



SESSION VII

THE MACROSCOPIC VIEW

Mother earth is the part of our galaxy (macro). *The sun, the moon, the planets, the constellations and Nakshhatras have the total control on every event occurring on the earth.* Therefore, to have the knowledge of totality, we have to understand precisely what is happening in our galaxy and the universe as a whole. In the following paragraphs effort has been made to present the comparative study of up-to-date researches made by the modern science and researches already made by Vedic scientists in the past.

Modern science and creation: -Today the science is sincerely trying to explore the creator and its creation through powerful telescopes, radio telescopes, satellites etc. Since human beings are living on earth, therefore, it is believed, that there may be living highly evolved humanity in some other planet, Nakshhatra or the galaxy as well. Undoubtedly the effort being made by the scientific world in this direction is praiseworthy. Suppose we succeed and meet with such a situation in future, even then there will remain many a questions unanswered, e.g:

1. In what way the humanity living on earth shall be benefitted?
2. Whether the human beings shall be relieved of the pains and sorrows caused due to being born on earth?
3. Whether they will be freed from the cycle of life and death?
4. Whether the humanity shall attain ultimate peace and happiness (bliss)?
5. Whether the human beings will attain immortality ?

Till date all the efforts of modern science are limited upto providing the maximum physical comforts to the people. *Being devoid of the vision of totality, they have not yet thought of the permanent solution of varieties of pains, sufferings and sorrows occurring to the masses.*

During the Vedic period all researches were made by a large group of scientists through samadhi (trance). In the state of samadhi, the difference of time and space is zeroed and then the speed of the mind is extraordinarily enhanced, but remains under control. *Few seconds of the human beings on earth can measure billions of light years of space.* This miraculous ability of human mind is yet unknown to the modern science. An example from Ram Charit Manas¹ is cited below:-

It has been stated there, that *Kakbhusundi* had visited several galaxies in few seconds after he entered the mouth of lord Rama and also found that the human beings are residing in those galaxies as well, but he found lord Rama as the only lord. Following lines from Ram Charit Manas reproduced in Roman script reveal the macroscopic mysteries

“ Jo nahin dekha nahin suna; Jo manahun na samaya.
So sub adbhut dekheun; Barani kavani vidhi jaye.
Ek Ek brahamand mahun; Rahaun barash shat Ek.
Ehi vidhi dekhat phireun mein; Unda kataha aneka.
Bhinna-bhinna mein deekh sabu; Ati vichitra hariyaan.
Agnit bhuvan phireun prabhu; Raam na dekheyu aan.”

Meaning: Oh garudji! What was never seen and never heard and which could never be imagined by the human mind, all those mysterious things, I saw on entering the *mouth* of lord Rama. This is the language of symbols. It is very difficult to describe those wonderful scenes. I stayed for one hundred years in each galaxy, thus I visited several galaxies. I found different things in each galaxy, but lord Rama was found in each galaxy as same.

Rishis have researched many wonderful subjects, but the meditation² technique is the topmost research. With the help of this technique alone, *they could discover and create the Vedas as the wonderful storehouse of knowledge.* For the benefit and guidance of humanity, they have recorded that technique. The subject matter requires serious attention. Even though several scholars have written volumes on this subject, however, based on Maharishi Patanjali's writings³ brief description is given below.

¹ Sri Ram Charitmanas Chapter No. VII verse 80 (ka), 80 (kha) and 81 (ka)

² Attainment of God is possible through *meditation technique*. This research is inherent in 'Gayatri mantra'. The detailed essay on this subject may be seen in part III of the book.

³ Please refer Patanjali yog sutra for further details.

Meaning and benefits of meditation:- The subtle body of every human being consists of (a) Thinking mind (b) Analytical mind (intellect) (c) Chitta (sub-conscious mind) (d) Ego. Even though the details on the formation of *antahkaran (subtle- body)* have been given in Session no. II (refer fig. no. 2.03), yet for better clarity, it is being repeated as under:-

(a) Thinking mind:- It is not a physical system. Due to the movement of electrons on the solar plexus, infinite no. of thoughts are produced. This constant flow of thoughts is termed as mind. During waking state this flow is non-stop. The mind remains active in the state of dream also. During deep sleep the motion of electrons stops, therefore, the thought flow also stops. The energy is then conserved, therefore, when the person awakes from deep sleep in the morning, he feels fresh, energetic and cheerful. In the language of yoga, the deep sleep state is called *Sushupti* (सुषुप्ति).

Postulation:- On the spinal cord behind the solar plexus, a chakra known as '*Manipur*' functions, so as to emit thought waves called thinking mind. The electron on this chakra keeps on changing its orbit and velocity, causing varieties of emotions and patterns of thoughts. Since a specific set of impressions engraved on the Kundalini are brought forward from previous births and these samskars in collaboration with the sun, the Rashis, the moon the nakshhatras influence the chakras, therefore this results in the ever changing behaviour of the person viz he is sometimes kind hearted, then angry or sexy or greedy and so on. Thus he is possessed with both kinds of thought patterns. This is how the energy is constantly consumed. The thoughts influence the activities of the person. Through activities and thoughts, the person is connected with the outer world. But he is never aware, that the great invisible power known as *Atma* resides inside the human shell by knowing which, he can know all the mysteries of nature without using any physical means. Because these means have limited application as has been experienced till now, whereas with the help of meditation and samadhi one can attain God also. In case this flow of the mind is stopped even for some moments, large amount of nuclear energy is conserved. Eight kinds of Riddhis and nine kinds of Siddhis come under control. Lakhs of people praise and salute. People hear patiently, follow and worship him as a Guru.

(b) Intellect:- '*Ajyan chakra*' is situated at the centre of two eyebrows. On this '*chakra*' also, the electrons revolve around the

nucleus, as in case of *Manipur chakra*. The difference is, that the motion of electrons on this chakra starts, when the motion of electrons on manipur chakra is slowed down and also that the electrons of this chakra are situated nearer the nucleus. Due to this proximity of electrons, with the nucleus, the person's Intelligence level is enhanced and he can take better decisions.

(c) **Chitta (Sub-conscious):-** On close scrutiny of kundalini situated at mooladhar chakra (coccyx), where its alpha plate carries pre-birth samskars (record) - Refer fig. no. 2.03, it becomes clear, that the soul is born on the earth to enjoy / suffer fruits of its pre-birth '*karmas*'. During the lifetime, new impressions are continuously recorded on the alpha plate of the sub-conscious due to the stimuli received from the external world. This activity is performed wholly through bio-electricity of the nervous system. The chitta is assumed to be situated at the posterior part of the '*Cerebrum*'. It is the part of the antahkaran, which dominates the mind and intellect. The structure¹ of this is well understood by comparing it with the structure of an atom. The electrons when in motion outside the nucleus spend energy. But when this motion is stopped, and/or the electrons enter the nucleus, the energy is conserved and the sadhaka is said to have entered into samadhi. At this juncture, the electrons gain huge amount of energy available in the nucleus and when they come out and start moving, then a strong energy field is woven around the '*sadhaka*' from the energy brought by the electrons whose benefits have been stated earlier. As long as the thought flow remains locked, no external stimulus is recorded on the sub-conscious. Longer the period of samadhi, the sadhaka reaches nearer to God. On exhaustion of old impressions and not recording of new ones, the sadhaka moves towards the salvation. *This is the greatest achievement of meditation technique.* The sadhaka loses the track to god, *if he gets involved in reaping the benefits of Riddhis and Siddhis.*

(d) **Ego:-** As already stated, the formation of chakras situated on the passage starting from mooladhar and up to sahasrasar (cortex) has been assumed similar to the atomic structure and also that inside the nucleus, protons and neutrons are situated, which in the macro are known as chitta - the lord Vishnu and Ego - the lord Shiva respectively. The sahasrasar (cortex) is constituted of lakhs of nerve cells. This chakra is the joining or dividing layer for *soul* with the Brahm (macro). This

¹ This subject has been discussed already under Paragraph 3(b) in Session no. II.

dividing layer can be wiped away by the practice of meditation. (Paragraphs (a) to (d) above are hypothesis by the Author).

Preparatory steps for meditation: According to the Rishi Patanjali's yog-sutras, following eight steps are essential for attaining samadhi (trance). These are discussed below:- 1. Yama 2. Niyama 3. Asana 4. Pranayama 5. Pratyahar 6. Dhaarna 7. Dhyana and 8. Samadhi.

1. Yama: It means the essential duties. These are five. These disciplines lead to moral building and purifying the mind and intellect. These are described below :

(a) Sathya (Truthfulness): Speak always the truth. One should speak only that, what he has seen, heard or experienced by the senses and nothing else. If one is not true in thoughts, speech and action, then this causes disturbance in the sub-conscious, which results in loss of energy (Prana) and creates obstruction in meditation.

(b) Asteya (Transparency): One should lead a life of transparency. If any act is performed by hiding, then the person remains in the state of fear, which results in loss of Prana (energy).

(c) Ahimsa (Non-violence): One should not hurt the feelings of others through thoughts, speech and action. Any kind of violence leads to reaction from the other party and the meditation process is obstructed.

(d) Brahmacharya (Celibacy)¹ : The maximum loss of energy (Prana) takes place if celibacy is not practiced. There are eight kinds of sexual acts, which lead to the loss of semen and loss of electromagnetic energy. One should protect himself from such loss. *For the success in the attainment of the state of Samadhi, Celibacy is the pre-requisite.*

(e) Aparigraha (Non-storing): In case we accumulate more than our bare needs, it promotes the desire to acquire more. Thus the concentration of mind becomes difficult. Hence the necessities should be set at the most minimum level and these should be noble also.

2. Niyama: It also means essential duties, which cleanses the substrata of the mind, i.e. it purifies the sub-conscious and ego. These are

¹ **Celibacy** - The detailed discussion on the subject is given in Session no. IV.

also five and are described as under :-

(a) **Shauch (cleansing the sub-stratum):-** It means to lead a sacred and pious life. The wealth should be earned through judicious means. One should eat satwik vegetarian food only, keep friendly attitude with everyone and be free from hatred and envy. Such behaviour keeps the person happy and cheerful and elevates the level of prana (energy).

(b) **Santosh (contentment):-** One should feel contented with whatever wealth comes as per the destiny and live on this happily. Keep control on desires. Be free from greed, and never be jealous of the prosperity of others. This is known as *Santosh* (contentment).

(c) **Tapah (Austerity):-** Austerity means the physical and mental difficulties faced in following the disciplines viz control on senses, performance of vows and religious rites etc. It means to live fully disciplined life, which strengthens the power of determination (samkalpa) in the practitioner's mind.

(d) **Swadhyaya (self study of scriptures):** By studying the scriptures regularly, the practitioner proceeds steadily on the path of spirituality. The scriptures teach and inspire the reader to tread the right path. Understanding of the *Law of karma* and the experiences of sufferings during several births and deaths inspire the practitioner to strongly stick to the path of detachment from the world of matter.

(e) **Ishwar Pranidhan (Complete surrender to God):** It means, that the practitioner should completely surrender himself to God. Along with the practicing of all the disciplines stated above, the sadhaka has to contemplate on a thought of *omni presence* of God and also that God is the doer of every act. Thus the practitioner remains above the thought of doership (ego) and proceeds steadily to the state of samadhi (trance).

3. **Asanas (Physical postures):-** For practicing meditation, one has to choose a suitable posture, which should not be painful, but comfortable. It should not bring sleep, but keep the spine and neck in a straight line, so that the energy flow in spinal cord remains unobstructed. The Rishis after observation of several birds and animals have evolved a number of Asanas (postures). All these postures come under Hathyoga. Yet after selecting some of these Asanas, the practitioner should do them daily to keep the body fit. The object of doing these asanas is to increase the energy level and keep the body strong and disease free. In this way the practitioner successfully proceeds to the state of samadhi.

4. Pranayam (control on breath):- Through this technique of controlled breathing, profuse quantity of oxygen, and charged¹ cosmic energy is ushered into the body. This causes the body to be disease free and enhances the magnetic energy, vigour and nourishes the intellect. Besides all this the flow of thoughts comes under control. Some useful techniques of Pranayama have been given below:-

(a) **Bhasrika:** Like a blacksmith's pump, one should suck air from both the nostrils rapidly and exhale also quickly. Such numbers may be eleven in the beginning, but may be increased according to the personal capability without causing fatigue.

(b) **Kapaal Bhati:** Exhale the air with a stroke, drag the stomach inside and let loose repeatedly. One should only concentrate on exhaling the air and the air required by the body shall automatically enter the lungs through nostrils. It should be repeated quickly as per the personal capacity. The number of such repetitions may be increased gradually without causing fatigue.

(c) **Anulom-vilom and Bhramri:** First close the right nostril and then draw the air slowly from the left nostril. Now close the left nostril and exhale from the right nostril slowly. Keep the left nostril closed and inhale the air from the right nostril. Now again close the right nostril and exhale slowly from the left. Each inhalation should be deep. Do it according to the personal capability. '*Bhramri Pranayam*' is very good for meditation. All these techniques should be learnt from a highly educated *Guru*.

5. Pratyahar: It means not to accept the verdict of senses, because they lead to material enjoyments. The object of Pratyahar is to detach the mind from the world of matter and divert it to the divine path. Srimad Bhagwad Geeta² provides necessary guidelines to harness the mind running towards the sensuous pleasures. The guidelines are given below:-

1) Try to convince the mind, that one is never fully contented on enjoying worldly pleasures.

2) It induces more and more desire for enjoying the same.

3) It causes pains of old age, diseases and binds the soul in the cycle of life and death.

By such repeated suggestions to the mind, it is possible to bring it under control and put it on the path of contemplation.

¹ Refer the footnote related to the rain of cosmic energy at figure no. 1.02 in Session no. 1.

² Srimad Bhagwad Geeta- 13/8.

The above steps are aimed to deal with the exterior matters. Following steps are meant to deal with deeper layers of human shell.

6. Dhaarna (contemplation): To motivate the mind to single channel of thought is known as contemplation (Dhaarna). This activity can be performed in many ways. Some techniques are described below:-

(a) **Physical medium:** The physical medium chosen may be (1) Shiva linga, idols of Rama, Krishna, Devi and Ganesha etc. (2) Flame of deepak (say candle), sun at dawn, pole-star, moon or any other natural scenery. By constantly gazing at any of the above objects and also contemplating upon it in thought, the mind starts becoming still. There should be no strain on eyes while gazing.

The second stage of practice i.e. on subtle objects is followed after the practice on physical objects is perfected. These are described below:-

(b) **Subtle medium (fig. no. 7.01):-** The commonly known subtle media are:- feel the light inside the heart or between two eyebrows, inside the throat, or on the solar plexus etc. One should continue such feeling in his thoughts as well. Contemplating on the breath also comes under the category of subtle medium.

Japa of Vedic mantras viz 1. *Aham Brahmasmi*
 2. *Ayam Atma Brahm*
 3. *Tatwamasi*
 4. *Soham* and
 5. *Shivoham* is the best technique. Along with japa the meaning of mantra should be contemplated simultaneously in thoughts.

7. **Dhyana (meditation):** On success of Dhaarna (contemplation) the

Meditation in (Sukh Aasan - Posture)

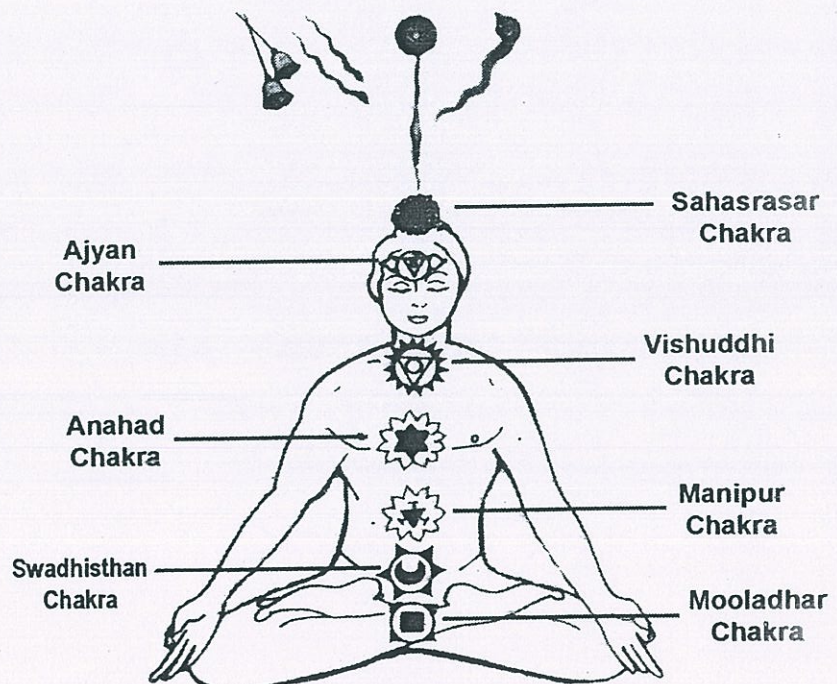


Fig. 7.01

flow of thoughts stops. At this stage the tendency of the mind to remain in duality i.e whether or not to do this or that, is locked. For the beginner, the stoppage of thought flow even for a moment can be termed as beginning of meditation. Thus the flow of thoughts in a single channel is known as *contemplation*, locking the thoughts at one point is concentration, whereas thoughtlessness state of mind is known as *Meditation*. There are several methods or techniques of meditation. One such technique is given below:-

The simple and comprehensive method of meditation is to do japa of the name of the cherished god e.g. Hari Om, Sri Ramaya namah, Sri Krishnaya namah, Om namah Shivaya etc. and contemplate upon the form of the deity. The sadhaka should slowly move the attention from the smiling face of the deity and go down upto the heels and then revert back. The contemplation should include the ornaments, the garments, the adornments and *specific colour of the deity*. On number of such repetitions, when the mind starts becoming void of the sound of japa and the form of the deity, then this is the beginning of the meditation. Efforts should be made to lengthen the period of void, which finally is known as Dhyana (Meditation).

8. **Samadhi¹ (Trance):** When the mind attains the state of single-pointedness, it is followed by the zero state or the state of thoughtlessness. At this juncture, the sound of mantra and form of cherished god both are lost in void, because now the thinking mind and the intellect together merge into chitta (sub-conscious). *This is known as the state of Samadhi*. To compare this state, it may be said, that the electrons orbiting around, merge into the nucleus and stay there. Even without the merger of the electrons into chitta, the stoppage of the motion of electrons for a smallest period produces a peace and peculiar kind of happiness. May it be for a few seconds. More this experience of happiness is lengthened, more the practitioner shall be detached from the material world and he will rise to the higher realms of nature. At the end the sadhaka will attain the state of non - changing, non-flickering, eternal state of bliss. This state has been termed as godly abode, because the *permanent abode of God and of the spirit is the bliss sheath*. By

¹ The still mind of the sage is a mirror of heaven and earth- the glass of all things. The experience of oneness with the surrounding environment is the main characteristic of this meditation state. It is a state of consciousness where every form of fragmentation has ceased fading away into undifferentiated unity - The Tao of Physics, 3rd Edition Publishers M/s. Flamingo P-47.

practicing with strong determination, the practitioner can continue this state of bliss for hours and days. Thus he earns extensive gyan (knowledge) and huge amount of vitality and finally the salvation, meaning thereby, he is freed from the cycle of death and birth. This state is known as *Nirbeej samadhi (seedless trance)*. In this state, the mind becomes completely void from any thought. In case the '*sadhaka*' retains a thought to serve the people, then on coming back from the samadhi he acts amongst the masses for their welfare. This kind of state is known as *Sabeej samadhi (trance with seed)*. There is one more meaning of samadhi, that the sadhaka attains a state of mind, where he does not react to any kind of external stimulus of pains and happiness, respect and disrespect or heat and cold, that is, he remains in the balanced state of mind. This is known as if the practitioner has acquired the status of lord Shiva. Thus on the exhaustion of his Prarabdha (destiny or balance karmas), he merges with God. (To learn more about the samadhi and its benefits, the literature on Patanjali Yoga Sutra may be referred).

9. Analytical view about the technique of acquiring knowledge (gyan) through Samadhi: Vedic scriptures state, that several kinds of *siddhis* are gained through the perfection of samadhi. The sadhaka can perform such deeds, which a common man cannot, viz knowing other's mind; understanding the language of birds and animals; becoming invisible; very light or heavy; creating anything; which is not normally and easily possible; knowing about the pre-birth and so on.

The electrons revolving on the outer periphery when enter the inner orbit, create favourable conditions to take appropriate decision. It further moves to the nucleus, where it joins the energy of the order of about ten million electron volts¹. It meets there with the proton (chitta) on which the memories of infinite births are engraved. Therefore, by simple desiring, the mind can now read those pre-birth memories. Since the total knowledge is available on the internet of the cosmic space (Mahakash), hence thinking mind when used as cursor moves, searches and exhibits information of any field on the screen of chitta. It is as simple as downloading the informations from NASA website. This is how, the Vedic Rishis explored the laws of creation, sustenance and annihilation, as well as the effects on human beings caused by the Nakshhatras, Rashis and planets. *Bhrigu Samhita* is a unique scripture, which describes the detailed events of several coming generations.

¹ P-253 'The Tao of Physics' third edition publishers M/S Flamingo.

Modern Science and Micro world:- Modern science has been able to explore the micro world to some extent, viz the world of molecules, atoms and particles and these have been named also. As an example a water molecule was broken and it was found, that it contains two atoms of hydrogen (H_2) and one atom of oxygen (O). Later on atoms of several elements e.g. carbon, nitrogen, iron, gold, silver, uranium etc. were broken and the numbers of the constituent particles i.e. electrons, protons and neutrons were determined. Finally, a long form of periodic table (Fig.4.08) was prepared listing these elements in proper order. Such brief and full form of tables have been given in Session No IV. Besides these particles, there are two more particles i.e. photon and neutrino. All these five particles together with their anti particles exist till the end of the cosmos. After these ten, there are two hundred more particles, found as on today. Most of them are transitory. Few of them i.e. eight particles besides the ten permanent ones are relatively stable, which have been named and shown in the table below¹.

Name	Life Time	Symbol							
		Particle		Anti Particle					
Photon	Full Term	γ							
leptons	Neutrino	Full Term	ν_e	ν_μ	$\bar{\nu}_e$	$\bar{\nu}_\mu$			
	Electron	Full Term	e^-		e^+				
	Muon	—	μ^-		μ^+				
hadrons	mesons	Pion	—	π^+	π^0	π^-			
		Kaon	—	K^+	K^0	\bar{K}^0	K^-		
		Eta	—	η					
	baryons	Proton	Full Term	p			\bar{p}		
		Neutron	Inside nucleus Full Term	n			\bar{n}		
		lambda	—	Λ			$\bar{\Lambda}$		
		Sigma	—	Σ^+	Σ^0	Σ^-	$\bar{\Sigma}^+$	$\bar{\Sigma}^0$	$\bar{\Sigma}^-$
		Cascade	—	Ξ^0	Ξ^-		$\bar{\Xi}^0$	$\bar{\Xi}^-$	
		Omega	—	Ω			$\bar{\Omega}^-$		

Some of the particles are neutral (\pm), others carry positive (+) and

¹ Refer P-252, The Tao of Physics, 3rd Edition, Publishers M/s. Flamingo.

the rest negative (-) charges. The table shows antiparticles also. In Vedic scriptures such antiparticles have been identified as the wives of the gods. The antiparticles carry the meaning of complimentarity rather than opposite sense. The relatively eight stable particles (Muon, Pion, Kaon, Eta, lambda, sigma, cascade and omega) discovered by now seem to have been named by Puranikas also as Kinnar Gandharva; Yakshha and Rajnicharas etc. According to Srimad Bhagwat Purana¹, there are eight kinds of gods- 1. Pitar; 2. Asur; 3. Gandharva-Apsara; 4. Yakshha-Rakshhas; 5. Siddha 6. Chaaran-vidyadharas 7. Bhoot-prait-pisacha and 8. Kinnar-Kimpurusha-Ashwamukh. Possibly the particles, which are neutral may have been known as Kinnar, Kimpurush Ashwamukh, whereas the particles producing musical sound may have been named as Gandharvas². Some particles may be having their anti- particles, which are stated to be dancing with their blowing beauty in the court of Indra may have been named as *Apsaras*. The particles e.g. electron, proton and neutrons hold the lords Brahma, Vishnu and Shiva, whereas the photon having extraordinary motion may have been named as lord Indra. Since gods participate in sustenance of the creation, therefore, Neutrino particles holding the godforce Rudra are constantly engaged in annihilation of these god particles. The yakshha particles seem to have been categorized under god as well as Rakshhas. In Ram Charit Manas *Kuber* has been designated as the cashier of gods and belonged to the category of yakshha. This mythology further stated that, Ravana defeated *yakshhas*, captured *Lanka* and made it his capital city. From here alone, he attacked the gods and Indra etc. and defeated them. Ravana had snatched an aeroplane from *Kuber* called *Pushpak*. This plane could be piloted through oral instructions. Since neutrinos are born from the breaking of neutrons, therefore, these particles naturally have the blessings of lord Shiva. Thus they carry on the destruction of the creation since beginning. As the life period of the neutron outside the nucleus is only 1000 seconds, hence in the language of literature it has been stated, that lord Shiva is pleased soon. The neutron particle breaks in the following manner³ :-

¹ Srimad Bhagwad Purana vol- I, P-245, fifteenth edition, publishers M/s. Geeta Press Gorakhpur U.P. (India) Vikram Samvat 2047.

² All other particles known so far belong to a category called '*resonances*' - P-251 '*The Tao of Physics*', 3rd edition Publishers M/s. Flamingo.

NOTE:- These similarities of the particles known by the science and Puranikas have already been detailed while describing the creation of gods under para 10 of Session IV. This repetition here is inevitable being in different context.

³ P-250- The Tao of Physics, 3rd edition, Publishers M/s Flamingo.



The electron constantly moves around the nucleus. It breaks its motion for a moment only when it jumps from one orbit to the other. Parallel to this, in the macro, one hundred billion suns are orbiting around the central column of the galaxy. It seems, that in the language of symbols this motion has been named as '*NARAD*' - Narad is known as one of the psychological sons of Lord Brahma. This motion is rhythmic and rapid. It produces a sound known as *Narain-Narain*. This is why Shri NARAD has been depicted as having veena (a musical instrument having one string) in his hands and playing a chorus of *Narain* all the time. Brahma is said to have more psychological sons, whose names are Sanak, Sanandan, Sanatkumar and Sanatan. It appears, that the four vertexes of the orbit of the suns (Brahmas) are known as these four psychological sons of Brahma. Few more such sons of Brahma have been detailed in Session No. V already. There is a description, in purana that '*Dakshha*'¹ was deputed to produce progeny by Lord Brahma. This means that Lord Brahma's intellect decided to produce human progeny.

The object of the above discussion is, that the researches made by modern science are already on record by the ancient Vedic Rishis and the science has yet to search more. In the following lines some more informations from Vedic scriptures is being quoted, which will prove the above statement more explicitly. As already repeatedly asserted, that the Rishis have written their discoveries in interesting language of symbols, so as to make it understand to the common man. Unfortunately, not understanding the science of symbolism, the masses have taken the literal meaning of those mythological writings as true. Therefore it is essential to decipher those myths and clarify the confusion present in the society.

Symbolic writings by Rishis: It has been stated in Shiva Purana,

Structure of Atom

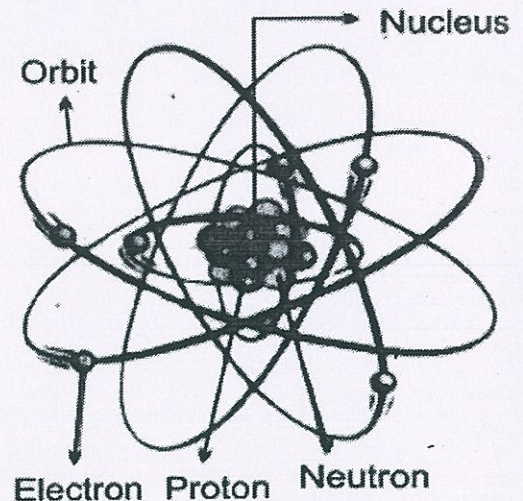


Fig.7.02

¹Detailed discussion on the psychological sons of lord Brahma may be seen in Session V.

that Maheshwar¹ holds Aakash Ganga (Galaxy) on his head (not river Ganga). For people living on earth Shiva has been shown as holding river Ganga because river Ganga is the symbol of the Galaxy (Aakashganga). The central column made of neutron group of stars and one lakh light years long is the physical manifestation of unmanifest godforce Lord Maheshwar. *The Shiva linga built in temples is the symbol of this huge column of the galaxy.* This column of neutron group of stars fully holds the Vaikuntha loka, the abode of Lord Vishnu consisting of proton group of stars and Brahma loka, the abode of Lord Brahma consisting of electron group of stars. The mass of this central column is 2/3rd of the total mass of the galaxy. In Shiv Purana², this central column is known by several names e.g. Shiv loka, Kaashi, Anandvan, and Avimukt Chhetra etc. It is also known as a place of *Mokshha* or *Nirvana*. Whenever the Jeevatman is completely freed from all kinds of desires, then it merges here.

In the sequence of translating the sacred places on earth from macro (Aakash ganga), one such situation has been brought down at Varanasi as a symbol of Mokshha, naming it as the abode of Lord Shiva. Similarly, it seems that at a junction point of Brahmaloaka and Vaikunthloaka, there is some such point of energy, where the demons (wicked particles- i.e. Ravana etc.) are not able to trespass and there can be no battle between god particles and demon particles *is perhaps known as Ayodhya (no man's land or neutral point).* *This neutral point has been translated at Ayodhya on the ground and a temple of Lord Rama built, which is now-a-days under dispute.* In the cosmic space (Mahakash) the battle between god particles and demon particles ends when on the prayer of gods and Rishis Lord Vishnu incarnates as Lord Rama and destroys Ravana along with his associates and army. This event takes place at the end of every **treতা yuga**. Rishi Balmiki viewed this event on the screen of his sub-conscious during Samadhi (trance) and his poet heart burst into a beautiful form of poetry known as **Ramayana**. Due to incarnation of four godforces in human form known as Sri Rama, Laxaman, Bharat, and Shatrughan, the wicked demon was killed. The object of composing **Ramayana** is *that the devotees while singing, chanting and contemplating the great poetry may dive deep into Samadhi and get out of the cycle of life and death once for all.* About four hundred years ago the Sanskrit version of Ramayana was written in Hindi poetry known as *Ram Charit Manas* by Goswami Tulsidas. *Sri Ram Charit Manas is a holistic scripture comprising*

¹⁺² ShivaPuran (Rudra Samhita) Vol-I thirteenth edition P-100 -Publishers M/s Geeta Press Gorakhpur, India.

of several great ideologies viz from social, political, economical and spiritual fields. This is how, it is an universal artistic composition inspiring the entire humanity.

According to Puranas, there is some such energy region, where the king of heaven, the Lord Indra lives along with his wife Shachi and controls the god particles. However this region is subjected to constant attacks by wicked particles and so there is a continuous battle going on between the particles favouring creation and sustenance on one side and annihilating particles on the other. This battle has been repeatedly described by the Puranikas and termed as *Devasur-sangram*. Since the form of this battle changes in each kalpa, hence there is the difference in the description of this battle of each kalpa. It seems, that this battle starts right on the day creation begins and the events occurring on our globe are the translation of that battle. *It also seems, that the terrorist activities against humanity taking place now-a-days are the echo of the activities happening in the cosmic space and till the god forces become victorious, these may continue on the earth as well. From the myth of kalki incarnation of God stated in Puranas, it appears, that victory of god forces shall be through the propagation of physical sciences supporting the spirituality. According to the Vedic scriptures, it seems that on the southern side, there is an energy region called Yampuri, where the souls are dragged by some power after death and their fates are decided on the basis of their karmas. The lord of Yampuri is known as Yamraj. He is also the lokpal of southern region. There are three more lokpals of three regions shown below. Their names are Indra, Kuber and Varun. Indra's abode is assumed on the eastern region of Brahmaloaka, whereas the abode of Varun is on the west and Kuber's abode is on the north of Brahmaloaka.*

Lokpals in Macro

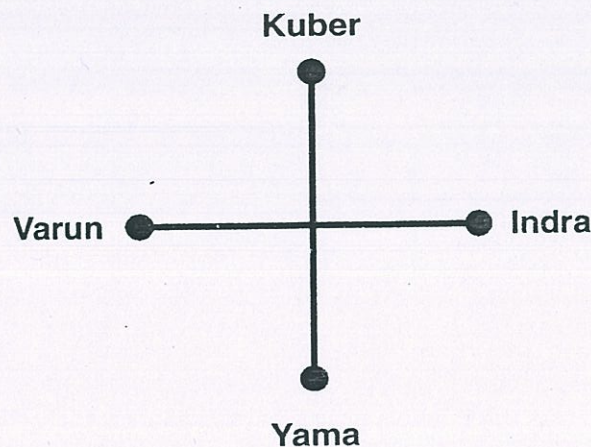


Fig. 7.03

Natraj: Brahmaloaka consists of hundred billion of stars (sun) including our sun. All these suns i.e. electron group of stars are whirling around the central column made up of neutron group of stars of our galaxy. Our sun completes one revolution in 22 ½ crores of years. There are infinite number of particles, which are dancing and singing, along with billions of galaxies. Some intelligent artist visualizing this scenario in totality has painted an excellent picture of Lord Shiva, as *Natraj*.

Maharaas: This dance is not limited only upto our galaxy, but billions of galaxies are being pulled by an unknown centre and all of them are revolving around it. It is impossible to count the number of stars in all the galaxies, however the science has estimated the number as 10^{22} . Along with the stars, infinite number of particles are also dancing and singing, as if the flute is being played. All this dancing and singing is being performed for that *unmanifest God*, who is *the master of the great Lila (play)*. *He creates, plays with and destroys it, like a child, who makes a small cave of earth with the help of his foot, plays with it, then breaks and laughs. Creating earthen cave, and breaking it thereafter is the continuous play going on everywhere in nature.* The great scientist Maharishi Vedvyasa viewed this scenario on the screen of his sub-conscious during Samadhi and on the advice of the great devotee of Lord Hari - Shri Narad, he created Srimad Bhagwat Puran, the unprecedented, beautiful, playful life sketch¹ *of Lord Krishna's childhood*. Thus it can be said, that ultimate God (Par Brahm) has been incarnated in the form of Srimad Bhagwat Puran, the scripture welcomed by the masses so much so, that it has been named as *the fifth Veda*. That God, who has adorned the nature with varieties of colourful flowers and has produced handsome and beautiful male and female, therefore, he must be that handsome, which the human mind can hardly imagine. However Maharishi Vedvyas has picturised that Krishna Kanhaiya in the following terms:

His gaze is oblique and His colour is jet black. His curly hairs cover His forehead. He wears the crown of peacock feathers, in standing posture, He puts his left leg in oblique position, so as to push and keep the wheel of universe in constant motion. He plays melodious sound on the flute, which

¹ Srimad Bhagwat Puran, Vol I, P-63-64 Fifteenth edition, Vikram Sambat-2047 Publishers M/s. Geeta Press Gorakhpur U.P. (India).

is the symbol of His ever remaining in eternal bliss. He has been named on the basis of His qualities and playful activities viz thief of hearts and the butter, which means He attracts everything of this universe from butter to the hearts of human beings, because he is the most powerful magnet of the universe. (This is the language of symbols).

The devotees and His mother Yashoda called him from many names viz Kanua, Kanhan, Makhanchor and so on. When He plays flute, then all Gope and gopis, leaving their assigned duty, join the great dance (Maharaas) meaning thereby that they sub-merge into Samadhi and enjoy the bliss, because they were in the vicinity of the Lord. This is what is meant by the term *Maharaas*¹, which the controller of the universe is ceaselessly performing.

Stealing Gopi's garments: According to a story in Srimad Bhagwat Puran, that once the gopis were bathing in river yamuna with no garments on their bodies. Sri Krishna came there along with His friends and hid their garments on the Kadamb tree. He then started playing his flute sitting on the tree. The gopis feeling the presence of male members felt very much embarrassed. They started praying for returning their garments. Lord Krishna did so. Several critics, who take the literal meaning of the myth understand this event as sexually motivated.

Meaning of above symbolic event:- The gopis are the souls, who remember God and enjoy the material world as well, therefore, they do not become tormented by bathing in saline waters of the sea (sea stands for the total world of matter) but in above symbolic story they are bathing in sweet waters of yamuna. Yamuna has been symbolised as the daughter of sun and sun stands for knowledge (gyan). Hence the souls (gopis) bathing in yamuna are conscious of Godly existence all the time. To bless such devoted souls, God removes their garments. The term garments here stands for their physical bodies. This means, that at the hour of death, those souls, remember the God, so receive back such garments, which provide them freedom from life and death cycle. This formulae of attaining salvation has been given in Srimad Bhagwad Geeta (8/5), hence this metaphor has been composed.

¹ The possible scientific and symbolic pictures of this event have been shown in Session no. V.

Story of love between Radha and Lod Krishna:-The metaphor states, that Radharani was most loved by Boy Krishna as compared to all other gopis. Sri Radharani is the blissful personified form of the sub-conscious of the lord, hence the two are the integrated whole. Rest of the gopis are the souls and the personification of thought waves of mind and the intellect. God creates infinite number of souls from his subtle body, hence he loves them too, but the bliss is the limit of love and this is Radharani. Even in the story, events depicted cannot be termed as sexually oriented, because at that time the age of Sri Krishna was only eleven years. *This love is divine, constant and eternal.*

The story further states, that Sri Krishna wedded to eight wives known as Patranis (this term stands for a wife having a specific status in the family distinguishing her from others). According to Srimad Bhagwad Geeta, there are eight nos. of grossly classified *elements* under the 'APARA' *nature* (7/4-5). The names of such elements and their corresponding symbolic names (Patranis) are tabulated below:-

Elements of APARA Nature	Personified Symbol	Ref. to Page nos. of Srimad Bhagwat Purana ¹
1. Intellect	Rukmini	467+474
2. Thinking mind	Jamvanti	483
3. Ego	Satyabhama	484
4. Cosmic Space	Kalindi	492-493
5. Air	Mitravinda	493
6. Fire	Sathya	494-495
7. Water	Bhadra	496
8. Earth	Laxmana	496

It is further reported, that Sri Krishna had another sixteen thousand and one hundred queens². He wedded with them after killing *Saumasur*. It appears that there has been an error in printing the name as *Bhaumasur* whereas the correct name should be *Saumasur*. The error is being carried forward even today for want of deep contemplation and scrutiny by the subsequent Gurus. '*Bhauma*' means *Mars* and *Sauma*

¹ Srimad Bhagwat Puran, Vol II, Fifteenth Edition Publishers M/S Geeta Press Gorakhpur U.P. (India).

² Srimad Bhagwat Puran Volume II, P-497-503, fifteenth edition Publishers M/S Geeta Press Gorakhpur U.P. (India) Vikram Samvat 2047.

means *moon*. There is a myth stating that Sauma (moon) had abducted twenty seven girls and later married with them, whereas there is no such blame on Bhauma (Mars). Since the moon is the lord of the thinking mind, hence here the moon symbolises the *Saumasur* causing unpious thoughts. It normally happens in every human mind that in solitary state, varieties of materialistic (wicked) thoughts flow, to which Lord Krishna controlled and established Himself in the self. The sole object of human life is to overcome such materialistic and unpious thoughts and stay in the self.

It appears, that Maharishi Vedvyasa had counted precisely, then wrote the number (16,100) of thought waves rising in the mind when retired in the solitary state. There are sixteen aspects of the moon starting from *no moon day* to *full moon day*. During these sixteen days, the thought waves rising in the mind keep on changing due to the influence of the moon's gravity. The number specified should be accurate, because in the other cases the Rishis specified like- *eight Patranis, (empresses) eighty four lakhs of yonis* and liberation of **sixty thousand sons of king Sagar**. There are more such specified numbers, which need verification from the scientific world.

In the corresponding event of Ramayana, Lord Rama, when in *Dandakvan* in solitude had faced the attack of fourteen thousand wicked thought waves and the same had been won over. This army of wicked thoughts was lead by three chiefs called Khar (ego), Dushan (lust) and Trishira (anger). On comparing the two incarnations, it is seen, that the life sketch of Lord Krishna is full of love and human beauty, whereas that of lord Rama symbolises austerity and high ideals, therefore both inspire the masses to attain divinity.

Harnessing the Kaliya serpent:- The increase in population in urban areas brings forth several kind of problems in social life. One of them is the removal of garbage and excreta from the city. The easiest way to dispose the excreta is to throw it into the river. More the population, more shall there be garbage and excreta and more the river shall be polluted. Even now-a-days also the rivers are highly polluted on account of discharging the excreta in the rivers. Possibly this might have been the situation at Vrindaban also. The animals were dying after drinking polluted water of the river. To solve this problem of pollution, Sri Krishna under the pretext of searching the ball jumped into the river and by his feet

wounded the Kaliya serpent (Kaliya serpent stands for pollution) and ordered it to go away from Vrindaban. This means, that the arrangements were ordered to discharge cleared sewer on fields or at proper place, where it could be used as manure, as is done now-a-days also.

Lifting Govardhan hillock:- It seems, that during Dwapar yuga, the standard of urban developement and civilization was quite high, yet people believed, that they must keep the rain god Indra pleased to have sufficient rain for better crops. Because they were mostly farmers, hence were simple in nature. To sustain this belief all citizens made elaborate preparations to worship god Indra and assembled at Govardhan hillock. Shri Krishna was then only seven years old boy. He did not like this blind faith, which he wished to wipe away from the minds of the people and teach them the right meaning. He stopped all the citizens from performing the worship of god Indra, instead he asked the people to worship the Govardhan hillock. People blindly obeyed Sri Krishna due to his past history, which was full of miracles. Sri Krishna disguised a human form of Govbardhan and started eating the delicious food offered by the citizens. The god Indra did not like this and therefore to revenge the residents of *Vrij*, he flooded the *Vrij*. The rain went on for days. Shri Krishna asked the people to take shelter under the hillock, which he lifted on one of his forefinger miraculously. After raining for seven days god Indra felt defeated. His ego smashed and rain stopped. Shri Krishna explained the people, that higher the hillock and full of green trees, more the rain, because the clouds are attracted more towards such regions and not by the worship of god Indra. Lifting the hillock means explaining the people about the height of specific mountainous region. It is the common knowledge, that due to the height of mountains and green trees, there is a vast and widespread rain on mountains of Himalaya and southern plateaus. The clouds coming from Indian and Arabian ocean cannot go across and cause heavy rain around that area including the widespread rain on plains of the Indian continent.

Leaving Sita in jungles by Lord Rama after becoming the emperor (reference Balmiki Ramayana):- Right from childhood Lord Rama lived the life of Austerity and strict discipline. Thus He set ideals how a son, brother, king and a husband should behave and while performing his duties selflessly attain Mokshha. He obeyed his father and lived a hard life in jungle for fourteen years and suffered a lot.

After becoming the emperor, while performing his duties selflessly, He left Sita in jungles to please his subjects, *because this was his prime duty as an emperor*. So there was no intention of torturing Sita. Secondly, in this way, the two sons born in jungle naturally learnt the lesson of living a hard life, which they could not have experienced in the palaces. In any case, *He still lived the pious life. While living in the palaces, He did not marry and always remembered Sita*. He lived as an ideal emperor and suffered the painful agony of separation, because He loved the people like the son and sacrificed His family on the altar of the nation.

The Essence:- The God has created the miraculous world of matter having infinite number of souls with names and forms. He has also filled the souls with delusion (maya), which causes in them a feeling of flickering happiness leading ultimately to enormous sorrows and pains. *God enjoys this play (Lila¹)*. To diffuse this play (Lila), Vedic scientists (Rishis) by following the footprints of *Brahm* have worked out several names of that greatest magician. They designed a number of forms of that formless and invisible God and moulded them into icons, idols, sculptures and paintings. They also discovered the methodology to divert the human gaze to the divine bliss on the basis of these names and forms (idols etc.) and by incarnating² the God they formulated the easiest path to go beyond death. *This is the climax of human civilization* and is meant for the entire humanity. Every one of us, therefore, should draw benefit from this rich heritage.

-Hari Om Tat Sat-

¹ Hindus were able to develop evolutionary cosmologies, which come very close to our modern scientific models. One of these cosmologies is based on the Hindu myth of Lila, *The Divine Play*, in which the Brahman transforms himself into the world. Lila is a rhythmic play, which goes on in endless cycles, the one becoming the many and the many returning into the one. P- 219-220, The Tao of physics, 3rd edition Publishers M/S Flamingo.

² Scientific methodology of incarnating God has been discussed in Session no. IV under Paragraph 2 (1).

