra. The atta is associated with the face, neck, mouth and the medulla oblongata in the brain. Atta is associated basically with speech organs including ear; it's joined to Ashapurna ganglion (Ref.22, p. 286, Fig.2 – 1, 3, and 4). Three consciousness bodies are also associated with the brain that regulates the activities of the body organs (Ref. 26, fig. C) and are also the instruments forming ego-unit Bhavaschet and mantra-memory-unit Manaschet.

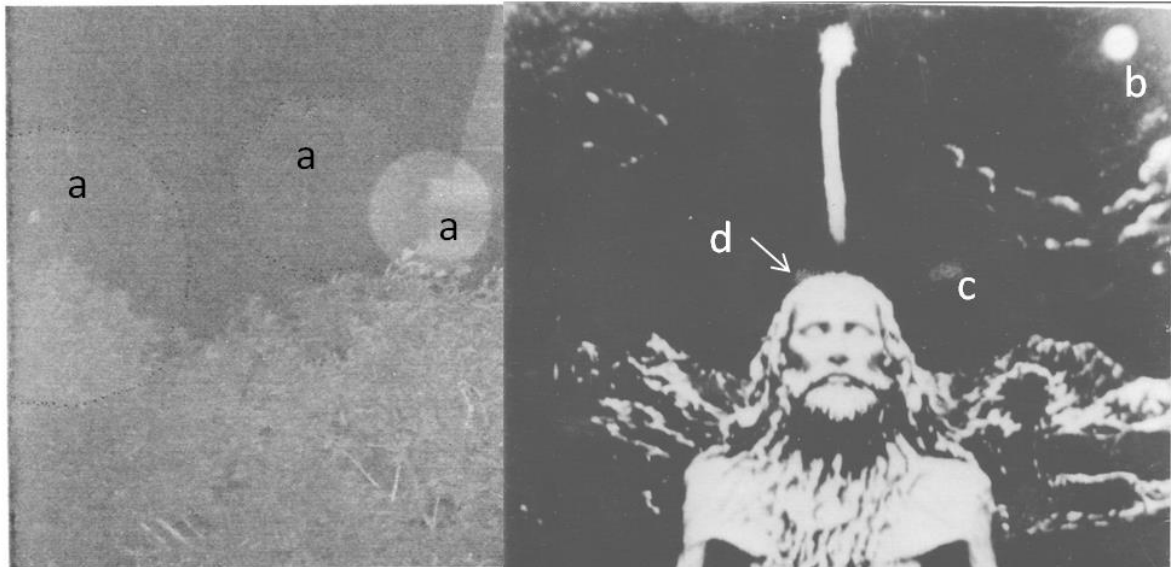
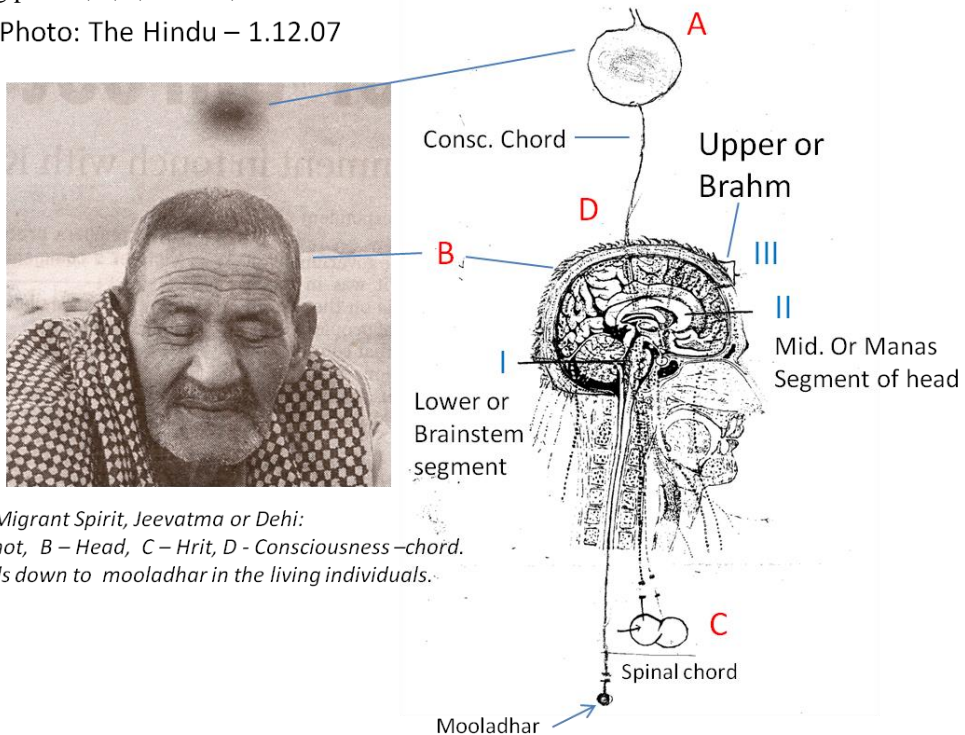


Figure 2: Consciousness bodies associated with the psyches of the living and dead. a – atma in of psyche a living person; b, c, d – atma, brahm and atma in the psyche of a dead Yogi.

Photo: The Hindu – 1.12.07



Components of Migrant Spirit, Jeevatma or Dehi:
A – Attadhar – knot, B – Head, C – Hrit, D – Consciousness – chord.
The last descends down to mooladhar in the living individuals.

Figure: 3 Migrant spirit and its components in the head; Consciousness body associated with the spirit – Brahm or Jeevatma - is seen in a living man above his head.

Human head contains the terminal part of the spinal cord and brain. It has three psychic segments: lower, middle and upper. The lower is brainstem segment; the middle corresponds to the cerebrum; and, the upper includes a lower visible segment of hair capped by an invisible psychic one (Figure 3). The lower or I segment of psychic head deals mainly with the psychic energy of words; word-force in speech, mantra-power, manojav and long term carried forward actions and desires related to words as also memorizing and focussed thinking. The middle segment supports psychic requirements of thoracic and abdominal segments and conducts the command of hrit (psychic heart)-heart for emotional desires and sex-related activities under the control of liver and psychic liver. It is the unit powering the Bhavaschet (Ref. 12, fig. 3.5). The upper or III segment of the head remains only partly visible to human eye – its lower component of hair on the scalp. The upper component of the psychic body capping the scalp remains invisible. It is a segment of neutral consciousness in contrast to the consciousness of psychic body and two lower segments of head which remain ever charged with opposite sex attraction.

A single consciousness body, connected to Attadhar or the basic unit of soul, controls the three segments of the head. It is Jeevatma or Brahm, which imparts the activity not only to the three segments of the head but also the three primary units associated with psyche – atta, brahm and atma (Figure 3). It is the instrument that keeps the physical body alive. Upanishad calls it Brahm or Atma. A man dies when Brahm or soul of common usage moves away from the living body as a migrant head or spirit. Frequency of consciousness radiation from Brahm or the associated Antahkaran is 345 hertz (Ref.9, fig. 10.4 and p.237).

Vedic bards were aware about the experience of the tripartite segmentation of psychic head when a person reaches the stage of experiencing the world as a nest of weaver bird woven by cross straws of persons encompassing all space-time. The knower of the tree segments operationally in apical state of consciousness turns into *god of gods* said the bards²⁸. The person has no ego and lives as a Buddh body (Ref. 9, box 8.1)

The *god of gods* does not choose his actions by thinking or logic or by his own free will, however. Occasionally, he has to act forcibly without his wish on the command of a community thought-field; his psyche transfers negative energy of the agitated psychic field to someone tormenting and agitating an individual and making a large population indignant. The action by *gods of gods* involves a powerful *active* spirit or *grieving psyche* of the individual suffering for no fault of his or her. Such events are not common anyway – just three or four in six years; and, the action of the *god of gods* is on the psychic self of the tormentor of any religion anywhere on the earth. In a sequence, for example, were four such cases during past six years: **a** – an outcry of the people against a police officer who molested a girl around Chandigarh and dragged her mentally to commit suicide, but the punishment for his act was visibly deficient through legal manoeuvres; **b** – a case of a teenage girl's murder in Delhi where police and law were attempting to whitewash the crime; **c** – false insult of sexual harassment was dumped over an upright Judge of Supreme Court by his past intern; and, **d** – indignation of Indians against a head of state visiting India and delivering a deliberate parting gift hurting his noble guest.

Pectoral 'fins' of Yogi

Enlargement of pectoral fins is a single morphological change which propels an aquatic fish to jump in the air and turns it into an airborne creature above other fish in the water. A similar situation is seen even in transformation of the animal-man to Yogi. The former eats food and breathes air separately while the latter takes to *anil* (life-breath or vital-air), which itself is inhaled through breath. The change is mainly in his pectoral region of the psychic body, not in the physical body. In the transformation, a man of animal type turns into Yogi-Brahm category without any external or physical manifestations except in a drastic reduction of quantity food. Seemingly the change is genetics-related; and, although asceticism, Praanaayaam (with mantra lasting over 1.5 minutes per breath-cycle) and null-mind meditation improve the psychic system marginally towards reaching Brahm state, unless there is innate strength in the psychic organs Samadhi state in Yog or Brahm-state cannot be attained merely through rigors. Some generalizations and general information given here may help a pursuit, however.

I – Lands and their Psychic Energy Domains: Latent heat is the principal source of energy for the psychic self. However, its method of generation and temperature regime differs from area to area; and, accordingly the minimum food requirement for sustaining a yogi on a single meal per day varies. In Gujarat main source of latent heat is sea-breeze and temperatures remain high throughout the year; a yogi or an ascetic can easily sustain here on a meal of 800± 200 Calories. In the Yamuna-Ganges plains energy is mainly from groundwater evaporation but the area is comparable to Gujarat for other purposes; in much of the Deccan, coastal belt is ideal for habitation of Yogis but large river valleys are equally good for practicing Yog for Brahm. Food requirement in the area is similar to Gujarat. In Himalayas, however, there is a domain change. Valleys between 2000 and 4000 feet altitude are very rich in consciousness energy generated by the dew when cold-winds from hills descent in the valleys every night. Temperatures, however, are lower in the area and a food of 1000 ± 200 Calories is needed in this part. I discovered an unexpected oasis of High Consciousness around

Baku at 40° N latitude. It is possibly due to warm Caspian Sea nearly 200 m. below mean-sea-level that forms a well of consciousness in the area. Food requirement of the area could not be assessed.

II – Body size and weight: Psychic evolution to Brahm is still in early state and ann-generating organs are still weak, it may be said. Size and weight of body has, therefore, a contribution in the success of a yogi to earn enough ann gathering potential to reach Brahm state. Height of body 165 cm and weight 65 kg at 35-40 years of age may be considered as upper limit for success of Yogi to reach Brahm. Hence, tall, bulky and hefty persons of Punjab-Haryana region are a bit overweight. Food intake for a yogi has to be without any excitant like chillies or alcohol; and he must be a teetotaller without smoking or using nicotine.

III – States of Perception of higher consciousness: First psychic objects to be perceived are by a Yogi. These are active spirits as ‘dense’ ethereal bodies with notation of sex ingrained in them after one reaches close to Samadhi (Null-mind-meditation between 15-25 minutes; fall of pulse rate is from 72 to 56 and body temperature 98.6°F to 96°F; mind remaining ‘numb’ for half an hour after the meditation). There is no major change in Brahm state; but the world of dead gets opened in Brahma state when Prajna is performed and transaction of ann is evident in the consummation of karmas (Ref. 22). Complete knowledge of the psychic world is available only in *god of gods* state when ann is moved by the psychic self at will. Pulse rate in the *god of gods* is same as that of Samadhi; and, the person is in reality a psychic self controlling the physical self.

Movement of Ann during Breathing

When a qualified Yogi, nearly empty stomach, conducts strenuous exercises, runs or moves fast as an ascetic in a consciousness-rich country a large quantity of consciousness energy is absorbed by hairs of head; and, it moves to the thoracic and other segments of the body as ann to strengthen the psychic self. The routes and movements are: from right manasthal to hrit (psychic heart) and liver – from left to heart and psychic liver; from sulcus centralis to back-side of diaphragm; from inter-hemispheric fissure to main consciousness ganglia (CHAKRAS: Ref. 22, p. 286); and, from pre-central fissure to Ashapurna Chakra. Supply of ann from the head eliminates automatically a need of calories through intake of food. Yogis enjoy hard work empty stomach.

Role of Karmas

Upanishad regards a life as waste when Brahm is not attained²⁹. This view disregards role of Karmas in our life, which is most binding and compelling fact a *god of gods* faces. Life is not a one-time phenomenon as degenerate cults of the West preach or a materialist follows with conviction of one time life. We live, grow up, get involved in n-activities of love, hate, revenge and of liking or disliking; and, karmas get generated automatically binding us not only with fellow men but also with the gods. Reaching to Brahm does not end our problems; reaching to *god of gods* state in a major cycle (400± 100 Yrs) for dissolution of past karmas is a better goal. It ultimately culminates into Liberation or Moksh. And, an operating rule to follow life after life before this date could be “I surely have to reap the fruits of my karmas – good for good and bad for bad.”

Each day brings new problems before a wise and logical: what is the proper action? Answer is simple: the one which generates zero binding of karmas for next lives. But the situation is not that simple. In an evaluation of the freedom a person has in execution of karmas in the present life, the author discovered after long many years in conducting Prajna that our choice to free action is limited approximately to 25% situations only when logic and mind in a most intelligent person could use his free will. Nearly 50% of the interpersonal and community transactions restrict us from proper actions are on account of past karmas leading to family ties, amorous relations, competing transacting partners and hateful colleagues. Most of these, carried from past lives into present, are unhappiness giving negative acts of the past bodies and their emotional materializing in the present life. Nearer the existing relation, longer is the duration of the past karmas under transaction. Only thing good in the ignorant man is his carrying forward potential of pins and pricks in the life, unmindful of the number of hurting occasions. But those who feel and cannot forget things easily say “No mother, no father, no brother, no son, no daughter; look critically and move accordingly my friend!”

Control of gods on the human mind as a community-thought-field-regime is also a case needing hardly any explanation. Let us compare the number of persons killed in the name of god or religion as a percent of population in the Yogi-land India and the adjacent Middle East classed as Mlechchh (rowdy) country ages ago. Human mind is ever under pressure and control of gods. At times positive deities dominate but often negative gods rule our minds prompting even heinous actions. What a man can do? Almost nothing! No one can change his god or religion by his choice even if aware of positive and negative gods and religions. Religions are essentially by birth and so are the gods!

Evolution of Yogi and higher states in India is a reality parallel to emergence of flying fish; and, it also is a solace to the noble and humane. There is a certainty for the compassionate souls to evolve to higher states through positive karmas. They may ask their conscience to preside over each of their major acts themselves instead of god Om-Kratu and goddess Earth at death if they pray “Life-breath and Brahm (psychic-self) continue as eternal with karmas after the body ends as ashes; O Kratu, remember! O Earth, remember! What I have done all life (to allot me a positive next life on account of my karmas).” Yaj. 40. 15. $\text{B}_0\text{B}^0\text{B}$

Can Intelligence and Logic Override Regime?

Answer is yes at the outset, and Aton episode may be cited as an example (Ref. 18). However, role of the regime in making the above decision can't be judged precisely. Koran and Mullahs are spread world over. We find a fatwa against Yog in negative Middle East and Far East but Indian Mullah says "Yog is not un-Islamic" (Ref. 26, p.11). It is because *Compassionate Indian Consciousness Regime* controls all Indian mindsets, irrespective of religion. Did it not command the psyche in the past Pharaoh of Aton to disobey his master's negative command as it did for Mullah in India? We're unable to answer such questions accurately where mega-psychic regime of nature has a role.

Solar energy is the visible cause behind different types of consciousness regimes on earth. A highly conscious, positive and loving one dominates in India; a degenerating one may be inferred in colder latitudes prompting competitive, acquisitive, immoral and materialistic attitude; and, a typically high temperature killing filed mindset is evident among the Middle East men since thousands of years. Which one of these is good, and which is bad may be pondered over by most thinkers; but, the nature does not look at the situation as men do. If, greenery in India has abundant mango trees; pines and cedars abound in France; and long stretches of date palms are seen in Iraq; man is not entitled to comment which of the greeneries is better or worse. Nature has created them in response to dominant environment. So are the human mindsets and psychic regimes; created by the nature in the domain of consciousness. Let us enjoy the Karmas where we are born because our nativity and community are allotted on account of Karmas. Souls, Gods and Cults have no options in destiny.

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The Bonded and the Liberated

Evolution of Psychic Mindset and Manojav

I expressed my view once about terrorism and Muslim mind before a Muslim colleague. “Education can certainly change the mindset and reduce tendency of terrorism among Muslims”, I had put my views only to invite a counter-question from my friend “Do you think Osama Bin Laden is illiterate?” (The man was alive then). He had a point against my simplistic concept, I realized. It is a complex topic related to the psychic force bringing the secondary conditioning of every human mind in the Middle East due to evolutionary, historical and religious culture. Even in India, a Doctor of Science friend of mine, aware of the recent developments in psychiatry disapproving any heaven or Day of Judgement had procured a shroud from Karbala for his unhindered entry into *Jannat* (heaven). Knowledge or information has no impact on faithful minds of Muslims, it looked. Even a more vivid case of Rahim Pala was before me (Str. Soul, p. 14) supporting the conclusion. Hindus are no better either, I felt. Over a hundred million of them had a bath in River Ganges on Kumbh festival of Allahabad in 2013 including many famous men like Industrialist Anil Ambani. The scramble was just due to conditioned mindset of Hindu faithful accepting a story created by some bygone astrologer. The astrologer has tied a mythology with planetary combination to create Kumbh Holy-dip-festival of India (Rajbali’s Hindu Religion Dictionary in Hindi, p. 191). A Hindu is ever for Kumbh Holy-dip. Same type of faithful mindset prevails among two major cults of India. It is so because faith is an evolutionary feature related to instinct, and seen in many other mammals like men.

Men are a composite of physical and psychic bodies. The former is sustained by chemical energy; and sense organs; *mind* (ego-instinct) and *intellect* (intelligence-logic) are its instruments. The features of psychic self include psychic potential (manojav), will power, and innate strength to reject illogical dogma. The two have evolved independently. Faith in *Homo* represents mammal’s ego-instinct; it’s an *obey-follow-force* and is seen very often among pups. Little creatures obey the mother for their safety; and, follow the bitch for milk. Almost eighty percent of us are estimated to be in the state of pups (The Gods, p.125); and, hence, remain content under Jude-bell of faith. Poorly evolved psychically, the weak manojav men are unable to break the faith-barrier, and don’t qualify for sermons on Moksh below (Sankhya Sutra 1. 7). Only intelligent, logical and strong minds qualify to grasp the topic if they are the men “**in the final age and pour scorn on the religion** (*of faith based on a sheaf of stupid stories for lowly evolved gullible!* Italics author’s) ...” (Jude 18).

Experiential Innate Knowledge

Humans constitute a thinking species and most of us, between types one to seven (Yogi, Brahm. . . Consc., fig. A), are aware about their own status between base population through Purush. Such knowledge is innate to the person without being educated by someone else; none except the person himself knows his status if he is a Yogi or a Brahm. Changes from type one to seven are evolutionary and relate to progressively increasing strength of the psychic self within the physical body. In the past, a guru judged evolutionary state of a disciple and guided him accordingly. Due to dwindling ancient tradition, a pursuant needs guidance for judging his proximity to Yog besides innate qualifications for the pursuit of Brahm. Some points are here.

I – Qualified pursuant: A lightweight, medium height, non-smoking teetotaller in good physical health, low in food-intake and possessing focussed mind. He is not hypocrite and a pursuant of Five Mahavrats (Sc. Consc. p 161). Such a state of mind attains in persons with powerful luminous soul, energetic jeevatma and healthy Antahkaran *absorbing ann from the milieu and persons around*. These men qualify for ascending high to reach Brahm. *Nature* of the person must also be in category *one*; others don’t qualify among those feeling happy by: i – making others happy, ii – bargaining for turning happier, and, iii – making others unhappy.

II – Mantra-power: Most People in the category above are quite rich in psychic wealth but unaware about their assets. A swarm of unseen dark gods, vile spirits, and destructive ghosts hover around them to rob their riches. Remaining unseen they drive our minds to commit wrong or undesirable acts under impulse for landing us in shame or indignation. Such negative events sink a noble person in lamentation, and ann in his system flows out when his peace and tranquillity get squeezed under pressure of his own remorse. The vile unseen avail the ann and enjoy it. Mantra and mantra-power are the only tools available to a noble, manojav-rich ritualistic person to keep himself protected from unseen hawks around and attacking us freely ever.

Mantra is often a Vedic hymn or a stanza of scriptures recited often during rituals; many of these are available in audio or video Vedic chanting. Such audio-visuals have no psychic power to help the pursuit of Yog and Brahm. One has to generate his own mantra-power for his protection. The psychic power or energy of mantra, generated in the psychic body and stored in the psychic head, has two roles in life. It protects and defends the man from the possession of spirits; and, it also helps to override compelling dogma-force on mind.

For a keen opting for daily recitation of mantra, first mantra should be Brahm Gayatri or Praanaayaam mantra (Yaj. 36. 3-expanded). Effective accumulation of power begins in a person seated on a woollen carpet with the third step of mantra recitation. Here, first step is spoken chanting when a person's mind recites the mantra for perfecting pronunciation; then, he recites for a few months silently with tongue-base moving in response to words in his closed mouth; and, then follows the third step. Now the mantra turns mental after the movement of the tongue-base disappears. At this stage, energy of feeling in the Bhavaran (Yogi, Brahm...Conc., Fig.Bb) moves to pre-central fissure of brain capped by Sauriya ganglion of the head, and to attasthal. Simultaneously, emotion –energy in the valour plate of pursuant moves to Brahmsthal (The Gods, p. 288, fig. 4; p.286, fig.2) behind Ronaldo fissure. The recitation should continue till the speed of mental recitation accelerates to 3 mantras in 30 seconds. At this point the pursuant qualifies for Praanaayaam.

Brahm Gayatri should be followed by Shanti (Peace) and Swati (Welfare) mantras for peace and tranquillity of mind (Yaj. 36.10, 17, 24). Also, a protective shield-mantra is essential for a person of spiritual temperament (Atharv. 5. 10. 1-7). It wards off negative designs of dark-gods, evil spirits besides minor turbulences due to Karmas. Total time spent every day for a single sitting of mantra-recitation, Praanaayaam, meditation or Samadhi may not exceed 30 to 45 minutes. Cited mantras and their recitation could be availed from a School Sanskrit. Minimum daily recitation in one sitting: Brahm Gayatri 21, Shanti 7, Shield 7.

III –Praanaayaam: Perfecting Praanaayaam is essential for ascending to Samadhi or null-mind-meditation over thirty minutes. In principle, it is an exercise to absorb consciousness from the milieu around to strengthen the psychic self within us. When we stop breathing oxygen depletes in the brain fast, and a mantra-activated cerebellum draws consciousness from the third segment of the head of other men to compensate oxygen-intake (p. 25 fig 2).

A man practicing Praanaayaam mantra will have no difficulty in entering Praanaayaam exercise if he has perfected recitation of three mantras in 30 seconds. He can follow these steps now for Praanaayaam. Close eyes, close one nostril and draw breath slowly through the other nostril to complete the inhalation during three mantras; now close both nostrils and hold the breath for another three mantras; and, thereafter exhale during other three mantras through the nostril closed first. The cycle completes in one and half minutes. Repeat the process for the second, third fourth cycles till the tenth! Now open the eyes. Praanaayaam is, thus a ridiculously simple exercise. But a rule must be followed: never exert. 10 cycles may take six months to a year by adding breath-cycles one by one after the earlier ones turn stress-free.

IV – Meditation and Samadhi: As the Praanaayaam sets to perfection and routine in daily sitting, a new phenomenon will come to notice by the pursuant. The mind turns zero in thought for a minute to four after 10th breath-cycle of the exercise is over. At this moment, if the person exerts the mind to cut the psychic head from body by focussing at the base of the head, the duration of the null-state of mind increases gradually day by day and weak by weak, reaching almost fifteen minutes in a year or so. *Praanaayaam should be discontinued at this point* but effort to extend the duration of null-mind-meditation should continue till it crosses 30 minutes, and physiological changes in the body appear – fall of pulse-rate by one-fourth and lowering of body-temperature by 2°F. The man is now seated in Samadhi and turned into a perfect Yogi. He has to continue practicing Samadhi each day till experiencing Brahm state (Science Cons, p. 240).

An exercise in starvation may help a Yogi in realization of Brahm early. Brahm is essentially a spirit or astral-body-state; and, spirits like Dansatim (The Gods, p.225) survive for thousands of years on the ann drawn from living men around. A Yogi is half-spirit or half-Brahm. His jeevatma can draw ann only from the head-segment of others during Samadhi; but, is unable to do from their food-tract. There remains a possibility that jeevatma of a Yogi may turn the person into a Brahm by compelling his astral body to rob ann from others' annasthal when the Yogi is languishing under extreme starvation. A Yogi should, therefore, take to extreme starvation for 15 to 30 days every year during March in the northern hemisphere for Brahm.

V – Brahm and Braahman states: Our living self has three components: mortal physical body supported by ethereal causal body (psyche) and an astral or gender body. The last departs at death as spirit for the next life;

physical body disintegrates; and, the psyche continues on the spot preserving unconsumed desires and emotions that shall materialize as karmas in future lives. *I-ness* or identification of the self remains tied with the mortal physical body among lowly conscious worldly men because they perceive innately as being sustained by food, water and air alone. They do not see scope of life after death; and, are ever unhappy with endless desires and cravings. A Yogi has instead a feeling that life is not all physical; it is psychic and spiritual too. He puts effort to rise above mental-perturbations (Chitt-vrittis) enveloping and haunting the worldly mind through steps of Yog (Str. Soul, p. 103). Trait in the *I-ness* of the ephemeral man is present even in a Yogi, though weak; but, it dies when the Yogi reaches Brahm state experientially. He, with an energised cerebellum, perceives ‘I am not body but an entity identified with space-time dimension (Brahm)’ (Science Consc. p. 242). It is so because Brahm is a spirit-state sustained by ann of the all pervading *anil* (breath air of consciousness). None other than the self is felt around by a Brahm in the domain of consciousness except some active spirits occasionally. There are no sense-organs and no earthly desires; there is no hunger and there is no unhappiness in a mature Brahm state. Samadhi terminates automatically with the arrival of Brahm; and, arduous pursuit of the Yog comes to an end. *Attainment of Brahm is related to evolutionary phenomenon in man when material food is replaced partially by psychic ann. Yog and Brahm states are comparable to flying fish, jumping out of water and gliding in the air. As most fish cannot evolve into flying fish, so is also the fate of men; happiness of Brahm state is beyond most of us.*

A person in Brahm state has a natural death, mostly; but, occasionally a *psychic death* kills him when he perceives that he is dead but keeps living as a psyche with physical body. Latter person is now a Braahman meaning literally ‘born out of Brahm’ (after the former’s death like a cocoon when butterfly emerges out of it). Arrival of Braahman state figures in Upanishad (Brihadaranyak. 4.4.19); also, an instruction is therein for conducting Prajna during this life (Idem 4.4.21). Appearance of new state brings countless miseries; a plethora of past lives and gods are seen to arrive with Braahman state. They haunt the newly born Braahman day and night. A Braahman lies in the world of dead lacking space-time; a multitude of age-old psyches sitting over their new lives surround him for settling the account of their unfulfilled desires and for the retribution of the miseries inflicted by the Braahman during his past lives. There is nothing but unhappiness around; and, ever-happy, never-hungry Brahm with active and energised cerebellum disappears as Braahman arrives.

Emergence of the Braahman state as well as Prajna are described and discussed in *The Gods*.

Facts Unknown before Braahman State

I – Journey between death and new life: The Brahm state of Jagadishomrityunjay terminated at 3 AM of January 16, 1989; Brahm of the person separated as a spirit; and, was found associated with Augandh born exactly two years later in Turkey. Braahman state has no information about the departed spirit of Brahm and its sustenance away from Braahman. Departed spirits don’t have a sojourn of heaven or hell or meet a god of some kind to get their sins forgiven. Evidence in the study of *Life before Life* suggests so.

II – True structure of the living self: Vedanta starts its teaching of the self considering individual’s body (causal, astral etc) and soul as the basis for attaining Brahm. It is surely valid till reaching to Brahm. A fact emerges in the Braahman state: the causal bodies (psyches) are like leaves attached to a larger unit of life comparable to a tree which is pervading all space-time. The tree is Buddh body. Past psyches are a part of this tree and keep living for ever supported by atma, brahm and atta (Fig.2 p. 25). Each of these preserves not only desires of a living self that yearned to fulfil while living but also, scorn, contempt and curses of the associates then alive. After the death, however, neither the energy behind the desires charging the psyche during life drains out nor do the dark-spots of curses upon it disappear. The two together form a charged psyche that remains alive remorsefully till the products of misdeeds disappear though karmas in new bodies of future. It is seen while conducting the Prajna that individual psyches of a Braahman’s past bodies and his mates participating in Prajna are like leaves on Buddh-body-tree. These won’t disappear till their charge of energy gets neutralized during Prajna. The transaction has nothing to do with the present body; new body is only for transfer of energy (charged ann) between the two past bodies. A Braahman consumes his past karmas either through Prajna or prescribed Vedic rituals. After the transaction between the Buddh bodies of Braahman and associated friend or enemy of past completes, both turn non-interacting and neutral. When almost all the lives transacting with a Braahman in the present are neutralized, he reaches *Liberated* or *Moksh* State. It is expressed in a common saying of North India “The day all the leaves of the body-tree have fallen away, mind-bird also flies away.” It is quite evident experientially to a Braahman. At birth, a Braahman sees his Buddh

body is bonded with tens of other Buddh bodies and gods; but, after a long ordeal of Prajna, they're all gone in a Purush nearing Moksh. The self (a psyche-cluster) bonded for thousands of years with *Karmas witnesses them getting dissolved in process of liberation or Moksh* when yearning for any attainment disappears; there is no curse and no remorse to haunt. A neutral self in peace, with *active I-segment of brain*, rules the life.

It emerges from the above that present psyche of a Braahman is not the basic unit pursuing and acting for liberation. These are his Buddh body and soul. The two strive for liberation treating the existing body and psyche as an instruments. However, when transactions conclude, knowledge of Moksh in the Buddh body is shared by the in living body as well. Moksh is essentially a requirement of soul that likes fast accretion of neutral ann through the past psyches of a Buddh body; but, most of these are unable to do so because these are charged. A soul cleanses them for efficient ann gathering in the exercise between Yogi and Purush.

III – We never die but turn into a silent component of Buddh body for fulfilling Karmas later

It emerges that soul and Buddh body, and not its psyches, are key players in carrying forward and sustaining our lives and Karmas for thousands of years. Our existing simple concepts of rebirth after death for fruition of karmas turn into a house of cards. It is especially so after coming across some Buddh bodies with two, three, four or even five living individuals during Prajna. A hell or heaven do not figure in Prajna but two persisting realities are seen to arrive when our life ends. There emerges a migrant jeevatma or astral body/head moving away from the dead to take a new life; and, also a left behind psyche on the spot of death. The latter is often charged and keeps striving for draining out its charge through a new body. It just turns into a new addition in the existing cluster of pre-existing psyches of a Buddh body. Fructification of Karmas lies in the domain of Buddh body and attadhar (soul), taking 8,000 years for Dansatim (The Gods, p. 275). Buddh body, with more than one living body in some persons, has discretion to allot which of its bodies will undertake fulfilment of a specific action related to Karmas. A living person targeted in Prajna for killing due to his heinous acts of past, for example, has no role except to pass on the energy of the ritual hitting him for the death to his Buddh body. His Buddh body decides which of its two or more existing bodies shall suffer for the vile Karmas by its bygone body. The allotted body undergoes suffering and death. Karmas, thus, form a pretty complex subject due to Buddh body. Existing bodies didn't commit the act, but one of them suffered for the act of a bygone body.

IV – Rules about Karmas: Karmas follow three simple rules: first, good Karmas fructify as better and bad beget worse; second, Satyamev Jayate (Truth alone wins) applies for all transactions for punishment and rewards; and, third, there is no forgiving – a hand in fire doesn't escape burns. Truth of the events and feelings remains preserved in the consciousness regime for transaction of Karmas, which, as we see, materialise even after 8000 years. Things don't die in the Consciousness regime is ingrained in the concept of Karmas.

No man or god can forgive misdeeds as most religions preach. Karmas get generated at the very moment of action or transaction as a mass of energy. No god, therefore, can finish Karmas of devotees due to prayers, rituals or atonement. Even Gods have their Karmas as discussed elsewhere (Str. Soul p. 73).

Individuals in Reward and Punishment

Anyone who gets confused from the foregoing information about our living self, Karmas and the life after death has to be a well read man who understands the status of his psyche within and also follows broadly the reality of Buddh body holding several psyches of past. None knows, however, if his body may be the one slated for disposal of the sins of past psyches without any mistake of a living learned man in the present life; and, no wonder, many of us cry "I've done nothing wrong, yet I'm suffering". But so is also seen in day today life of ours. The head decides which of the two hands of a man shall hold the trophy and which shall bear the pain of caning. Decision making in destiny is Buddh body and attadhar; jeevatma and psyche are the instruments for disposal of maturing karmas. But, surely, a message is also here. Good acts do not draw punishment. Noble deeds will neither generate bad Karmas nor suffering of punishment in future lives. Protection from mantra-power may prove very helpful for positive souls in warding off the dark gods and evil spirits and sticking to morality. Invoking positive gods like Bajronge or Hanuman, Siva or Sun may add to the willpower and perseverance of a righteous man during hardships. Five Mahavrats, keep the psyche clean.

Ultimate Question

Can a mind like Rahim Pala, if staunchly faith-bound, not change into a logical dogma-rejecting type in a Yogi or Brahm? Answer is *no*. An evolutionary trait operates here that holds a phrase good: can't turn an ass into a horse by whipping. As IQ can't change, so is SGS (Soul Growth Stage). It varies among us in range of baboon → *H. habilis* → Brahm independent of intelligence. A baboon tycoon turning into Yogi isn't seen.

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