

Article

God Principle, Its Manifestation & Humanity (Part I)

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Abstract

This series of articles are further syntheses of “Divine Singularity, Its Manifestation & Humanity” published in Scientific God Journal 4(7). The intention of this synthesis is to stimulate the imagination & introspection in others about this mysterious process of creation. Apart from dwelling on the subject ‘how we got here, and where we are going’, some rational steps forward in our onward journey shown by some scientific mystics find a place here. I hope the above purpose has been fulfilled through these pages.

Part I of this five-part article contains: Forward; 1. Introduction; 2. Upanishads; 3. Scientific Myths & Facts; and 4. Parabrahmam.

Keywords: Divine, God, singularity, absolute, universe, cosmic aberration, manifestation, Laws of Nature, laws of universe, evolution, Big Bang, big crunch.

Dedicated to the memory of my wife

Foreword

Every human being ardently yearns for happiness at all times. Age old wisdom of Hindu sages of yore loftily declares that bliss is the innate qualities of all beings, because they originate from one source, call it “God principle” or “Nature” or “Supreme Reality.” The prehistoric treatises handed down to us in the form of Upanishads also proclaim that the blissful being residing in each one of us is the silent witness to the words, deeds and thoughts of the person. It is as if two birds are sitting inside us, with one being the active personality and the other the passive onlooker.

Sri. Rengarajan, the author, eloquently explains the principle, beginning with the Vedic axiom “God desired, let me be many and savour the diversities.” He further endorses the widely held belief in India that the Big Bang will necessarily and inexorably lead to a “big crunch” when the entire Universe will shrink into one cubic centimetre of matter. In understanding the concept, an average person without a basic grounding of mysticism would be lost in their own ego. For, after all, the so called “facts” observed by them are viewed from the prism of their own minds, which had invariably acquired certain biases through the environment. The author quotes the famous thinker of twentieth century, Bertrand Russell who had berated the “dogmas of even the great scientists.” On the other hand, mystics who eschew all scientific enquiries might turn out to be

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egotistic. Therefore, in the opinion of the author only “Scientific Mystics” who are ethical, could integrate mysticism and science.

Upanishads, which are the distilled knowledge of Vedas have been extensively quoted in the book. In covering such an ocean of knowledge, the author had, like the “sutras” in ancient Indian literature, resorted to brevity in describing great concepts, which need to be understood by expanding their content. Many knowledgeable readers would doubtless have varied interpretations to the pearls of wisdom spread abundantly throughout the book.

The author finally mentions that, the evolution of Universe going through the various stages of development and its ultimate withdrawal as a tiny concentrated mass, follows a predetermined plan and that we are, at present, in the last phase of the cycle. The Hindu mythology firmly asserts that the cycle consists of four “Yugas” - each spanning over many centuries - and that we are now in the last of the four, “Kali Yuga.” The author cheers up the reader, saying that one should not despair at the thought that we are nearer to the big crunch, as this represents a part of the cosmic cycle and the end of our Universe would be followed by a big bounce. This would start a fresh cycle, and would be the exciting beginning of a new Universe.

The book would prove very useful to scientists/thinkers the world over who do ponder over the issue of “where we came from” and “where we are heading to.” People exploring the human natures would find the book an invaluable guide in their intellectual pursuits. Universities should also prescribe the book as essential reading for students of philosophy and logic.

R. Viswanathan, October 29, 2016

1. Introduction

There are two different conceptions about nature of Universe:

1. World as a holistic unity is dependent on humanity - Spiritual view. When our Universe is in harmony with the Supreme Being, we feel it as a beauty. The Supreme Being is an eternal entity. It has no individual limitations. We have to realize this with our own limitations through our emotions & activities.

2. World as a reality is independent of human factor: Scientific view.

Science is not concerned with individuals; it is the impersonal human world of truths. Spirituality realizes this & links mysticism with our deeper needs. Our individual consciousness then gains universal significance. Rabindranath Tagore

Science/rationalism enhance productivity by keeping delusions away & also by giving validations to true mystic beliefs etc. but it tends to apply coercion to the free thought process of the ethical mind which is a prime requisite for innovations in creations.

Mysticism/spiritualism, may lead us to bliss, but it can nurture delusions too. Only ethical mystics subject their mysticism to scientific scrutiny, in the social interest. So, beware of delusion.

What mysticism seems to do is to stimulate imagination/thoughts that form the basis for creation itself. But we know that imagination is capable of generating false as well as true information. Mysticism is ethically neutral. Ethical mysticism - dispassion - passion devoid of feelings - will make one a visionary who can guide a socially creative society, whereas unethical mysticism - ego - playing god in self-interest - will make one socially more deceptive.

When personal mysticism or the belief in cosmic wisdom is combined with objective science, it enhances productivity.

Mystical Specialists, *i.e.*, mystics who are antiscientific and reject science as having any relevance to their mysticism are destructive and self-deluded.

Mystical Scientists are also destructive and self-deluded in proportion to how much they compartmentalize their science and their mysticism, so that they do not apply the tests of science to their mystical insights and they do not rely on their mysticism to generate new ideas in science. In general, Mystical Scientists are unscientific in their mysticism and un-mystical in their science.

Scientific Mystics are creative in direct proportion to how ethically they integrate mysticism and science. Those who have made a full integration between science and mysticism are “Scientific Mystics.” They are fully scientific in their mysticism and fully mystical in their science. This is the Holistic Paradigm.

Scientific Specialists are scientists who have narrow outlook almost to the total exclusion of everything else other than their own specialty. They are usually minimally creative in their specialty, although they may do useful work in identifying delusion.

With this in backdrop, we can derive satisfaction that the Vedic axiom - “*Parabrahmam, the cosmic nucleus desired “let me be many” & thus the oscillating Universe came to being*” - is now getting the scientific validations from many of its recent findings. All that exists thus happens to be truly the aberrations of the above nucleus.

This axiom of the Vedic tradition, having withstood all sorts of trying periods, was held in high esteem till 17th century amidst other ideologies. Later some of the findings of the quantum mechanical theories raised doubts about the basic universal order causing a setback for its universal acceptance. But now in the 21st century with all the recent scientific validations it is establishing itself as an all-time reality. A lot of interest has thus been generated to go deep into this matter. Similarities in some thoughts of the Upanishads & recent scientific findings are brought out in general & discussed in detail in some areas.

The Universe

According to Vedas only a quarter of the cosmic nucleus (cosmic seed), got burst out of the ‘white hole,’ the head of this holistic entity, as the Universe, again a holistic unit, where each of its constituents remains a holistic entity, that means, each one entity functions as a holistic part of the holistic Universe, subject to its inbuilt contingency, namely that it has to savor the universal panorama in eternal ‘thought-action-gratification’ cycles adhering to the cosmic karmic norm,

i.e., unity in diversity. The rest 3/4th stays un-manifest as the ‘black hole’ - singularity - its dispassionate complementary version, that radiates cosmic vitalities sustaining the totality.

Science declares that with only the known cosmic forces the planetary orbits cannot remain this much orderly. 75% of the cosmic energy is still dark & not accounted for as yet. Is it that of the singularity - black hole?

The cosmic desire of the mind stuff of the cosmic source, keeps all the radiated aberrations in eternal replication in complementary pair mode thus projecting the diversified universal panorama. This ‘Cyclic self-healing replicating function’ is undertaken by each entity during the discharge of karmic dissipations that sustains the ‘oneness’ character of the Universe till the end of the cosmic cycle. This cosmic desire propels all the non-sentient matters to progress through their natural transformations & the sentient to advance through compatible transmigrations during the evolution progress.

This ‘self-healing’ feature flourishes optimally when the entities remain as ‘complementary’ pairs & in ‘compatibility’ with one another functioning in harmony with coherence. The evolution is all about the growth of “oneness” into diversity where each entity exists as “wholeness” with a potential to become even invincible.

Neither does a fresh matter come in nor does an existing one go out of the cosmos during a cosmic cycle.

Science, which basically engages itself in analysis & differentiation, as a rule, keeps delusions at bay by totally avoiding inputs of “mind” in its deliberations. Ironically, it has to invariably depend on human being’s transient mind only, for arriving at meaningful conclusions on its findings. Due to this lacuna its pursuits invariably end up in being sterile leading to dismay. Gurus Visionaries Scientific mystics who value the true potentials of imagination & hence can transcend the universal horizon through cosmic vision, on the other hand can give apt meanings.

The right approach probably is to follow the philosophies of Einstein & Tagore as below:

A human being is a part of a whole, called by us - Universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest... a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. Einstein

In science we go through the discipline of eliminating the personal limitations of our individual minds & thus hope to reach that comprehension of truth, which is in the mind of the Universal Man. whereas spirituality is the reconciliation of that Supreme Man with the universal human spirit encompassing all our own individual minds. Tagore.

“Arayade, anubhavi” - Tamil proverb ‘Do not analyze, but savor the nature’s delight.’

Scientific Progress Thus Far

Science has now proved that the Universe comprises basically complementary pairs of particles fermions & bosons. Special kinds of bosons carry the forces of nature through particles, for example photons (the electromagnetic force), gluons (the strong nuclear force); graviton (the gravitational force); W and Z bosons (the weak nuclear force). These bosons, of which we are all thought to be made of, get their masses through another mediator, the Higgs Boson, the god particle (a sentient particle) a non-sentient particle that gains coherence/awareness in the evolution progress. Efforts are on to observe this particle at the creation stage itself in the LHC at Geneva.

With both the Higgs Boson and also now with the recent findings on the gravitational waves from black holes apparently in their bags, the unification of the Standard Model, the search for the origins of dark matter and dark energy & the causes of Big Bang with its ensuing cosmic expansions etc. become even more pressing for the scientists to act upon. H. Hu.

Amidst various doubts cast on the ‘intelligent design’ in nature by the **quantum theories**, the scientific mystics have now proposed the ‘**hidden variables theory**’, with conviction to clear these doubts.

Moreover science has already established that the **quantum foam** - cosmic nucleus - remained in total “**charge neutrality**” & the **quantum fluctuation caused the release of complementary pairs of matter & antimatter (consciousness)** in absolute parity during **Big Bang**.

The knowledge of consciousness now becomes the need of the hour but this subtle phenomenon however remains beyond present day scientific analysis for want of measurable parameters!

Proceeding towards this end, the human being, the most perfect working system in the nature’s creation that we know, was studied from two different angles. The first one led to the research on the human brain & its behaviour, to find the objective links between them. The brain, in this respect, appears as a complex information system. This led to the study of human being from an internal angle such as its feelings. Throughout the 20th century numerous attempts have been made to cross the barrier separating the outer & inner viewpoints, or to create a third, more general one without much success. We apparently must have to accept the idea, expressed by quantum scientist Nils Bohr that the outer and inner views of beings - matter & consciousness - are in a complementary relationship - **double helix**.

Science analyzes matter threadbare & hence the research on consciousness, now being recognized as the complementary version of matter, should be taken up with conviction to arrive at early progress. Advanced brain & emotion imaging techniques etc. can unfold the mysteries about consciousness by serving as proofs & give us valid meanings to life’s existence.

If we do discover a complete theory of the Universe, it should in time be understandable in broad principle by everyone, not just a few scientists. Then we shall all, philosophers, scientists and just ordinary people, be able to take part in the discussion of why it is that we and the Universe

exist. If we find the answer to that, it would be the ultimate triumph of human reason. For then, we would know the mind of God. Stephen Hawking

An attempt has been made in this writing to develop the topics in different chapters mainly on the basis of the recent scientific validations of some of the thoughts of the Upanishads (chapter 2). Normally one finds it difficult to speak about the abstract thoughts of the Upanishads with confidence. These validations now give a lot of freedom to dwell on this subject with ease. A list of points to ponder is made out in the end for the readers to introspect on various aspects & come to their conclusions in their own comfort zone. These individual enquiries will ultimately lead to the triumph of collective human reason to the satisfaction of one & all.

One may find that the same idea is repeated over & over again. This has been done to project the same idea in different contexts. The readers are requested to bear with this inconvenience

2. Upanishads

The Upanishads (Sanskrit: उपनिषद्), are a collection of philosophical texts which form the theoretical basis for the Hindu religion. They are also known as Vedanta (“the end of the Veda”). The Upanishads are considered by orthodox Hindus to contain revealed truths (Sruti) concerning the nature of ultimate reality (Parabrahman) and describing the character and form of human salvation (moksha). The Upanishads have been passed down in oral tradition.

More than 200 Upanishads are known, of which the first dozen or so are the oldest and most important and are referred to as the principal or main (mukhya) Upanishads & they provide a foundation for the several later schools of Vedanta. The mukhya Upanishads all predate the Common Era, possibly from the Pre Buddhist period (6th century BCE). The Upanishads continued being composed in the early modern and modern era, down to at least the 19th century.

The Upanishads were collectively considered amongst the 100 Most Influential Books ever written, by the British poet Martin Seymour Smith. Their significance has been recognized by writers and scholars such as Schopenhauer, Emerson and Thoreau, among others. Scholars also note similarity between the doctrine of Upanishads and those of Plato and Kant.

The Upanishads give us the clarity in perception of matter & life along with ways & means for us to transcend the manifest Universe to the un-manifest horizon, i.e., gain cosmic vision, through mind control.

Science, understandably though, tries to avoid delusions by keeping the mind at bay during its deliberations. At the same time it has to depend on mind with its transient nature while arriving at meaningful conclusions for its findings. By and large mind is attuned to the egoistic & contingent Universe & hence has to rely on the transient worldly wisdom. Thus science often ends up in findings that do not offer true & lasting meanings. This is similar to diagnosis without cure that leads one to morbidity. Scientific mystics only can on the other hand, offer apt meanings. Upanishads can enable one to transcend the world horizon, gain vision of the holistic

consciousness that guide nature, become a visionary - scientific mystic - & explore the meanings for our existence itself.

The purpose of this writing is to probe the reality of the Vedic axiom “god desired ‘let me [be] many’ & thus the Universe came to being.” Not all the Upanishads agree on all the viewpoints found in them leading generally to confusion. Here an attempt has been made to enumerate only such points that logically establish the reality of this axiom.

Major Upanishads

Isavasya Upanishad

The Almighty, the embodiment of ‘wholeness’ desired to experience the delight of being in “many” & thus the Universe came into being from its state of emptiness. ***This Wholeness remains whole after removal of its portion which is also whole. Each entity is wholeness, manifest Universe is wholeness, and the un-manifest is also wholeness.*** The Universe is ***Holonic Wholeness multiplying into many wholeness.***

The very essence of life is the spirit of sacrifice, to live according to the nature’s contingencies, i.e., ‘many’ has to savour the delights as parts of ‘Oneness’. The Universe is Aotopoietic - **oneness evolving into many.**

These realities are shielded by mind nature’s veil, **Maya . Wisdom** - mind control - only reveals these realities.

Engaging with the individual obsession in worldly pursuits as ‘one of the many’, even with knowledge of Vedas etc., one exists in **avidhya - ignorance**. With this Vedic knowledge one may only overcome fear of death but cannot avoid death & rebirth cycles & also pains & pleasures during life’s existence, whereas being in vain obsession with the pursuit of ‘oneness’ with **vidhya - transcendental knowledge** one may attain **immortality** (merger with the origin) no rebirth. ***Ironically the former ends up in darkness & the latter in greater darkness as it leaves no chance for one to revert back to the panorama of the world.*** Either way, one is not choosing to experience the **bliss of co-creation** with nature here in the **Universe**, existing as a ‘meaningful’ part of ‘oneness’.

Avidya advances more and more towards **Vidya** when the individual becomes conscious of his divine manifestation that makes him realize he is free in birth as well as in non-birth.

“Renouncing ego - **selfish passion** while pursuing karmic life/ co-creation activities”, rather than “renouncing worldly life along with nature’s beauty, for the sake of liberation & merger, i.e., to get away from worldly anxieties”, is the right approach in the discharge of one’s worldly karma.

Keno Upanishad

“Who is the driving force”? It is the very source of creation. This is revealed by Uma the consort of Shiva - the lord of **dissolution** (death) the discontinuity in Universe. This apparent life/death discontinuity in the Universe is in reality the **mortal continuity** that is carried on through rebirths. Transcendence of the soul to the eternal immortal zone however, is attained through **liberation**. This merger means **immortal continuity** in the transcendental zone of Shiva the lord of **eternity**.

Possession of knowledge alone is not enough. **Austerity & earnestness** in approach, i.e., acceptance of the karmic contingencies, is essential. This realization occurs in flashes during the intervals between discontinuities & continuities (deaths & re-births) when Atma is revealed.

Katha Upanishad

The knowledge of the absolute is superior to worldly possessions & even life itself. Brahman exists as OM radiations in the cosmos & the universal rhythm in the Universe. These are revealed through gurus, the spiritual catalysts. But the actual revelation is attained by ones sacredness of approach. Moksha transcendental bliss is realized in liberation from the worldly bonds, while Jeevan Mukthi - immanent bliss - in self-realization during life time. Dispassion reveals the reality at death.

OM reverberation - the **universal rhythm** that sustains **creation/sustenance/dissolution** is Brahman itself. When the mind is empty Brahman reveals itself. Only subtle mind can realize Atman / Paramatman.

What happens at the time of death? When one follows the soul at the time of death the secret of death & life is known & Atman is revealed leading to karmic up gradation. If otherwise **‘what is before follows after death in rebirth’**.

Paramatman is like fire without smoke - **pure & subtle**. It is the size of a thumb with a potential to be smaller than the smallest or to be bigger than the biggest.

Roots of desire cause rebirth after death perpetuating immortality in the world. When these roots are removed one chooses his condition in rebirth or can even attain transcendental immortality.

Prasna Upanishad

Science aims at objectivity by keeping subjective sensory inputs at bay to discard delusions, but arriving at the meanings to its findings anyway depends on man’s immanent mind that may not differentiate true or false delusions. True vision - Immanent to transcendental transformation - is achieved by mind control.

Pranayama (breathing exercises), Meditation Yoga etc. conditions the body & mind control processes to realize the benefits of OM reverberations, its radiations & rhythms the holistic forces of nature, with prana (life force) energy that sustain Universe.

The creation is an exercise born out of Brahman's desire - play of thought of divinity - for self-exploration, sporting 'many' forms with its various vitality traits. **Day** is synonymous with life/energy & **night** with tranquility/matter. Life & Matter make one of the many the **dualities** in creation. **Divinity** flourishes in harmony when the differences within the duality traits are **subtle**. **Duality** in creation is an essential phenomenon that sustains stability of the active traits with its passive counterparts that abound as the nature's holistic resources. Prana is like the 'axle & spokes' of the wheel of life. Mind directs prana energy but veils the reality. Subtle mind reveals the reality. OM (radiations & reverberations) exist in both the transcendental & immanent realms.

Mundaka Upanishad

Which 'knowledge' reveals Totality? It is that "**which when known, all becomes known**". It is **Para vidhya** that makes one see the **creator in all its creations**, cultivated through the sacredness of approach with the sole aim of fulfillment of karmic obligations. It is not that of the Vedas alone - **Apara vidhya**, vidhya of the soul conditioned by transient intellect & mind. The three Vedas (rig, yajur & sama) except Atharva Veda prescribe the rites for performing rituals aimed at results. This Vedic study aids the process of '**negation of mind**' leading to **Para vidhya** - **holistic knowledge**, the knowledge of the reality - self-consciousness & its relation to holistic knowledge - that enables one to have simultaneous experiences of **immanence & transcendence**.

Two Birds Analogy

Two **inseparable** birds **soul & Atman** (immanent & transcendental entities), sit side by side on a tree, while one is enjoying the fruits of the tree the other remains a **dispassionate silent witness** radiating **totality** of cosmic forces - holistic consciousness.

Mandukya Upanishad

Beings are un-manifest in their origin, manifest in the mid-state & un-manifest in dissolution. In the mid-state i.e. in growth/decay cycles, they exist in, waking, dreaming, deep sleep & transcendental awareness modes. OM reverberations pervade both in manifest & un-manifest states as & rhythms & radiations respectively. OM reverberations are perishable in manifest & nonperishable in un-manifest realms. **Waking** mode reflects the active conscious action of the self. **Dreaming mode** reflects racial - karmic - memory. In **deep sleep** one is from the imprints of mind. During **transcendental awareness** the body mass becomes coherent under the exposure to the cosmic radiations enabled by the subtle mind when the **soul** can experience the **Atman** -

bliss an experience beyond description.

Taitriya Upanishad

It enumerates, for the benefit of spiritual students, the guiding principles of tapas i.e. to live according to nature's norms in austerity. Teaches the 'Neti - Neti' process of enquiry i.e. negation & elimination of attributes inappropriate to the indwelling **Atma**. This process leads one ultimately to visualize the Atma as **purusha (male aspects)** in **eternal bliss**. With this revelation the **souls** of all the beings as complementary pairs of **Atma**, come under the spell of **ecstasy in bliss & revel with gay abandon in rasa lila** with the **supreme Atma**. The relationship between **Purusha & praktithi** (Universe) is essentially that of a complementary pair.

Aitreya Upanishad

Enumerates the evolution stages. The evolution cycle is about the intelligent growth of cosmic seed into the cosmic tree of the Universe ending in the cosmic dissolution. The **Universe is thus a spiritual arena**.

Chandogya Upanishad

The fullness of the void in Brahman is immortal & invincible. That void emanates forms but yet remains formless.

Atma grows from void to many to create the Universe. Aberrations of Atma enlivened with I Ness / karmic attributes become souls The seed potential of the nucleus grows into the universal tree sporting various forms but yet is formless in its essence.

The fullness of the nucleus is in total bliss **ananda**, whereas the Universe, a differentiated nucleus - the play field of divine **lila** - can at best only sustain transient happiness in its entities & hence exists in **Maya - illusion**.

Brahadaranya Upanishad

As long as there is no second one around there is no fear of domination/death, i.e., in the transcendental zone of the Absolute - zone of **immortality**. But in the zone of the Universe also, immortality is perpetuated, through '**death- rebirth**' cycles. This knowledge takes away fear of death in the Universe. More true vision enables one to realize, that '**restraint**' in **satwa** guna (**creative rhythm**) to overcome tendencies for **counter creation**, i.e., selfish pursuits, '**charity**' in **rajas** guna (**over excitation**) to suppress tendencies to **disrupt creation** for & '**sensitivity**' in **tamas** guna (**under excitation**) to suppress tendencies to **obstruct creation**, are the **guiding virtues** that are *needed to sustain creativity* in evolution. Satvic **ego** is dangerous as it not only works against nature but is deceptive as compared to its other forms. This wisdom that all the

selfish **pursuits** are made in the **negative** orientations of all the positively oriented innate human traits, leading to counter creation, disruption & obstruction etc, helps one's freewill to cutoff of the roots of all **ego** urges of the self-during the present life itself.

Svetasvatara Upanishad

Brahmam, the nucleus - **the size of the thumb** - is the origin of cosmic forces that radiated all the matter of the Universe as various non-sentient & sentient life forms.

Paramatman pervades as the consciousness reverberating in the universal rhythm starting with space & time as souls - Atmas with karmic imprints - to savour the gratifications, as complementary pairs with duality traits subject to cause/effect contingencies.

Mind acts as a veil in the realization of Atman. Meditation negates the mind - makes the mind still & subtle - paving the way for self-realization.

Subtle Atma is neither **male** nor **female**, neither **active** nor **passive**, neither **inert** nor **sensitive**. The Universe is paramatma's self-projection of its **duality** traits that enhance the action completion efforts while ensuring **stability** in all the entities that exist in innumerable vibrations ranging from subtle to **gross** modes. Overall sustenance is by its prime virtues **harmony & coherence**.

3. Scientific Myths & Facts

Similarity of views in Science & Upanishads

Myth: Micro particle is the smallest single entity.

Fact: On probing it shows up as a cluster of complementary pairs of particles - quarks. (swetasvatara upanishad) (prasna upanishad) (mundaka upanishad)

Myth: The basic matter may be different in different planets of the Universe.

Fact: The complementary pairs of particles, the basic building block of the Universe, are the same all over. Only their forms & shapes may vary. The complementary nature contributes to the similarity of forms & functions around the energy axis of all entities. (isavasya Upanishad) (svetasvatara) upanishad

Myth: Each matter has its stable geometry.

Fact: Matter (mass/vitality), as complementary pairs, exists within its unique space horizon & undergoes transformations according to the contingencies of the evolution/involution cycle. (chandogya upanishad) (brahadaranya upanishad)

Myth: The evolution process sustains on fresh inputs of matter into nature from time to time.

Fact: Different entities undergo transformations from existing matter only, under the influence of environmental cosmic forces. isavasya upanishad)

Myth: Matter we perceive in the Universe is the total matter evolved by Nature.

Fact: Matter we perceive is 1/4th of the cosmic nucleus. Remaining 3/4th – un-manifest matter (black hole) accounts for the stability of Universe. (Rig Veda)

Myth: Science can keep all delusions at bay & reveal the truth.

Fact: It revolves only around the manifested matter, i.e., 1/4th of the total matter. Spiritual efforts (mysticism) enable us to gain vision & transcend the universal horizon to unravel the whole truth. (Rig Veda)

Myth: Matter of the Universe exists as seen in volume.

Fact: It exists with gaps of space within, the space being charged with cosmic vitality. Devoid of these space gaps total matter of the Universe measures one cubic centimeter by volume (size of the thumb). (mandukya - katha upanishad) (chandokya upanisnd)

Myth: Matter - particle is inanimate.

Fact: It has 'mind' – consciousness. It exists as Matter/antimatter - (consciousness) - complementary pair. (Aitreya Upanishad)

Myth: Energy of the matter flows in linear motions.

Fact: It flows as instant radiations in the cosmos & as vibrations in the Universe. (katha Upanishad)(mandukya upanishad) (prasna Upanishad)

Myth: A non-sentient/sentient being has a single life span.

Fact: It replicates in growth/decay cycles through in transformations/transmigrations until merger with the source - big crunch (keno Upanishad)

Myth: Matter (complementary pair of mass & its immanent consciousness) appears the same to one & all.

Fact: The energy of the viewing consciousness influences the nature of viewed particles. Different persons perceive the same thing differently. (chandogya upanishad)

Myth: All are equal.

Fact: Each being is complementary pair of self-consciousness/holistic consciousness, but with unique cosmic imprints. Man & woman are complementary to each other. (Embryological and neuroanatomical studies support the existence of complementary differences between males and females.). However, all are empowered to enliven even the entire cosmic genome when they are in resonance with the universal rhythm (invincibility). Here only lies the equality. (prasna upanishad)

Myth: Human beings are sustained by cosmic energy.

Fact: They are also Cosmic Energy Controllers. They radiate measurable energy aura. (isavasya upanishad) (mandukya upanishad)

Myth: Divinity intervenes directly in worldly affairs.

Fact: It is a passive vitality of the Universe. Only the resultant of all the active self-consciousness - collective consciousness - can intervene directly. (mundaka upanishad)

Myth: Follow the majority. (Social norms based on its “rights & wrongs”)

Fact: Follow Dharma Shastras - Laws of nature - Actions nurturing nature are “rights” & that disturb are “wrongs”. “rights” have to persuade & prevail rather than winning them over. (aitreya Upanishad)

Myth: Act according to your conscience, your rational judgment.

Fact: Act to preserve the harmony of your active self-consciousness with the passive holistic consciousness (Manas Sakshi the eternal Silent Witness). (mundaka upanishad)

Myth: You seek knowledge from outside.

Fact: Knowledge is within. Compassion reveals it. Dispassion makes you a co-creator in bliss, ‘here & now’. (isavasya upanishad)

Myth: Self-realization is a long process. Once attained it stays permanently.

Fact: Pranayama & yoga refine the body mass. Mind mass is refined by meditation. Renouncing ego gives proper orientation to the mind mass. These efforts contribute to self-realization. Since replication of one’s innate tendencies is a natural process, constant & consistent efforts are needed to retain the benefits. (katha upanishad)

Myth: Babies inherit their traits & tendencies from parents.

Fact: Only 3% of their genome is attributed to parents. Not all fertilized female eggs become babies. Departing beings - souls - form complementary pairs with compatible fertilized eggs to become new beings - transmigration by quantum entanglement. These souls only contribute to their genome directly. (katha upanishad) (bhagavatham)

Myth: Caste is based on heredity.

Fact: Caste is a classification of beings with same innate traits & tendencies that enables them to be in compatible groups for emotional harmony. On the death of a being, its departing soul only becomes a new being by transmigrating into a compatible womb. Hence caste cannot be a classification based on heredity. Moreover caste is not a onetime classification. It changes depending on the up gradation / degradation of beings during life time. *Vedic society flourished because it treated the rishis & gurus with high esteem i.e. next to divinity & relied on them for its evaluation & periodic review.*, (katha uoanishad)

Myth: The nature of life is mortality.

Fact: It is immortality. DNA is an immortal entity. (keno Upanishad)

Myth: IQ - Intellectual quotient - is a measure of human intelligence.

Fact: Intellectual intelligence reflects one's knowledge of the many aspects of the source. Emotional Intelligence reflects one's capacity for experiencing the source through empathy. Spiritual Intelligence reflects one's capacity for self-realization. - Transcendental awareness. Creative intelligence is the optimum mix of IQ, EQ & SQ, that makes one a co-creator. (isavasya, mundaka, aitreyu Upanishad)

Point to Ponder

Modern Science is equipped to analyze matter threadbare. Now that the consciousness has been established as the complementary attribute of matter the collective wisdom should strive to reveal the inevitable bond between science & mysticism to hasten social progress & harmony.

4. Parabrahmam

Primordial Source - Cosmic Nucleus - Quantum Foam

The prime source, the Absolute - the self-effulgent, self-healing mass dwelling in the **harmony** of its cosmic rhythm remained “**invincible**” & thus existing as “second to none”, it remained in eternal **bliss**.

This Primordial egg, the size of a thumb (about 1cc. according to science) dwelled in **harmony** within its cosmic space envelope. This micro matter with infinite mass remained self-effulgent drawing its effulgent energy in eternal cycles from its mooladhara, its base, the seat of attraction - **black hole** - to its head, the seat of effulgence - **white hole**. The **coherence** of its mass along its path from its base to its head - **worm hole** - ensured the self-healing (stability) of its effulgent energy. This **omniscient mass** with all knowing **vision** - **quantum foam** according to science - remained in harmony as a complementary pair of **mass & consciousness** - with the total “**charge parity**”, according to **C.P violation theory**, *i.e.*, zero resultant charge with absolute complementary similarity in parity - absolute balance of **matter & antimatter (consciousness)** according to science.

This entity that dwelled as a compatible pair in harmony in static stability is envisaged as the **Purusha** (male personification) of Vedic scripts.

This infinite, unbounded, undifferentiated Absolute in empty space is a complementary pair omnipotent ‘pure mass & all-knowing consciousness.’ So much so all the entities & their action traits, for that matter the totality of the Universe it has evolved, thus exists in complementary pairs mode only.

This unlimited, underlying reality is not a created entity but a self-creating phenomenon and this truth can never be conceptualized by any limited scientific principles. This is the “ultimate power”, the impersonal reality underlying everything in the Universe, from which everything came out and to which the totality returns”.

The irony is that in its primordial unbounded state, it is all “emptiness.”

(Continued on Part II)