



## Vedas, the eternal laws of the universe

Subhendu Das \*

24300 Abbeywood Drive, West Hills, California, 91307, USA.

International Journal of Science and Research Archive, 2025, 15(03), 344-373

Publication history: Received on 19 April 2025; revised on 31 May 2025; accepted on 03 June 2025

Article DOI: <https://doi.org/10.30574/ijrsra.2025.15.3.1636>

### Abstract

**Sources:** This article does not deal with religions. It deals with the laws of nature which includes humans. These laws are taken from the following books of Vedas: (1) Ramayan, written by Balmiki (2) Mahabharat, written by Byasdeb (3) Gita spoken by Sri Krishna (4) Samkhya, written by Kapildeb. Only these books, written by seer yogis (Drashta), are considered as authentic.

**Seer Yogis:** The existence of invisible things can be seen exactly, therefore can be exactly predicted to happen, before the events actually happen. Anyone can become a high level seer yogi by following yogic meditation procedures described in the Vedas. If you become a seer yogi then you will be able to see all these eternal laws and events even today.

**Objective:** There are many articles in the public domain that produced scientific proofs of these Vedic laws. The focus of this article is to highlight that all these laws are really precisely defined and described by various verses and texts in the above four Vedic literatures. Therefore this article will attempt to define the exact meaning of these laws by pointing out such verses. The article is mainly written for mathematics, science, and engineering scholars.

**No Religions:** Thus Purans and Upanishads are not considered authentic; their authors are not known to be seer yogis. Any books, concepts, or verses that contradict any one of the above four books are also not considered as authentic. This article borrows many ideas from many multidisciplinary subjects from all branches of knowledge like: mathematics, physics, engineering, economics, philosophy, Vedas, Bible, soul theory, etc. But it does not include religions; it treats books of religions as different from the objectives of religions.

**Why Long:** This article is quite long in length for many reasons: it is multidisciplinary in nature; attempts have been made to make it self contained; it highlights the fundamental assumptions to uncover the truth; the concept of consciousness affects all philosophies, life styles, and all subjects, etc.

**Keywords:** Consciousness; Eternal laws, Gita; Global destiny; Periodicity; Root causes; Samkhya; Soul theory; Universal truths; Vedas; Yogic power; Yuga theory

## 1 Introduction

Why do we need to read the Vedas? More we know about the universe more we understand about ourselves, which will then help us to live better and survive well in this Kali Yuga. Vedas are the only subjects that details about the universe. We just don't birth, work, and die. We also reincarnate; our environment changes with Yugas, which are based on amount of available truths. In each Yuga we go through different destiny of the universe. Fortunately, everything is periodic, repeats in the same way just like our lives are. Individually, we have tremendous capabilities of yogic power. There is nothing that prevents us to become a person like, Brahma, Vishnu, Shiva, Sri Ram, Sri Krishna etc. They are all

\*Corresponding author: Subhendu Das

humans, and are highest level yogis. By learning and using the yogic power to control ourselves, we can live in eternal peace; despite the fact that Kali Yuga has only twenty five percent of truths. We do not have a definition of truth now in Kali Yuga. But Vedas provide that definition and examples of such truths.

Universe - Everything that you can think of is considered as part of the universe. That is, there is nothing outside the universe, or there is no outside. All elements are called objects of nature, that is, elements and objects are synonyms, unless explicitly so identified. It is very much like the definitions of the set theory of the core mathematics: The collection of all elements is considered as the whole set or the universal set. Our universe includes many invisible things also. Such invisible things can be known only by its effects. As an example there are yogis who can be seen by human eyes but cannot be seen by cameras. We will discuss many such examples inside this article or references will be provided.

Multiverse - In this article we do not consider the concepts of Multiverse; which does not seem to have any parallel in the Vedas. Multiverse theory is based on superposition theory [Barrow], which is derived from double slit experiment, which requires a beam of single electron, which is an assumption. Nothing can be isolated in the universe. We do not have any technology to produce such a stream of single electrons or photons. Also, multiverse theory uses Fourier Transform and Hilbert Space, etc. Which are based on infinity, there is no infinity in the universe, because every object has a finite death time. Note that spectrum analysis uses Fourier Transform, which uses infinity. If you use infinity then many weird things will happen. Replace infinity by any finite number, the things will fall back to normality.

In the extreme case every individual human being can be considered as a finite universe in both space and time; and the Vedas provide a unified theory covering all such humans in all such universes. Vedas also cover Vishunulok, Brahmalo, UFO-ET lands, etc. The Vedas cover theories both at the highest level and also the lowest level in the same unified way. Thus only one universe is considered and therefore the universe is not an object, it is only the collection of its contents. Therefore there is no outside for the universe. This is the Samkhya concept; and Mahabharat says Samkhya has the highest level knowledge.

Authenticity - The highest level laws are the memory in the universe, destiny law, Yuga theory, yogic power; and the lowest level laws are with the invisible Purush or soul particles with intelligence and consciousness as its properties and the invisible Prakriti particles with knowledge, ignorance, and energy as properties. It must be pointed out that the concept of the infinity is nonexistent in the universe for both space and time. This happens because everything has a finite death time; including the entire universe. We will see that this finite time is a law of the universe also.

In mathematics we use a concept called linearly independent vectors [Kuttler]. You can think of vector elements as concepts also. Thus to make a consistent, meaningful, and robust system, all modular concepts of the system must be independent. In our large software we often violate this independence concept; as a result the modules overlap, create contradictions, and make the products to crash. The obvious reasons are ignorance, and the ability to comprehend the complexity. But in nature there is no such problem. We have complete truths for all the souls in the Sattya Yugas. Thus the Laws of nature cannot contradict and the Vedas must be independent and consistent. Any contradiction should therefore be discarded as a product coming from a non-seer yogi.

Nature cannot be described by using our human languages. You stand near the ocean, quietly, and alone; very soon you will find that the ocean is talking to you. You hold a flower in your hand, and look at it for some time, you will become absorbed in the beauty of its creation, and you will lose all your senses. Same is true when you saw the Grand Canyon for the first time. Even a video will not be able to capture the feelings of the Grand Canyon. You can then imagine the vision a seer yogi receives when he looks at the creation of the universe. Arjun got completely scared when Krishna gave him his third eye vision. The verses of Vedas written by seer yogis are of the same type. No one will be able to explain them; any attempt will be futile and beyond comprehension. One should read the book [Weiss] to learn about the 3D vision described by Catherine.

We will consider the Samkhya as the foundational pillar of the Vedas. Mahabharat says [Roy, Vol. 10, p.8]: "There is no knowledge that is equal to this (Sankhyas). Do not yield to any kind of doubt. The knowledge which is described in the system of the Sankhyas is regarded as the highest." Gita has a verse [10.26] authenticating Samkhya. Here Krishna is comparing himself with Kapildev, the author of the Samkhya. [10.26] "Of all trees I am the banyan tree, and of the sages among the demigods I am Nārada. Of the Gandharvas I am Citraratha, and among perfected beings I am the sage Kapila." Notice that [10.26] represents the multiverse concept in a single universe.

Samkhya = Sam + Khya; Sam = Samyak = complete; Khya = knowledge. Karika = Explanation using poems [RoySN].

Thus Samkhya Karika means complete knowledge presented as poems.

**Contents** -The remaining parts of this article are discussed using the following sections and subsections: High level summary, Truth, Reincarnation, destiny, creation theory, Soul Theory, Yuga theory, Peace and War, Sattya Yuga Life style, Subtle body (Super soul), Periodicity.

## 2 A bird's eye view of the universe

The following maybe considered as a high level summary of the major activities, everywhere in the universe, as described in the Vedas. Similar activities, like as we know on earth, are going on in other planets of the UFO-ET solar systems and lands. Some examples will be provided to describe some of them in the body of this article.

- **Two Causes:** Vedas describe the theory of creation which is based on two causes. Our modern science knows only one cause, material cause, but Vedic science has another concept which may be called as efficient or intelligent cause. This intelligent cause appears because the Vedas have an additional different kind of particles called Purush particles, which are variously known as soul, spirit, atman, root intelligent cause particles, etc.
- **Soul:** We already know about the material cause particles; in Vedas they call it as Prakriti, with synonyms as matter, or nature particles. Both prakriti and purush particles cover the entire universe; just like oxygen and nitrogen molecules cover the entire earth. Everything that you see in the universe is made of these two particles. These two particles are similar but different. Both are tiniest, invisible, all pervading, and eternally existent. Prakriti has three properties: knowledge, ignorance, and energy [SK]. The purush particle has intelligence and consciousness [SK] properties.
- **Reincarnation:** To maintain the universe running smoothly and give its objects many opportunities, various tools and processes have been used and implemented. Time and periodicity are the two of the most powerful ideas in the Vedas. For every object in the universe time starts when birth happens and time ends when death happens. But things do not end there. To give opportunities to grow and fulfill the dreams, every object reincarnates after death and after some waiting time.
- **Yugas:** This sequence of birth, death, wait, and reincarnate processes create precisely defined periodic cycles for every object and for all time. But not all time periods are same for every object; because birth time and allocated life time are different for all objects also. Using the mathematical concept of Fourier series you can find that some wonderful things will begin to happen, when you combine these cycles. These are called days, nights, seasons, wars, peace, Yuga system, Maha Yugas [Gonzalez], Kalpas, etc.
- **Destiny:** Such long cycles and events are completely and automatically created and managed without any feedback control system. The tools used are called memory in the universe, destiny laws [Das, 2013b], etc. The yogic power, yoga controlled war tools discovered during various Yugas, are quite sophisticated compared to what we have achieved by now on earth [Das, 2020b]. However we have to catch up, again, with the UFO-ET technologies which we had in our past Kali Yugas. There is nothing new under the sun: Everything is periodic [Das, 2023].
- **Yogis:** During many past Yugas many great humans were born to participate and execute the system [Das, 2014a]. Notable personalities were Sri Rama and Sri Hanuman of Ramayan story who came in Treta Yuga; and during Mahabharat story, Sri Krishna came in Dwapar Yuga. Along with such people came many high quality advanced seer yogis to document, and support their activities; they were Balmiki, Byasdev, Augasthya, Biswamitra, etc.

## 3 Potter and pot

Consider the following example “The potter and the pot”, mentioned by Kapildev, the author of Samkhya Karika. Kapildev is considered as the highest level yogi and scientist the universe has ever produced during its more than trillion years of human existence. Kapildev used this simple example to illustrate the engineering process of manufacturing of all objects of the universe.

A potter puts his clay dough on the potter wheel, then turns the wheel, and uses his hands to give the clay a shape of the pot that he wants.

Here the pot is called the effect, and the clay is called the material cause for the pot, and potter is called the efficient cause for the pot. Every cause and effect has a chain of smaller causes and effects that result the final product.

### 3.1 Prakriti

Consider the series of questions – what this clay is made of. Your answer will produce several new materials. You ask the same question again for every one of these new materials. After repeating the questions and finding the answers

you will have to stop where there will be no new materials. This last material will be invisible; otherwise you have to continue the process. This first invisible material is called the root material cause and Samkhya has the name Prakriti for it.

### 3.2 Purush

A similar series of questions and answers can be generated if you ask for the efficient cause, which is the potter. For example you can ask who is controlling the hands, the answer will be the brain, then ask who is controlling the brain and the answer will be mind, finally who is controlling the mind you will find the answer will be the soul of the potter, which will be invisible. This soul is called the root efficient cause, and it has the name Purush in Samkhya. Both mind and soul will be outside the potter's physical body. Mind is in the subtle body, and the soul is a separate object. Both are invisible, we can feel for the mind, and some of us may feel for the soul also.

This series of questions will always end in finite number of steps, because all objects have finite size. The finite size happens because every object has a finite death time. And both root causes will be invisible. This finite deductive logic proves the existence of root causes, purush (soul) and prakriti (matter).

---

## 4 Theory - purush and prakriti

Purush has the synonyms {soul, spirit, root intelligent cause, atman}; and the Prakriti has the synonyms {root material cause, primordial matter, matter, nature}.

The above two particles, prakriti and purush, are just like oxygen and nitrogen particles; which are everywhere on earth, inside and outside of our bodies. Similarly the purush particle is there in both male and female human bodies. That same idea is valid for prakriti particles, that is, they both are present in the female bodies also. They are not supposed to mean that half of Shiva is purush and the remaining half is prakriti. Such concepts are misleading and confusing.

### 4.1 Properties of all objects of nature

The following verse from Samkhya describes the characteristics of every product manufactured by the soul by using the matter particles.

[SK:10] The manifested is producible, non-eternal, non-pervasive, active, multiform, dependant, serving as a mark (of inference), aggregate of parts and subordinate. The unmanifest is the reverse of this.

Note: Manifest = any object, product, or effect. Unmanifest = root material particles, or prakriti

Manifested objects have the following properties expressed in [SK:10]:

Producible - All manifested objects are produced by two causes: the material cause- prakriti and the efficient cause- purush. They are all products. Unmanifest is not a product; it is the root material cause; it is the Prakriti. Non-eternal - Manifest takes birth and dies. It has finite life time. Therefore every object has finite size also. It does not survive for all time, unlike Prakriti and Purush. All manifests reincarnate. Non-pervasive - Clay is the cause and pot is the effect. The entire pot is filled with clay. But all the clay is not filled with pots. Clay has many other objects or products, like ducks. The cause spans the effect, the clay spans the pot. Manifest does not cover the entire prakriti, it spans a small part of prakriti material. Prakriti and Purush cover the entire universe but the products do not.

Active – manifest has mobility, it grows, reincarnates, and it dies. Matter is opposite and inactive. [see SK:11]. Multiform – They have different shapes, sizes, activities. The matter, the unmanifest is unique, and only one type. Dependent – Manifests are dependent on cause. It is the soul particle that creates them and therefore defines the products. Serving as a Mark – Manifest represents its cause. [see SK:15]. Unmanifest does not have any cause. Aggregate of parts – It has parts that occupy space and time. Subordinate - It depends on its cause. Matter does not have cause, so it is independent and free.

### 4.2 Manifests are non-distinguishable

Manifest has a very fundamental property, described below in [SK:11]. Lot of verses is described in Gita to explain this feature of humans.

[SK:11] The manifest is constituted of the three attributes of (Sattwa, Rajas, and Tamas), is non-distinguishable, objective, common, nonintelligent, and prolific. So also is the primordial nature. The spirit is the reverse of both of them and yet is similar in some respects.

Manifest is produced from the unmanifest, which is the root material cause, that is, prakriti. Therefore the prakriti particle has also the following properties: three attributes (gunas): Sattwa, Rajas, and Tamas. The soul does not have them. Nonintelligent – The spirit is intelligent, it creates different products, it understands pleasure and pain, etc. Prolific – nothing is produced from the spirit. But prakriti is productive, everything uses prakriti. The verse [SK:11] is clear and says that the root material has three gunas. All objects created from the root materials are manifested and therefore also carry the same three gunas. The manifest cannot distinguish itself from its own cause. It does not have the wisdom. Manifested is objective and therefore it can be apprehended by senses. It is also common; all souls will see them in the same way. It is non-intelligent and unconscious. It is productive, it can produce things. A potter can make pots. Soul does not have these three gunas. Thus souls are different from the manifest. They are similar because root material, which is unmanifest, is causeless and eternal and so is the spirit. [Das, 2014b]

This creation happens because the soul wants it and the nature exhibits itself for the emancipation of the soul. It is like a dancing girl showing its dances in presence of spectators – Vedas say. Or it is like a blind man helping a deaf man, sharing their active characteristics. The root cause of simultaneity law, interactivity and sharing, the destiny, begins to take shape from here.

#### 4.3 How purush and prakriti are joined [SK:21]

[SK:21] For the exhibition of nature to the Spirit and for the emancipation of the Spirit, (there is conjunction between the Spirit and Nature) like the union between the lame and the blind; from this conjunction proceeds creation.

Thus every object has a soul and that soul has created that object. This is the main idea of creation given by Samkhya. Samkhya also gave the concept of particles and their properties.

In Gita if you replace {I, Me, My, Krishna} by your soul or any soul then you will get better and robust explanations of most verses; and they will match Samkhya.

[7.6] All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

[7.19] After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

[13.20] Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

Material nature = prakriti = matter; Living entity = purush = soul; Beginningless = eternal.

Modes of matter = (knowledge, ignorance, energy) = (Sattwa, Tamas, and Rajas).

[13.22] The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.

[2.12] Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

Rabindranath [Tagore] says: “in Tomaro aseeme, No matter how far I go there are no deaths and no separations.” I am always with you; I am the soul. Aseeme = in infinity = periodic = only a poetic word.

**Repetition:** There are many verses which appear to be duplicated in multiple places. This happens because they have words that give multiple interpretations, causing them to be placed in more than one category. One patent lawyer wrote in his book, you always say three times, first you say what you wanted to say; then you say it; and finally you say what you said. Gita also has that structure: summary, body, conclusions.

## 5 Existence of soul particles

[13.16] The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

Here in [13.16], a soul particle is the Supreme Truth; it is the intelligent cause, as described in the potter and pot example. Soul is the motive force that creates and controls the material world, but it does not act. Energy is in the material world and not in the soul. This verse says every object, even a nonmoving object, has a soul.

[13.28] One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees.

Supersoul is the subtle body of Samkhya. Soul is not part of the subtle body, but it stays with it. It is the subtle body that reincarnates. It is described in details in the Samkhya. Among other things the subtle body contains the mind. Thus the above two verses, [13.16, 13.28], and many other verses, confirm the existence of soul particles.

When seer yogis say, then that must be true, because they observed it. It is just like Galileo saw it. But we have many other proofs throughout this document in reincarnation, yogic power, and destiny etc.

### 5.1 Properties of Soul Particles

[2.20] For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

Primeval = primordial, primitive, archaic

[2.24] This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same.

Text [2.24] says soul cannot be broken. It does not burn, thus sun also has a soul and it does not burn. It does not change or constant. Every soul, your soul or my soul, knows everything, therefore it cannot change. All souls jointly created the destiny law [7.26]. The sun rises in the east, this event is constant, and then goes away; it is changing. Similarly, your destiny trajectory is constant, yet it is changing in every moment. Soul is knower, it is also the experiencer.

[2.25] It is said that the soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.

Immutable = absolute, indisputable

[2.17] That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.

Soul has the consciousness property [13.34]. If anyone touches anywhere in the body the soul will know immediately.

[SK:11] The manifest is constituted of the three attributes (of Sattwa, Rajas, and Tamas), is non-distinguishable, objective, common, nonintelligent, and prolific. So also is the primordial nature. The spirit is the reverse of both of them and yet is similar in some respects.

Notice that [SK:11] says that the soul particle is intelligent and [13.34] says soul is conscious. These two properties are not shared with the prakriti particles.

### 5.2 Functions of soul

[13.3] O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

I = soul, Krishna, you, all objects.

[13.32] Those with the vision of eternity can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

This verse [13.32] says souls do not get entangled with the material body. The verse [2.24] says soul does not change. It does not take any action to create a product. [SK:21] says the lame and blind approach causes the creation. It is the destiny that instructs the soul to desire.

[13.34] O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

This living entity in [13.34] is the soul particle.

---

## 6 Multiplicity of souls

Just like we have many oxygen molecules and many nitrogen molecules, similarly we have many purush or soul particles and many prakriti particles also.

[10.26] Of all trees I am the banyan tree, and of the sages among the demigods I am Nārada. Of the Gandharvas I am Citraratha, and among perfected beings I am the sage Kapila.

In the above verse [10.26] Krishna is comparing himself with Kapildev. It proves the multiplicity of souls. Krishna has a soul, and Kapildev has a different soul because they are two different persons. Krishna has a soul and the banyan tree also has a different soul. All souls are different, and that is why no two objects can be equal. All souls cannot be part of the same soul or part of God. Souls or purush particles cannot be broken into pieces. Even animals and humans have different purush particles. The same concept is mentioned in the following [SK, 18] verse.

[SK, 18] The multiplicity of the Sprit is verily established (1) from the individual allotment of birth, death, and the instruments, (2) from non-simultaneity of activities, and (3) from the diverse modifications due to the three gunas.

If all of us had one soul, then everybody would die when only one soul dies. In case of one soul all humans will do the same thing at the same time, but we do not see that is happening in the universe. Similarly, different soul makes us in different mode of gunas, someone is happy and someone else is sad at the same time. Therefore we must have many souls, even though they are same soul particles. They independently grow, in intelligence and experience, along with their individual destiny. Soul is the knower and the experienter.

---

## 7 Same but different

In many cases we encounter the idea that the two objects are different but same. For example we have said purush and parkriti particles are different but same or similar. As an example both particles are tiniest, invisible, and eternally existing. But we see that prakriti is not intelligent but purush is intelligent.

Two soul particles are again same but different. One is the soul of a banyan tree and other one is the soul of Sri Krishna. Krishna says he is the same as the best in each category. Among humans Krishna is same as Kapila. Even for a same single soul, it is different in different reincarnations. They have different destiny trajectory in every incarnation; they get different physical objects in different incarnations. Thus no two objects can be considered identical at any time.

The idea is valid even for large objects. No two apples are same. They have different colors, shapes, and tastes. Even two red apples are also not same. They have different red colors. This is true for even two humans, one human is a male and another human is a female. They are clearly not identical. The idea is that every object is a multi-dimensional vector. In each dimension the two objects are different. I think we can now understand the problem and its solution.

---

## 8 Existences of prakriti particles

[SK:14] (The existence) of indistinguishability and others (in the manifest and the unmanifest) is proved from their being constituted of three gunas and from the absence of their reverse. The existence of the unmanifest is proved from the effects possessing the attributes of their cause.

The verse [SK:14] essentially says all effects have three properties: Knowledge, Ignorance, and Energy. Therefore all causes must have these same properties, since cause and effect are similar. Therefore unmanifested causes, which are the root material particles, also called prakriti, must exist.

[SK:11] The manifest is constituted of the three attributes (of Sattwa, Rajas, and Tamas), is non-distinguishable, objective, common, nonintelligent, and prolific. So also is the primordial nature. The spirit is the reverse of both of them and yet is similar in some respects.

Samkhya verse [SK:11] says the same thing as [18.40]. Sattwa = truths = goodness = knowledge; Tamas = ignorance; Rajas = energy = passion. Thus all manifested objects are identical, even though they look different, and behave differently. As matter particles they are made from same particles. Spirit or soul is intelligent, but matter is not. There is a difference between knowledge and intelligence.

This idea that two objects are same but different appears quite often in many concepts. It is related to the multiplicity of the objects. Two oxygen molecules are same but different, means there are many oxygen molecules. A soul in a banyan tree is different from the soul in my body; they are in different destiny states, in different manifested objects.

[18.40] There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from these three modes born of material nature.

All human beings are made from these prakriti particles, because all of them have the same three properties. Therefore their root material must have the same three properties and are thus root material particles exist.

### **8.1 Properties of Prakriti particles**

[13.32] Those with the vision of eternity can see that the imperishable soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled.

The verse [13.32] says that the soul does not do anything. It does not get entangled with anything also. Soul has nothing to do with the material, even though it lives in the material body.

---

## **9 Creation process**

### **9.1 How purush and prakriti are joined [SK:21]**

[SK:21] For the exhibition of nature to the Spirit and for the emancipation of the Spirit, (there is conjunction between the Spirit and Nature) like the union between the lame and the blind; from this conjunction proceeds creation.

Thus every object has a soul and that soul has created that object. This is the main idea of creation given by Samkhya. Samkhya also gave the concept of particles and their properties.

Gita also says very similar thing for creation as in [SK:21].

[7.6] All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

[14.4] It should be understood that all species of life, O son of Kunté, are made possible by birth in this material nature, and that I am the seed-giving father.

The verse [14.4] confirms the above manufacturing process. The material nature is the clay and the seed-giver is the soul of the potter.

[7.19] After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

[13.20] Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

[13.22] The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.



## 10 Reincarnation

### 10.1 One Example of Reincarnation

The following example [Pasricha] presents an extraordinary case of reincarnation. This example is copied from the article [Das, 2023b]. It shows that the nature always demonstrates all its truths (T1), so that we can observe them, and learn from them, for our own emancipation. Simpler cases of such examples were already known by the humanity all over the world, and for centuries. Thus we should not disregard the values of ordinary people. Reincarnation is probably the greatest discovery of modern times.

**A baby** boy was born in a hospital, with a bullet wound marks on his chest and back. Doctors, nurses, and parents, all recognized these birth marks. When the boy learned to talk, around the age of two, then over a year or so he explained how the marks happened in his body. He remembered and described his past life name, how, when, and where he died, including the name of the hospital, etc. Very soon the boy became sick and had to go through a surgery to save his life. Doctors found a straight line bullet path inside the baby's body matching the autopsy record of his previous life data, from the hospital where he died in his past life.

**Lessons** - The above example shows, among other things, that the following are true. (a) The babies are not naturally grown inside the mother's womb. The soul of the baby manufactures the human body according to its own destiny. That is why every baby is different, both physically and mentally. (b) Since during the growth period, there was no brain for the baby, all intelligences and effects came from the memory of the universe and retrieved by the soul of the baby, which is the creator of that baby. The phenomenon should also indicate that mind, soul, and memory are not inside the human body. (c) Every life is periodic - we take birth, die, and reincarnate. Since summation of periodic waves will be periodic, therefore the entire universe must be periodic.

### 10.2 Gita verses on Reincarnation

[4.5] The Personality of Godhead said: Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy

[4.7] Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

[4.8] To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

In text [4.8] I is Sri Krishna.

[2.22] As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

[2.27] One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament

[2.28] All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when annihilated. So what need is there for lamentation?

[2.12] Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

### 10.3 Samkhya Verses on reincarnation

[SK, 9] The effect is ever existent, because (1) what is non-existent can by no means be brought into existence; (2) because effects take adequate material cause; (3) because all effects are not producible from all causes; (4) because an efficient cause can produce only that for which it is efficient; and finality, (5) because the effect is of same essence as the cause.

Same soul must manifest periodically, because the effect is ever existent [SK,9]. Every object is an effect, because it is the soul which is everlasting.

[SK, 31] The organs enter into their respective modifications being incited by mutual impulse. The purpose of the Spirit is the sole motive (for the activity of the organs). By none whatsoever is an organ made to act.

Soul wanted it and therefore the work was done, the subtle body did that work, however the gross body is needed.

[SK, 40] The mergent subtle body, produced primordially, unconfined, constant, composed of Tattvas beginning with Mahat and ending with tanmatras, transmigrates, free from experience, and tinged with dispositions.

It is the subtle body that transmigrates [SK, 40]. Subtle body merges back to its source, so eventually it must die also. Subtle body has very long life, according to some it is about 311 trillion years. Everything that is manufactured must die.

---

## 11 Subtle body

### 11.1 Samkhya Verses on Subtle body

Gross body dies, but it is the subtle body that carries over life experiences to the next and to all future lives. All examples of yogic power, destiny, reincarnation, etc., prove the existence of subtle body. Soul creates the subtle body to perform its all activities of the universe. Here we list some of the verses that explain the subtle body concept. Gita of Prabhupada calls the subtle body as super soul.

[SK, 21] For the exhibition of nature to the Spirit and for the emancipation of the Spirit, (there is conjunction between the Spirit and Nature) like the union between the lame and the blind; from this conjunction proceeds creation.

Soul creates an intelligence unit inside the subtle body which remains in touch with both matter and soul as an interface. It operates like an electromagnetic induction unit. Subtle body is invisible, can float everywhere, pass through walls and mountains, etc. It is the subtle body that reincarnates. The soul is not a part of the subtle body, but it stays with the subtle body. Subtle body has [SK.40] intelligence unit, the identity (ahankar), the mind, and subtle elements of the sense organs, among other things. Thus the mind and the soul are not inside our gross body.

The existence of unmanifested objects is understood from their effects in the manifested objects; because effects are similar to causes. Subtle body: has a cause and therefore it is manifested. We can sense the subtle body also, because it has the intelligence.

In the creation process of soul the first created object is Intellect or intelligence. Then intellect creates ego (I-principle, Self-consciousness). The ego then creates sixteen elements. These 16 elements consist of 5 sense organs (inputs), 5 action organs (outputs), 1 mind. The 5 sense organs then create 5 primary elements. These 5 primary elements are sound, touch, color, taste, and odor. These 5 primary elements create 5 gross elements, which are air, water, fire, space, earth.

All these objects are created sequentially. The sense organs are eyes, nose, ears, tongue, and skin. The action organs are speech, hands, feet, excretory organ, and organs of generation. Mind is a sense organ; it is both input and output organ.

This creation happens because the soul wants it and the nature exhibits itself for the emancipation of the soul. It is like a dancing girl showing its dances in presence of spectators. Or it is like a blind man helping a deaf man, sharing their active characteristics. The root cause of simultaneity law, the destiny, begins to take shape from here.

[SK, 33] The internal organ is three-fold. The external is ten-fold; they are called the objects of the three (internal organs). The external organs function at the present time and the internal organs function at all three times.

Internal organs are located inside the subtle body. They are: Intelligence, I-principle, and Mind. They act in all three times: past, present, and future. They have the ability to analyze things that happened in the past, and that may happen in the future. The external organs work only at present time. External organs are sense organs and action organs.

Every feeling is created by a combination of the three gunas, characteristics, or properties of material particles. When a person is feeling very happy he has Sattava in very high percentage and other two are in low proportions. Same is true for all other various types of feelings. These three gunas are always in a dynamic state.

## 11.2 Intelligence

It is the first internal organ that is created during the creation process.

[SK, 23] Intelligence is ascertainment or will. Virtue, knowledge, dispassion, and power are its manifestations when sattva attribute abounds. And the reverse of these, when tamas attribute abounds.

## 11.3 I-Principle

The I-Principle or Ahankara in Sanskrit is created by the intelligence unit. The synonyms for the I-Principle are ego, self-consciousness etc.

[SK, 24] Ahankara is self-assertion; from that proceeds a two-fold evolution only, viz, the set of eleven and the five-fold primary elements.

Self-assertion: are like 'I am entitled', 'I am competent to do this', 'all these objects are for me' etc.

## 11.4 Mind

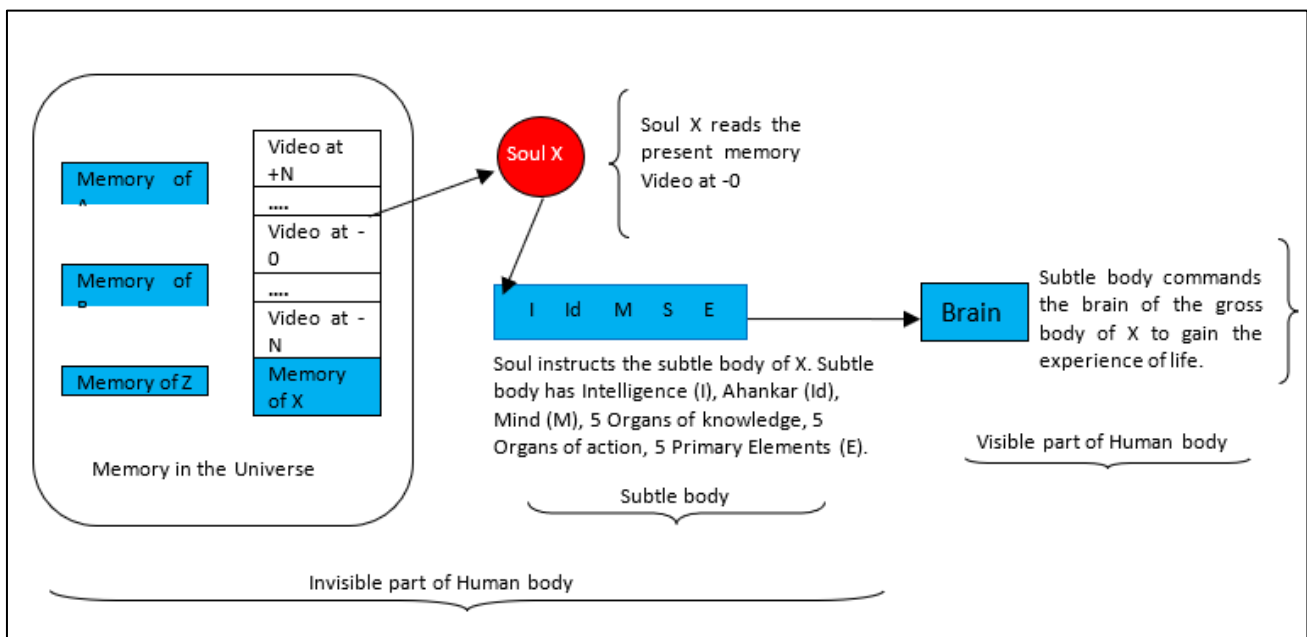
Mind is the third organ created in the process after Intelligenec and IPrinciple.

[SK, 27] Of these (sense organs), the Mind possesses the nature of both (the sensory and motor organs). It is the deliberating principle, and is also called a sense organ since it possesses properties common to the sense organs. Its multifariousness and also its external diversities are owing to special modifications of the attributes.

Mind has a deliberating capacity. This means when mind sees a rope and vaguely thinks it may be a snake, then mind analyzes past knowledge, other information, and concludes that it is not a snake but a rope instead.

In Samkhya Karika the mind is defined as an organ. It is both a sense organ as well as an action organ; because it has similarities with these organs. Mind cooperates with these organs to make them work. There are 11 organs, 5 sense organs, 5 action organs and 1 mind. All 11 organs are created by the I-Principle and all of them have abundance of Sattava properties. The main function of the mind is observational.

The soul makes all the organs, including the mind, to work. No other motive can operate the organs. Mind is like the CEO, it works with all sense organs. All sense organs send information to mind for decision making. It is also like an operating system executive, which plays the same role of CEO.



**Figure** Memory, soul, Subtle, body, gross body

Subtle body always remains, and it incarnates again and again. Therefore there is no escape from the cycles of life. This is consistent with the Gita verse [2.27], which says a soul that takes birth will die, and who dies will always be born again.

[SK, 40]The mergent subtle body, produced primordially, unconfined, constant, composed of Tattvas beginning with Mahat and ending with tanmatras, transmigrates, free from experience, and tinged with dispositions.

It is constant, because it continues to exist forever. Only subtle body incarnates, gross body perishes. Experience: Subtle body cannot acquire any experience without the gross body. That is why it migrates and acquires new gross body to acquire more experience.

Tinged: Subtle body is tinged with dispositions, just like a cloth becomes tinged with perfume. The dispositions are: Virtue and vice, knowledge and ignorance, passion and dispassion, power and weakness. These dispositions are with the intelligence and since subtle body contains intelligence it gets tinged.

[SK, 39]The subtle bodies, bodies born of parents, together with gross elements are the three kinds of the specific. Of these, the subtle bodies are everlasting and those born of the parents are perishable.

Subtle bodies are ever lasting. That may not be correct because anything that is manufactured must die; unless the subtle body dies the soul will never be free again. However it lasts really long, according to some, it lasts 311 trillion years, but not infinity. Rabindranath, A Nobel Laureate poet from India, gave a beautiful description of life on earth in his poem – (ami path bhola) – “I came here without knowing. ... Now I know some of you will be with me, when I leave [Tagore]”

### **11.5 Gita Verses on Subtle body**

[6.31] Such a yogi, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances.

Since the soul always stays with super soul, worshipping supper soul is same as worshipping the soul. I and Me all refer to soul.

[6.7] For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

Since mind is part of the super soul then conquering mind should be same as attaining the super soul. We know that the mind is not in the brain.

[10.20] I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.

Since super soul (the subtle body) is created by the soul, Krishna can claim that soul is the living entity. When the soul leaves the body the subtle body also leaves. Living entity is the soul.

[13.28] One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees.

In this verse [13.28] it is clearly stated that the soul and the super soul are together in every physical gross body of all objects in the universe.

[13.14] Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.

This verse [13.14] states that super soul has all the sense organs, both knowledge sensors (eyes, touch) and action sensors (hands and legs). This verse therefore proves the existence of the super soul as individual unit. This structure is confirmed in the verse [13.15].

[13.15] The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all the modes of material nature.

[13.23] Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul

Supersoul is known as the subtle body in Samkhya. It has all the subtle sensors, subtle organs. It remains attached with the soul. Thus the human body has three parts: Gross body, subtle body, and the soul. Soul is neither part of the gross body nor a part of the Supersoul. It is the Gross body that dies, subtle body reincarnates, soul remains with the subtle body [13.28].

---

## 12 Definition of truth

To understand anything we must first understand what the truth is. Truth is like the light and the light cannot be understood unless we understand the darkness. Therefore to understand truth (true) we must first understand the falsehoods (false or lies) also, especially when we are in the Kali Yuga, because Vedas say we have now only twenty five percent truths.

The definition of Truth [Das, 2023b] is missing in modern literature. It is a part of the Yuga theory of Vedas. Every government spends lots of efforts to create and spread misinformation and disinformation, on our earth, at this time of Kali Yuga. Kali means dark, or black, or the age of ignorance. This age starts with 25% truths and will end with zero truth, before the Sattya Yuga starts again with 100% truths. The Yuga system is discussed later [Gonzalez] in this article.

### 12.1 Dictionary does not have a Definition

The Merriam Webster dictionary says – “Essential meaning of truth: a statement or idea that is true or accepted as true”. This has two problems – it defines truth in terms of true. It also says “accepted as true.” That is, if you accept it then it is a truth for you, and if I do not accept it then it is not a truth for me. This essentially means “you have your own truth and I have my own truth”. If this is the situation, then Galileo would still remain in jail. There will be wars everywhere. This definition is clearly not acceptable and therefore is wrong. Truth cannot depend on humans. Truth must be unique, universal, and eternal.

This has happened because Kali Yuga philosophy ignores the soul theory. Soul theory says there is no good and bad, everything is destiny, or planned. Thus we can see Nietzsche becomes correct [Nietzsche, 1910: 339], he says – “An essentially material world is essentially a meaningless world”.

### 12.2 Truth is defined

It is easy to realize that truths are unique, universal, and eternal. Since every object in the universe has a soul, therefore every object is conscious, and therefore such definition of truth must be neither objective nor subjective. The most important characteristic of all truths is that all truths are observable. This is so because universe is full of souls and they do not deprive them from helping us.

An obvious example of such a truth is the death process. For more details on this definition of truth you may want to take a look at [Das, 2021]. Gravity for example, is not a truth, because we know humans can levitate, fly, and move above the ground. Thus the following definition summarizes the truth.

**T1:** “(1) The laws of nature are the only truths. (2) These laws are created by the objects of nature and their characteristics. (3) Nature always demonstrates all its truths.”

It may seem that the truth does not matter. But all of us reincarnate, therefore in some life, or at sometime in the present life the question of truth will face you.

[SK:4] Perception, Inference, and Valid Testimony are the means; (by these) all other means of right cognition too are established ( as they are included in the above three); proof is intended to be of three kinds. It is through the proofs that the provables are established.

Proof by perception is by our sense organs, like seeing using our eyes, etc. Inference is based on the cause and effect relationship, like if you see smoke then you might assume there must be a fire. Valid testimony is from seer yogis or trustworthy persons.

---

### **13 Nature demonstrates all truths**

We show some examples to illustrate how different the truth of the universe is when we consider the soul theory. They should also surprise us, and at the same time point out, that how wrong our society is, and will remain so wrong, if we think of material only world.

#### **13.1 Memory Is Not Inside the Brain**

Catherine picked winners for every race in the racetrack, to demonstrate her yogic power, to her skeptic father. Dr. Weiss also went with them. She gave away all the money to the first poor man she found on the street on her way out of the track. Dr. Weiss wrote, 'I was both shocked and fascinated by her psychic abilities, especially the episode at the racetrack. This was tangible proof. She had the winning ticket to every race. This was no coincidence' [Weiss].

This example of Catherine shows a principle that the memory is not inside our brain. This principle is not known to the medical science professionals and therefore many theories, treatments will be wrong for the society. Even the high court and Supreme Court rulings will be wrong because the soul theory is not known to them. All elected representatives must be familiar with the soul theory; people are electing them for proper judgment and services from them. A training scheme for the soul theory must be provided for every person in the administration.

---

### **14 Vedic verses on truth**

Although every verse is a law of nature, because each one came from the highest level seer yogi like Krishna, but we pick only the following verses for main ideas of life. • We have a soul inside our body • We have a subtle body also • It is the subtle body that reincarnates • We are guided by destiny • Freewill is an illusion

#### **14.1 We have a soul inside our body**

[13.16] The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

Supreme truth = purush particles or soul particles.

#### **14.2 We are guided by destiny**

[7.26] O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

All your activities [7.26] are already planned for you. That of course does not mean, you will sit idle and things will happen for you. The fact is – if sitting idle is not written for you then you will not be able to sit idle. You can test this idea in your home.

#### **14.3 Freewill is an illusion**

[18.61] The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy

[3.5] Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

The verses [18.61] and [3.5] say that we are like robot completely and continuously controlled by our soul, we do not have any freewill.

#### **14.4 We have a subtle body also**

[13.28] One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul within the destructible body is ever destroyed, actually sees.

In [13.28] super soul is not purush, it is the subtle body. Super soul is also manufactured by the purush. It is the subtle body that reincarnates, but the soul always stays with the subtle body. More verses in subtle body section.

Here in [7.24] Krishna says he is a soul because only a soul is imperishable

[7.24] Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme.

#### **14.5 Every object reincarnates**

[2.27] One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

[SK, 40] The mergent subtle body, produced primordially, unconfined, constant, composed of Tattvas beginning with Mahat and ending with tanmatras, transmigrates, free from experience, and tinged with dispositions.

The Samkhya says [SK, 40] the subtle body transmigrates. Subtle body of Samkhya is same as the super soul in Gita.

---

### **15 Yoga and yogi**

Connecting your mind to your soul is called yoga. Both mind and soul are outside of your physical body. Mind is in the subtle body, and soul remains with the subtle body, but the soul is not part of the subtle body. If you can become a yogi, then you will have a perfect physical body. You will be able to heal sick people also, besides many other things. Here are some related Gita verses.

A yogi scale can be defined [Das, 2023a] to measure the quality of Yoga achieved by the yogi. Krishna is a highest level yogi, so are Brahma, Vishnu, and Shiva, if they exist. As an example this author can be considered as at the lowest level. In reality every human being is a yogi, because for all objects, soul, mind, and body always remain connected from birth.

#### **15.1 Who is a yogi**

[6.4] A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

[6.10] A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

[6.1] The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.

[6.8] A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones or gold—as the same.

[6.18] When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence—devoid of all material desires—he is said to be well established in yoga.

[6.29] A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

[6.2] What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pandu, for one can never become a yogi unless he renounces the desire for sense gratification.

[6.9] A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

## 16 Gita verses on yoga practice

[8.9] One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun, and He is transcendental, beyond this material nature.

We can see that in [8.9] Krishna is talking about root efficient cause, the purush, atma, or the soul. All are same and synonyms; they are Smaller than the smallest, always a person, beyond material etc.

[6.13-14] One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

Me = my soul or your soul.

[6.16] There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

[6.26] From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

[6.11-12] To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deer skin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point.

[8.12] The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

[6.25] Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the mind should be fixed on the self alone and should think of nothing else.

---

## 17 Gita verses on yoga benefits

[6.17] He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

[6.7] For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

[6.30] For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

[6.40] The Supreme Personality of Godhead said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

[6.19] As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

Here self is your soul.

[2.48] Perform your duty equipoise, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.

[2.50] A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, which is the art of all work.



### 17.1 Samadhi

[6.20-23] In the stage of perfection called trance, or samadhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

Patanjali Sutras say that to acquire any kind of yogic power you must learn how to go to the Samadhi state.

---

## 18 Yogis of modern India

All examples of yogic power prove many Vedic laws of nature. Thus these ancient scriptures are valid even for today and we can all learn and experience from their benefits.

### 18.1 Example of Trailanga Swami

This example, of one of the best Yogis of modern India, Trailanga Swami (1607-1887), who used to live naked all the time, will illustrate the benefits of knowing the Vedic Truths. He was born in Telegana, a south Indian state, and that is why he was called Trailanga in Banaras, where he lived for 130 years, and died there at the age of 280 years. The most important benefit of Vedas is to achieve a long life, a disease free body, and helping others to alleviate their own physical problems permanently. Swamiji rarely ate any food; yet his weight was about 300 pounds. There was a woman yogi, Giri Bala, who did not eat any food and water for almost 50 years [Das, 2020b]. The examples here, are copied from a Bengali book, called Bharater Sadhak, i.e., Yogis of India [Ray, 1905].

Swamiji resurrected dead persons from snake bites. In one case the snake came back to suck the poison out from the dead body and in another case Swamiji put a layer of mud from the Ganga river bank on the wound of the snake bite. Such events are pretty common among Indian Yogis. In another case a young man suddenly died and Swamiji sprinkled water from his Kamandulu, (a pot that yogis use to carry water), to make him alive again. In some similar way he saved a man from tuberculosis.

Unfortunately the four books mentioned in the abstract of this article do not say how to achieve yogic power. There are very few yogis living now in the Himalayas. People in India or Government must do something to preserve the technology. Some schools must be funded by government of India to give free, or with full scholarship, education to learn, acquire, and teach at least the basic set of yogic powers, and keep the tradition alive.

The absent minded Swamiji was walking near Lolark Kunda. In his front, on the side of the road, was sitting a man, who could not hear from his birth, and was also suffering from the leprosy disease. Seeing the Swamiji his pain vanished, and he started reciting Shiva Mantras. Swamiji gave him a bel-pata, a leaf of a special fruit tree, used for worshipping Shiva. And said go take a bath in the Lolark Kunda, and then put the leaf on your head, very soon you will be cured completely, of your diseases. That is what did happen, and he became a sincere devotee of Swamiji.

### 18.2 Duplicating a physical object

As usual Swamiji was floating on the Ganges River in Banaras, saw a boat, and came to the boat. Some of them helped him to get inside the boat. Maharaja and his people bowed to him. They were sitting around him. Swamiji, behaved like a innocent little boy and wanted the sword from the King. King gave that to him and said it was given to him by the British Government. Swamiji looked at it, and then threw it in the River Ganges. King was very mad and wanted to punish the Swamiji. After a while Swamiji put his palm down the Ganges River and two exactly similar swords came up on his palm. He then gave them to the King, and said take the one that is yours, if you can detect it.

The King could not identify his one. Swamiji scolded the king, why are you so proud, so angry, of something that is not yours? Swamiji threw the fake copy to the river and gave the original back to the king. Swamiji never did any harm to anyone. One possible explanation would be to identify the soul, inside the sword. Every object in the universe has a soul of its own.

### 18.3 A tiger came for help in the forest of Nepal

Swami was meditating inside a deep forest of Nepal. The king of Nepal (Rana Saheb) came to the same forest for hunting a tiger. He tried to shoot and kill the tiger several times but missed the tiger and the tiger ran away. The king also ran

after the tiger. He saw that the big tiger is lying on the ground, in front of a yogi with huge body, and the yogi is patting the tiger softly with love and affection. The yogi said, "do not be afraid, the tiger will not harm you. Every object has a soul, if you love them, they will also love you back". It is known that in the Himalayas no yogi was ever harmed by any animal.

#### **18.4 Transmuting matter - water to milk**

One early morning, a yogi, named Khaki Baba, was meditating on the bank of Narmada River. Suddenly he saw that the water of the river has turned into white milk and flowing like the river. He then saw that Trailanga swami is standing inside the river and drinking that milk with his two palms. Khaki Baba could not believe his eyes, so he went to drink also, but the milk immediately turned back to previous state, like the normal water.

The theory behind is quite trivial. Every root material particle has three properties, knowledge, ignorance, and energy. If you change their proportions then they can become any material you want. It is just like the RGB color scheme of TV monitors. But here it is the yogi who has that connection and so the material soul responds automatically. It was the life style in Satya Yuga, you wish and you get it.

#### **18.5 Passing through barriers**

"Trailanga Swami always remained completely nude. The harassed police of Benares came to regard him as a baffling problem child. The natural swami, like the early Adam in the garden of Eden, was utterly unconscious of his nakedness. The police were quite conscious of it, however, and unceremoniously committed him to jail. General embarrassment ensued; the enormous body of Trailanga was soon seen, in its usual entirety, on the prison roof. His cell, still securely locked, offered no clue to his mode of escape [Yogananda, p219]".

The new judge asked the Swami, how did you come out of the jail cell? The Swami gave a simple explanation, in the morning I wanted to come out, so in a moment I was outside, there was no obstruction. Again, you wish and you get it. That is how things work, when you know the truth.

Magistrate was very angry, so Swami was again locked inside, this time with double locks. Little later the Judge was surprised, he found the Swami is standing naked again in the corner of the court room.

The swami came slowly near the Judge and said – Like all ordinary people, you only understand inert objects and their inert energy. But in this universe there is a great consciousness intimately connected which you do not know. The person who is connected to this consciousness, you cannot stop him, and you cannot block his movement in anyway. There is nothing that can stop the Indian Yogis. Then why you create troubles for me. And you do not have that power also.

The Judge then understood and ordered that the Swami can roam around anywhere he wants. And in future nobody should disturb him.

There is some literature where we can see that the UFO-ET abductees have experienced such power of flying and passing through the walls of their houses while holding hands with the ETs [Das, 2023a] [10]. Thus, the entire universe is integrated in the same way.

---

### **19 Yogic power of UFO-ETS**

The purpose of this section is to show that the entire universe is really guided by the Vedas that are documented on earth.

During the past fifty years many people have tried to debunk [Dorsch] the existence of UFO-ETs. Eventually the US

Military has mentioned in the US congress [Watson] that they do indeed exist. This shows that the purpose of the debunkers and their theories were designed by the government agencies and money power to mislead people and humiliate witnesses, to hide the presence of UFO-ETs. It should be remembered that the root cause of all activities of our earth is controlled by money and the money power [Das, 2011]. And beyond money, it is the destiny that is the root cause of all activities. We can see the activities of money, but we cannot see the destiny, unless you are a seer yogi [Das, 2020b].

John E. Mack, M.D. (1929-2004), a professor of psychiatry at Harvard Medical School, has explored in his book, *Abductions* [Mack] of humans by UFO-ETs. His collection shows that all persons abducted and taken inside the space ships talked about extraterrestrials floating in the air, could interact telepathically with them, could read their minds, become invisible and visible again in moments, and exhibit all the yogic power examples described in the Patanjali Yoga Sutras [Das, 2020b]. A summary of similar exhaustive collections can also be found in [Dennett] and his many YouTube videos.

---

## 20 Medical treatment of the ET

The following description of the treatment has been copied from the book [Leir, 2005b]. "The sight of the injury was in the upper thigh and involved a compound fracture of the femur. The bone was protruding from the skin and there had been some bleeding around the sight of the wound, which had clotted and was dry (p55)."

"The patient was apparently awake. It kept moving its head but mainly stared upward at the ceiling. We did make an attempt to communicate verbally but did not receive an answer. We were concerned as to whether it was feeling any pain, but we really had no way of knowing. When we examined the fracture sight it did not jerk away, scream, or give any sign of discomfort."

"To our surprise the blood was dark red, just like our blood. When the blood was examined under the microscope we found the cellular structure to be very similar to human blood with the exception of the platelet count being much higher in number. We also found the blood would coagulate immediately upon release from a blood vessel. We were not able to determine whether this was due to the high platelet count or whether the creature was in a different atmosphere than it was used to."

"The bone was similar to ours, with the exception that it was pinker in colour and contained numerous lacunae or holes, giving it the appearance of osteoporotic human bone. Another difference was its tensile strength. It was much stronger than human bone. We did not find it necessary to use stabilization devices to fixate the fracture site. Once the bone ends were approximated, the fracture defect seemed to stabilize and could not be moved apart."

"The patient remained very still. Its respirations were shallow, as if it needed very little air to sustain life." "We checked on the being from time to time. It seemed stable and had a fantastic rate of healing. The wound healed completely in less than twenty-four hours. This was also true of the bone. It was completely mended within the same period of time (p57)."

### 20.1 Placebo surgery

We have seen in a previous section, an UFO-ET broke his leg, when their UFO crashed in a Brazil site. The military called a local doctor to fix it. As soon as the doctor put the broken bones together, he immediately started healing, and on the next morning he was completely cured. His bones were also healed.

**Village sadhu** – cut arm: A similar incident happened around 1945 in India. In a village in India two police officers were chasing a suspect, running away from a murder scene. One of the officers threw his axe to the man that almost chopped his right hand, but he was still running. Eventually they stopped him. They found that the man was a divine looking yogi or sage. They expressed their regret and asked for his forgiveness. The yogi put his arm in its place and it attached and the blood stopped. The yogi said come under that tree three days later and it will be healed. So they went back to see the yogi, and he was completely healed with no sign of any scar. This event is described in [Yogananda, p30-31].

### 20.2 Telepathy

The doctor who treated the Brazilian ET had a telepathic experience with the ET. He said all at once giant portions of information came pounding into my head. These were like thought grams, large blocks of information. Over and over and over, like someone hitting me in the head with a hammer. I was also becoming dizzy and slightly nauseated (p 57).

The book [Govinda, p114], describes one such telepathic communication skill acquired by yoga meditation that can

help to communicate with another person in a different country without any knowledge of the person. While living in Tibet, Lama Govinda wanted to know about his mother's condition in Germany. A Tibetan yogi within few minutes brought the details about his mother. Two weeks later Govinda received a mail from his mother confirming the exact same information.

### 20.3 Chakra illumination

The Brazilian doctor who treated the wounded ET described that suddenly, out of nowhere the room began to fill with a greenish mist. We all stepped back from the operating table. We did not immediately know the origin of this mist and feared it might be toxic .... We did not know at this point whether it was a gas, vapor or mist but finally realized it seemed to be emanating from the creature lying on the table (p57).

Chakras of the human bodies can emit glow of light. Swami Rama demonstrated that in an auditorium, and a person took a photo using a Polaroid camera. A YouTube video is available on the internet. It is also mentioned in the book by [Green]. The above mist was possibly created by the yogic power of the ET so that the Chakra light can become visible and the doctor can come near him to listen to him by telepathy. Earth yogis can also materialize anything, including mist, from root material particles [Yogananda, pp38-43].

### 20.4 Veda is universal and eternal

The ET told the doctor, using telepathy that they felt sorry for us because we did not seem to realize that we were spiritual beings only living in a temporary shell and we were totally disconnected from our spiritual self (p57). The humans have the same potential and abilities to perform the very same things his race could do. Thus this ET did not realize that we use the same Vedas. It may be possible that the doctor misunderstood the ET telepathy. It is also possible that this ET did not know that on earth we are in the Kali Yuga now and he came from his Sattya Yuga, which we have passed already on earth more than a million years back.

---

## 21 Karma yoga

Main idea behind the Karma is that you must do selfless work or nishkam karma or devotional work. Do not work for material gains. Perform your own duties [3.35]. You are guided by destiny [3.5].

On earth, at this time of Kali Yuga, we all have to work. There are basically two types of work. In one type we work for others and in another type we work for our own duties [3.35]. This concept of work or karma is going on for every soul in the entire universe. There is no way to escape from this karma.

[3.35]It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

[3.5] Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

### 21.1 Work you must

[3.8] Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work.

The verse [3.5] says that we are like robots. We cannot even sit idle unless it is written in our destiny. You can test this idea of "helplessly": you will find in most of the cases you will not be able to sit idle, you will automatically stand up and start doing your work. Note that everything is work, walking, sleeping, eating, etc. all are works.

[3.9]Work done as a sacrifice for Vishnu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

[3.19]Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.

Every work has a quality. Best quality will happen when you do the work for the benefit of your soul, instead for the benefit of the material and financial gains. The verses [3.9], [3.19], point to that deeper meaning of such activities.

[3.28] One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense gratification, knowing well the differences between work in devotion and work for fruitive results.

[5.4] Only the ignorant speak of devotional service [karma-yoga] as being different from the analytical study of the material world [Sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.

[5.3] One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.

The verse [5.4] says that both kinds of karma, theory and practice, can give the same results. Practice approaches the theory when the quality approaches best feasible. As an example, when a shoe maker knows how the leather is manufactured and processed only then he will be able to build his tools properly to use that leather.

[3.3] The Supreme Personality of Godhead said: O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to understand (a) it by empirical, philosophical speculation, and others by (b) devotional service.

[3.12] In charge of the various necessities of life, the demigods, being satisfied by the performance of yaggya [sacrifice], will supply all necessities to you. But he who enjoys such gifts without offering them to the demigods in return is certainly a thief.

Everybody is working for somebody, for somebody else to use their product. For example, I may be working for producing grains for many others to use. Similarly someone else is tasked to produce the rain for my agriculture. Nothing is happening automatically. Some soul is behind every action. So we are all connected [3.12] simultaneously, respect their work and honor them.

[3.13] The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

[18.26] One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

[2.48] Perform your duty equipoise, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.

Equipoise = balance of forces; equanimity = mental calmness

Thus yoga is the integral part of life for peace.

---

## 22 Objective of life

We are made by both material world and spiritual world. Material world can be seen by our sense organs, like our eyes. But the spiritual world cannot be seen. To see the spiritual world you have to make your mind a yogi, more specifically a seer yogi (Drashta).

Why you have to look for spiritual world? Your material body deteriorates and causes you to suffer. And that is not the case for spiritual world. You can make your body to be transcendental, which will not suffer from the modes of material nature. You have to become a yogi; and that is the only way to have a disease free body.

The material world is time bounded. But so is the spiritual world. You have to die. Without a body your soul cannot work. Thus by yoga you make your body transcendental. This way your soul will not suffer. You will still die, but no physical health problems.

Thus ultimately you have to become a man like Sri Krishna, Shiva, Vishnu, or Brahma etc., like a highest level yogi. Higher you go in the Yogi scale, better will be your life quality, and more you will be able to do for the universe.

### 22.1 Whom to pray

[12.2] The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect.

[18.47] It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions

[18.51-53] Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful—such a person is certainly elevated to the position of self-realization.

[18.55] One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

Note: Me, I, Supreme, Godhead = soul ; Full consciousness = seen the soul

[2.45] The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

[2.50] A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, which is the art of all work.

[2.69] What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

[2.71] A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.

## **22.2 Objective of Krishna**

[11.32] The Supreme Personality of Godhead said: Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you [the Pandavas], all the soldiers here on both sides will be slain.

[11.55] My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being—he certainly comes to Me.

Make Krishna as your objective in life.

## **22.3 There is no blessing or cursing**

By cursing or blessing nobody can change your destiny. Destiny is fixed for eternity and has been defined by Krishna in [7.26]. Destiny is written in the memory of the universe for eternity.

[7.26] O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

## **22.4 God cannot override destiny**

Even God cannot change your destiny. Krishna said with or without his advice you will only do what your destiny is written for you.

[18.60] Under illusion you are now declining to act according to My direction. But, compelled by the work born of your own nature, you will act all the same, O son of Kunti.

## **22.5 Verses from Samkhya**

There are two I-s in the statement: I know I can hear. The first I is for the soul who is the knower; and the second I is the ahamkar, the identity, who is the doer, which is the matter inside the subtle body.

[SK: 64] Thus, from the practice of Truth, is produced the wisdom in the form: 'I am not,' 'nothing is mine,' and 'not-I,' which is final, pure on account of the absence of error, and absolute (knowledge).

Notice the words in [SK:64]: practice, truth, absence of error.

[SK: 68] When (in course of time) separation from the body has taken place, and there is the cessation of activity of the Nature, for the reason of the purpose having been fulfilled, (Soul) attains both absolute and final Freedom.

However, it is still the destiny only that can stop your reincarnation. You can see Krishna is coming back many times on our earth. We have two duties, one of them is for the universe, helping others; and the other one is for the self, your soul. We do not have freewill, we are robots. It is the transcendental nature of the body that will bring the peace.

---

## 23 Periodicity and yuga theory

As evident from the observations on economics that the money and money power is the highest level controller, ruler, or king of the earth. It has very long hands, and its hands reach every person in every home. Everybody is scared of losing money; therefore they will work for money as a most faithful slave. If you do something wrong, your friends, family members will be the first person to take you to jail, and this is called the Galileo Phenomenon.

In the same way destiny is the highest level truth and the law of the universe, which includes our earth and all the UFO-ET lands. Thus money power is also under the control of the destiny law. Nobody can escape destiny, and moment by moment our soul is controlled by the destiny commands. Here also we obey these commands, without even knowing it. Destiny law is above the economic theory. Destiny has created the economic system in the Kali Yuga. So nobody can be blamed. There is no good and bad under destiny [Das, 2022]. As we have mentioned, in the Sattya Yuga there was no money, and no economic system. And that was the longest period with the happiest time on earth.

Yuga theory is described in the Mahabharat story, which is written by Byasdev, and he is also the author of the Gita. Byasdev is considered as one of the highest level seer yogis and is as good as Krishna. Thus this Yuga Theory must be very authentic and reliable theory. We have given an example of a modern seer yogi, Catherine. We have examined the authenticity of her powerful third eye vision. Only seer yogis can be trusted, and not anyone else.

Yuga theory has some obvious rationality from mathematical thoughts. We are familiar with waves in lakes, ponds, and oceans, etc. You may be able to conceive, that if you add some smaller waves, like 10 cycles and 15 cycles, then you will find that the result will be another periodic cycle with longer period, longer than both 10 and 15 cycles. You can see a graphic example of this concept in [Rogness]. In this same way our reincarnation cycles add up to Yuga cycles of such long periods.

### 23.1 Number of years in Yugas

In Mahabharat, Rishi Markandeya said,

“Four thousand years have been said to constitute the Krita (Sattya) Yuga. Its dawn as well as its eve, have been said to comprise four hundred years. The Treta-Yuga is said to comprise three thousand years, and its dawn, as well as its eve, is said to comprise three hundred years. The Yuga that comes next is called Dwapara, and it has been computed to consist of two thousand years. Its dawn, as well as its eve, is said to comprise two hundred years. The next Yuga, called Kali, is said to comprise one thousand years and its dawn, as well as eve, is said to comprise one hundred years. Know, O king, that the duration of the dawn is the same as that of the eve of a Yuga. And after the Kali Yuga is over, the Krita Yuga comes again. A cycle of the Yugas thus comprised a period of twelve thousand years. A full thousand of such cycles would constitute a day of Brahma. The same number is for one night of Brahma [Roy, Vol3: p397].”

**Note:** one human year, which is one circle around the sun = one god day. One god year is 360 god days. Krita Yuga is also known as Sattya Yuga.

### 23.2 Characteristics of humans living in different Yugas

We describe only two of the four Yugas here: Sattya Yuga and the Kali Yuga. Sattya Yuga shows that everything was true at that time and Kali Yuga has only 25% truth. We are in the Kali Yuga now. The following description is given by Sri Hanuman of Ramayan story to Bhim of Mahabharat story. Hanuman-Ji lived in both Treta and Dwapar Yuga, was a highest level seer yogi, and is considered as an Avatar of Shiva.

### 23.3 Life in the Krita (Sattya) Yuga

Do not think that these stories are myths. There are modern yogis in Kali Yuga who have demonstrated similar capabilities [Das, 2014a]. Again, from Mahabharat we find that in the Sattya Yuga:

“there were neither gods, nor demons, nor Gandharvas, nor Yakshas, nor Rakshasas, nor Nagas. And there was no buying and selling. And the Sama veda, the Rich veda, and the Yajus veda did not exist. And there was no manual labor. And then the necessities of life were obtained only by being thought of. And the only merit was in renouncing the world. And during that Yuga, there was neither disease, nor decay of the senses. And there was neither malice, nor pride, nor hypocrisy, nor discord, nor ill-will, nor cunning, nor fear, nor misery, nor envy, nor covetousness” [Roy, Vol3: 318].

Covetousness = greed

We have explored the yogic power of the UFO-ET. It is believed that such humanoids must have come from planets which are now in their Sattya Yuga. It is possible that they have come to help us or experience our impending catastrophe in our Kali Yuga. Some of the ETs have shown such visions of destruction to our earth abductees. We can see that there was no money in Sattya Yuga. There were no wars or lies also. It is the destiny that dragged us into Kali Yuga. So we are all responsible for this situation. Destiny is a very high level global plan. We cannot feel it because such Yugas are very far apart in time scale, so we forget them.

### 23.4 Life in the kali Yuga

We are in the Kali yuga on earth at the present time. It started at the end of Mahabharat war, and after the death of Krishna. The book on Soul Theory, [Das, 2014b], gives some estimates of the time period of the end of Mahabharat based on the modern technology like – ocean level simulation analysis, under ground radar imaging, archaeological discovery of under ocean structures, and the carbon dating of artifacts found in the west coast of India, etc.

### 23.5 Mahabharat says

“A quarter only of virtue abides. And in the beginning of this iron-age, Narayan wears a black hue. And the Vedas and the institutes, and virtue, and sacrifices, and religious observances, fall into disuse. And (then) reign of disease, and lassitude, and anger and other deformities, and natural calamities, and anguish, and fear of scarcity. And as the yugas wane, virtue dwindles. And as virtue dwindles away, creatures degenerate. And as creatures degenerate, their natures undergo deterioration. And the religious acts performed at the waning of the yugas, produce contrary effects. And even those that live for several yugas, conform to these changes [Roy, Vol3: 319]”.

Thus to make any changes to any system on our earth in this kali Yuga, all you have to do is wait for the time to come. Everything will automatically happen; you do not have any freewill or choices. You keep doing what your soul is telling you to do. “Your soul is always talking to you, listen carefully, and you will be able to hear”. That is the title message of the soul theory book [Das, 2014b]. Like in Vedas we see in Genesis [5:5, 6:3] of Bible that in the past some people used to live for 1000 years, whereas now they will live for 125 years only.

### 23.6 We are souls we do not die

Eventually we will go back to the Sattya Yuga, when Moneyless Economy (MLE) will reappear and therefore truth will also come back. In the mean time we must acquire the lessons and gain the experiences. We are not going anywhere; we will be together for eternity also. We were there in the many previous Sattya Yugas and in the many previous Kali Yugas; and our souls know that.

Nobody should feel frustrated; this is a part of the lessons of life. We all together created this destiny, by our act of simultaneity. This is the global plan and design for the universe. Thus we all are equally responsible. This is what Gita says, as we have mentioned in the destiny section:

[3.5] “Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.”

Thus according to Gita, we are helpless, we are forced to act. Every moment we are guided by our soul. And this is true for both the masters and the slaves on this earth. Time will automatically come when a savior will be born and solve our problems using a major global war on earth, just like it happened in Ramayan period and also in Mahabharat period. Again Gita confirms that:



[4.8] “To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.”

Here in [4.8] the word I means a highly powerful seer yogi, like Sri Ram in the Treta Yuga when we had 75% truths, or Sri Krishna in the Dwapar Yuga when truth was 50%. This is how periodicity, reincarnation, and simultaneity work. The word millennium is used for the translation of Yuga. So we must not blame anybody. We are all equally responsible. This is the law of nature.

This is the same feature of a single human life extended over Yuga cycles. We are born with new energy, grow to our maturity, sincerity, honesty, according to the Yuga of our time, then our body breaks down slowly and some disease catches on and kills us. But in Sattya Yuga there are no diseases, we simply cast off our bodies. Doctors will certify that the heart has failed. In sattya Yuga we lived for 1000, 10000, or even 100,000 years. Rishi Markandeya lived for over a million years spanning Sattya and Treta Yugas.

This Yuga theory says some powerful yogi appears and then cleans a Yuga to establish the path for the next Yuga. But it also talks about destroying the earth completely in dark for 4.3 billion years to pave the way for next 1000 cycles of each sequence of four Yugas.

---

## 24 Gita - verses on Yuga theory

[9.7] O son of Kunti, at the end of the millennium all material manifestations enter into My nature, and at the beginning of another millennium, by My potency, I create them again.

Millennium = Kalpa in the verse [9.7] = 4.3 billion years = one day light period = next dark night period; Total is 8.6 billion years.

[4.6] Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in My original transcendental form.

[4.7] Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

Many people say that over time chaos happens [4.7], but that is not the case. All events happen as planned by the destiny. Our small knowledge and ignorance due to analysis over small duration and over small space we cannot see how larger events are responsible for this small perturbation.

[4.8] To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

[9.10] This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

[8.17] By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night.

[8.18] At the beginning of Brahma's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again.

[8.19] Again and again, when Brahma's day arrives, all living entities come into being, and with the arrival of Brahma's night they are helplessly annihilated

[2.32] O Partha, happy are the khatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

It is an opportunity to fight for Yuga transition.

## 25 Destiny and corporation

### 25.1 Inside a corporation

As we all know, we do not have any freewill and choices while working for a corporation. You must perform your specific task in a specific way and on a specific schedule. Only then your output will match with the product that your colleague will produce. And only then the corporation will work properly. If you know the entire schedule for the project then you will know who is working on what subject at any time. This is how the destiny works also at the level of the universe. There are people who can tell your activity at any time and at any moment of your life. Everything is predetermined and deterministic for all time, for eternity, and for the entire universe.

Destiny is true for every Yuga. It does not matter if you know the truth or if you are ignorant; it does not matter if you are in Kali Yuga or Sattya Yuga. If you understand destiny concept properly, then you will never feel bad about anything, you will be always happy, nothing will affect you in any way. There is no good and bad in the universe; all are planned for everybody.

### 25.2 Definition of destiny

Destiny means every event of every object in the universe is deterministic and predefined for eternity. It is written in the memory of the universe; and any high level seer yogi will be able to read that event exactly at any time, even before the event happens. The case of Catherine is a proof of destiny in modern time. Destiny is defined in the following way in Gita [Pravupada]:

[7.26] O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

Here, Krishna, Arjuna, I, and Me can all be replaced by any soul, your soul or my soul, without changing the meaning of the verses. The situation [7.26] is very much like computer programming. All destiny information is recorded in the memory of the universe. The soul reads that memory and then executes that code in subtle body. And then goes to read the next instruction in the memory; as described in the figure.

### 25.3 Destiny prediction

Gita verse [7.26] must be correct, since it is mentioned by a highest level seer yogi, Sri Krishna. Therefore, as per the definition of truth T1, nature must demonstrate this truth. And indeed all over the world, over many centuries people have predicted the destiny events, very precisely, and in exact details, before they happened. The case of Catherine, described in this document is one such example.

### 25.4 Uncertainty in prediction

According to Heisenberg - "If there existed experiments which allowed simultaneously a sharper determination of  $p$  and  $q$  than equation (1) (Uncertainty relation) permits, then quantum mechanics would be impossible [Heisenberg, 1927]". This means, if uncertainty principle (UP) is wrong then quantum mechanics (QM) will be wrong also.

It has been found that the UP is indeed wrong [Das, 2013a]. Subsequently, CalTech institute performed an experiment that has shown [CalTech, 2014] that the bound presented by the UP can be defeated and therefore is not any limitation on measurements. Thus we can see that the QM theory cannot be correct.

### 25.5 Astrology and palmistry

Such methods have very large uncertainty. People have defined them by using their experiences over centuries and correcting them over centuries also. The procedures use very crude method for estimating dates and times, and they can have significant error. They lack details. Mathematics is based on raw data which does not have correct foundation, like geometry. Mathematics does not have theoretically correct foundation for nature; as an example you cannot draw a straight line between earth and the moon. There is no straight line in the universe because everything is moving [Das, 2023b].

### 25.6 Million palm leaf booklets

There are about one million palm leaf booklets in India that make very precise destiny predictions of that many humans leaving now in the world. Some examples have been presented in [Das, 2014a]. These booklets use horoscope charts

and/or finger print impressions to link the visiting candidate to the corresponding booklet. The booklet gives the exact details of the family data of the visitor to confirm the matching. These books may have been written more than ten thousand years ago. Their method of prediction seems to be based on their authors' yogic power of third eye vision. Nothing can be better than the third eye vision as Krishna demonstrated to Arjun.

---

## 26 Gita verses on destiny

[18.60] Under illusion you are now declining to act according to My direction. But, compelled by the work born of your own nature, you will act all the same, O son of Kunti.

[18.61] The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy

[3.5] Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment.

In [18.60] we see that Krishna is telling that in any situation you will act all the same way as planned by the destiny. Thus discussion offered by Krishna has no effect on Arjun. Similarly cursing, blessing, or praying to God will not affect the destiny. Your soul will automatically obey your destiny [18.61]. Everything has a reason and also a purpose. Destiny therefore means no freewill and no choices [3.5]. Destiny and God are contradictory concepts. Destiny can be predicted precisely by any seer yogi; but God by definition cannot be predictable.

[4.14] There is no work that affects Me; nor do I aspire for the fruits of action. One who understands this truth about Me also does not become entangled in the fruitive reactions of work.

All souls are simultaneously interconnected. Nobody should therefore expect any results for his work [4.14]. This is the best way to go, instead of trying to uncover who is the cause among many causes over space and time, which may even be beyond your life time.

### 26.1 Destiny of the universe

[9.10] This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

### 26.2 Destiny of Krishna

[4.6] Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in My original transcendental form.

[4.8] To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

---

## 27 Consciousness

When our mind connects to our soul, then we can feel the consciousness property of the soul. To make the connection we must remove our mind from its other functions. These other functions of the mind include the services to sense and action organs.

[2.53] When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

[2.55] The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

Concoction = mixture

[2.58] One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.

When your all senses are withdrawn from all sense objects, then your mind is connected to your soul.

[2.59] The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

[5.8-9] A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, or opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

[SK, 57] Just as the secretion of milk which is unintelligent, is for the sake of the nourishment of the calf, similar is the action of the Nature for the sake of the release of Soul.

---

## 28 Contradictions in Gita

Gita, as we get it now, may not be completely spoken by Sri Krishna. Many other individuals may have added verses or text in order to change it. An authenticated group of honest scholars should review and verify these following items. Care should be taken to avoid influence of many kinds of powers like: Money Power, Power of religions, Science Power, Faith power, etc. Truth must be unique, universal, and eternal.

We should determine the authenticity of Gita and protect it by giving full respect to all the highest level seer yogis including Sri Krishna, Sri Rama, Brahma, Vishnu, Shiva, etc., if they truly existed. We all know that there are many high quality Sattya Yuga yogis still living in the Kali Yuga and they may help us to fix them if wrong. However, what has happened is by the plan of destiny. It will be fixed automatically in the next Dwapor Yuga, when Krishna will appear again.

### 28.1 One-God and destiny are contradictory concepts

**Destiny law** is defined by the following Gita verse [7.26]:

[7.26] O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities; but Me no one knows.

Verse [7.26] says that everything including every activity of the universe is completely defined and written for eternity like a 3D video. Nothing can be changed in the universe. Therefore giving a curse or a blessing is not meaningful. All that is done by any seer yogi is to see the destiny law, and then say that same thing, the bad or good, that are going to happen in the future.

One-God means there is only one person who has created the entire universe and that same person is managing and controlling the universe in that person's own way. Clearly no such one-God can exist in the universe. In fact no controller of the universe is possible; since this concept of one-God would change the events in the destiny law [7.26], which is not possible.

### 28.2 Purush particles cannot be broken into pieces

The following verse [15.7] formalizes such one-God concept in Gita:

[15.7] The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

Notice that, by definition of living entities, they are the Purush particles, they are eternally existing particles, and they cannot be broken into pieces [2.24]. The Purush particle of the one-God therefore cannot also be broken into pieces. But "My fragmental parts" in [15.7] are created from the parts of the Purush particle of the one-God. Therefore, this [15.7] violates the above definition of living entities [2.24].

Thus the verse [15.7] cannot be from Sri Krishna, the highest level seer yogi. This must have been inserted in Gita by a non-seer person in the Kali Yuga, when the truth reduced to only 25%. This verse [15.7] produces two contradictions: (a) violates the destiny law by creating one-God, and (b) breaks the unbreakable condition of the purush particles.

**One God originates the question** – who is the creator of that one-God? The answer is no one, because this one-God is eternally existent. But then fragmenting the pursh particle of the one-God will kill the one-God. If we allow fragmental parts and one-God both to be eternally existent then we see that we get back what we have now without [15.7], everybody is an object of nature with different levels of yogic power.

## 29 Conclusions

Nobel laureate poet [Tagore] wrote - "Se twa ajke noy; I do not remember, since when I started looking for you, that is not today, not yesterday, but for eternity in the past." We have some idea now, about what is going on in this universe. But it may take million more years to become a seer yogi like Sri Krishna to learn everything in the exact details. It is a wonderful design; even though we do not have Sattya Yuga for all time, but we have the opportunity to reincarnate and acquire the knowledge about this universe and the planet earth. Hope the destiny also cooperates with our wishes.

## References

- [1] Barrow, J.D., P.C.W. Davies, P.C.W. and Harper, C.L., eds. 2003. Science and Ultimate Reality: From Quantum to Cosmos, honoring John Wheeler's 90th birthday, Cambridge University Press.
- [2] Bible. Holy Bible. 1973. New International Version (NIV). Biblica Inc.
- [3] CalTech. 2014. Tricking the Uncertainty Principle. Issue of Science Express, 05. Available: <https://www.caltech.edu/news/tricking-uncertainty-principle-42816>
- [4] Das, S. 2012b. Moneyless economy. The business review, Cambridge, Vol. 20, No. 1: 17-25. Awarded Best Paper.
- [5] Das, S. 2013a. Assumptions in Quantum Mechanics. International Journal of Theoretical and Mathematical Physics, Vol. 3, No. 2: 53-68. Available: Assumptions in Quantum Mechanics (sapub.org)
- [6] Das, S. 2013b. A scientific theory of destiny. Global Journal of Science Frontier Research, Mathematics and Decision Sciences, Volume 13 Issue 8 Version 1.0. Available from: <https://globaljournals.org/item/2290-a-scientific-theory-of-destiny> (Accessed 8th March 2020).
- [7] Das, S. 2014a. Soul Theory Website. Los Angeles: WordPress. Available from: <https://theoryofsouls.wordpress.com/> (Accessed 9th April 2020).
- [8] Das, S. 2014b. Soul Theory. Los Gatos: Smashwords. Available: [http://www.academia.edu/8587620/Soul\\_Theory\\_A\\_Book](http://www.academia.edu/8587620/Soul_Theory_A_Book) (Accessed 8th March 2020).
- [9] Das, S. 2020b. Yogic Power – the Highest Power in Nature. International Journal of Scientific Research and Engineering Development, Volume 3 Issue 6, Nov-Dec.
- [10] Das, S. 2022. The Cause and Effect Law, International Journal of Social Science Research and Review, Volume 5, Issue 3.
- [11] Das, S. 2023a. The Yogic Power of UFO-ETs. International Journal of Scientific Research and Engineering Development. 2023; 6(2).
- [12] Das, S. 2023b. The Majority Is Always in the Wrong, International Journal of Social Science Research and Review. 6(5):25-55
- [13] Dennett, P. E. 2008. UFOs and Aliens. New York NY 10001: Infobase Publishing. Consulting editor, Rosemary Ellen Guiley.
- [14] Dorsch, K. 2019. "Reliable Witnesses, Crackpot Science: Ufo Investigations In Cold War America, 1947-1977." Publicly Accessible: Penn Dissertations. 3231, <https://repository.upenn.edu/edissertations/3231>
- [15] Ferraro, R. 2007. Einstein's Space-time. Springer. p8.
- [16] Gita. Prabhupada, A.C.B.S. 1994. Bhagavad-Gita as it is. USA: Bhaktivedanta book trust.
- [17] Gonzalez, R.L. 2002. The Mahabharata and the Yugas. Peter Lang, New York.
- [18] Govinda, L. 1988. The way of the white clouds. Boston: Shambhala.
- [19] Green, E. and Green, A. 1977. Beyond Biofeedback. USA: Merloyd Lawrence Book.
- [20] Heisenberg, W. 1930. The physical principles of the quantum theory. Translated in English: Eckart, C. and Hoyt, F.C. University of Chicago: Dover publications.

- [21] Kuttler, K. Linear Algebra, Theory And Applications, Textbook Equity Edition 2014.
- [22] Leir, R. 2005a. The Aliens and the Scalpel. Revised Second Edition. San Diego: The Book Tree. PO Box 16476, CA 92176
- [23] Mack, J. E. 1994. Abduction: human encounters with aliens. New York: Random House. New York
- [24] Nietzsche, F. 1910. Complete works: The Joyful Wisdom. Vol 10. Downloaded from <https://www.holybooks.com>.
- [25] Pasricha, S. K., Keil, J., Tucker, J. and Stevenson, I. 2005. Some Bodily Malformations Attributed to Previous Lives. Journal of Scientific Exploration, Vol. 19, No. 3: 359-383.
- [26] Ray, S. 1905. Bharater Sadhak, Volume 1, 8th Edition, Karuna Prakashani, Kolkata 9, Paush 1312, pages 336, in Bengali language, India.
- [27] Rogness, J. n.d. Sinusoidal waves as sound, Trigonometry in nature. <https://www-users.cse.umn.edu/~rogness/math1155/soundwaves/> (Accessed March 2023)
- [28] Roy, P.C. n.d. The Mahabharata of Krishna-Dwaipayana Vyasa. Vols 1-10. Translated into English prose from the original Sanskrit text. Calcutta: Oriental publishing.
- [29] Roy, S.N.1925. Samkhya Darshan Karika, In Bengali Language. Sri Surebdranath Roy, Barrister at Law, Calcutta High court. 1332 Bengali Year, First Edition. (1925 Western Calendar). No.1, Mukherjee Lane, Bagbazar, Calcutta, Publisher: Brahmachari Ganendranath.
- [30] SK. Virupakshananda, S. 1995. Samkhya Karika: of Isvara Krsna, with the Tattva Kaumudi, of Sri Vacaspati Misra. English translation. Mylapore: Sri Ramakrishna Math, Madras, India.
- [31] Tagore, R. 2010. Rabindra rachanabali. India: Bengali language. <https://rabindra-rachanabali.nltr.org/node/1>
- [32] Watson, E. 2022. Pentagon officials testify at first public UFO hearing in more than 50 years. CBS news, May 18. <https://www.cbsnews.com/news/ufo-hearing-congress-pentagon-watchlive-stream-today-2022-05-17/> Updated on: May 17, 2022 / 4:21 pm.
- [33] Weiss, B. L. 1988. Many Lives, Many Masters. US: Fireside. Available: [http://www.tgot.org/images/1\\_File-PDFMLMM.pdf](http://www.tgot.org/images/1_File-PDFMLMM.pdf) (Accessed 9th April 2020).
- [34] Yogananda, P. 1979. Autobiography of a yogi. Los Angeles: Self realization fellowship.