The Impact of Birth, Death and Re-Birth Cycle on Progeny

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Presented at: 5th WAVES India Conference, SriSailam, December 2001.

1. Introduction

Modern science founded on the notions of "scientific materialism" projects an illusion that the conceptual framework of essentially propped up by linear theories is an adequate model of nature's non-linear processes. If physicists, evolutionists, biologists or in general scientists believe that analytical science in its present form would reveal all the secrets of "life, the universe and everything" they are perhaps misled. There is no harm in intellectual analysis. It is definitely a part of the way human mind operates. It is a powerful tool to comprehend a wide variety of natural patterns and processes. The key turning points in the development of scientific reasoning were Newton's Gravity, Thermodynamics and Quantum Theory which injected the element of 'chance' into otherwise deterministic scientific analysis.

In spite of centuries of advancement of science the basic questions such as 'What is Life? How is it defined?' are proving to be the most difficult ones to answer. Integrating the notion of 'faith' into scientific methods is perhaps imperative even to attempt at answering such vital questions. Traditional knowledge systems in ancient India were founded on 'faith' and ancient India has demonstrated that 'expanded consciousness enlivened by thinking with mystic insight' has yielded both material and spiritual progress. Today we are sadly failing to emulate those exalted heights of human achievement.

The authors begin the exploration by listing popular descriptions or decent definitions of life.

- Life is not the amino acids (simple chemistry) themselves that make them "living,", but their ability to self-replicate.
- Life as a system that is able to undergo natural adaptation or Darwinian evolution.

- The definition of life goes far beyond being carbon-based but must include evolution and self-replication.
- Life has to reproduce, evolve, have self-repair, development, metabolism, etc.
- Life requires that it is able to replicate DNA. The problem is that there are so many technical hurdles to overcome. Knowing the entire gene sequence of an organism would not automatically provide all the information required to understand all the biological workings of the organism. An organism has only 470 genes. This is the simplest of all free-living organisms still contains about 30% of genes that were new and of unknown biological origin. There appears to be a lot of very basic biology that we simply don't understand.
- Life is perhaps nanotechnology that works. It is a long way ahead to fully unravel the specific processes that are fostering a natural formation of life.

The above notions about life are widely adopted in the works of various learned scholars. Ability to reproduce is clearly a common undercurrent and the last notion - nanotechnology that works - attempts to provide a systematic framework that governs this ability to reproduce. As far as 'evolution' is concerned, a serious debate has been on ever since its inception.

The theory of evolution addresses two issues namely,

- 1. The origin of Life i.e eternally linked to the notion of 'time'
- 2. Interpret fossil records to explain the spectrum of species continuously 'evolving' to some 'higher' state of development or simply exhibit change i.e natural linking life to a 'physical form'

The story of life is replete with some facts, several unexplained gaps and contradictory theories. It is useful to recall that the Indian scriptures mention a herb called 'mrithasanjeevani' available only with the demons. This mystical herb had the powers of bringing back the dead to life if the throat of the deceased is not severed from the body. The implication is that life could be only a chemical as per belief systems of the demons. Also, the notion of modern scientific theory that the raw material for life came to earth by means of celestial dust and colliding objects from the outer spaces augurs well for the work presented in this paper. However, this opens up a new avenue for research namely – extra-terrestrial life. A maritian rock dubbed ALHS4001 rertrieved from the blue ice of Antartica had chemical and fossils remains.

The work presented in this paper deals with the notions governing human reproduction rooted firmly in the metaphysical and seemingly mystical outlook sketched in Atharva Veda and Tirumantiram – a sacred text in Tamil. Many pioneers of modern science have implored researchers to boldly examine the aspects of 'mysticism' and not to shy away from it.

2. When does human life begin ?

The popular misconception about the beginning of human life is that 'it begins immediately after delivery' registered as the 'date of birth' and 'time of birth'. So, what is the status of the 'unborn' vis-à-vis this view of the beginning of human life ? This question has been addressed in detail by the researchers dealing with abortions.

Pregnancy undoubtedly begins at conception. At the time at which the male sperm and the female ovum unite a zygote is formed. A zygote is a one-celled biological entity. It is perhaps a **misnomer** to refer to this entity as a "fertilized ovum." Both ovum and sperm, which are genetical partners and owners (mother and father, respectively) of the zygote, cease to exist at the moment of conception. **There is no doubt that the zygote is biologically alive.** It satisfies the four criteria needed to establish biological life: (1) metabolism, (2) growth, (3) reaction to stimuli, and (4) reproduction.

For the purpose of this work it is highly interesting to note that the zygote is a **unique human individual**, just as each of us is. Formed from the union of the female ovum (which contains 23 chromosomes) and the male sperm (which contains 23 chromosomes), the zygote is a new tiny individual with its own unique genetic code (forty-six chromosomes), which is neither the mother's nor the father's. The genetic code thus retains the individual characteristic of the zygote until death.

The entire genetic make-up of the individual is thus established at conception, determining unique individual physical characteristics -- gender, eye color, bone structure, hair color, skin color, susceptibility to certain diseases, etc. However, all this happens by 'pure chance'. These observations are central to the research being carried out by the authors.

Indian scriptures have many references to the notions of "Life before birth" and "Life after Death". Many rishis have provided graphic descriptions of these phases in quaint terms that are not readily comprehendible. The authors opine that detailed research needs to be carried to examine any hidden codes in these seemingly quaint verses documented with reverence.

3. Progeny of Choice and not Chance

Interestingly some modern researchers aver that communicating with our unborn children is everyone's birthright and easily within our capability. We are all born with a pineal gland, the physical structure which is widely believed to be the seat of intuition and clairvoyance. This gland is located behind our third eye area and is perceived to serve as a bridge between our outside world and our inner knowing. When stimulated by light or meditation the pineal gland releases important hormones which are responsible for brain and body growth and development, and more importantly, the hormones which govern fertility, pregnancy and birth. The functioning of the Pineal gland is still a matter of research as is the case with the brain functioning in general. More interesting aspects of this gland may slowly come to light during the course of this century. Experiments in improving the fertility of women by stimulating the pineal gland have been consistently yielding extremely good results.

The vedic scriptures clearly describe the aspects of an 'astral body' or a celestial image of every individual that is eternal. In fact the west has a voluminous amount of literature on the human aura or etheric body - the psychic energy-field surrounding the physical body, and accessible to clairvoyant vision. There are photographs and made reports on measuring the aura of an individual. Interestingly, 'string theory' is pointing that every body has a 'shadow matter'.

The authors postulate that there is a constant and life-long link between this shadow matter and the 'astral body'. This may be maintained by the pineal gland. The net result of this interaction is retained in the universe after the demise of the individual. While the vedic scriptures consistently aver the eternal nature of the 'astral body' the tamil text 'Tirumantiram' is silent on 'Life after death' and re-birth. However, both Atharva veda and Tirumantiram describe procedures (that are arguably quaint) that enable the parents to conceive a child with predictable features and sex. Faith is thus central to any interpretation or modeling of the aspects of begitting progeny by choice and not merely by chance.

However, as mentioned earlier the notion of faith is just beginning to catch the attention of 'modern science' and its adoption into scientific methodologies of the current day often times tend to be contrived and preliminary. A beginning must be made at the earliest. In areas such as 'pranayama' good experimental models have been suggested and used to prove its efficacy.

The first author of this paper has provided lucid correlations between the process of pranayama and the thermodynamic models. The work is highly intuitive and is based primarily on Tirumantiram. The author also draws upon the 'kundalini yoga' vividly described in the vedic scriptures and surmises that the sex of the progeny is determined by controlling the flow of breath by the male partner at the time of conception.

Atharva veda suggests that both the partners meditate for a progeny of their choice. The involvement of "pineal gland" in the process is thus subtly hinted at. The food consumed while attempting to conceive seems to have an effect on the way the 'sperm and ovum' combine to produce the 'physical' zygote.

Understandably many aspects suggested above are in search of a verifiable unification theory. 'String theory' may be the answer and some exciting insights are trickling in. Neurotheologists have recently accepted the fact that certain specific brain areas respond to 'faith'. Thus things are auguring well for a focused multi-disciplinary research in this area.

4. **Predicting the Progeny**

In this section, the authors attempt to provide a coherent method of begetting progeny of choice. The method is based on the 'kundalini yoga' and 'gayathri mantram' which are central to both atharva veda and tirumantiram. However, the details of the kundalini yoga described in the vedic scriptures differs from those mentioned in the 'Tirumantiram'. But 'gayathri mantram' is a common factor. The authors adopt the descriptions of 'kundalini yoga' as given by the vedic scriptures.

There are seven charkas or psychic centers and fourteen principal nadis (nerves) with a wide range of attributes. Every chakra has some parameters controlling the concentration of energy in the corresponding center. Every chakra effects an endocrine gland the energy influences the nervous system. The exact medical effects are still in preliminary stages of study. The charkas are stacked along the spinal cord and kundalini is a mystic force that traverses the length of the spinal cord in both upward and downward directions. Yoga is to control the movement of this force and in its control lies the key to the method being suggested.

There are many ways of controlling and accelerating the movement of this mystic force. "Pranayama" is one such established technique. Mantra is believed to be a catalyst. It is the "gayathri mantra" that is the mother of all mantras and is relatively safe to practice. Mystics all over the globe believe that 'kundalini' is a tremendous reality and experimentation with it must be done with utmost care. Sometimes the results can be cruel on the practitioner and no one is really beyond the effects of misuse of mantra or kundalini.

The sacred aspects of kundalini are enshrined in many ancient vedic scriptures. A 'mantra' is a potent combination of certain seed sounds or bija-aksharas. Gayathri is one such mantra. It is the vibrations generated by these sounds within the body that awaken 'kundalini'. This takes lot of time and in many cases several births. Each chakra of the 'kundalini yoga' has time indicated as 'rays', certain sounds that excite the center, overning planet and a God-head amongst several other attributes.

Sage Vishwamitra has described the physical form of gayathri as follows :

1. Mouth	: Agni
2. Head	: Brahma
3. Heart	: Vishnu
4. Shikha (the back portion of the head near the neck)	: Rudra
5. Yoni (Genitals)	: Prithvi (Earth)

Gayathri is widely acknowledged as the basic mantra that strengthens the tenets of living and basic life processes including procreation. It is also useful to observe that Gayathri is a personification as well as a string of 24 bija-aksharas. Perhaps all mantras are thus amenable to 'string theoretic' analysis. Gayathri is also perceived as the life energy received from the Sun. Sage Viswamithra attributed a female figure to Gayathri and it was essentially formless before his advent. Ancient India called Sun as Aditya (God) and worshipped it thrice a day. Scientifically speaking Sun is perhaps providing the earthlings with a four-fold structure working as two pairs. The two pairs are :

- 1. Electricity and Magnetism
- 2. Life and Mental Energy

The former pair has been thoroughly studied by the scientists. It is the latter pair that needs further study and may be the unexpected science to come in this century.

The authors surmise that it is Ida (Left Sympathetic Chain : Vishnu), Pingala (Right Sympathetic Chain : Rudra), Shushumnu (Central Channel : Brahma) and Vishvodaara (Nerves of the Lumbar Pleaxus ramifying over lower trunk and limbs : Agni) nadis that play a central role in the awakening of 'kundalini' for the material aspects of the body.

The relevant charkas are Manipura (Navel : Vishnu), Anaahaata (Heart : Rudra/Siva), Swadhisthana (Root of the Genitals : Brahma). The Vishuddhi Chakra located near the throat controls the power of speech. The sounds uttered by the mating couple could have an impact on the conception and its timing. Agni, as the gods' tongue, is the guardian of the ambrosial liquid, the "undeceived keeper of immortality" states one of the several hymns of the Rig Veda on Agni. The presiding deity of this chakra is 'Jiva' or life. Agni is sometimes said to have two origins, and indeed exclusively bears the epithet dvijánman *having two births*. Thus the offspring is perhaps influenced by the Vishvodaara Nadi and Vishuddhi Chakra with Agni presiding over both the centers.

It is the Aajna Chakra that effects the Pineal Gland and it is presided by Chit Chaya (Sri Raja Rajeswari) and the 'Kundalini' is clearly described as a feminine form giving the power to procreate and visualize the progeny before birth.

The non-negligible role played by the female partner is evident in the birth of Dhritharashtra, Pandu and Vidura in the Mahabharata. There are many women who have demonstrated the control of ovum by meditation. The authors surmise that the vedic notion of practice of meditation by both the partners helps in timing the conception to a nicety.

The ability to impact the progeny depends on the accrued capability of the parents over several births.

The authors postulate that by rigorous practice of 'kundalini' – in any chosen methodology – the basic life processes are enabled and the pineal gland could potentially be activated in both the sexes. It would attract the basic elements of life into the body of the male or dwija (twice born after the Upanayanam). In fact, human body after upanayanam is perceived as 'Rudrabhoomi' with the top half above the navel considered very pure. The time aspect is encapsulated with this half being termed as "uttarayanam" and the other half as 'dakshinayanam'.

The basic life energy that regulates the characteristics of the progeny may be attracted from the 'astral body' by the pineal gland. This energy may be acting via the Ida and Pingala nadis to control the combination of the sperm and the ovum to result in a zygote corresponding to the desired characteristics. Thus the process of human reproduction is perhaps an sophisticated exercise in biological computing. The pineal gland energy representing the code of the progeny – perhaps as a string – may influence only the aspects mouth, head, heart, shikha and the genitals as indicated by Sage Viswamithra. The other characteristics or tatvas stem from the mapping of the bija-aksharas on the bodies of husband and wife. Many kavachas attest to this possibility. Srimad Bhagavatham has many seemingly bizarre descriptions of Brahma's progeny coming from his various body parts. The zygote is the result of all these 'symbols' effecting its 'life string'. Attempting to comprehend the 'life string' corresponding to the Brahman – the Ultimate- is a penance.

The tatvas are dealt with differently in Tirumantiram and the Vedic scriptures. While both accept the Sankhyan notions of 'Purusha' and 'Prakriti' their interplay is described differently. The notion of time is critical for this research of the 'menstruation' cycle and its effects in women.

5. Time and its importance

'Kalpa' or time in vedic scriptures operates in cycles and the time since the creation of life on earth can be exactly reckoned. This is important because we still need to know the genesis of the first human beings – male and female. Vedic records indicate that the first man "Adhima" married Satarupa and they begot children after consuming a forbidden fruit called 'Athi'. This fruit is described as containing the material ingredients required for human life formation in Tirumantiram. Atharva veda describes other consumables and rituals. The connection between food and the kundalini has been widely documented in various scriptures and the formulation of chemical material for life can perhaps be readily perceived.

In what form life existed on earth before 'Adhima' ? is a difficult question to answer. Maybe it was in lower forms and Darwinian notion of evolution was still the governing principle. The 'sankhyan' notions of lower life forms and transformation amongst the life forms is interesting in exploring further in this direction.

For the present, it suffices to note that ancient India never perceived time as an arrow. It is only recently that the western science is suggesting that time could be a cycle. The conception can biologically happen within a very short span of time during a month – approximately 4 days – due to the menstrual cycle of women. The process is perforce cyclic.

The authors observe that the time (in terms of number of rays) at each chakra totals 360 rays and corresponds to the lunar year. A lunar year as mentioned in the 'kalpa' has 12 months of 30 days each. It is this measure of time that is used for fixing auspicious dates and time for good deeds. So the timing of the conception i.e the combination of sperm

and ovum can be determined to a nicety without external clocks. Is this the prerogative of 'purusha'? Perhaps yes, because time is described as 'Kaala purusha'. The female partner maybe contributing to the physical characteristics of the progeny as described in Mahabharatha. The critical aspect is that this time must match with the world time to beget good progeny.

Thus the authors surmise that time of the formation of the zygote determines its future and not the time and date noted at the time of delivery. This has serious implications on 'astrology' in its present form.

6. Conclusions

Predicting the characteristics of the progeny before their birth was a problem addressed by ancient sages and seers. **Visravas** [Pulastya] – the father of Ravana – predicted the birth of the demon son as the conception happened in the 'sandhya' or just after sunset and before the rise of the moon.

As mentioned earlier in this paper, science has not yet found an acceptable methodology of integrating the notion of 'faith' into its realm. Faith is the undercurrent of the research discussed in this paper.

The authors are working on constructing viable and acceptable methodologies to probe further in the new avenues the above work leads them to.

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