

Acknowledgements and Apologies

The idea of preparing a treatise on consciousness dawned upon me during the early eighties soon after the experience of enlightenment and the exciting photograph of Lakhpat. This was followed in the late eighties and nineties by a marathon struggle of *tantra* in an invisible world to pull my life out of a death-trap. My head bows with gratitude before them all—human and divine—who helped me survive and enabled preparation of this document.

Tumbling, turning and tossing in the dark alleys of the unknowns of science, my studies have trespassed many territories of human knowledge from physics to fossil record and organic evolution. Basically, it has been our rich heritage in Sanskrit literature and the scientific evolution of ideas which created a fertile substratum for planting the sapling of a new science. In preparing this document of *vidya*—the knowledge for *moksh*—invaluable contributions have also been made by several authors, publishers and newspapers. Only a few of them have been cited as references in the book. Some of their illustrations and quotes have been adopted here to strengthen the cause of *vidya* and help the humanity realise that the ultimate destiny of man lies beyond the milieu of matter, in the domain of consciousness. We never die, and the lasting peace may be acquired only when a man knows experientially, that he is not an ephemeral body-mind system but an *attadhar*, continuing indefinitely in time. The identification of the belly-bound-self has to be lost and renunciation strengthened, if peace is the goal of life.

There is no intention to earn profits by infringement of copyright regulations for the work. Instead, it is hoped that the authors and publishers will consider their contributions as gift for building the new science. The illustrations picked up here from various source are on pages : 3, 11, 12, 13, 30, 34, 36, 42, 47, 48, 73, 77, 79, 80, 86, 88, 103, 104, 158, 159, 173, 178, 179, 191, 203, 205, 213, 227, 228, 234, 237, 239, 248, 252, 253 and 269. The author gratefully acknowledges the cited as also the several uncited works in the preparation of this book. The regime of consciousness has an unfailing method of recognising who the real contributors are—even without mentioning the name and addresses—at the level of *atma*, *brahm* and *atta*. My regards go to them at this level.

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Captivity of human mind under beliefs and emotions can drive him away from the rationale to the fringes of silly and illogical ends. It is possible that some feel emotionally disturbed by the contents of this publication—common men, scientists and religious folks alike. The book only aims to communicate about consciousness, *brahm* and *moksh* which are all experiential. There is no intention to hurt anyone. Also,

arguments on my approach to the science of consciousness by the one not seated in *samadhi* will remain invalid. No amount of intellectual exercise can make one to perceive *brahm* since it is perceptible only in and beyond *samadhi*. An unconditional apology, however, is offered here to all those who feel unhappy to go through the book and are unable to win over their feelings of alienation.

Many may feel that they have discovered something to assuage their feelings about materialism, a terra firma to stand , an idea to follow. The knowledge of this book, however, is meaningless so long it remains merely as a piece of information in their minds. It is a knowledge for *vidya*. They may consider this book as a stepping stone to the *sadhana* for *brahm*. Some of them may have to wait for a hand book of *Yog* and *Tantra* for *Moksh* . It is expected to be printed no earlier than two years hence.

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Glossary

Andamanese (E): 1) Inhabitants of Andaman Islands: 2) Language spoken by these people - commonly divided into local smaller units, e.g., Onge language.

Anoxophily : Self-imposed oxygen deprivation tendency among *yogis*.

Antahkaran (S): Etymologically meaning inner apparatus: The human sense-organs are external apparatus (*bahiskaran*) of the man and relate to responses of the body and external environment. The *antahkaran* relates to the apparatus within the body and controls our happiness or unhappiness by its function but activation and change of state of inner perception relating to memory, ego, emotions and intellect. Scientists usually think that these functions belong to brain it applies only for short term memories and skill generated out of training.. In *tantra*, the *antahkaran* is the apparatus which controls the quantum of life energy present in a man, its regulatory mechanisms and transaction potential. Usually one of the organs commonly recognized is *hrit* in the chest which is an apparent store-power of *smriti* (memory), *dhriti* (ego), *man* (emotions) and *medha* (logic or intellect). *Antaratma* is yet another organ in the chest conceived as the will power component. Though less well known, it governs quantum of will power or the strength of *sanskars* whereas the first controls its type.

Antaratma (S): → *Antahkaran*.

Anuvatsar(S): Missing leap year (after 400 years).

Aranyak (S): *Vedic* literature for the elderly men renouncing home and preparing for dwelling in a forest after fulfilling the duties of a householder.

Arya: Dwellers of Aj Hills in Rajasthan through Aegean sea in Turkey. Presently Aj or Ajmer Range has the city of Ajmer at its northern extreme. River Arjiki was one of their main habitation centres covering the present areas of Marwar in the southern Rajasthan. Aj → Ajj → Arj → Ary transformations bring this word in the present form.

Assamese(E): 1) People of Assam province of India; 2) language spoken by them.

Astadhyayi (S): The ancient book of Sanskrit gram-

mar; named so because it contains eight chapters.

Asterism : A star or star cluster.

Astik (S): A believer (perceiver) of consciousness.

Atharv-angiras vidya: The science of *brahm*, *Atharvved*.

Atharvved (S): The *ved* of Mahi River people—mainly migrated *brahmins* after inundation of a large tract of Gujarat around 10 Ka. Continued there upto 4.5 Ka and later integrated among *veds* giving it the fourth name and position. A large section of work is devoted to *brahm*, *yog* and *tantra*. Most of its *mantras* have deep *tantric* meanings and implications.

Atma (S) Consciousness of a man. → *Atma s.l.*

Atma s.l. (S): The consciousness of an individual which imparts the knowledge of 'I am' or I-ness in the awoken state but keeps the system passing not only through deep sleep and dream but also from one body to another trespassing the barrier of death.

It has been possible to examine the *atma* in photographs. It is made of a spheroid represented by four forms and a disk. These four forms are dull, bright, pulsating and the white dwarf. The dull spheroid is *malinatma*, the bright one is *sitatma*, the pulsating one is *brahm* and the white dwarf is *atta*. At any moment a man possesses one of these spheroids which imbibes and expresses the property of the other three in minor proportions. The disk is made of spiral-*attadhar* which is seemingly non-material and composed of other basic particles *attons*. The *attadhar* disk is basically a net holding the faculty of memory and logic. The *atta* governs the neural or nervous activity, the *brahm* controls the somatic or muscular activity of body while the *atma* is related to the visceral segment of our life. In the regime of consciousness the development of one's *attadhar* is reflected by his memory and logic, the *brahm* by his command, control and agility, while *atma* governs his emotional behaviour. It may be positive when *sitatmic* or negative when *malinatmic*.

In the case of enlightenment the *atma* attains the status of *brahm* which means the body free

perception of *atma* is *brahm*. It is a transformation.

Atta (S): A component of *Atma s.l.* or *Sitatma* to *brahm*. Transformation is followed by that of *brahm* to *atta*. It brings forth the personality of a *videh*. Personality related intimately and followed by *attadhar's nirgun* personality; Attaic- adj.

Attadhar (S): Galaxy like body of consciousness supporting star like *attas*. The *attadhar-atta* system is charge free neural system; Attadharic - adj.

Avidya (S): Ignorance. Antonym of *vidya*.

Bali (S): A king of Bynnars (Khasis) dwelling in Kis-Kindhya, literally meaning land of asses and monkeys. Possibly the areas of Khasi Hills of Kachchh.

Bengali (Be): 1) Inhabitants of the Bengal province of India; 2) their language.

Bhakti Kal (H): Devotional Period in the Indian literature 0.67 to 0.35 Ka.

Bhojpuri (H): A dialect of Hindi language spoken in the Eastern Uttar Pradesh and Western Bihar.

Brahm (S): Consciousness of a man transiting from one body to another. A pulsating spheroid measuring 13 to 50 cm emitting gravitational pulse; *Brahmic*- adj, *atma s.l.*

Brahm s.l. (S): same as *chetanakash*.

Brahma (S): First among the trinity of the three major Hindu Gods. Brahma is knowledge-like, supreme creator of all living beings and seated in them as *antaratma*. He lives beyond *maya* and universe is created by him out of himself. Even though considered as the primary deity vide some *purans*, in the religious texts, his position is considerably lower than Gods like Shiv, Vishnu, Ganesh etc. Temples of this deity are few. Most famous among these is the one at Pushkar, Ajmer.

Brahmchari(H): A student of *brahm sadhana*.

Brahman (S): Dwellers of *Brahm-desh* or the country of *brahm*, hence *Brahm-man*. Two countries are referred to as the land of *Brahmans*, the *Brahmarshidesh* and *Brahmavart*. The former includes the submerged part of the Saurashtra platform and the latter includes mostly Gujarat. When these lands were under major transgression at the close of Pleistocene, they migrated to the west, east, north and south. *Brahmanic* impact is less visible during the early days of Samhitas, i.e., around 23±3 Ka. They became however, a powerful sect during the

Upper *Vedic* period, i.e., 13±2 Ka, when most of the *brahman* literature was collated.

Brahmans constituted the most duty conscious population during the *vedic* age and the traditions continues even now. Their duties, besides rigorous upliftment of the self and *atma*, include six social acts: reading and educating, worshipping and conducting worship for others, to give donation and accept them too. When miserable, a brahman is permitted to take any assignment, but in the normal course he is banned from taking official position in King's court etc. *Brahmanic*-Adj.

Brahmoscient : Members of the human species seated or attempting to be seated in *brahm. yogi*

Brahmlok (S): An abode of the enlightened souls. In hierarchy and position this *lok* or dwelling place lies above heaven (*swarg*) and below the *satyalok* or the *lok* of truth where a completely desireless man reaches.

Brahm-nirvan (S): *Moksh* after attainment of *brahm* : literal meaning.

Brahmanic (S): →*brahm*.

Brahm vidya (S): Science of *brahm*, *sadhana* of *brahm*.

Bratya : Uneducated.

Chakra (S): Knots or ganglia of the *antahkaran* system in the astral and the causal bodies related to flow of consciousness and its control. These are divided into three groups—visceral, somatic and neural. *Chakras* are connected by a system of channels or *nadies* for movement of consciousness energy.

Chandrayan vrat (S): A type of penance where belly full food, taken on the full moon day is gradually reduced to zero. On the 16th day of full moon—a day of total fast; and, then gradually increased to full on the next full moon.

Chetanakash: Consciousness sky around us. It is composed of varied forces operating upon the earth *paramatma* milieu, e.g., time pulse force, anti-gravity anti-electromagnetic. Out of the future *chetanakash* materials get generated, they sustain in the present *chetanakash* and disappear in the past *chetanaksh*. In *upanishads*, it is quire often referred as *brahm. Parabrahm* is its another name.

Communoscient: A man supporting communal traits and under the control of community.

Da (M) : Water, river. This word is very significant in tracing the limits of Munda people. Da as river name spreads between Assam [Disang, Dikhu] to Indus [um+da], to Iraq [Dajala-Fara-D] to Black Sea region [Dneiper-Denube]. Very widely distributed once upon a time around 40 Ka, they constitute now a small tribe in Eastern Bihar.

Dehant(S): Death.

Dehantar (S): Period spent by an *atma* between two physical bodies. This may be in a higher *lok* e.g., heaven or lower like hell.

Dehi (S): Soul, transmigrating from one body to another.

Dharm (S): Righteousness.

Dyavaprithivi (S): Dual God of heaven and earth. *Dyaus + prithivi=Dyavaprithivi*.

Dwij (S): D-U-Ga: Dwellers of large watery river land. The people include *Brahmans*, *Kshatriyas* and *Vaishyas*. In contrast the *Shudras* were the southernly people. In later meaning the word connotes born twice—one by birth and the other when inducted into schooling.

Earthparamatma : Mega body of consciousness corresponding to the *atma* of earth.

Endophilic: A man enjoying introversion of consciousness through *samadhi* or *sadhana* on these lines.

Exophilic : A man enjoying extroversion of consciousness in worldly enjoyments.

Gandasa (B): Fodder axe.

Geoscientic: Earthy consciousness, lower bacterial beings.

Gotra (S): Clan of *vedic* men denoting dwellers of a specific land or disciple-hood of a *rishi*.

Grihasthashram (S): Householder's period of life; usually between 25 and 50 years for a man.

Guru (S): A guide for the *sadhana* or *brahm-nirvan*.

Guru-dakshina (S): Parting gift by a disciple to his *guru*. Traditionally after the education is over, the student requests the teacher to accept a token gift in lieu of his education. The *guru*, if he feels like, may oblige the student by acceding to his request.

Gurukul (S): School run by a *guru*.

Havan (S) : Worship of Gods by offerings through the fire.

Hom (H) : Oblation to a god in fire.

Indra (S): Common God of *Rigved*. Nomenclature is seemingly related to Indus.

Jainism (E): Religion of the Jain community in India aiming at *moksh* as the highest attainment. They follow five mahavrats rigorously, undertake long journeys and consider non-violence as the best form of mutual existence in the world. Basically, a community of businessmen, they have made magnificent temples in Rajasthan, Gujarat and Karnataka.

Janak (S): King of Mithila in Ramayan and father-in-law of Ram. The first *videh* in the record.

Jarawa (H): A negrito tribe of the Andamanese occupying westerly areas of the Middle Andaman.

Jangam (S): A moving living object.

Jeevatma (S): Consciousness apparatus or object controlling a living individual. In a man two components of this apparatus are obvious—*antahkaran* and *atma s.l*.

Jyotish (S): Astrology.

Kachchhi: Inhabitants of Kachchh, Western Gujarat.

Kalidas: Taken as an eminent poet of Sanskrit literature specializing in similes and expressions of delicate feelings in lovely compositions, has written an epic, *dramas* and also smaller compositions of poetry. It has been found that some thirteen people have used this name for their compositions. Filtration of these names to get the real one has been attempted without success. Kalidas, thus seems to be not one person but a group of men spread in times from 8.5 to 1.5 Ka.

Kam (S): Desire, often related to sex.

Kamakhya : Primary Goddess of Hindus representing feminine genital organ.

Karm (S): Usual meaning action. In vedant, it refers to action done and carried forward even beyond the birth-death cycle till it matures and fructifies. *Karm* is classified into *sanchit karm* or the accumulating action and *prarabd karm* or fructified action *prarabd*. →*Karmic*, Adj.

Khasi : a) a hill district in Meghalaya, b) A hilly tribe distributed mainly around Shillong-Cherrapunji tract known as Kasi Hills. In the present day the tribe is morphologically mongoloid. On language and cultural plane, these people seem to be intimately related to Um (ia) - Kasi Hill - Jowai

River segment of Kachchh-Rajasthan and figure as vanaras in Ramayana. Van-nar→*vanar* (S) Bynnar (K), in Ramayana and means noble man. At a later date, word got substituted for monkey. These people continuing till very late in Kachchh-Rajasthan area, are now absorbed in Mongoloid population of Khasi Hills, c) Language of the Khasi people.

Kshatriya (S): Khatri (H): Dweller of three major Ka-Rivers: Kampee, Kori and Kati (Kasi) represented by three major tribes Panchals, Kurus and Kasis. The areas included western, northern and eastern peripheral parts of Brahmavart. There have been long rivalries and dissension between *Kshatriyas* and *Brahmans* in this region. The community later turned to be a caste among Hindus—mostly rulers and warriors.

Laghuchetas (S): Lowly consciousness.

Lok (S): A dwelling place. Usually classified into three—earth, heaven, and hell.

Mahabharat: A famous epic of the Hindus giving the details about tragedies arising out of wrongs, wrong commitments, irresponsible actions, and uncontrolled ambitions. Prominent characters of the tragedy are Shantanu, Bhishma, Krishna and Dhritrashtra. Irresponsible younger generation includes Yudhishthir, Duryodhan and their brothers. Wise men Krishna, Vidur and Bhishma tried to persuade the irresponsible to follow the path of reason and righteousness but egocentrics did not do so. Its consequence was a full scale war and massive destruction of the then society.

Mahashivaratri (S): Annual worship day of Lord Shiv coinciding with the onset of spring in March.

Mahatma (S) : High in consciousness, reflected by renunciative tendencies.

Mahavrat (S): Major abstinence giving rise to benevolent *prarabdha karmas*. These include five—killing, lying, stealing, conjugation and acquisition. *Mahavrat* is only when observance of abstinence is total. If partial, it is not *mahavrat*; instead it is *anu-vrat*.

Mahayan (S): The upper sect of Buddhism attempting to take one to *brahm-nirvan* or *moksh* through *tantra*.

Malinatma (S) : Dark spheroid bodies of consciousness attributed to earthy type; *Malinatmic*- adj.

Manav (S): Man, the son of Manu—the original law giver.

Manu (S): Etymologically Man-U, The e-man or noble-man. Erroneously associated with the name of a single person.

Mantra (S): A word or sentence with psychic power on account of its common recitation by men through ages. The tradition of reciting *mantras* has been continuing since *vedic* times and most of the *vedic* compositions are *mantra* because traditionally these have been brought unto us through a chain of memorization and recitation often associated with worships.

Later even *non-vedic* syllables have become *mantra* e.g. 'Om Namah Shivay' (Prostration to Shiv).

Manusmriti (S): A book of the code of conduct for Hindus. It was a small composition of about 150 verses in the earliest version during the upper Paleolithic. The subsequent additions have brought the book in the current form of 2683 verses distributed in twelve chapters.

Marwari (H): Dwellers of River Mar or Maru-Wari. Mostly southern Rajasthan province of India where river Marutvidha or Big Maru once flowed.

Maya (S): Literally meaning nonexistent. It is the perception of objects in the awaken state which is an illusion of sense organs imposed on our consciousness. It is not the reality of nature's image because the latter comprises of the frames of an object passing from future to past.

Moksh (S): Etymologically conveying liberation. Liberation here is defined as liberation from the cycle of birth and rebirth. Such a liberation can be achieved when all the *prarabdha karmas* become almost zero; hence the emphasis "consumption of all *karmas* is *moksh*". Experientially it is the separation of the *buddha* body system from the astral body system (*deh*) so that the man reach to *videh* state.

Munda : An ancient tribe of India, now restricted to Eastern Bihar but distributed far and wide between Europe and easternmost India (Assam) during the Upper Paleolithic.

Mundari: Language of Munda people.

Nakshatra (S): A bright stars or star clusters making the fixed zodiac of Indian astronomy system comprising twenty eight *nakshatras* (27 in modern times).

Nastik (S): A non-believer of consciousness.

Neuroinstinctive: Instinctive consciousness manifestation through primitive nervous system.

Neuroscientific: Higher consciousness manifestation through advanced brain.

Nigam (S): *Ved*

Nirayan (S): The Indian system of astronomy where the zodiac has a fixed point of reference like *Chitra* (Spica), which is treated as non-varying in the astronomical computations. In contrast, the western system follows the fixed point to be the solar position on vernal equinox. In the latter, the stars change their longitudes with reference to vernal equinox.

Nirgun (H) : Devoid of properties like *satva*, *raj* and *tam*.

Orthogenesis : Evolution in straight line.

Panini (S): Dwellers of Panin land of Saurashtra, now submerged. Conceived as an individual like Manu, in the popular belief of Sanskrit scholars.

Parabrahm (S): Extensive pulsating gravitational regime of consciousness embodying the human and likewise smaller consciousness regimes e.g., Earth-*parabrahm* on still higher units of solar or galactic *parabrahms*.

Paramatma: A body of consciousness related to anti-matter regime, bigger than human *atma*. This category includes objects like earth-*paramatma*.

Paramatta : Mega conscious of *attaic* type

Paramattadhar : Galactic body of consciousness corresponding to *attadhar*.

Parivatsar (S): Longer year, i.e., Leap year (366 days).

Peepal (H) : A Hindu religious tree. *Ficus religiosa*.

Poosh (S) : God Sun.

Poornamasi (S): Full moon, a date marking completion of a lunar month in the *vedic* system.

Pran (S): Earthy consciousness related mainly to *malinatta* and respiratory segment of *antahkaran*.

Pran-pakheru (H): Life bird.

Prajyanam (S): Experiential knowledge of *brahm* or consciousness in the state of *samadhi* and above.

Pranayam (S): Process of controlling the consciousness related to *Pran*. In the initial *yogic* process, it is an exercise of breath control. In higher *yog* and *tantra* the operations involve lifting the *pran* from nose, throat region and taking it to various parts of frontal region. There are other movements also

involving other sense organs.

Prarabdh (S): Etymologically meaning resultant, the word refers to actions of a person and when matured, to bring the fruits of such actions before the doer. Exemplified by 'as you sow, so shall you reap' Sowing is a *sanchit karm*—an action for fruit—in contrast to *prarabdh* which connotes fruit or actions available after due maturity.

Prithivi (S): Earth, Goddess Earth.

Protoscient: Initial confused believer of consciousness.

Puluga (A): Andamanese equivalent of *Purukha*—the Creator.

Pulugoscient : Primitive believer of a monotheist God.

Puran: Mythological text of Hindus.

Purukha (S): Creator, described as a human figure.

Purush (S) : *Vedic* God and body all human beings.

Pururva (S) : A God who rejected heaven for still higher attainment, i.e., *brahm* and *moksh* but did the mistake of falling in love with the female Goddess Urvashi. Urvashi deserted him and went back to heaven again after consuming his *sadhana*. Pururva kept crying in shame, cursing himself while Urvashi departed with a heart of an wolf—[RIK:10.95.14-15].

Raj, Rajas (S): Property of human nature denoting involvement in acquisition. *Rajas dharana* : mettle of a possessive and acquisitive man.

Ram (S): An Aj or Arj prince exiled by his father from the settlement of Aj→Aj-udha of Ajodhya. He united with local inhabitants, fought the *brahman* king Ravan and won back his wife.

Ramayan (S): A famous epic of India, composed by Valmiki relating to Ram and his achievements.

Ravana (S): A *brahman* king from the Island of Lanka who abducted the wife of Ram and got killed by him.

Rigved (S): One of the three primary *veds* of Hindus.

Sachchidanand (S) : The all pervading happiness imparting consciousness. Often synonymous with *brahm*.

Sadhak (S): One who is pursuing *sadhana*.

Sadhana (S): Systematic and subtle practice of instructions for experiential perception of *brahm* or

moksh.

Samhita (S): *Vedic* compositions comprising of *mantras* in contrast to rituals etc. classified as *brahman*.

Samvatsar (S): Regular year (365 days).

Samved (S): One of the three primary *veds*, relatable to River Sam of Southern Rajasthan.

Sankar : Sankar Acharya or Sankaracharya, the famous Indian philosopher of late eight -early ninth century preaching *advait vedant*. The theory propounds that only *brahm* is real while the world is *maya* or illusion.

Sankhya (S): Meaning the same as science and an eastern dialect of science. It is the theoretical aspect of *yog*, *tantra* and their achievements. It appreciates consciousness of man as bi-componential. The first component is *purush* which is the same as component of *atta* in *atma s.l.*. The second component is instinctive field or *prakriti* of an individual which is made of *brahm*, *atma* and *antahkaran*. It states that after seeing the *prakriti* (experientially), the *purush* is liberated. This statement finds an elaborate treatment in Sankhya where *purush* is characterized by non-attachement and the *prakriti* by attracting power. Sankhya states that after full growth of *purush*, he is free from the bondage of *prakriti*. Sankhya sees no role of God in the process of liberation or *moksh*.

Sanskar (S): Carried forward ego and mind-set from past births. *Sanskar* is expressed by the personality or mettle of the man.

Santhal (H): A tribe widely distributed between Kachchh and Bihar till very recent past but now restricted to Bihar only. Sandhalpura was their locality in Kachchh while Santhal Pargana is their extant area in Bihar.

Sanskrit (S): Literally meaning refined. It is a language highly refined in terms of grammar and etymology and used only by the refined intellectual population mainly *brahmans*. In contrast the unrefined language is called *Prakrit* or naturally occurring base language.

Samadhi (H) : State of zero thought meditation lasting above 30 minutes.

Sareer (H) : Body. Classified typically into *sthul* (physical), *suksham* (astral) and *karan* (Causal).

Sat (S): Property of human nature, seen in the

elevated man, characterized by renunciative traits. *Satvic*- adj.

Savita (S): Sun related to intellect and *brahmic* energy; *Savitaic*, adj.

Savitri mantra (S) : Gayatri *mantra*, a stanza in the prayer of God Sun.

Sayan (S): Tropical system (of year etc.).

Sita (S): Wife of Rama→Ram.

Sitatma (S) Bright *atmic* spheroids relatable to higher radiance (of sun) .

Shiv (S): Last among the trinity of three major Hindu Gods—Brahma, Vishnu and Shiv. Perceived and worshipped as a destroyer God of *veds* name Rudra. Strangely enough Rudra is a *mata* or mother in Kachchh tradition. Masculinization of Rudra from the feminine figure may be ascribed to a change of the Khasi feminine cult to the *vedic* masculine cult.

Shiv as a principle deity of *Purans* is not only a destroyer but the highest among Gods performing all the functions of creation and destruction.

Another image of Shiv is among the *yogis* and the learned where he is taken as the first-knowledge-giver and worshipped as the God of knowledge. In *tantra* too Shiv rules as supreme in one of the sects, where the principal deity is male.

Shiv is also associated with self-control and destroyer of passion. He is the most popular deity of India with 12 shrines where he is worshipped as the male organ or *linga*.

Shudra (S): Sud-ga: Dwellers of Sud-river Region or Sur-Rashtra=Saurashtra of today. Sud river was seemingly Sud=Sut→Sus=Sausartu of modern times. In contrast, *brahmans* occupied the adjacent *Brahmarshidesh*, *kshatriya* dwelled in the country of Kori, Kampi and Kati (Kasi) while *vaishyas* occupied the valley of River Vis. Being in the neighbourhood of *Brahmarshidesh* the learned kings of this community gave donation to *brahmans* and married their daughters to them [CHH.4.1.5-4.2.5]. *Brahmans* had religious communication with them. There were also fights between the two occasionally. In the post-*vedic* Hinduism, when the caste system developed, *Sudra* denoted the lowest caste.

Shruti (S): *Ved*.

Smriti (S): Literally means memorized. Compositions dealing with the conduct of the individual and the do's and don'ts for *vedic* people. The initial

document was Manusmriti but later on, the number of smritis expanded to 20 and then finally to 131 (Pandey, 1978).

Sthawar (S): Immobile living beings.

Sutra (S): Aphorism.

Swamy (H) : Same as *swami*.

Tam, Tamas (S): A property of human nature denoting a fallen man of non-intellectual type, ignorant and imbecile. Stupid indecisive argumentative type with low I.Q. all fall here.

Tantra (S): Literally meaning a thread or tying a rope or thread. *Tantra* involves such operations where a man ties the another man with invisible rope to possess, absorbing energy or destroying an enemy. Principles of *tantra* figure in *Atharvved* and it was an element of power in Hindu society around 0.8 to 1.2 Ka. It was finished subsequently during the Muslim rule. Its principles are used by some gurus even now to extend their influence on disciples. There are many quacks among the followers of *tantra* these days and several books—mostly useless are available in market. Real *tantra* is a subject to be directly passed on to a disciple by the *guru* and involves long *sadhana* for a disciple

Tantrik (S): An individual practising *tantra*.

Tanuja (S): Men descending from Tanu or inhabitants of Tanu River. Tanu is identifiable with modern Tons in the Western Himalayan Region.

Turiyateet (S): State of consciousness beyond *samadhi* when a man perceives himself as *brahm* in the transactable awoken state.

Udak (S): Water.

Upanayan (S): A ceremony of getting baptised for education.

Upanishads (S): Composition and texts discussing the subject matter of consciousness. These fall under two categories—*vedic* and non-*vedic*. *Vedic upanishads* are given in the last part of the compilations of *Rik, Yajus, Sam* and *Atharvveds*. The independent and non-*vedic* ones are available mainly under a compilation of 108 *upanishads*.

Upasana : Act of involving one self with God.

Urdu: A language of north India written initially in Persian script. In gross vocabulary this language has about 10% of Arabic, 30% Persian and 60% words of the local language of the region. Associated mainly with Muslims rulers of the past, the language

has also travelled to south and Hyderabad is its prominent centre.

Va (S): Water: Base word *van* declined to *va*.

Vaishya (S): Dwellers of Vis country, i.e. the land covered by the river Vistasta or Big Vis. Occupying southern part of Rajasthan and the Rann of Kachchh. Later, these are the people placed third in hierarchy in the caste system, among *Dwijs—Dwij*.

Varn (S): caste.

Varsh (S): Year

Varun (S): River Varun or modern Baran in Pakistan. Glorified and worshipped as a God in *Rigved*. Later references relate to a God without any intimate relationship with this river.

Vedang (S): Ancillary literature related to *veds* for their better learning and understanding, e.g. grammar.

Vedant (S): Literally meaning serialized in the terminal part of *ved*. It includes *upanishads*, theories related to *brahm* and philosophies pertaining to *brahm* as also other literature relating to *brahm*, e.g., Brahm Sutra; *Vedantic*, adj.

Ved (S): same as *Ved* (E).

Ved-trayee (S): Three *veds—Rik, Yajus* and *Sam*.

Videh (S): Etymologically meaning without a body, it is a state of the self when there is no ego and ego-forcing in an individual.

Vidya (S): Knowledge. As defined by *upanishads*, it relates purely to experiential knowledge of *brahm* and *sadhana* for that end. All other learning of the world—including *veds*—are *avidya* or non-knowledge. In simplification the intellectual knowledge is *avidya* and experiential perception of *brahm* and *sadhana* is *vidya*.

Vikramorvashiyam (S): A famous *drama* of Kalidasa portraying a god named Pururva taking an earthy body of a man and his love affair with a heavenly fairy Urvashi.

Vishnu (S): Second among the trinity of great Gods of Hindus—Brahma-Vishnu-Shiv. Sustainer of men and known by a thousand names. Excluding a solitary mention [RIK:6.49 b] Vishnu does not figure in *Rigved*. Profusely figuring in *purans* and commonly followed in India by the philosophy of re-incarnations including Ram, Krishna and Buddh.

Most common idols of Vishnu depicts him as a four handed Lord with four weapons mentioned in a

specific order: *Shankh* (conch), *chakra* (disc), *gada* (mace) and *padma* (lotus). These are indeed, notations of *tantra* for using the weapons in the same order to reach to this Lord of *moksh* or eternal life. Conch signifies the process of reducing the ego up in the journey. The disc indicates *chakras* or knots of the subtle body that are to be opened up for success; mace reflects lifting of energy from the hip region through a knotted spinal chord; and, lotus is the hole to be cracked for conjugal relationship or consumption to be successful as a *tantrik* on the path of *moksh*.

Vrat (S): Abstinence, Penance.

Yajna (S): Worship invoking *vedic* rituals.

Yajurved (S): *Ved* relatable mainly to the people of Ghaggar or Ganga River. It includes much ritualistic material.

Yog (S): Technique of establishing a perceptible union between the consciousness of body and the consciousness object keeping the body alive and imparting I-ness to the system during the awaken state. This union is reached during enlightenment when one experiences an all expansive field of *brahm*—wherein objects get born, remain sustained

and disappear. There are eight steps in the technique to be followed rigorously by a *sadhak* of *yog*. These are: 1) *Yam*: Control of mind. Modern *gurus* call it meditation and fancy *ashrams* conduct their course at fabulous fees in starred hotels. 2) *Niyam*: Control of actions and to take up appropriate actions, e.g. *mahavrat*. 3) *Asan*: Low tonic motions of organs. Modern *yog*. 4) *Pranayam*: Control of movement of consciousness in the body. Initial exercise involves inhalation, holding, and exhalation of breath. 5) *Pratyahar*: Reaching to a life style of consciousness dominance in place of food-dominance. 6) *Dharana*: Analysis of the self for elevated *sanskars*. Zeroing towards egoless personality. 7) *Dhyan*: Introversion of consciousness for zero-thought state. 8) *Samadhi*: Perception of *brahm* as a subtle field of consciousness in prolonged *dhyan*; *Yogic*, adj.

Yogi (H) : Performer of *yog*.

Zodiac: Celestial path of sun, moon and planets.

Abbreviations

A : Andamanese ; B : Bhojpuri ; Be: Bengali;
E : English ; H : Hindi ; M : Mundari;
S : Sanskrit Language

Reference	Incorrect	Correct		
P.12, last line	men	man	P.149, Fig.7,22-28 line3	days (1991)
P.22, Fig.2.11, line4	(c)	(f)	below line 4	days; 24,25
P.28, Fig.3.2, line 1	d-	b-		26,27-solstice
P.35, Fig.3.9, line 3	develops	develop		indicator; 28-
P.36, line 28	vertebrates.The	vertebrates, the	P.155, line 12	Broken chronometer
P.43, line 13	surveillient	subservient	line 40	round
P.45, line 8	Procosal	Proconsul	P.156, line 17	lined
P.49, line 31	perception	perceptions	P.172, Chart8.1	lined
P.62, line 18	he	the	P.173, line 11	Grand total -25
P.74, line 7	20m	120m	P.180, line 14	Grand total +25
P.75, line 7	Vistato	Vista to	P.181, line 1	infect
P.92, Fig.6.2, line 4	view	views	P.181, line 1	in fact
P.94, line 14	cast	castes	line 2	W
P.101, line 17	uttra	uttara	line 2	W'
P.105, line 2	20m	80m	line 2	M.....as M
P.113, line 4	Saraswati, Rivers	Saraswati.Rivers	P.204, Fig. 9.29, line3	M.....as M'
line 5	of	delete	P.209, line 38	3±0.1m
line 5	rivers	river	P.213, line 14	3±0.1 mm
P.116, line 1	(Fig.6.20)	delete	P.214, last line	1m..and 6m
P.124, line 26	Chhandogyia	Brihadaranyak	P.218, last line	0.84...and 4.06m
P.128, line 17	1965	1955	P.220, Fig. 9.46, line 2	shows
P.131, line 2	tribes	tribe	P.240, Fig. 10.8, line 4	and e-malinatma
P.143, line 30	minutes	delete		delete
line 40	were	delete		delete
				delete
				setting
				Absorption-emm-
				ision curve
				Fig (9.10 c,d)
				Fig (9.10 c,d)
				I), II)
				part
				past
				their

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Abbreviations used in the book

AMA : Amarkosh

AST : Ashtadhyayi

ATH : Atharvved

CHH : Chandogyopanishad

GIT : Gita

ISH : Ishavasyopanishad

KAT : Kathopanishad

KEN : Kenopanishad

MUN : Mundakopanishad

MUH: Muhurt Chintamani

NYA : Nyaysidhatmuktawali

PAT : Patanjali Mahabhashya

RIK : Rigved

SAT : Shatpath Brahman

SHW : Shwetashwataropanishad

VED : Vedantsar

YAJ : Yajurved

Errata on page 272