

CHAPTER-8

Vedic Life Style and Achievements

Abstract

The trend of evolution of consciousness among *vedic* men differs radically from that of the west in the same measures as a *yogi* differs from an insectile man. *Yogi* is an endophilic or avails inbound rejoicement in contrast to exophilic common man of the materialistic society. A tradition was developed by the *vedic* people to be followed for ages. For understanding this tradition, culture and values of life freedom from western concepts and ideas is necessary because the west is unable to come out of the beliefs that the *vedic* tenets are philosophy. Instead these enforce experiential *sadhana* for *atma*.

Of prime relevance to a *dehi*, soul or astral body, that passes from one birth to another, is the kind of *sanskars* it gathers during the journey as a physical body. *Sanskar* is a carried over **ego-emotion** energy of the past-body to the new body and its force governs the mindset, nature and actions in the new body. The *sanskars* themselves can be placed under three categories: *tamas* (or melancholic), *rajas* (or egocentric) and, *sat* (elevating). Based on their innate expression in a man, he is firstly a *shudra* unfit for *sadhana* and then a *dwij*, a man qualified for *sadhana*. Statistics show that 60% men are *shudra*. The people who carry the *sanskar* of past body can be taken as born atleast twice—the literal meaning of *dwij*. They differ from *shudra* in carrying the past ego or *sanskars* that are initially *rajas* as in the case of *vaishya*, followed by still advanced stage of a mixture of *sat* and *rajas* in *kshatriya* and then mainly *sat*. Thus the initial differentiation of men under the two main categories leads to four classes of people—*shudra*, *vaishya*, *kshatriya* and *brahman*.

The period spent by a *dehi* (astral body + *atma*) between the death and rebirth is called *dehantar* or the gap between the two bodies. During this period a *dehi* lives either a comfortable or an uncomfortable existence. The former constitutes heaven and the latter is hell. It was observed that renunciation and pious acts lead to heavenly *dehantar*. Accordingly, one was advised to follow five most important renunciations related to killing, untruth, stealing, sex and acquisition.

The life of *vedic* people was tied all through to the rituals numbering sixteen. Three of these are prenatal, twelve during life-time and one is posthumous. This ritualistic life had, at no time, any scope for physical enjoyments. It was modelled for a better *dehantar* and *sanskars* rather than physical enjoyments. Even death was accepted as a routine ritual in life because it was followed by a *dehantar* and then another body. In their ultimate development the *vedic* people followed a highly disciplined life with minimum food. Most of their time was utilised in memorization and worships. Taking to the forest in the later years of life was also common.

The evolutionary trend of the *vedic* population, in its terminal form, has become quite distinct from the disorganized Andamanese and the highly organised colonials of the western society. Indeed it is possible to quantify the separation between the three populations by a set of parameters scoring between 1 and 5. These bring out the differential pattern of change in the *vedic* people with reference to the other two. The counts and parameters relate to i) viscerosomatic strength (physical body) that are all minus, ii) intelligence which has its base in memory and logic, is an attribute of causal body and taken as positive, iii) inner strength of the self that is related to the astral body, iv) *sadhana* for *brahm* or consciousness around (*antahkaran*) and expression of the past in *sanskars* (*budhh* body). A gross tally of counts shows that the *vedic* and the western populations end up as two very different people although they have started their evolution from the same

stock of men around 26 Ka. The west reaches to -4 from +25 of Andamanese while *vedic* men score +50. In terms of consciousness the western population has undertaken the route of negative growth or retrograde evolution due to animaline impact of colonization. The *vedic* people have moved on the direct line of evolution as the score-board shows.

Introduction

Evolution of a renunciative attitude in life distinguishes *vedic* communities from the western materialistic societies. In the evolution on the *vedic* trend, which is parallel to the emergence of materialistic traits, minds were trained for rejection of worldly enjoyments. These people rejoiced subtle enjoyment of peace after withdrawal of mind from the worldly objects. In simplified terms their consciousness took an endophilic trait of a *yogi* as compared to exophilic trait of the insectile man .

The intelligence, tradition and social fabric that accelerated the growth of consciousness among *vedic* people need a detailed probe because happiness was achieved by them through peace of mind resulting from renunciation in contrast to excitement driven happiness in the west.

For understanding the tradition, culture and morals of the *vedic* men, some freedom from the western concepts and ideas is necessary because the west sees the *vedic* tenets merely as philosophy. Indeed it is a belief driven conviction among the western *pundits*. In reality it is not so. These people attained their innate peace as a substance, as much as a materialist enjoys the possession of a bungalow or a factory. "Happiness one gets when withdrawn from the extrovert sense organs, turns to be perennial after reaching *brahm*" says Gita [GIT:5.21]. Innate happiness of these people on account of peace is, therefore, as real as sensuous enjoyments of the west. Their education was accordingly moulded in the direction of invisible inner apparatus—the *antahkaran*—on specific lines of a science dwelling on the properties of the physical, causal and astral bodies [Box 8.1].

Through the accounts of the past births, well exemplified by the occupation of a dead body by a transmigrated soul over someone's dead physical body, they developed the theory of *sanskar* or carried-forward-ego in the subsequent births [Box 8.2]. This knowledge led to the formulation of specific rules for actions during the life-time to generate positive *karms*. They helped individuals in the progressive introversion of consciousness. The course or path so decided, emphasized on certain values of life which are still living in India as a heritage of *vedic* people although the peak of their activity is over.

The way the *vedic* people modelled the conduct of a man for *sadhana* figures in this chapter. Their success in attaining *brahm* and *moksh* by a perfect life style is also brought out here. The parameters of evolution demonstrate that only the *vedic* people exhibit a positively moving trend in the consciousness regime. In the western society this trait has been suppressed by colonialism. Role of geographic control in this evolution is quite obvious and figures briefly.

Sanskars

That the physical death does not affect our conscious-self or I-ness, but it merely frees an invisible astral body with an *atma* bound with *antahkaran* was known to the *vedic* people long ago. This body, containing the 'I-ness' was designated as a *dehi* by them. The *dehi* governed the ego of the new body after the rebirth. This fact, well established among the *vedic* men, was their precious belonging. Even now, some persons like Joan Grant tell the story of their earlier births because of the past *sadhana* (Stemman, 1989b). A human being in *vedic* society was thus free from the illusion about his consciousness as an attribute of his physical body. Instead the society was convinced of a *dehi* or *jeevatma* continuing through all the births. **Goal of life in such a conviction needs a careful redefinition. Actions have to be performed by a man in a way that the life after death (*dehantar*) and in the next body he remains happier on account of the fruits of action of the present body.**

Bodies, *Antahkaran*, *Atma* and Evolution

A man, from the point of view of consciousness, is 'something' more than merely a physical body. His physical body is clad by three invisible bodies - the causal, astral and *buddh*. The verification of their existence is partially possible within the scope of science but their experiential knowledge is restricted only to a *yogi* or *tantrik* because "A *Yogi* alone, through efforts sees (them) within himself while a non-achiever of the self (*brahm*), inspite of best efforts, cannot see these due to consciousness - deficiency" [GIT.15.2].

The physical body, made of matter as we understand it, is visible and is also touchable. The causal body, invisible and untouchable, is photographable in the Kirlian photography. In a Kirlian picture, a torn-out leaf is shown to preserve the morphology of the area now destroyed (Fig.8B.1). The causal body is as firm in morphology as physical body and is made of *atmic* substance (anti-matter) in the solid state. It is space-time bound changing in shape with time - appearing, frame by frame, from future and getting lost in the same way into past. The astral body is typified by the photographs of Bill Watkins or the two sailors buried at sea (Chapter-9). In some cases it is also photographable (Fig.8B.2). Often, the astral body is slightly deformed though featurewise the identification of the objects still persists suggesting the astral body to be a highly energy charged system (and changed from low state solid to a pliable pre-molten solid under pressure). The astral body, representing the morphology of the last physical body at the time of death, moves in time and space being referred to as ghost, spirit or soul. The body is also the one seen in the body-free existence in the out of body experience. The *buddh* body is not photographed as yet, but its existence is proved in the out of body experience. It is always awake, knowledgeable body witnessing the physical-causal and astral bodies during out of the body experience.

From the experiential point of view, the progressive activation of the successive body-systems denotes the body under experience as also the morphology and components of the *antahkaran*. It is analogous to something very commonly seen during our life. A child, only when grown up, can perceive the emotions and functions of youth in a morphologically different body making him to feel, then, that he is no more a child, and the childhood and youth are different states of existence of the same physical body. In this case too, unless the lower body is left behind experientially, separation from the lower-body-state cannot be felt. Thus, the same physical body-holder experiences progressively the state of a *yogi* when he rules over instinctive pressures of the physical body-casual body system, a *brahm* when he takes independently to astral body and leaves behind the casual body, and a *buddh* when this astral body is shed off. The first state of *yogi* commences with *yam* or substantive withdrawal of the system from the instinctive food and sex-bound emotions of the physical body and taking up celibacy.

The *antahkaran* is the apparatus in subtle-body domain, non-material in composition. It transfers energy of one body regime to another and controls the vitality of physical body. It is a front to back singular girdle between anus and head with a number of *chakras* (energy ganglia) with complex connections. The girdle has a branching off in the thoracic (chest) region connecting physical heart and its invisible mirror image component on the right side—the *hrit*. A diagrammatic sketch of the *antahkaran* is provided showing important *chakras* mentioned here (Fig.8B.3). The characteristics of the bodies are as under:

Physical Body

It is physically perceptible and operates by chemical, electromagnetic and mechanical energies commencing the life-cycle by a single celled stage. This is the body meant for sustenance of species on one hand and gathering of anti-energies and substances for the *atma-brahm-atta-attadhar* components of consciousness in an individual. Innate attraction of food and physical sex relate to its role of energy gathering comparable to a leaf of banana plant where the energy holder rhizome lies-unfelt by the leaf in the ground. Our physical body is no more than a leaf to our basic apparatus of consciousness—the *attadhar*.

Causal Body

It is the invisible *atmic* (antimatter) component of the physical body working on anti-electromagnetic energy and supporting the morphology of physical body. Changing the form with age related morphology of the man, it moves from a single celled stage to its maturity, old age and death. It controls over the form of the astral body till death. The latter gets no more buried in the past-frames here after. Death, accordingly defines the last form of the casual body replicated by the astral body. Sense organs and emotions and animal related to pleasures, pains and enjoyments belong to this body. Vital energy organs of the body are hair, *annasthal*, *manasthal* and *hrit*. Male female tie up through pubic, facial and body hair, *mooladhar*, *annasthal*, *manasthal* and *hrit* are ultimately for physical interaction to beget progeny. Instinctive communal attributes, worship systems (religion) and nationalism etc. belong to emotion linked tie ups of this body. Communally strong and brandishing deities belong to the energy regime of this body. Energy transaction radius of body, around 20 km., strength increasing progressively upto the touch of the physical body. Strong connection of causal bodies, through *manasthal* - *annasthal*, on the pattern of neurons, i.e., nearly a million connections per individuals generates social traditions and colonialism on account of emotional (low anti-electromagnetic) energy. *Ling* and *Yoni* are the primary regimental deities of the causal body, designated as Shiv-Kamakhyia in the Hindu system.

Astral Body

It is the body that moves out of the physical-causal body system at the time of death either as complete body or merely as head. *Antahkaran* is a component of this body when it migrates out of casual-physical bodies. The emotions left behind in casual body, is large in amount, do not let the astral body separate from the casual body and hold the rebirth for substantially long time due to existence of the soul as ghost. If the emotional energy component of the former is lower than the renunciative force in the latter, but desires remain unfulfilled, then the astral body takes to the heavenly domain on the same spot. (Tuten Khamen of Egypt, Mevlana of Turkey). Even Pharaohic gods like Indra, Varun and a plethora of *vedic* deities belong to the regime of astral body energy. In the new born and the subsequent journey in the next birth this body acquires the morphology of the past body during the progressive growth of the new body and enjoys fruits of its past *karms* as allotted by the destiny in the new body, using the physical-causal body system of the new birth conjugal and filial attachments, memory, *sanskars*, ego and intellect belong to this body. Energy transfer mechanisms from this body invoke third eye, *devasthal*, *premasthal* and *annasthal* etc.

Energy base of the astral body lies in the *mooladhar-guha* system and connected through *ingla-pingla nadis* (arteries) on the ventral side of the spinal chord. Energy transfer between Male - Female systems mainly by the channel of *devasthal* in the head connected down to the *mooladhar*. *Mooladhar*, nevertheless in the process forces energy transfer (felt as enjoyment) through genital organs too.

Regimental presiding deities of astral bodies are Kanya Kumari—Ganesh in unmarried state and Lakshmi-Vishnu in married state and Radha-Krishna among the separated married pairs in love.

Gods represented by astral bodies, occasionally possess a suitable individual as medium for their transactions. The transacted energy, leaves the medium soon unnoticed. A possessed person is often barred from physical contact with opposite sex by the possessing god or goddess.

Buddh Body

Free of time and space, the *buddh* body is *attaic* in composition and moves from one body to another as an inner moult of the astral body from one birth to another. It is the ultimate body of the man and is always young and not affected by age. Born in the process of *moksh* after shedding of the ego-holding and age-bound astral body, it gives its achiever *moksh* or eternal life.

Buddh body, the ultimate holder of the *antahkaran*, has the potential to collect energy from all past astral bodies attached to the same *hrit* and their corresponding causal bodies left behind at different locales on earth. Main base of energy for *buddh* body is *Kamakhyasthal* or the Mongoloid spot area round sacral region. Transfer of energy between Male and Female, principally by the route of Male *Kamakhyasthal* → Male *attasthal* → Female *attasthal* → Female *Kamakhyasthal* in response to a 'vacuum' generated in the Male *hrit* by Female *hrit*. The *buddh* body does not feel happiness or joy, but vacuum and cooling are the attributes at this level. The energy of the system is that of the latent heat. Higher regimental gods like Sun (male) and Fire (female) control conjugal relationship between male and female *buddh* bodies.

Theoretically, a neural body without male-female distinction looks feasible. We may designate it as *purush* body. Its attribute, however, have not been experienced by the author. Possibly it relates merely to neural energy transaction from the *chetanakash* through *kamakhyasthal*. The energy system of the *purush* body is seemingly the time-pulse. *Attadhar* may be considered as the *purush* body-holder.

Male-Female Interactions

Distinction between the male-female systems is seen at all levels of bodies till *buddh* body. The former is donor and the latter is donee in the high pulse *attaic*, *brahmic* or *atmic* energy. The female contributes youth and satiation to the male system. The two systems make a complimentary symbiotic unit with neutral energy regime for gathering energy for the *purush* body. In the ultimate run, male and female deities of compatible energy are sun and fire respectively. At this stage the system is free from physical (animal), causal (human) and astral (godly) interactions for pleasure and attractions of lower bodies. Direct and strong link of the sun with a *buddh* body, elevates the male system to a level that none other than a female medium of 'Fire' can interact with him. The sex-lined attraction recede at this point.

Possessions and Latitudinal Controls

Every human system at the level of causal and astral bodies is connected to the near and dear ones through *annasthal* and *manasthal*. Every mind is accordingly under control or command of the other, viz. father, mother, wife, children, etc. At the still higher plane, a set of people are under the control of community, and, they will follow the dictum of community without caring for right or wrong. If some people are mad at Salman Rushdie or Darwin, it merely shows the impact of communal thought control over their minds. Various levels of corruptions at social or governmental level fall under the socially dictated possession syndrome.

It is hard to judge the quantum of possessive strength operating on a mind unless one is extremely logical and sets aside the emotions. Most people cannot do so and they do not know whether they are

doing right or wrong. Jesus realized it quite clearly when he spoke from his cross "Father, Forgive them; for they know not what they do" (Luke 23/34). Unless one has weakened this possessive trait commanding him, he is nothing more than a 'social animal' caught in the web of religion, food, sleep, fear and sex—typical of instinctive causal body. This can be broken only by the strength of astral body which, in the first instance, needs large antigravity energy of *brahm* delivered to the earth by Sun. It is, therefore, not possible to come out of the communal frame in the latitudes beyond 32°. The Asian Zero Gold Medal Zone of the last two Olympics is a manifestation of this communal energy control. To its north lies the causal body communalism while the zone itself is characterized by the astral body communalism. The first is materialistic and the second is religious. Fanaticism is due to social (possession) syndrome which prevails among men where the intellect is weak.

Evolutionary Implications

In terms of evolution, the situation of the latitudes north and south of 32 degrees is that of helplessness. This is the land where gymnospermous trees of Mesozoic continue to grow and dominate the progressive Angiospermous trees of Tertiary due to low solar energy stunting the progress of evolution. The poor growth of astral body in the colder latitudes and increasing materialistic communal strength due to better growth of causal body is a parallel phenomenon in man whereby he will gain in riches but recede in the antigravity lined consciousness energy. In the populous segments of the zero-gold medal zone with very high birth rate, *brahmic*, vegetarianism, hunger and abject poverty - the basic requirements for the growth of astral body - are met with ease due to impact of antigravity effect and high degree of satiation on account of *attaic* force. On a mega scale the evolving consciousness has taken care for the healthy growth of astral body, *antahkaran* and *buddh* body in the man of tropic by the starvation-prone-ness of the zone. Further, the astral body regime is also communal due to sentiments pressure of the regime and *annasthal*, hrit and third eye interlinking of these bodies. The astral body communal system is a higher energy *brahmic* system and preys over the low energy causal body regime of *atmic* type. If Bombay is one of the wealthiest cities in the zero gold-medal zone, it also contains the largest chunk of sanguine astral-body holders in the biggest slum in Asia - Dharavi. Imperceptibly, the starving poor are sucking away the *brahmic* strength out of the bloating rich.

Apparently, the organic evolution or the Darwinian derivation of man out of an ape ends at the casual body level, since this body alone is the counterpart of the perishable physical body in the consciousness regime typified by hunger-emotion and sex-pressured instinct for reproduction. Astral body, a non-material object, is free of space and time and hence not a part of organic species. Further we may conceive that rishis, ascetics, beggars - wilfully exposing themselves to denials of material and intellectual properties - are no more animals in the strict sense. They are the beings beyond the barrier of instinct preparing to reach *brahm* in the first instance and *moksh* as the ultimate step, unaware where the nature is taking them effortlessly. Education, as being imparted by this book, is not required for reaching to *brahm* or *moksh*.

The above understanding about bodies suggests that there are men who are mostly animals and falling within the purview of the origin of species. They reach to the score of minus four. However, there are also men lying beyond the Darwinian evolution. They have wilfully renounced the objects most sought after by the first - food, shelter, untruth and sex. They prefer to beg, remain happy and sleep on foot-path or under a tree and die without any mourning. They are the children in the kingdom of *Savita* being reared under the care of a higher communal field of astral body. God and *Savita*(Sun) are synonymous in terms of perceptible energy regime of astral bodies.

Human species, originating in tropic, has evolved to a strong or astral body, a step beyond physical body, during the last hundred thousand years with the birth of the first 'religious' man. Astral body has degenerated in the higher latitudes to the stage of animal once again. Worst ! The degenerate are

pitying over the poverty of the evolutionwise advanced population! Far superior than them are the beggars and the poor with the starving stomach who directly absorbs through *annasthal* connection, the consciousness energy from the belly-full.

Change of gravity values and role of change of gravity appear to be directly related to the evolutionary process the astral body as brought out by the table 8B.1 (*Yog and Tanra for Moksh*).

Theoretical gravity and gravity gradient at different latitudes is given by the 1971 gravity formula :-

$$g=A (1+B \sin^2\varnothing-C \sin^2 2\varnothing)$$

Where \varnothing is latitudes and $A= 978.0318500$, $B= 0.0053024$ and $C=0.000059$

Latitude (in degrees)	Gravity values (in gal)	Rate of change of gravity (gal/degree)
00.000	978.0317	0.00000
10.000	978.1874	0.03083
20.000	978.5360	0.05798
23.500	978.8532	0.05599*
30.000	979.3239	0.07821
31.000	979.4929	0.07975
32.000	979.4834*	0.08119
33.000	979.5652	0.08254
34.000	979.5484	0.08878
40.000	980.1688	0.08907
50.000	981.0694	0.08921
60.000	981.9168	0.07856
70.000	982.6086	0.05838
80.000	983.0606	0.03109
90.000	983.2177	0.00000

* Important changes

Table 8B.1

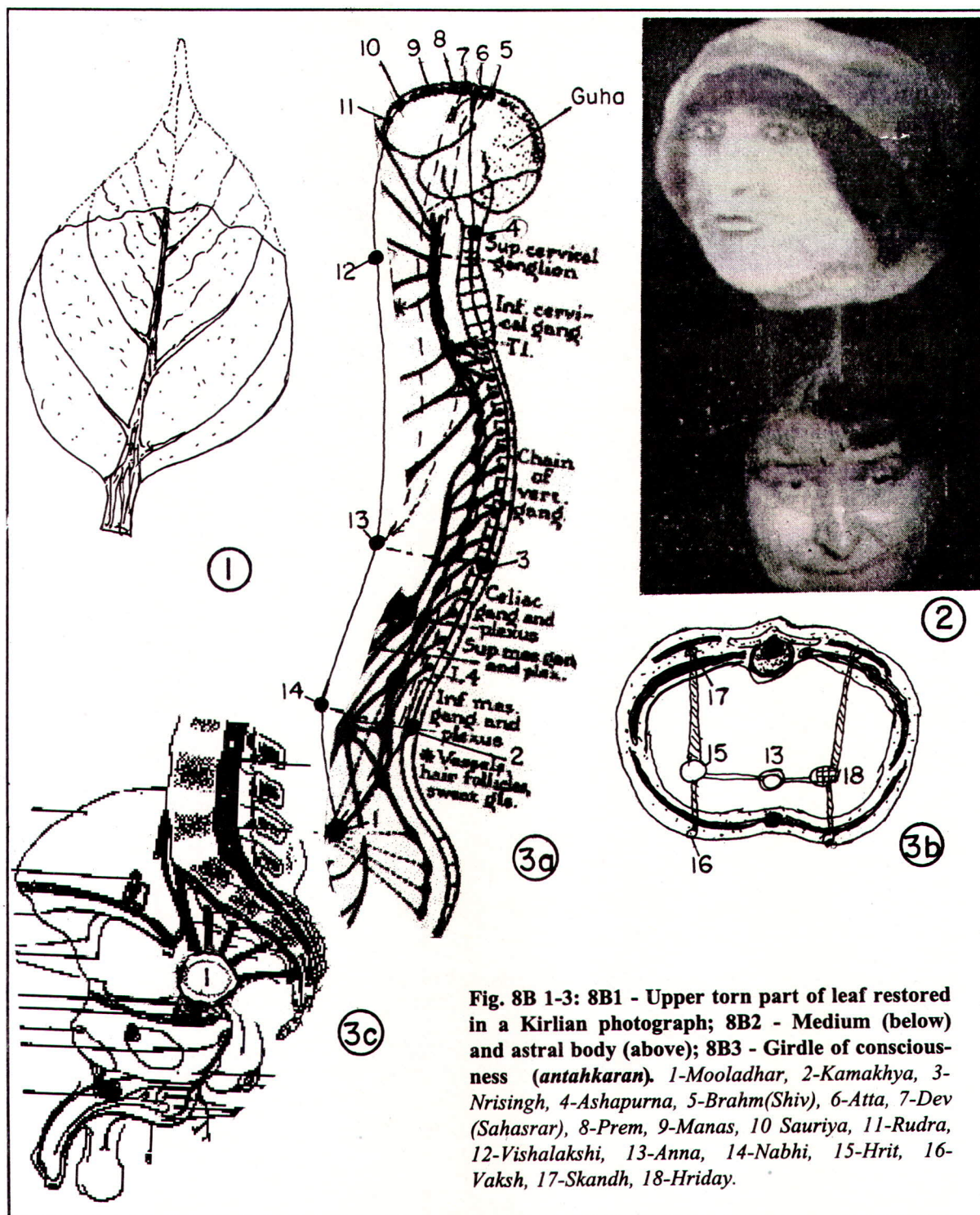


Fig. 8B 1-3: 8B1 - Upper torn part of leaf restored in a Kirlian photograph; 8B2 - Medium (below) and astral body (above); 8B3 - Girdle of consciousness (*antahkaran*). 1-Mooladhar, 2-Kamakhyia, 3-Nrisingh, 4-Ashapurna, 5-Brahm(Shiv), 6-Atta, 7-Dev (Sahasrar), 8-Prem, 9-Manas, 10 Sauriya, 11-Rudra, 12-Vishalakshi, 13-Anna, 14-Nabhi, 15-Hrit, 16-Vaksh, 17-Skandh, 18-Hriday.

Back from death with different soul

Express News Service

LUCKNOW, Oct 25

A strange case of transmigration of soul of one married girl who was run over by a train, to another married girl, who died after an illness but revived 45 minutes later, has come to light in the sleepy village of Sharifpur of Farrukhabad district.

The story of transmigration of soul and complete transformation of 22-year-old Savitri, an illiterate into an educated 23-year-old Shiva who was run over by a train on May 19 this year, is vouchsafed by more than one person, including the Congress (I) MP Mr Raghuram Singh of Etawah and the former information minister, Mr Satya Deo Tripathi, who had met the girl and questioned her closely. The tale of transmigration of soul has been doing rounds from one house to another in the districts of Etawah and

Farrukhabad with its fallout on the suicide case of Shiva in which her in-laws are in the dock and their bail applications have been rejected.

The story, which is still developing may tax the imagination of the celluloid world about its end

It is stated that Shiva 23-year-old daughter of Mr Ramsiya Tripathi, a teacher in the Shiva Narain intermediate college, Etawah was married in Dibiapur in the same district. Mother of two children, Shiva was run over by a train and found dead on May 19 this year.

A 22-year-old girl Savitri, wife of Thakur Jagdish died after a protracted illness in village Sharifpur of Chhibramau tehsil in Farrukhabad district on July 19 this year. While preparations were on for taking her body for cremation she manifested

some signs of life and some movements in her body after 45 minutes. Opening her eyes she looked bewildered and with a distinct change in her voice and style of speaking. She enquiring about the place and people mourning her death.

The young lady denied that she was Savitri and asserted that her name was Shiva and gave details of her in-laws, two children and her parents. She began insisting on being taken to her father Mr Ramsiya Tripathi.

On hearing the story Mr Tripathi visited the house of Thakur Jagdish Singh in the neighbouring district and the girl originally Savitri, recognised her father and hugged him with tears rolling down her cheeks and told him that she was his unfortunate daughter Shiva. Later, when she went to Etawah along with her husband she

recognised everybody and everything and felt at home in the company of her parents, brothers and sisters.

Though she disowns her 11-month-old child, saying that its real mother (Savitri) had died yet she looks after the baby and says that she would bring it up along with her two children whom she is demanding now.

She does not remember correctly as to how she died. She recollected that she was beaten up by her sister-in-law (sister of her husband) and was hit by a brick and then pushed down. That is all what she remembers. Though Savitri was illiterate but now reincarnated, she reads and writes and her writing according to Mr Satyadeo Tripathi, resembled that of Shiva. While demanding her two children she refuses to go to Dibiapur to her in-laws.

Box 8.2 : An Evidence of Soul Transmigration (Indian Express, 1985)

A training to remember the past births was often taken by the *vedic* men. A theory of *sanskars* emerged which says "The transmigrating-self (*dehi*) carries with it the subtle properties of the past personality in the same way as the air blowing over the flowers picks up their scent" [GIT:15.8]. This carryable innate-nature on mindset and ego-pattern of the past body was named as *sanskar*. Accordingly, acquisition of positive *sanskars* became one of the prime goals in the life of these men. Again, it was the conduct of a man and not merely his learning or cramming of books that formed the *sanskars*. Tough training is necessary for raising the quality of the *sanskars*. *Vedic* education, therefore, stressed upon the rigours of *sadhana* for the best possible achievements in the domain of *sanskars*. Attainment of proficiency in *sadhana* was knowledge or *vidya* for them. Learning alone without *sadhana* was non-knowledge or *avidya*.

On the basis of *sanskars*, the innate nature of a man falls into three categories : *satva*, *raj* and *tam*. They defined four types of psychological personalities: *brahman*, *kshatriya*, *vaishya* and *shudra*. A *shudra* is *tamas* dominant, a *vaishya* is a *rajas* associated with *tamas*, a *kshatriya* represent a *rajas* moving to *satva*, while *brahman* by virtue of experiential knowledge of *brahm* was mostly *satvic*. The one with *tamasic* nature enjoyed the physical body and attributes like eating, drinking and sleeping. In him, an inactive physical body dominate—the lazy bones. The men with *rajasic* nature are possessive and strongly emotional—a typical extroverted consciousness. Accordingly, they are dominated either by an active and egocentric materialism or ritualist sword-driven righteousness. The one with *satvic* nature is innately clear about the quality of his inner-apparatus (*antahkaran*) and its strength of *sadhana*. Ultimate peace through *moksh* is his target.

A *vedic* man conceived himself as a *dehi* traversing from one birth to another through different castes of physical bodies. After a prolonged *sadhana* he was either a ritualistic *kshatriya* with heaven as a goal or a renouncing *brahman* seated in *brahm*. Conducts for these four types are quite specific [Siddhanthalankar and Taraporewala, 1969, p.177]. "It has been ordained that a *brahman* should never beg for his needs, even though he may be at the point of death, neither should he accumulate nor hoard. His lot is only to serve unfettered and unbidden. He should lead a life of voluntary poverty. Every richness for him lies in self-abnegation. The *kshatriya* is also forbidden from hankering after wealth. He is a combination of *satva* and *rajas* but his *rajas* must be *satva*-oriented. Despite all his war and other activities, the ideal which he is required to set before himself is the progress towards the *satvic* life of the spirit. The *vaishya* is an admixture of *rajas* and *tamas* in his mental attitude of make-up, but the predominance is of the *rajas* over *tamas*. Whereas the *brahmans* and the *kshatriyas* lead a life of *disinterestedness* and *selflessness*, the *vaishya* keeps the torch of his self-interest burning before him. The *shudra* is the one in whom *tamas* dominates and this makes him inactive, dull, and inert".

The theory of *sanskars* consider the *antahkaran* as the first basis in the evolution of consciousness because this is the body responsible for generating and carrying *sanskars*. It is a multicomponent subtle organ in the head and body [Box 8.1]. At the time of death, the head migrates with partial components which regenerates the organs in the new body. *Sanskars* evolves very slowly from *tamas* to *satva* often via *rajas*. The *antahkaran* controls the astral and causal bodies which, in turn, control the physical body. The physical body cannot think beyond food, reproduction and sleep, like that of an invertebrate. Agitations relatable to carried over emotions of awakened state are features of the causal and astral bodies. These are mostly earthy and correlated to physical body because the untrained mind and its sentiments cannot see or perceive beyond the limits of physical consciousness. The invisible astral body lies in association with the physical and causal bodies and imparts them the I-ness of the *antahkaran*. The causal body is a ghost body, expressed very well in the Kirlian photographs. The astral body is free of time and space and a transmigrant after death alongwith the *antahkaran* and *atma*. The subject, however, is too complex to be dealt with here (see *Yog* and *Tantra* for *Moksh*). Also, the causal and astral bodies separate at the time of death only when the actions of righteousness were performed. The *atma* may depart without the *antahkaran* and astral body when it is not done. No human *sanskar* shall be carried in such a case and the *atma* may take again an animal body or human body with near zero *sanskar*. In the *vedic* tradition, enjoyments for a *kshatriya* lie in the heaven and he has to live an ideal life to qualify for heaven. Heaven is not the terminal destiny of human consciousness, however. It is *brahm* for a common man. If a *kshatriya* so chooses he may reach there through penance, *sadhana* and *samadhi*. An essential requirement for *brahm*, people learnt, is strength of renunciation in the *sanskars*. The earthy men, wherein the separation of the *antahkaran*, causal and astral bodies does not come into force at the time of death, become ghosts or even poltergeists.

Heaven, Hell and *Moksh*

The time-interval between the departure from one and taking another body by a *dehi* has been classified as *dehantar* or life-after-death. The position of individual *dehi* during the *dehantar* could fall only under three states of existence: **happy**, **unhappy** and **neutral**. Souls existing in the **happy** *dehantar* state have been classified as heavenly and those in the unhappy state as dwellers of hell. A *brahmlok* is a regime of neutrality and peace conforming to the third type. The period of *dehantar* could vary considerably. Experiences of *rishis* about *dehantar* established that men leading a renounced or *satvic* life were happy during this period while those indulging in materialistic and sensuous enjoyments were unhappy. Those reaching to *brahm* in the living state had their peaceful existence in the *brahmlok*. In the process of his rebirth a *dehi* has no control; nor are the intervals of *dehantars* under his manipulation. These are sometimes prolonged, spanning into hundreds of years. It was thought appropriate by the *vedic* people, therefore, to lead a life which generated positive *sanskars* and ensured a happier *dehantar*. *Dehi*, the body which most persons perceive during the out of body experience, is as much alive as the physical body in the realm of feelings and perceptions (though for most of the time it is only a bodiless head). Its happy existence during the *dehantar* was assiduously ensured in the *vedic* tenets for this reason.

Again, the *vedic* men discovered that our *atma* gathers consciousness energy and progressive *sanskars* birth after birth. The physical, causal and astral bodies absorb consciousness independently and channel it ultimately to the *atma s.l.* which has three components—*atma*, *brahm* and *atta*. Physical body does it by food, causal body by fasting and astral body by *yog*. It is the *antahkaran* system that collects the *sanskars* mainly as a component of the causal body and departing *jeevatma*. While departing from the physical and causal bodies at the time of death, the *antahkaran* splits into two: the one remaining with the causal body and the other departing with the astral body (*Yog* and *Tantra* for *Moksh*). There is, however, a terminal point of birth when a *dehi* or *jeevatma* can sustain its existence without taking a causal and physical body. The experiential knowledge of this terminal state of eternal life is as real as that of an awakened or dream state.

In the awakened state the human consciousness, *atma* or I-ness, identifies itself with physical body even though the *sanskars* lie in the *antahkaran*. In *samadhi* the I-ness identifies itself with the astral body system. In the still higher or enlightened state it identifies itself with *brahm*. Now in a *videh* state, after the *moksh* is reached, a man sees himself as an absolutely neutral consciousness operating through ganglia of a *buddh* body. A *dehi* could exist without a physical body at this stage. Energy for its sustenance is absorbed from the *paramatta* milieu around (*Yog* and *Tantra* for *Moksh*).

The knowledge of *brahm* and *moksh* prompted the *rishis* to cut down, as far as possible, the number of *dehantar* states or roaming of a soul in heaven and hell. These are like vegetative growths of a plant, prior to its bearing of a fruit. As dwarfing of a plant is done now for better and early yield, they devised methods and life styles for faster growth of the *atma*. The role of learning, accordingly, in the whole game of *sadhana* was very limited because the body was used as a unit for gathering the consciousness energy. Mind occupied the driver's seat and was helped by learning to guide the physical and mental systems for best path and activities. Conceptual learning, as such, has hardly any direct contribution in the accumulation of consciousness because the body-mind system functions as an active accumulator and not the brain.

Again, since the life was understood as a continuous existence unbroken by death every individual tried to strengthen his *dehi* through *sanskars* and avoided foolish indulgence in the physical world for the pleasures of body. Five *mahavrats* have great contribution in this direction.

Five Mahavrats

Rishis could see that **renunciation alone could be the basis of happiness** during *dehantar* (life-after-death) or later existence with carried over *sanskars* in the next birth. *Sanskars* strengthen the *antahkaran* as also the astral body at the cost of physical and causal bodies. Accordingly, they proposed total renunciation of the most degrading actions in life. These are:

1. Renunciation of killing
2. Renunciation of untruth
3. Renunciation of stealing
4. Renunciation of sex indulgence
5. Renunciation of acquisition

Renunciation of Killing (Ahimsa)

Every living body has an *atma* which adds to its energy through physical body. When two living bodies interact adversely, and one tries to destroy the other, the other puts resistance (for survival) even though it may ultimately get killed. Thus, in every attempt of killing a living being, a man is stripped of a certain quantity of consciousness energy from his *atma*. This is the principle behind pursuance of *ahimsa* or non-killing. Since not only killing but also imparting unhappiness to others does exactly the same thing as the act of killing, making others unhappy is also prohibited under the conduct of *ahimsa*. Any killing, excepting essential to sustain-oneself with minimum food intake, is prohibited including those of plants. *Ahimsa* ensures maximum adding of the consciousness to one's *atma*.

Renunciation of Untruth

The principle of lie-detector is simple. The moment one lies, his nervous system responds and generates irregular electric impulses which are picked up by the lie-detector. Activation of nerves while telling a lie is on account of the disturbance of the neutral consciousness-self of *atma* which is pure and true. A great deal

of tension in business community is due to lies and cheating, leading often to clinical and neurotic disorders. Consciousness is perennially disturbed among liars and they are always under tension. Though commonly unnoticed, lies are often responsible for taking them to psychologists for analysis.

Quiet nerves are essential requirements for *sadhana* related to *samadhi* and *brahm*. Accordingly, conduct of truth was supreme among the *vedic* people. Truth is highly glorified among *upanishads*. Indeed, the ability of a man to stand for truth has been conceived as a measure for the greatness of a person and his inner strength. A man strong in consciousness alone sticks to the truth. Pursuance of truth is, therefore, essential for ensuring the least turbulence in the consciousness and minimum loss of energy during daily transactions.

Renunciation of Stealing

Thieving is an instinctive animaline property. It reflects materialistic vis-a-vis animaline involvements of a human being. Renunciation of thieving, therefore, is renunciation of the carried over animal instinct. Honesty and dishonesty are the properties linked to thieving to some extent because one often has the potential to identify what is his own and what is not, but is unable to **suppress the desire for stealing** and possessing what belongs to others. When a man reaches to rejection of stealing, his inner strength reaches to the status of a *rishi* named *Yadnahtadnah*, literally meaning 'what is mine alone is mine'. So long as one does not evolve to this state, craving for stealing or unethical grabbing of materials and positions, typical of *rajasic* trait of a *vaishya*, will not allow his mind to be seated in *sadhana* for higher ends.

Renunciation of Sex Indulgence

The process of reproduction has created a very strong bond between a male and female pair of higher and evolved species of mammals and birds. It arises out of *kam*, a component of sex in the causal and astral bodies. This ensures a continued paired life. It is in the lower mammals that polygamy is common and polyandry is also present as an instinctive gift of nature for the furtherance of the species through reproduction. In the men of evolved type, the innate nature does not allow them to copulate and derive satisfaction except with those possessing equivalent *kam* (satiation-energy). *Rishis* have visualized that a lot of *kam*, in essence a form of *brahmic* energy, is lost in conjugal act. Children too drain it considerably through the linkage between father-mother-son. Since the energy of the physical body-causal body system generated during the span of any birth is limited and the same could either be used for *sadhana* or drained in conjugal relationships, the choice of a *rishi* was for observance of celibacy when unmarried and limited interaction with the opposite sex, for a few children only, when married.

So long as a man does not take to celibacy, he is like a pitcher with a hole. There is no scope for him to ascend to *sadhana* of *brahm* which requires dozens of births with complete celibacy. Strict observation of celibacy and renunciation of conjugation was, therefore, considered as a *mahavrat* during the *vedic* age.

Renunciation of Acquisition

Through the recounting of the past-births the *rishis* could see that attachments with wealth and social positions drain a large quantity of energy through extroversion of consciousness and strengthening of the causal body associated *antahkaran* which are left behind in time-space when a *dehi* departs. This progressively weakens the *dehi* or soul which transmigrates from one birth to another. Not only this, the attachments and loss of energy due to them push a *dehi* ultimately to lowly human births after an unhappy *dehantar*. It was observed by *rishis* that **renunciation of possession is nothing but evolving beyond typical animaline instinct-control-field of the physical body-causal body system**. The *dehi* as a purer consciousness body or astral body is aware about leaving behind all the materials around at the time of transmigration. A *dehi* is opposed to material acquisition. Accordingly, those strong in *sanskars* are in a position to renounce the lust of gathering materials. The mind of a *sadhak* was, therefore, trained to see

values of renunciation which figures aptly in two couplets of Kabir “Wealth includes cows, elephants, horses as also several types of precious stones but no sooner one possesses desirelessness as a wealth, these turn out to be dirt (I). Once born, all will depart—the king, the poor and the beggar; the first goes in chains and the last on a throne (II).” Accordingly, **living as beggar is certainly more glorious than as a king.**

Memorization of *Veds*

After the entry of a student in a *gurukul* or teacher’s home he was first given preliminary education after the *upanayan* ritual. When he developed potential for proper pronunciation, sufficient alertness of mind and the required strength to ‘hold’ *mantras* the teacher would perform another ritual to introduce this disciple to *veds*. It is at this point that *sadhana* for ascending to *brahm* began with two-fold approach. The student had to memorize the *vedic* text for building concentration and introversion and also follow the conduct of a *brahmchari* or a student on the path of *brahm*. The teacher offered sermons to the students who memorized and followed them strictly in day to day life. These sermons, from *Gobhiliya-grihyasutra*, as translated by Siddhantalankar and Taraporewala (1969, p.165) read ” ‘You are a *brahmchari* from today, remain clean and make full use of water for cleanliness. Don’t be lazy, keep yourself always engaged in doing some work. Don’t waste time. Don’t sleep in the daytime. Study each *ved* for 12 years. Don’t obey the orders of the *acharya* if he says something contrary to the injunctions of *dharma*. **Give up anger and falsehood. Don’t give yourself up to sex indulgence and other kinds of sense pleasures.** Sleep on hard bed. To sing obscene songs, to play upon musical instruments, and to dance are forbidden for you. Don’t resort to excess in anything, in bathing, eating, sleeping , attachment , fear, grief. Get up early in the morning. After easing yourself, cleanse your teeth, take bath, perform *sandhya*, glorify God, practice concentration, and meditation. Don’t shave. Never take meat, wine, and other forbidden and harmful things. Don’t dwell in a city . **Don’t ride on a horse, an elephant, a camel, or a bullock.** Don’t use shoes and umbrella. **Don’t allow your semen to waste**, consciously or unconsciously. Preserve it within yourself and **utilize it for strengthening brain power.** Don’t apply fragrant oils on your body. Don’t use sour, pungent, astringent, salty, and laxative substances. Be regular in your habits of eating and drinking . Be ever attentive to the acquisition of knowledge. Observe good manners. **Don’t talk too much.** Be civilized and cultured. Use a girdle and a stick. Remain content on the alms you get. Perform *sandhya* and *havan*. Work to the pleasure of the preceptor. Making obeisance to him in the morning and in the evening, **acquire knowledge and keep a constant watch on your senses.** These are your daily duties”.

The code of conduct as mentioned above distinguishes itself sharply from the type of western education system where *knowledge* means *information* and knowledgeable means simply well-informed without any relevance to the quality of the man. In the *vedic* system instruction is “acquire knowledge and keep a constant watch on your senses (for observance of noble conduct)”. What a *guru* ensured in the *gurukul* was bringing up of a man with only one target “*vidya-vinaya-sampann brahman*” i.e. a *brahman* endowed with *sadhana* and humility. The finished product of a *gurukul* was, therefore, not a greedy, wealth-crazy and immoral man, rolling now out of the modern educational centres today. A *guru* produced a learned man - noble, truthful and honest. He was a perfect *sadhak* to take up *yog* for attaining *brahm*. The *vedic* education system was not for worldly attainments but for another goal—the *brahm*.

Adherence to Rituals

Vedic people developed a ritualistic life-style to collect maximum consciousness energy from the environment. With this background they microplanned a ritualistic life divided into sixteen steps. For them life began with rituals—as if the *dehi* was moving from one step to another—since conception. These rituals were prenatal, postnatal and posthumous as under:

Prenatal

1. A ceremony for conception-*Garbhadhan*
2. A ceremony for healthy child- *Pumsavan*
3. A ceremony for happy temperament of child - *Seemantonnayan*

Postnatal

4. Blessing for becoming a noble *rishi- Jatakarm*
5. Naming of child (11th or 101st day) - *Namkaran*
6. Taking the child out of home (4th month)- *Niskraman*
7. Introduction to cereals (6th month) - *Annaprashan*
8. Removal of first hair (3rd year) - *Choodakarm*
9. Perforation of ear lobes (5th year)- *Karnavedha*
10. Induction to *gurukul* (5-8 years)- *Upanayan*
11. Higher education (12 years) - *Vedarambh*
12. Convocation at the completion of education (25 years) -*Samavartan*
13. Marriage (25 years) - *Vivah*
14. Renunciation of home - *Vanprastha*
15. Total renunciation - *Sanyasa*

Posthumous

16. Cremation - *Dah*

The above curriculum of life-style ensured that at no stage, life was lived for sensuous enjoyments of this world. All through their existence, people were striving for higher *loks* or heavens in the tenure of *dehantar* and focused all their energy and strength for generating better *sanskars*. Almost half of the day of a grown up man was spent in the introversion of his consciousness. He was in readiness to accept death also as a routine ritualistic feature of life because death was merely a stop on the long journey to *brahm* and *moksh* when the life with a physical body terminated and gave away to the life of the astral body for continuing on the long path of this journey.

Preparations for Death

Modern man is highly horrified by the idea of death. Contrarily, the *vedic* people were brought up in such a rigorous ritualistic life and experiential *sadhana* that they were aware of *prana* or consciousness energy sustaining our lives as: " *Prana* is *Brahma*, thus said Kaushitaki. Of this *prana* identical with *Brahma*, the mind is the messenger, the eye the guard, the ear the doorkeeper, the speech the tire woman. He who knows the mind as the messenger of *prana* which is *Brahma*, becomes himself possessed of the messenger; he who knows the eye as the guard becomes himself possessed of the guard ; he who knows the ear as the doorkeeper; becomes himself possessed of the doorkeeper; he who knows the speech as the tire woman becomes himself possessed of the tire woman" [KAU.2.1]. The highly trained men could move *prana* or consciousness in any of the cited organs at their will through *sadhana*—hence the expression 'knows' (details

in *Yog* and *Tantra* for *Moksh*). They were also aware that many of these referred movements of consciousness related to the transmigratory astral body which, in turn, affects the causal body- physical body unit or the visibly living individual. They were also aware that inspite of the best efforts by a *dehi* to collect all the energy in the human body when it departs from the body at the time of death, a part of the consciousness energy and desires have to be left-behind in the causal body due to locked up emotions in time. These people, therefore, observed a ritual to bleed the emotional energy locked up in the causal body and passed the same to a member of the next generation. Thus, death was merely a gateway to heaven after shedding the physical body and passing the emotion bound energy of the causal body to the progeny. Death was accepted as stoically as any other routine ceremony in life. A glimpse of this social tradition, figuring in Kaushitaki Brahman, is cited from the translation of Prof.Cowell (1861, p. 159).

“Next follows the father’s tradition to the son. Thus do they in truth relate it. The father, when about to die, calls his son. Having spread the house with new grass, and duly laid the fire, and placed a vessel of water with a pot of rice—clothed with an unworn garment, the father lies (awaiting him). The son having come approaches him from above, having touched all his organs with his own organs; or else let the father perform the tradition with his son seated in front of him. Then he delivers the organs over. “Let me place my speech in thee,” saith the father; “I take thy speech in me,” saith the son. “Let me place my breath in thee”, saith the father, “I take thy breath in me,” saith the son. “Let me place my sight in thee,” saith the father; “I take thy sight in me,” saith the son. “Let me place my hearing in thee,” saith the father; “I take thy hearing in me,” saith the son. “Let me place my flavors of food in thee,” saith the father; “I take thy flavors of food in me,” saith the son. “Let me place my actions in thee,” saith the father; “I take thy actions in me” saith the son.

“Let me place my pleasure and pain in thee”, saith the father; “I take thy pleasure and pain in me,” saith the son. “Let me place my enjoyment, dalliance and offspring in thee”, saith the father; “I take thy enjoyment, dalliance and offspring in me,” saith the son. “Let me place my walking in thee”, saith the father; “I take thy walking in me,” saith the son.”Let me place my mind in thee”, saith the father; “I take thy mind in me,” saith the son. “Let me place my knowledge in thee”, saith the father; “I take thy knowledge in me,” saith the son. If the father be unable to speak much, let him say at once, “Let me place my vital airs in thee,” and let the son say, “I take thy vital airs in me.” Then the son goes out, having walked round his father, keeping his right side towards him, and the father cries after him “May glory, holiness and honour attend thee.” Then the son looks back over his left shoulder, holding his hand or the end of his garment before his face (saying) “Obtain thou the swarga worlds and thy desires.” Should the father afterwards recover let him dwell in the authority of his son (as a guest); or let him become a wandering ascetic. If he dies, thus, let them cause the son duly to receive the tradition, as the tradition is to be given.”

The tradition of preparing for death has been continued by elevated *vedic brahmans* till date. Lately, Mr. Arunachal Subrahmanya Sastri, who retired as Reader from the Sanskrit Department of Banaras Hindu University and was residing on the banks of Ganges at Varanasi invited his son Dr.M.S.Srinivasan, Professor in Geology, Banaras Hindu University to his residence. Dr. Srinivasan, staying in the University Campus, visited him on 7th May 1982. Mr. Subrahmanya instructed Dr. Srinivasan to help transfer some of the former’s accounts in the name of his wife because he has to leave this body and proceed for *dehantar* in another twenty days. The father told his son “necessary instructions shall be written in this diary about my posthumous rituals”. Mr. Subrahmanya died exactly twenty days later on 27th May, 1982. He wrote and signed the instructions in the diary on 15th May 1982 and lived peacefully—hail, hearty and happy—till his last day. His instructions figure in Box 8.3.

Total impact of leading the whole life through *sadhana* and rituals led to the highest morals among *rishis*, exemplified even now by Mr.Subrahmanya. They knew their past births often and also the day of their death. They lived a fruitful life unafraid of anything because the events in the destiny cannot be shifted by a body holder. This is in stark contrast to the culture of the western world who link every action with its fruits here and now.

Adherence to *Ashrams*

The *vedic* society comprised of two groups of men, householders and *rishis*. The former observed regular rituals all their life from birth to death after getting educated by a *guru*. The *rishis* included famed men of higher levels of attainment, usually staying in solitude away from populous areas. They often had spent long time of several births in penance and many had experienced knowledge of *brahm* also but were continuing on the destiny of eternal life or *moksh*. They sometimes baptised a qualified disciple among householders for attainment of *brahm*. The abodes of *rishis* were called *ashram*—literally meaning place of hard labour. Apparently, there was hardly anything to learn about *brahm* in words. The process involved long continued starvation, hard labour, and penance and *yog* under the guidance of a *rishi* for ensuring maximum accumulation of consciousness energy during *sadhana*.

The life of a householder had its own strict disciplines, aimed at qualifying for pursuit of *brahm* under the guidance of a *rishi* in the later period of life or in the next birth. A householder followed *vedic* rituals to reject the sensuous enjoyments and prepared for attainment of *brahm* through a life-style of *karm yog* in Gita. For such a man, Manusmriti prescribes life into 3 segments: i) *brahmchari*'s conduct during learning, ii) a householders' conduct of mature age, followed by iii) retirement from householders life after the reproductive age. A man then took to forest. Selected verses of Manusmriti are translated in an abridged version almost in the continuity as in the antique, initial collection of verses without later corruption. It is to bring out the pattern of the tripartite life of individuals observed by the *vedic* men between 15 and 11 Ka.

1. *Early Days and Education (Manusmriti:Chapter-2)*

Rituals and actions commence with purification at birth that are sacred on earth as well as after death (during *dehantar* and new birth; 2:26). Rituals of birth should be performed before the umbilical chord is cut from placenta amidst chanting of *mantras* while the child is made to lick honey-butteroil mix in a cowrie shell (2:29). Naming should be done on the tenth or twelfth day or on a holy date, time and asterism (2:30). In the fourth month the child may be allowed to step out of home and in the sixth month he should be given cereal (2:34). Hair should be cut in the third or fifth year under *vedic* rituals (2:35). In the 8th year of birth a boy with *sanskar* of a *brahman* should be baptised for *vedic mantras* and rituals, the one with *Kshatriya sanskar* should be baptised in the eleventh year and the one still lower in the twelfth year (2:36). After sixteenth year in *brahman*, twenty two years in *kshatriya* and twenty four year in *vaishya* there is no provision for induction to *vedarambh* (2:38). After this age there is no provision for *vedarambh* and the sinner of *savitri mantra*, termed as *bratya*, is despised by *aryas* (2:39).

Study of *veds* should commence with the touching of the feet of *guru* by the disciple who remains seated with folded hands till it concludes with the touching of the feet of *guru* again (2:71). Every day the *guru* imparting education, bereft of slackness, should commence with 'now grasp' and conclude with 'stop now' (2:73).

2. *Householders Life (Manusmriti: Chapter-3)*

After studying one, two or three *veds* and practising celibacy one should enter into the life of a householder (3:2). After completion of the studies methodically, as permitted by the *guru* a *dwij* should take a girl of his caste as wife (3:4). The girl should not be related to the mother's side nor belong to the father's side (3:5). A *brahman*, selecting a *vedic* scholar, should offer his daughter as bride (3:27). With a wife of due menstrual cycle, excluding the scripturally prohibited days one should conjugate (3:45). Depending upon the days of conjugation and the strength of husband and wife, the family will have male or female children (3:47-48). Where ladies are respected, there live gods, where women are not cared the rituals don't fructify (3:56). A family is destroyed where a female is worried and where women-folk are worry-free it expands (3:57). A family where women curse out of frustration, everyone is destroyed and killed (3:58). The family

where wife is happy with husband and husband with wife, there lives perennial happiness (3:60). It is so because if the lady is unhappy she cannot entertain the husband and if the latter is not entertained there will be no children (3:61).

Now in the fire of a householder, the household rituals should be followed methodically as there is a provision of five *yajnas* or worships for the householder (3:67). These are: (i) *brahma-yajna* or education to the disciple; (ii) offerings for dead is the *yajna* for the parents, (iii) *hom* is the offering for gods; (iv) for all living beings is a sacrifice (of goat etc.) and (v) worship of the guest is the worship of man (3:70). One who conducts these five *yajnas* every day his household conduct is untouched by any sin (3:71). The one who does not look after the gods, guests, dependents/parents and self, he is alive but no better than dead (3:72).

As all the animals depend on air, similarly all *ashrams* depend upon householders (3:78). As three other *ashram* sustain through *vidya* and food by a householder, hence he is considered as supreme (3:78). Therefore, the one aiming at heaven should carefully sustain it because the weak cannot do so (3:79).

3. **Retirement to Forest (Manusmriti: Chapter-6)**

Once a householder discovers his skin is wrinkled and hair are gray and a grandson is born he should move to forest (6:2). Leaving behind the grains in the village, and leaving his wife with his son or taking her with himself, he should go to forest (6:3). Should wear skin or clothes (shreds of plants), have morning evening bath and should not remove hair and nails (6:6). The visitors should be welcomed per capacity, through alms, food and water (6:7). Seated always in memorizing *veds*, friendly to all, giving but never taking and wishing well to every one (6:8). Whatsoever available in forest should first be offered to gods and then eaten by oneself including the self made salt (6:12). Should give up honey and meat, mushrooms, herbs and fruits like **Saijan** (= *Moringa pterygosperma*) and **Lisoda** (*Cordia obliqua*) (6:14). All stored cereals and roots should be discarded in *ashwin* month (October) and so also the old clothes (6:15) Sown cereals are not to be eaten even if some one offers and even the roots and succulents from village should not be eaten (6:16). Food cooked and baked in fire may be taken, ripe fruits may either be ground by stone or be taken as such (6:17). Food should be taken (one time) either at the fall of night or after giving to guests all day or in the evening or on alternate days (6:19). Porridge may be taken in the process of *Chandrayan* fast (6:26). Else one may restrict to seasonal fruits and roots alone (6:21). Should sleep on the ground daily and roam about in the forest from place to place like wild animals (6:22). Should enhance his strength of penances by tolerating seasonal heat, rain and cold in the open (6:23). All these and other (well known) conducts should be followed by the *brahman* in forest besides study of *upanishads* and *veds* (6:29). *Brahman rishis* as well as house holders should take to *upanishads* (*vidya*) for enhancing penances and betterment of self (6:30). Either remaining at a place or moving consistently in the north-east direction, living on water and air, should continue till the body falls (6:31). A *brahman*, free of sorrow and fear, leading the life of an intelligent *rishi* then proceeds to *brahmlok* after death (6:32).

Direction of Evolution

The above account of the life-style of *vedic* people reveals a very specialized line of evolution with the following main features:

- a. Initiation of individual's life through sacred rituals, continuation of these rituals all life and giving up life among rituals.
- b. Restriction of food intake to minimum, sharing it with guests and giving it away in rituals for dead with staunch belief that food offered in this way reaches the dead.
- c. Spending most of the time in memorizing *veds*, introverting the mind completely; performing rituals of *sandhya* involving meditation, at least three times a day.

d. Taking to forest and *samadhi* in the later period of life for *brahm* and *moksh*.

The *vedic* people show a rather special development in respect of visceral, somatic and neural tendencies. They do not stop here and go a step further in the exploration of *dehi* (or astral body + *antahkaran*). At this stage, they are not earthy but heavenly in perception even though with a physical body. Energy of a common man can either be focused around a physical body or an emotional causal body. Andamanese and aborigines populations are quiet and physical body dominant; western mind—highly agitated and emotional—are causal body dominant. In either case these people are perceptibly earthy and visceral. Among the *vedic* men the visceral sense organs related to food have been considerably blunted by fasting, penances and living on water and air alone in old age. This looks impossible, for a common man, but on the Indian soil such examples are common. Swamy Chandrakiran, a disciple of Swamy Tapovan, narrated to this author about his fast of ninety days as a part of his *guru dakshina* taking only a cup of tea every day. A lady in Gujarat was on a fast for 120 days, says a newspaper report. Similarly there are others living without food for months. In the warm, consciousness rich Indian milieu, it is possible to reduce the visceral component of the human body considerably because of the subtle system of absorbing consciousness directly from the *paramatta*, *paramatma* and *parabrahm* (*Yog* and *Tantra* for *Moksh*). Unless one reaches *moksh* and operates consciousness through ganglia of *buddh* body this phenomenon remains a mystery. Besides the activation of ganglia a large component of the consciousness energy is also soaked in the bones. It is directly felt south of 32° N. The body hairs are seen to absorb it abundantly from the sun and pass it on the storage organs, i.e. bones, directly. Since this calcium-bounded energy of sun, being used exclusively by the semi-starved tropical men, dwindles very fast north of the latitude 32°, experiential perception of *vedic* knowledge and *brahm* cannot extend beyond this latitude. It was a fact known to *vedic* people quiet well and they distinguished between the solar and the non-solar lands for *sadhana*. Attainment of *brahm* and *moksh* is thus, restricted to solar lands south of 32°N in the northern hemisphere.

Control of sensuous activity and practice of celibacy gave a fillip to introversion of consciousness through sense organs. Chanting of *mantras* for hours, practice of grammar and active engagement in the arithmetic also drove away intense worldly emotions out of their mind [details in *Yog* and *Tantra* for *Moksh*]. Logic established itself fully and it brought innate renunciation because the logical man realizes that all sensuous enjoyments lead ultimately to sorrow. Also these people were less taxed physically in day to day work for grazing, collection of wood and food. There were rich forests around to sustain them. Their environments fostered in the population a withdrawal of visceral component of consciousness promoting fall of desires. There was also a remarkable increase in the introversion of consciousness energy through *yog* and meditation. The process of meditation and *samadhi* ultimately drew energy from the whole body system, especially the nervous system, and fixed it in the *dehi*. The physical and causal bodies were sloughed to glorify the astral body in the *vedic* life-style as a routine.

Evolution of the *vedic* traits represents a direct move for enhancing consciousness strength in an individual. This was attained during the *sadhana*, penances and fasting through : (a) suppression of visceral consciousness component, (b) invigorating somatic system to absorb consciousness from milieu around by somatic and neural activity in warm, sunny atmosphere, (c) practice of lifting the gathered energy and pass it on to the bones in the process of *yog* and then (d) in the neural segment by meditation and *samadhi*; and, (e) strengthening the neural domain through long hours spent on memorization and arithmetic. Ultimately, this led to phenomena of seeing the past like Joan Grant and future like Cheiro. Preparation for a better future of an individual where the journey of life reached a final stop—the *moksh*—was naturally the ultimate outcome of this line of evolution in the hands of a very intelligent human population.

The ascendance to *brahm* and *moksh* by the *vedic* men was greatly helped by the experience of *dehantar* phase, i.e., existence as a *dehi* or soul between the chrono-span of two physical bodies. Since, in this state a man could be either in heaven or in hell, depending upon *karms*, every one tried to do good acts, strengthen the soul and reach heaven. This, however, was the initial phase in the journey towards *moksh*. Men learnt that even heavens were not enjoyable forever. Complex urge in the human system forced gods like Pururva to

acquire human body of Pururva *rishi* [RIK. 10.95] . His aim, therefore, shifted from heaven to elimination of heaven and rebirth both. Penances and *Samadhi* brought the first experience of a body-free consciousness at the time of enlightenment as *brahm*; and, then came the experience of the astral and *buddh* bodies and their invisible complex ganglionic system, specially after *brahm-nirvan* or *moksh* was reached. Strictly speaking this *buddh* body is an inner moult below the *astral* body (*Yog* and *Tantra* for *Moksh*). At this stage, a man was free to breath consciousness directly through many of the several ganglia. At this level of attainment a man has moved from *rajasic* causal self to *satvic* astral self followed by *nirgun buddh*—self on the ladder of evolution. The consciousness also had eliminated the emotional and possessive desires of astral body as well as sensuous and subjugative desires typically associated with the causal body. *Buddh* body operating mainly on the energy of latent heat, is free from any desires related to forms and bodies.

The life style of the *vedic* men, and their evolution were focused in the direction of nurturing the astral body and withdrawal of consciousness from the world around to a world within . In the process, the physical body and causal body weakened while the astral body, *antahkaran* and *brahm* grew from strength to strength. The animal in men died and the consciousness apparatus of the individual took to non-earthly consciousness regime for ever when one reached eternal life and the *buddh* body.

Evolution Compared

In the treatment of human evolution, paleontologists have placed much emphasis on the morphology of cranium but mental qualities or psychological aspects—directly related to consciousness—have remained completely neglected. Man as a consciousness based or scientific species does not figure as an evolving population in most of these studies though Teilhard de Chardin does dwell upon some of the points. In the present work where consciousness based attributes are more keenly investigated, a survey has been made about the traits of the primitive Andamanese mind representing a base *tamasic* population (Chapter-4). It is the stock for branching off the communal, possessive and extrovert, western mind (Chapter-5). The preceding pages of this chapter highlight the expansion of renunciative values of *vedic* people who, till the Gravittian (25 Ka) were only slightly different from their European cousins. However, they picked up a direct line in the evolution of consciousness, mainly due to their position in the warmer latitudes south of 32°N where impact of *brahm* dominates (*Yog* and *Tantra* for *Moksh*).

It is possible to evaluate the trend of consciousness reflected by the quality of psychic and mental traits among the three populations to infer their relative position in terms of orthogenesis or direct evolution of consciousness.

Parameters comprising clusters of positive and negative trends could be defined for making a comparison between a primitive type of population (Andamanese), a man in the grip of a communal thought-field (modern western man) and renunciative *vedic* people who have become very rare now. The parameters relating to mental rather than physical traits are understandably clear to most of us. We use here five of them for the purpose of contrasting the evolutionary features in the *tamasic*, *rajasic* and *satvic* type or Andamanese, Europeans and *vedic* men respectively .

1. **Parameter I:Viscero-somatic or Animaline Cluster [Physical Body]**

This cluster includes features typical of lower animals like bulls or leopards and the consciousness is reflected by physical self alone. The animal instinct of sustenance dominates in this cluster. **Colonization belongs to this cluster.** Since all these mental qualities are related to animals, lower than man, the marks allotted here are negative. Points in this cluster include elements for survival of an animal species, e.g. food, sex, fears, acquisitiveness and aggression. Marks may be allotted for each of these traits for absence (0), very low (1), low (2), moderate (3), high (4), and very high (5). This allotment of marks holds good for other clusters also.

2. **Parameter II: Intelligence [Causal Body]**

Intelligence of man is an expression of consciousness through mental activity in the awakened state commencing forcefully with the anthropoid ape like *Sivapithecus*. It is basically a social enhancement of animal intelligence among men. Animalistically, this feature is negative if extrovert e.g. characterizing alertness of a cheetah for self defence and prey. Introversion is an exclusive human evolution during *vedic* period and it is a positive attribute. Other parameters of this cluster too are mostly associated with evolving man for higher ends and hence placed as positive. These are grasp, learning, memorization and logic.

3. **Parameter III: Strength of Conscience [Astral Body]**

Included in this cluster are points which are seldom seen in animals and constitute exclusively positive character in a man vide most religious texts. All these relate to astral body and include control of mind and actions, tolerance, dedication (devotion) and humility. These parameters are anti-materialistic and relate essentially to strength of *sanskar* in a *dehi*.

4. **Parameter IV: Strength of Sadhana [Antahkaran]**

This is a cluster, developed exclusively among the *vedic* men of later period, i.e., 13 ± 2 Ka, who were keen for attaining *brahm*. This cluster is related directly to the strength of *brahm* transmitted through *antahkaran* in an individual and relates to his success in attaining *brahm* and *moksh*. This is the *tera-firma* on which grows the trees of *samadhi* and enlightenment. All these are positive features of consciousness exerted on the *antahkaran* and mind by *brahm*. This cluster includes the elements like five *mahavrats* and other noble qualities of restraint in a man reflected by the strength of observing non-killing, truth, celibacy, non-stealing and non-acquisition.

5. **Parameter V: Manifest Consciousness [Buddh Body]**

This cluster includes direct innate manifestation of consciousness in an individual. For example, many people 'feel' God has some role in their success. This is an expression of diffused perception of consciousness in the *buddh body*. Then there are experiences of more intense interaction with consciousness, e.g., out of body existence or astral body projections as well as the recollections of past birth etc. These fall mainly under the same category and involve sensitivity of an individual body system to perceive the consciousness directly from the *paramatta-parabrahm-paramatma* milieu around. It is dependent upon two factors—the geographic locale and the growth of an individual's non-physical bodies. A materialist, not perceiving God, has a mature physical body and immature non-physical bodies. In contrast, *Buddh* or *Kabir* had a mature *buddh* body with all its organs, ganglia and *antahkaran*.

Results of Comparison

Marks in the five clusters when evaluated reveal a definite quantified picture about changes that are induced in the basic human population to reach the two other ends—acquisitiveness in the highly communal population and a bias for renunciation in the highly logical *vedic* system.

In the animaline trait the primitive stock has a score of -9 instead of maximum score of -25 attained by the modern western man. Comparatively the *vedic* people have remained very low, only -5. The intelligence cluster allots 3 marks to the primitive men, 1 to the modern and 17 to the *vedic* population. Inner strength of the self totals 11 points in primitive, 5 in modern and 17 in *vedic* population. Strength of *sadhana* is something very low in west (5), moderate in Andamanese (15) high among the *vedic rishis* (23). The direct manifestation figures poorly among the modern materialists (3) which, any way, compares well with the

primitive population (4). *Vedic* people are high scorers in this domain (14).

The score in Chart 8.1 points very definitely about the direction in which the *vedic* and the insectile people have differentiated from the primitive stock. For the direct manifestation of consciousness, primitive and modern populations are at the same level but the negative or animaline trait has increased in the western people considerably. Colonialism has accelerated it many times.

In the total tally of marks the primitive man or base population has a score of 25 points. Due to agrandization of communalism and accelerated animalistic traits of the viscerosomatic affinity, the modern man has gone far down in the scale of consciousness and stands at -4, i.e., an animal of high order. It is no wonder that people of this type are now distributing condoms in schools of New York. In India while two million of these advanced animals are in the grip of AIDS, with no control over themselves exactly like animals. They are unable to follow celibacy which is the proper course of action. They do not know to implement a word like renunciation or *mahavrat* to come out of a massive tragedy looming over the human race. **Right and wrong, they know, but their inner strength has been eaten away by the community thought field and they cannot absorb the *vedic* values of life to save a decadent humanity.**

1. Parameter : Viscerosomatic Strength [Physical body]

	Primitive	Western	Vedic
Lust for food	-3	-5	-1
Lust for sex	-1	-5	-1
Fear of death	-3	-5	-1
Acquisitiveness	-1	-5	-1
Aggression	-1	-5	-1

2. Parameter : Intelligence acumen [Causal body]

	Primitive	Western	Vedic
Grasp	3	3	5
Memorization	1	3	5
Logic	1	3	5
Diversification of mind (extroversion)	-3	-5	-3
Concentration of mind (introversion)	1	3	5

3. Parameter : Inner strength of self [Astral body]

	Primitive	Western	Vedic
Control of mind	1	1	3
Control of actions	1	1	3
Tolerance	3	1	3
Dedication (devotion)	3	1	5
Humility	3	1	3

4. Parameter : Strength of *sadhana* [Brahm]

	Primitive	Western	Vedic
Non-Killing	1	1	3
Truth	3	1	5
Celibacy	3	1	5
Non-stealing	3	1	5
Non-acquisition	5	1	5

5. Parameter : Manifest consciousness [Buddh body]

	Primitive	Western	Vedic
Diffused perception (<i>astik/nastik</i>)	4	3	5
Past birth/perception	1	1	3
Acquired parasychik manifestation	-	-	1
State of consciousness level upto <i>samadhi</i> (meditation over 30minutes)	-	-	3
Consciousness level of self upto <i>brahm</i>	-	-	1
State of consciousness level as <i>videh</i>	-	-	1
Grand total	-25	-4	66

Chart-8.1 : Comparative status of consciousness among primitive, western and *vedic* men.

Evolutionary Trend

In the science of evolution there is a word for what the western man has attained after the evolution of the primitive human stocks. It is an evolution in the reverse direction or retrograde evolution. There is nothing to

be ashamed for an otherwise shameless modern man in what has ultimately happened to him in the course of evolution. He is as helpless a creature in the evolution of community or colonial consciousness as a drone in the bee-hive because communal consciousness looks for the betterment of the community and not individuals. Every day our news-papers bring to light the stupendous fall of our big-leaders in moral and character. Parliaments have become inane bodies with most of the leaders corrupt and criminal to the hilt. This is where our animalhood has brought us during the last ten thousand years of fourth order communalism. It is essentially because communalism is focused around visceric traits of lower animals and a criminal is its ultimate product (Fig. 8.1).

The *vedic* population also started its journey on the road of evolution from the same point from where the Europeans once began, i.e., base population like Andamanese with third order communalism. These people, however, chose the path of renunciation, which infects is renunciation of animaline traits and causal body control in the first instance and move from minus 12 to minus 8. Their intelligence building and renunciative trait have led them to a large addition of positive traits, adding to a count of 50, almost double in contrast to the positive points in the primitive man.

In the light of above it is only the *vedic* population which has moved in positive direction of evolution of consciousness, i.e. orthogenesis. *Vedic* people have gone far on the line of direct evolution. They evolved perfect methods for attaining the state of pure consciousness or *brahm* through *yog* and *samadhi*. They even proceeded a step further. Ultimately, they reached *moksh* or eternal life through invocation of science of *tantra*. This is the ultimate point of consciousness what an animal body of a man can achieve. The *vedic* men, therefore, represent the acme of animal consciousness on our planet. In the later phase of

Fig. 8.1 : Newspaper headline reflecting status of our evolution in the direction of communalism.

Indrajit says he cannot curb criminal-politician nexus

INDIAN EXPRESS

NEW DELHI

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by Vijay Simha

NEW DELHI, Aug 8

UNION Home Minister Indrajit Gupta has expressed his helplessness to party colleagues in breaking the nexus between criminals and public leaders.

"Being a Minister means nothing," Gupta is said to have told the Communist Party of India (CPI) leadership at the party's national council meeting two days ago. "There is nothing we can do to end the unholy nexus between criminals, politicians, policemen and bureaucrats. All we can do is pass legislation which cannot be implemented. I

see no end to the problem in the country, especially as there are criminals in all sections of society."

"He told us that there are criminals even in the police force, which is expected to maintain law and order. He added that such elements already had easy access to politicians and bureaucrats. In effect, he can do practically nothing to end the criminalisation of society," a CPI leader said. Gupta is reported to have asked: "So who is going to clean up

The United Front's Common Minimum Programme (CMP) promises to "punish the guilty and eliminate the parallel government" (of the mafia).

A top CPI leader said, "With his speech in Ajoy Bhavan, the CPI's headquarters, Gupta has made something clear that no Home Minister before him even attempted: that a Minister alone is powerless in today's scenario"

life, when one is a *yogi*, he represents something para-human because he eliminates the breathing of oxygen and yet survives as a conscious body for days in the utmost peaceful state of *samadhi*. **A lesson which the science has to draw from this attainment of *vedic* people is that all the hullabaloo in their belief about evolution of cultures, placing the west at the top, is nothing but an illogical fad on account of communalization of their minds.**

Geographic Factor

Evolutionary trend in the differentiation of the consciousness groups from the basic stock of Andamanese like aborigines seems to be strongly controlled by a geographic factor. It is seen in the first instance that the zone of Gold-medal countries (Fig. 1.1) is dominated by the communal population—particularly in the higher latitudes. The zone of zero-gold medal has two large segments—one with high rainfall and the other semi-arid and arid. The former contains aborigines and latter enlightened men. In case a population of the former zone has migrated from the semi-arid, arid zone to the high rain forest zone, the population has degraded in the mental activity. Example here is that of Khasi—losing heavily in the astronomical acumen when they reached Meghalaya from Kachchh-Rajasthan. It is also seen that a small segment of the Indian continent close to Himalayan foothill belt and adjoining the Indo-Gangetic plains is the country of *moksh*. Janak, Mahavir, Buddh, Kabir and others have lived here.

The above geographic distribution indicates the differentiation in the consciousness regime on account of climate and related factors (*Yog* and *Tantra* for *Moksh*). The materialist does not believe in truth of the *brahmic* state and one seated in the *brahm* cannot visualize what *moksh* is. It is a pity that higher states of consciousness can not be perceived by the lower states. A man in dream state can not know what is awakened state and similarly an awoken materialist can not visualise what is the state of *samadhi*. An intellectual Charvak (materialist) is clear “there is no rebirth of the body cremated” ; a *yogi* like Sankar could never come out of the shell of *Sacchidanand* or the happiness imparting consciousness (*brahm*) to have the perception registered by the *tantric* Buddh in *moksh*—*Sarvam-shoonyatvam mokshatvatvam* (*moksh* is all zeroness); and, it is seldom realised that these are the perceptible states related to the attributes of consciousness and not the consciousness itself.

The geographic locales indicative of consciousness types are basically provided with climatic and topographic features to help the differentiation of consciousness groups in response to an already differentiated consciousness regime on earth (*Yog* and *Tantra* for *Moksh*)