CHAPTER-1

Introduction

Topics

Vedic people possessed thinking potential and the leisure to think, analyse and integrate the spectacular knowledge about *brahm*. These deep thinking men, who dwelt upon intricacies of *vedic* mathematics and Sanskrit grammar also saw the reality behind life and death. Learning, they classified into two categories—the **experiential perception** of **consciousness** and a theoretical worldly knowledge. The former was called *vidya* or **knowledge** and the latter *avidya* or non-knowledge because the first led to the **eternal life** and the latter to death. They advised that the two should be learnt together so that bondage of mortality is shed away and one moves to eternal life. In clear terms the basic teaching ends with an instruction to the student that a "qualified student should reach a *guru* proficient in *veds* and established in *brahm*, and he should follow him" [VED:30]. For the *vedic* people eternal life was the theme of penance, *upasana* and *sadhana* and they clearly realized "if one attains it alive his life is fulfilled; if not, it is wasted" [KEN:2.5].

Word *brahm* has been indiscriminately used in the Indian literature and is highly confused in English translations where *brahm* is often spelt as *brahma* or *brahman*. Grammatically *brahm* as adopted here is an undeclinable noun among a host of such words in Sanskrit. In the classical sense, this *brahm* is I-ness of an individual as well as universal consciousness. *Brahman*, declined *brahma*, is a masculine form of the word denoting a person who has experientially attained *brahm* and usually supervising the ceremonies of a *yajna*. This word also denotes a name in the trinity of the Indian Gods: *Brahma-Vishnu-Shiv*. *Brahma* is one of the twenty names of this God [AMA:31].

Direct perception of eternal life, extremely rare and described only by very few men, invites, in the scientific perspective, treatment of various interlinked topics. First among them is the evolution of consciousness in the different creatures to such a high level that it is felt as *brahm* or **body-free consciousness**. Evolution of life on earth in the direction of acceleration of consciousness till the latter became a communicative independent body or *brahm*, therefore, is the first major topic. Evolution of consciousness merits further attention because the phenomenon in itself contains several milestones when highly diffused life of a virus ascends to that of a brainy man. Again, not all men, but a handful of Indians with a few men of the Middle East have reached this stage. A further analysis, thus remains to be done for studying differential evolution of consciousness with geographical limitations.

Second theme in the sequence of study of various topics related to eternal life is a survey of the culture directly related to the subject. This includes life style and contributions made mainly by *rishis* and ascetics during the *vedic* age of India and preserved largely in Sanskrit language. Their works on eternal life have five sources—*veds*, *upanishads*, *yog*, *sankhya* and *tantra*. All of them touch eternal life, marginally or considerably. The ideas propounded in these different sources form cardinal elements of the teachings of eternal life.

The continuance of physical body of a *sadhak* after the enlightenment phenomenon when he perceives himself as a time space pervading entity is a paradox in the eternal life. Krishna, Buddh, Christ, Kabir have all lived long after their enlightenment. The *veds* and *upanishads* specifically hint at the additional achievements after enlightenment. Buddh has given the path of *mahayan* after this event. Enlightenment, thus merely marks a qualifier stage on the path of eternal life or *moksh* which ensures termination of

birth-death-cycle. This is the final attainment for a *sadhak* aiming at eternal life. If the process is seen as evolutionary, there is a scope to refine and accelerate it after a critical evaluation of the pre-existing knowledge.

There is an altogether independent topic for investigation regarding *brahm* when it is accepted as a perceptible pure consciousness. What this energy system is, remains an uncharted territory of our science. A careful investigation becomes a must if one has to explain eternal-life phenomenon as the perception of an enlightened man. It is at this point, nevertheless, that one often sees a very strongly opposing learned modern opinion about *upanishads* by those who do not know what *samadhi* is. To quote one "They (*upanishads*) contain many contradictions, many concepts that are just empty boxes into which meaning are stuffed according to the convenience of the moment and many others that are just 'black boxes', concepts that are said to 'explain' what is going on but when one searches out their substantive content one draws a complete blank" (Shourie, 1980, p.39). Incidentally, such minds, without *sadhana* and *samadhi*, need be educated that they are merely trying to locate black cats in a dark room without infrared binoculars. A series of photographs and photographed features suggest that **there are *atmas, brahm* and *paramatma***—the individual consciousness spheroids as also an embodying, expansive consciousness milieu. We have reached to a point where the topics in *upanishads* may be discussed within the principles of modern science.

Evolution of Consciousness

In our understanding, consciousness and feeling are inseparably linked and the latter is often an external manifestation of the former. Touch a mimosa, its leaves droop down, hit a bee-hive and a trail of bees follows. These are the responses of consciousness in a single time frame—the present. It is typical of lower beings like ***Amoeba***, plants and several groups of backboneless invertebrate animals like insects. The backbone bearing animals, especially birds and mammals, show a higher organization of consciousness involving memory of the past. Throw away an egg from the nest of a crow, it will trail and hit you for months. Horses and dogs recognize their masters even after several years, and migratory birds come back to the same branch of tree year after year. Thus, among birds and mammals consciousness takes another attribute of expression—the memory. Memory, with the aid of primitive logic, forms animal intelligence. Manifestation of intelligence among animals is without speech. Speech is something exclusive to man, who is physically and biologically not very far from his cousin apes in the classification of the animal world.

In the expansion of consciousness, evolution seems to have followed a linear path during the history of life on earth beginning about 3.5 billion years ago (Ga). This evolutionary trend on the earth makes a fascinating tale before the emergence of man—the animal with speech. From the simple unicellular life without a nucleus emerged the first nucleate single celled life like ***Amoeba*** and, then, organized multicellular forms with scattered nerve cells woven in a net as seen in a ***Hydra*** (Fig. 1.1). From here onwards, better organization of nerve cells sets in. Initially the main nervous system is ventral or on the bellyward side of the animals. It is solid with a modest thickening in the region of head to form a primitive brain. This feature, common to all invertebrates, does not bring the animals above the plane of instinctive consciousness.

Another group of animals emerged around six hundred million years ago with a hollow, dorsal nervous system—the group of chordates and vertebrates. It is here that memory makes its first distinctive appearance, not in amphibians, not in reptiles, like dinosaurs but in tiny animals with fur and feathers. Mammals and birds both have a common feature—warm bloodedness and comparatively heavier brain in comparison to the body weight.

To begin with, the chordate body has three distinct segments—visceral or belly, somatic or muscles and cephalic or brain. Visceral component dominates in fishes and amphibians of aquatic and semiaquatic habitat. Muscles reach their zenith in large hunting dinosaurs that became extinct around 65 million years ago. Subsequently cephalic segment has its expansion in birds and mammals and consciousness reaches the level of memory and animal intelligence among several birds and mammals.

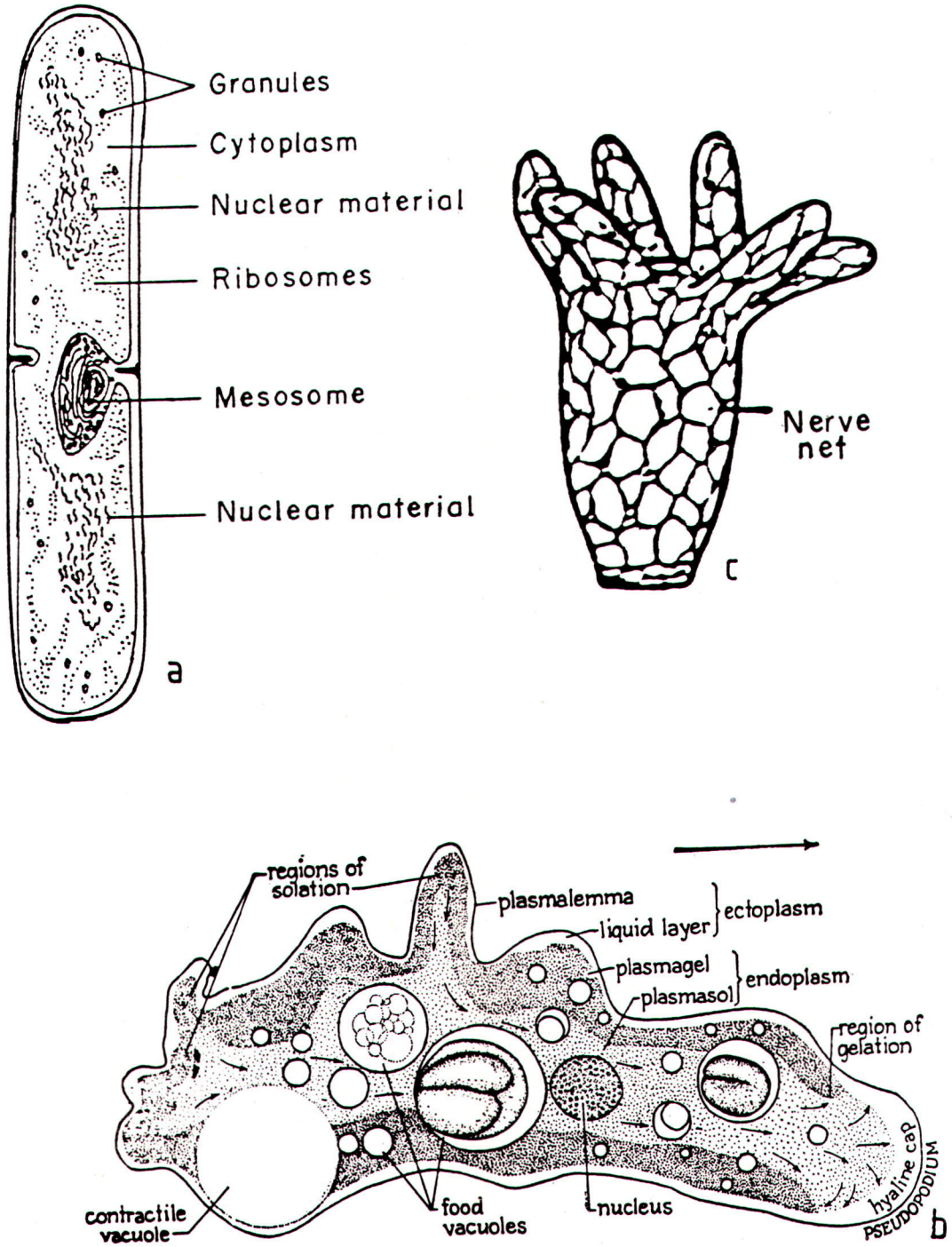

Fig. 1.1: Organisation of consciousness among primitive forms. *Among bacteria,, the nuclear material is scattered (a); in the higher unicellular forms like Amoeba, it segregates into a specific body—the nucleus (b). This form is devoid of sensitive nerve cells. In primitive metazoan like Hydra, the nerve cells appear and form a net all over its body (c).*

Even among mammals, better intelligence building is confined to a group called primates. It includes lemurs, monkeys, apes and men. The group, basically consists of tree dwellers where intelligence has far more scope of expansion due to their active arboreal life requiring negotiating skills, possession of hands designed with holding strength; and, later on a bipedal locomotion requiring a better balancing skill. A progressive addition of brain size is seen among primates with correlatable higher intelligence, more so during last two million years in a group of erect walking forms very close to ***Homo sapiens*** or thinking man. They reach from as low as 500 cc of brain volume to around 1500 cc in the modern man. It is in this progressively added cranial capacity or braincase volume that speech developed around two million years ago. This date of speech in the evolution is somewhat controversial,but considering that Andamanese with a complex vocabulary and grammar have migrated from India to Andaman Islands between 50 and 60 thousand years ago, the language potential of man seems to have arisen during very far antiquity.

Inundation and emergence of coastal land during warm and cold phases of the later Pleistocene glaciation in the Indo-Mediterranean region on account of sea level changes, added to the knowledge potential of men due to their long distance migrations. Climatic adaptations forced on the human population a further specialization in the way of life and organization of consciousness. A simple, competitionless environment like Andamanese, has left them mentally conditioned to make no efforts for material values in life. Contrarily the cold harsh climate, north of the Mediterranean Sea, brought a strong filtering effect upon the week bodied men in Europe who could not survive there. A robust population emerged, as a result, with strong community feelings and materialistic values.

Chapter two to five of the book are devoted to the evolution of consciousness among living beings on earth, from most primitive to our state of intelligence and emotion. We first examine the **evolution of consciousness in microscopic life** and establish that all basic traits of life were set in the single celled stage including colonialism. Subsequently there has been merely an expansion of **consciousness among visible beings** repeating more or less the same features of life on a higher scale. From the point of evolution of man an examination of archaic **traits in Andamanese** proves very rewarding for visualizing the changes in the later course of **evolution of insectile man**.

Vedic People

Large intake of food, well built muscular bodies with feelings of community and lust for physical enjoyments characterize the lineage leading to the insectile men in Europe. In the Indo-Mediterranean region of Asia a group of people, instead, chose penance, abstention from food, asceticism and celibacy as their way of life. It is not very difficult to draw the boundary between these two geographic units of population in Asia even now. The zero-gold medal area of Barcelona Olympics separates the two groups (Fig. 1.2). This is not a racial separation since all races are present in the two regions. Instead, it denotes a shift in consciousness parameters from acquisitive to renunciative. Almost the entire zone of zero-gold forms the *vedic* land between 28 and 11 Ka in the Western Asia. It was the *vedic* people in whom the traits of enlightenment and eternal life developed in the then semi arid zone. It has been achieved as much by the knowledgeable and learned as by illiterate ascetics and poor householders. One thing is, however, uniformly common to both. The entire *vedic* area is a zone of starvation (Fig.1.3) and that none of these people have been indulging in physical pleasures or community enjoyments. Riches have been renounced by them and most have enjoyed a celibate life with little food. Enlightenment, it seems, emerged around fifteen thousand years ago and is under decline for the last ten thousand years due to invasion of materialistic culture related to colder latitudes.

In a biological sense the direct perception of *brahm* and eternal life, are purely due to an evolutionary process in the organic consciousness. It has matured in a specific environment of warm-tropical-arid Indo-Mediterranean belt where the first push forward was in the enhancement of memory and logic besides concentration of mind. These drove the extrovert animaline mind to an introvert one of a *yogi*. It was a

channelling on account of mathematics and grammar in the *vedic* population who did not know how to write. *Vedic* men memorized maths and Sanskrit grammar instead. Astronomical observatories added considerably in building up of mathematics in the *vedic* society.

One has to be neither an intellectual nor a literate for perception of eternal life in his last birth, but has to be pursuing 'soul strengthening' acts usually classified as dos and don'ts in *smritis*. Many men of Indo-Mediterranean belt achieved enlightenment this way performing menial acts. *Vedic* knowledge and rituals accelerate energy accretion process through introversion of consciousness on one hand and establishment of concentration potential through *sadhana* and *yog* on the other. A strict ritualistic society of *brahmans* came to exist as a consequence of accelerated introversion of mind in the Indo-Mediterranean region.

Rise of *vedic* culture and its contribution towards eternal life figures in chapters six to eight of the book. Identification of ***vedic* land, people and migrations** in a vast country between Ganges in the east and the Aegean Sea in the west is covered in the sixth chapter of the book. The glorious Sindhu Land of *Rigved* now mostly under Arabian Sea, is identified with its twenty one rivers. The subsequent chapter focuses upon the ***vedic* literature, astronomy and *sadhana*** that led to extreme concentration of mind and introversion of consciousness among these men through astronomy, arithmetic and grammar. Intelligent pursuits of different subjects led to the traditions and attitudes quite distinct and typical of their own. ***Vedic* life style and evolutionary achievements** are definable empirically in terms of parameters which suggest that the *vedic* line of evolution alone takes the consciousness in positive direction. The Western World has deteriorated and gone to the animal fold through colonization.

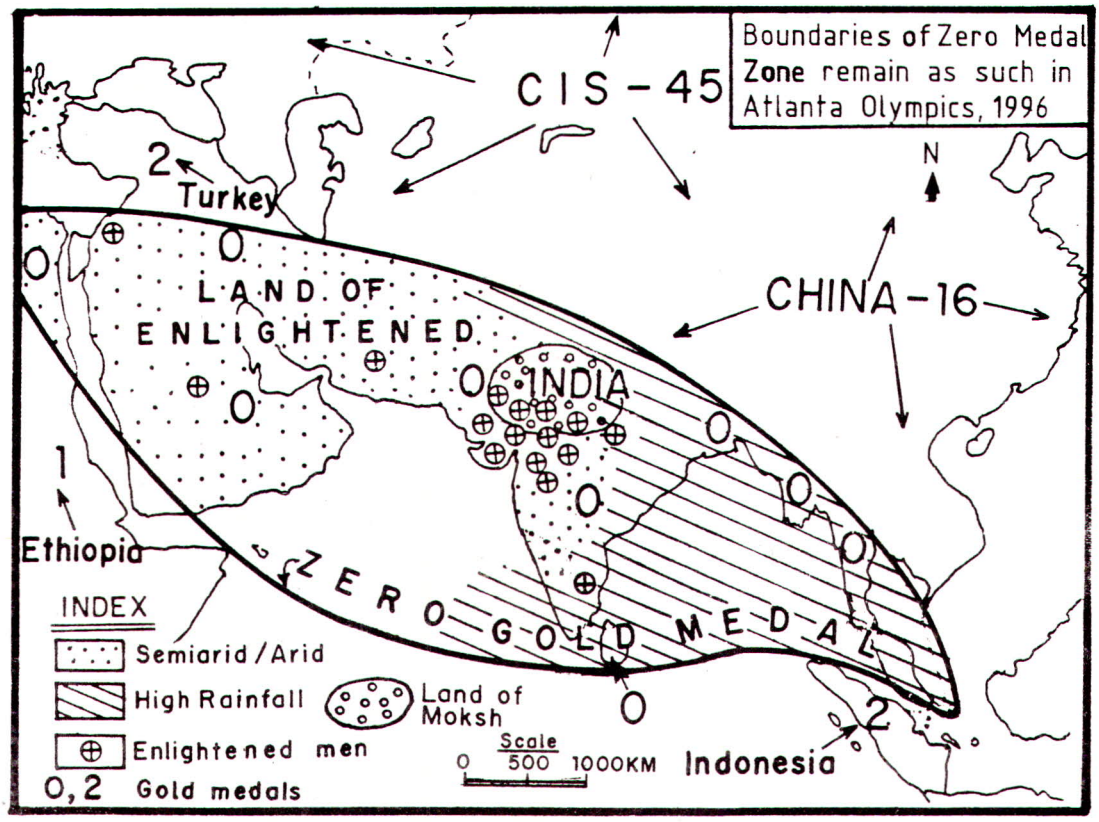

Fig. 1.2 :Asian segment of countries with no gold medals at Barcelona Olympics, 1992

Physics of Consciousness

The most fascinating part of *upanishads* is their simple looking appreciation of a regime called *brahm* 'Which is invisible, imperceptible,unclassifiable, subtle among subtles, imperishable and seen as the source of creation of all beings' [MUN:1.1.6]. At other place they note that 'Who is omniscient, all-knowledgeable and whose radiance is knowledge-clad' is this *brahm* [MUN:1.1.9]. With these expressions, we reach only at one conclusion: *brahm* is unseen but possesses subtle perceptible properties. These descriptions are not by common men. They were enlightened and established in *sadhana* and *samadhi*, lived in truth and followed righteousness. Accordingly, if we are unable to see what they have described, it is because we are not in any way near to *samadhi*. The attributes and descriptions of *brahm* or consciousness are available only to a *yogi* reaching the meditated state and directing his mind to perceive it.

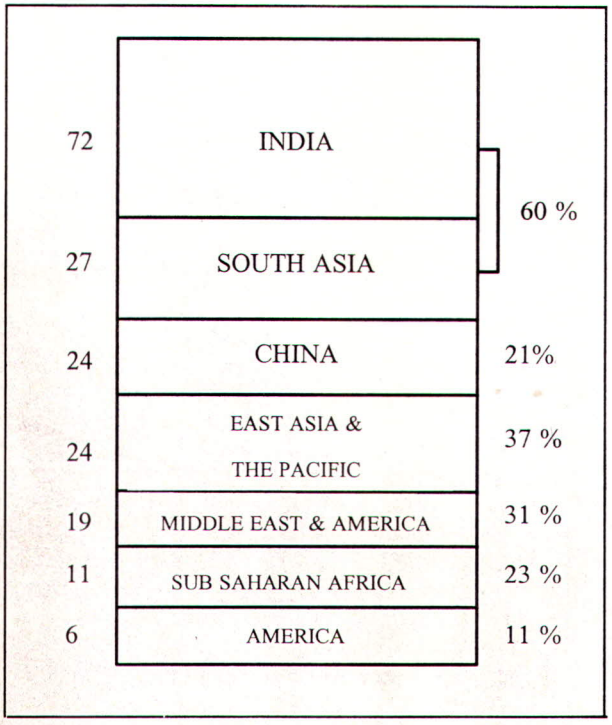

Fig. 1.3 : Notional number examined and percentage of under-fives in developing countries who are moderately or severely under weight. Gross average for *the Zero Gold segment of Barcelona Olympics is over 40%.*

According to *upanishads* an all pervasive imperceptible milieu exists around us—preserving past, present and future. There are rare but specific phenomena when past has been photographed or seen and future is predicted as if seen. For sticking to the norms of science, this work restricts itself only to the snaps on the celluloid film related to scenarios or features of the past. None has so far photographed the future.

An interesting account of a photograph of a past scenario, in an infrared photograph, is given by Frank (1977) in **'Boston Strangler'**. The car-park area of a city without any cars shows cars, after a couple of hours of their departure. Not only in infrared, but several past objects have appeared on the negatives even in broad day light. In this series one of the photographs by the author captured a fort and chariot dating back around 3.8 thousand years (Ka) and in another a frog no younger than 70 million years old. These photographs exhibit some unique features of image-object disintegration and the objects in negatives have remained invisible at the time of photography. In the ultimate analysis, these and others prove that *upanishadic* version of a milieu, designated here as *chetanakash*, is demonstrable and explainable within the frame of science known to us.

Could there be something which is invisible but affects the films, with same properties of forming images as light ? A photographic image is ultimately related to translation of energy of photons in a ray of light in displacing electrons of silver halide on a film. Photons belong to the electromagnetic radiation or field. Our eyes are sensitive to photons and therefore, we see objects in light. All the photons in our vision relate to matter and the 'present moment' of time. No older frames are known to us, that can theoretically repeat the functions of photon in the same way before our eyes. The image-object disintegration suggest that photons related objects are made of consciousness field. We cannot see them because our eyes are not meant for perception of *brahmonic* or *attaic* materials and their radiations. Forms, we can perceive are only a spectrum of electromagnetic field related to present span of matter. However, the *chetanakash* includes bodies,

belonging to the consciousness field. Though invisible to the eyes, these make impact on the film of a camera under specific conditions.

The above concept opens up an ill-understood area of modern science, with possibility of immense expansion. However, since man cannot artificially generate consciousness field and related phenomenon, our analyses have to be limited to chance photographs.

It is the above aspect that has found somewhat elaborate treatment in the work through chance photographs, numbering above thirty. These random field photographs, spreading over three decades, bring out:

a) There is a milieu, the *chetanakash*, in which objects are stacked as if carved and shaped. These are seen in the present, disappear in past and remain unseen in future.

b) There are a series of 'time-frames-of-present' stacked in *paramatma* that are seen going back to millions of years. Accordingly these must be present in future too in the same manner.

c) Usually, none of the above frames, except the present, is seen illuminated by electromagnetic radiation.

d) Radiations from these frames cannot be seen by eyes and only under special circumstances can be photographed.

e) Gravitational field, thought field and consciousness are closely interlinked since human thought field is seen pulsating and its waves deform objects in *paramatma* or *chetanakash.*

f) Individual thought bodies representing human **I-ness** are also photographable. These consciousness bodies are : 1) darker ones, 2) bigger brighter ones with no pulsation, 3) pulsating bright, 4) dwarf, very bright focus-free spheroids, and 5) spiral disks with or without 4. These could be photographed under special circumstances.

g) The space-time appreciation of man in the awakened state is an illusory representation of *maya* on account of time-frame barrier restricting the human vision and the invisibility of the *chetanakash* world.

The points listed above are grotesque in terms of science known to us and unbelievable. However, there is nothing like grotesque in nature. Neither is there some thing which can acquire a value addition in the domain of logic because it is 'believable' by men of science. Physics of consciousness, described and discussed in chapters nine and ten of the book, ponders over the invisible consciousness regime, its impact on photographs and interpretations based on these photographs. The two chapters of physics in this book are not meant to reconstruct an elaborate theoretical background of physics of consciousness as one expects. Such an exercise would hardly add any thing to the pursuits of *sadhana* for *brahm*. Nevertheless it has been first shown through **photographs defying space-time barrier** that our world view, based on the Copernicus' model of earth going round the sun is erroneous. Things remain where they were and the movement perceived by us is an illusion. The idea of nothingness or vacuum around us based on this concept is also a pack of cards in disarray. Thereafter, a theoretical background is given for **consciousness regime.** It is shown that the reality of world is imperceptible to human eye and mind on account of the game of time frames. The world as we see and understand, is merely an unreal object or *maya*.

It has been possible, again, on the basis of these photographs to determine the nature of earth-*paramatma* milieu around us. It is an anisotropic medium with three optical axes and three velocities of propagation of consciousness composed of three components—latent heat, gravitational pulse and electromagnetic radiation.

Future of Man

There are two ways of looking at man—a form of animal and a form of consciousness. The former is

mortal, the latter is not. The former treats *maya* as reality while the latter sees it as nonexistent. The first is tortured by agonies of the past, perils of the present and fears of the future, the second is untouched by any of these. Several works in the recent years have pondered over the future of man treating him as a form of intelligent animal and its degradation on account of enslavement by community mind-set. Teilhard de Chardin (1964) has raised a question "Is it not the ultimate destiny of man, like an insect, to become subservient to the community mind-set at the peak of human evolution ?"

The final chapter of the book is devoted to search an answer to the above question. **Future of man** is never so dismal. The individual consciousness has continued on a trend of progressive increment during the geological past and will continue to do so in future.

Glossary of Words

In the preparation of this work, a rich Sanskrit vocabulary has to be used because it is current in the treatment of topics discussed here. Exact rendering of Sanskrit words into Roman script is a problem and quite often, particularly in the works intimately related to Sanskrit, special symbols are used. In the current work special symbols are not used. Accordingly, the spellings have been casted for the nearest phonetic notation of the words as current in the Varanasi segment of North India. It involves some deviations from common spellings. For example *Rama* is changed to *Ram* and accordingly incorrect feminine pronunciation *veda*, *upanishada* and *yoga* is corrected to masculine forms *ved*, *upanishad* and *yog*. In words like *sankhya*, removal of terminal 'a' leads to a worse pronunciation, hence it is retained.

A glossary of words is provided in the book to convey specific and exact meaning of important ones used here. Some of these have been used differently elsewhere. This glossary also includes some words other than in Sanskrit. These have been used with specific meaning or purpose in the work.