

Eternity and Universality of Elements of Basic Goodness in the Context of Vedic Wisdom

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ABSTRACT

After having lessons from the character of physical laws and theories with regard to conservation principles and dynamical invariants, we revisit the eternity and universality of certain ‘elements of basic goodness’ (EBGs) prevailing all through the Vedic literature and sacred texts of other religions. (EBGs are the set of human virtues and qualities defining the humanism on the one hand, and forming the systematics of positive pursuits towards world order, on the other). In other words, attempts in mathematical terms are made here to find answers to the questions like, “what is sanātana in the Sanātana Dharma?” Or, “why is this way of life surviving even after centuries and epochs? An answer of such questions is sought by developing a general scheme of study by introducing the concept of ‘experience-based invariants’ (EBIs) of EBGs. These EBGs in the form of certain facts, phrases, sequence of facts, or a collection of facts, etc. do appear in the sacred texts of different religions. In fact, space-invariance of an EBG implies universality. time-invariance implies eternity, whereas a newly introduced experience-based invariance (with respect to a meditation variable μ) implies the sustainability of EBGs of the concerned religion. In fact, the occurrence of EBGs and hence of EBIs in a religion in abundance defines its merit and quality. Several examples to this effect from Srimad-Bhagvad-Gita (SMBG) and from other Vedic Scriptures are analyzed in detail pertaining to different classes of EBIs.

Keywords: *Elements of Basic Goodness, Experience-Based Invariants, Quality of a Religion*

[Some abbreviations used in the text: b= Being (*Jiva*); C= causal (existence)-body; M= micro (existence)-body; EBGs= elements of basic goodness; EBIs= experience-based invariants; FOU= faculty of understanding; Φ_{cc} = cosmic consciousness field; G= gross (existence)-body; J= *Jnāna*; K= *Karma*; N= natural existence; PM= *panca mahābhūtās*; S= societal existence; SMBG= *Sri mad Bhagvad-Gita*; SO= soul; U= *Upāsana*; WO= worldly objects and stimuli]

1. Quality of a Religion vis-à-vis the Maintenance of World- and Cosmic-Orders

1.1 World and cosmic orders

Love, affection and other human virtues offer a kind of lubricant in maintaining good relations of an individual not only with other living Beings but also with Nature as a whole. Again, an individual as a member of a family, as a member of a society, as a citizen and netizen of a

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nation and lastly as a person on the planet earth, has certain duties to perform and certain responsibilities to discharge towards a regulated and peaceful working of the entire planet or the man-made world. An ideal working of this entire gamut of working-domains defines the 'world-order'. In other words, the human qualities associated with an individual matter a lot in maintaining a sustainable equilibrium with regard to this man-made world. In fact, the impact of these qualities does reflect at all the levels starting from the family to the world and the planet. These are only the good deeds and positive thinking of *sāttvik* nature of an individual that will not only introduce one to a divine system of justice, but will also contribute to a sustainable equilibrium of the world-order and the same will save our planet from an early decay. As a matter of fact, in view of the advancing technologies and their successive use in making the human life comfortable and luxurious, an attainment of such equilibrium has really become questionable.

Like an ideal world-order, the mankind has also to maintain yet another equally important 'cosmic-order' rather ideally for a peaceful, prosperous and sustainable equilibrium with regard to the working of the God-made world. To this effect, again the nature of human qualities and virtues matter a lot. In this case too, an individual again plays a dominant role in taking care of his environment, natural and geographical surroundings, etc. which finally end-up with a pollution free not only the planet earth but the cosmos as a whole.

Vedic science described the external rather God-made world in terms of five cosmic elements (*panca mahābhūtās* (PM)), namely earth, water, air, fire and ether. For its luxurious life, the human race has been exploiting all these five elements by way of polluting them in one way or the other and from time to time, particularly after the emergence of modern scientific technologies. For example, the earth is polluted by mining, use of pesticides and fertilizers; water and air are polluted by industrial waste in the form of liquid and gas; fire or light is polluted by different ways of its production, which, in turn, affects plant and animal kingdom, ether is polluted by heavy traffic of aircrafts and satellites in space. Thus, the whole cosmos is affected by modern technology, even though at a slow pace. Recall that a definite proportion of the five cosmic elements is a must for the survival of human race; otherwise, any kind of pollution will disturb this proportion and thus spoil the cosmic-order in nature.

1.2 Quality and contents of a religion

Quality of a religion cannot be judged by the number of its followers in the world but by the quality of its contents/norms with reference to providing sustainable pleasure, peace and joy (or, in general happiness) in the life of an individual. Note that the intents like pleasure, peace and joy are subjective, they can neither be marketed nor can be imposed from outside on an individual; they rather have to be extracted out of one's own living, respectively in the domains of his causal (*Ā*), micro (*Ṃ*) and gross (*Ḡ*) existences (Kaushal,2015). In other words, the philosophy content in a religion, which forms the basis for the formulation of norms of that religion, need to be rich enough to provide these intents for an individual. Vedic science, in fact, suggests a criterion in this regard.

According to Vedic wisdom, any religion in general is considered to have three components, namely (i) *Jñām* (J) (knowledge), (ii) *Upāsanā* (U) (methodology), and (iii) *Karma* (K) (practice). (Coincidentally, these three components also constitute a scientific theory, in which the practice-component is replaced with experiment). Note that it is the practice- or experiment- component that gives a feedback to improve upon the knowledge-component in the case when the former does not turn out up to the mark for the practitioner. But this makes sense for a sensitive or dynamic society; otherwise, the system remains static even for centuries.

While the J-component of a religion in general is mostly responsible for defining its quality, note that a religion can also survive without it, i.e., only with U- and K-components, but not for a very long time. Such religions normally are followed by a society under pressure and fear or by way of imposition. A natural desire to follow it up does not come from the inner-most existence, i.e., soul, mainly because the norms of such religions lack in these human qualities that are attributes of the soul. As and when the pressure is relaxed (or, the fear of death is overcome as a result of an inner desire) people switch on to the ‘natural religion’ (i.e., to the ‘religion of soul’ (!)).

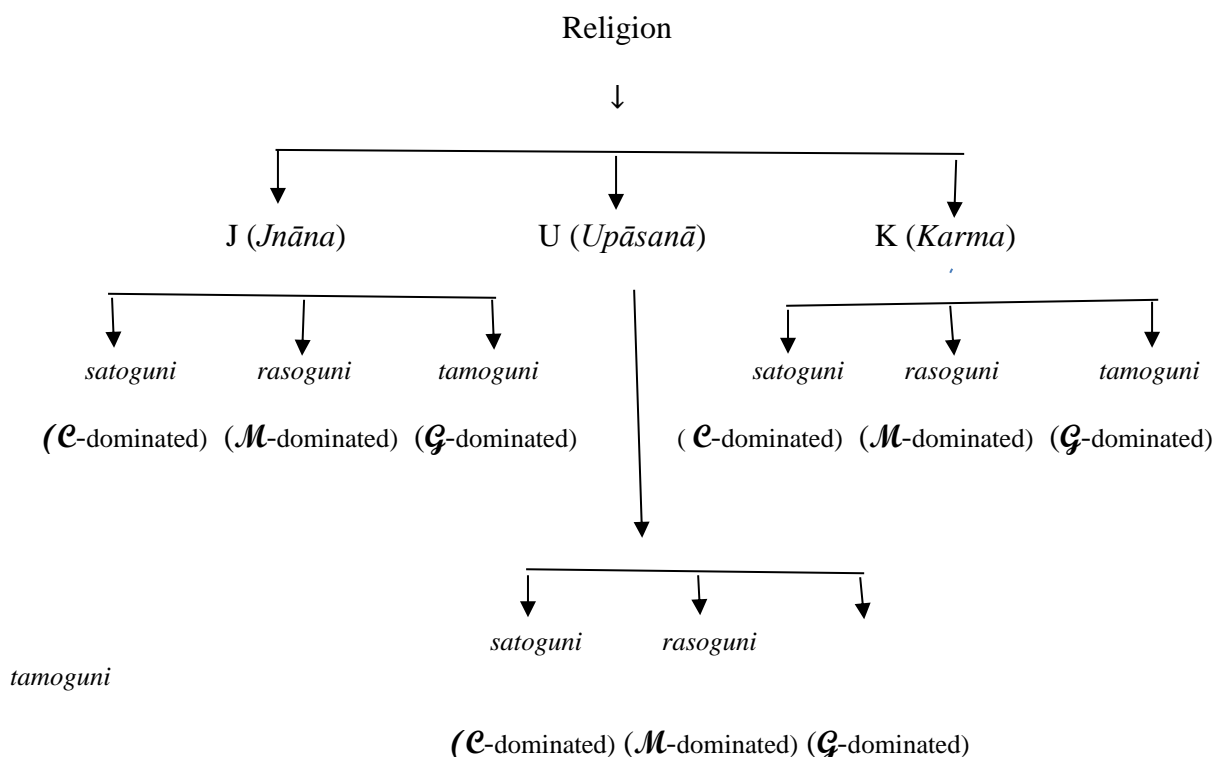


Fig. 1: A flow-chart displaying the components and sub-components of a religion.

It is interesting to note that the contribution to each of the three components of a religion can come in three colors or the components are wrapped with three nature-born *gunās* or the three modes of Nature, *sattva* (s) (the quality of goodness), *rajas* (r) (the principle of activity), *tamas* (t) (the principle of inertia). This will not only enhance the plurality of sets of norms but also the variety of religions and thereby the groups of corresponding followers. As a matter of fact, these three *gunās* further divide the followers into sub-groups of J, U and K expertise. This domination of any of these in the life of an individual in conjunction with three existences *C*, *M* and *G*, suggests a definition of an ‘ideal religion’. Schematically, these considerations are shown in Fig.1.

2. Religion as a Vector in the Vector Space Spanned by Three Gunās in Nature

2.1 Macro and micro search of experts of components of a religion

Earlier, we have discussed (Kaushal, 2015) the personality of a person as a vector in the vector space \mathcal{V} spanned by three *gunās* over a scalar field of cosmic consciousness, \mathcal{F} , and as a linear combination of *M*, *G*, *S* and *N* existences (in the background of the fifth *C*-existence) of a person. Here, in the same spirit, we analyze a religion as a vector in the same space but as a

linear combination of its three components \vec{J} , \vec{U} and \vec{K} which are also vectors in the same space. This in fact will give a clue to define an ideal religion (like an integrated personality) and also a basis for a variety of distinctive religions followed in the world.

In general, the religion vector \vec{R} is also a function of its component vectors \vec{J} , \vec{U} and \vec{K} , but like the personality vector \vec{P} (cf. (Rajoria et al, 2018)), we consider this \vec{R} as a linear combination of component vectors, and write it as

$$\begin{aligned}\vec{R} &= \alpha \vec{J} + \beta \vec{U} + \gamma \vec{K} \\ &\equiv R_s \hat{s} + R_r \hat{r} + R_t \hat{t},\end{aligned}\quad (1)$$

where \hat{s} , \hat{r} , \hat{t} are the unit vectors along the three-axes of *gunās*, and α , β , γ are the weight functions assigned respectively to J, U, and K components and, in general, they are the elements of the scalar field \mathcal{F} . The Vectors \vec{J} , \vec{U} and \vec{K} can also be expressed in terms of basis vectors \hat{s} , \hat{r} , \hat{t} as

$$\vec{J} = a_{js} \hat{s} + a_{jr} \hat{r} + a_{jt} \hat{t}, \quad \vec{U} = a_{us} \hat{s} + a_{ur} \hat{r} + a_{ut} \hat{t}, \quad \vec{K} = a_{ks} \hat{s} + a_{kr} \hat{r} + a_{kt} \hat{t}. \quad (2a, b, c)$$

Here the coefficients (matrix elements) a_{pq} with $p=j, u, k, q=s, r, t$, define the fractions of followers with *satoguni*, *rajoguni* and *tamoguni* tendencies present in a religion through the *jnana*, *upasana* and *karma* components. Note that the features of the transformation in (2) are characterized by the matrix A, viz.

$$A \equiv (a_{pq}) = \begin{pmatrix} a_{js} & a_{jr} & a_{jt} \\ a_{us} & a_{ur} & a_{ut} \\ a_{ks} & a_{kr} & a_{kt} \end{pmatrix}. \quad (3)$$

As far as the *satoguni*, *rajoguni* and *tamoguni* components of a religion are concerned, they can be obtained by comparing (1) and (2), viz.,

$$R_s = \alpha a_{js} + \beta a_{us} + \gamma a_{ks}; \quad R_r = \alpha a_{jr} + \beta a_{ur} + \gamma a_{kr}; \quad R_t = \alpha a_{jt} + \beta a_{ut} + \gamma a_{kt}. \quad (4)$$

From these results, the following remarks about the quality and content of a religion are in order:

- (i) Note that the coefficient functions α , β , γ in (1) define the weightage given respectively to knowledge, methodology and practice components in a religion. This weightage, in fact, can change with space, time and circumstances.
- (ii) The components R_s , R_r and R_t in (1) characterize the religious sub-groups in a society dominated respectively by *satoguni*, *rajoguni* and *tamoguni* tendencies in the spirit of adjective degrees—best, better and good with regard to the maintenance of world and cosmic orders. As a matter of fact, it is the *satoguni* tendency that introduces one to a divine system of justice through world and cosmic orders. However, it may so happen that at certain space-time point in the history, the followers of R_r and R_t components become nil and entire society starts following only R_s , i.e., they become full of *satoguni* tendencies, then such a society becomes an ideal one and the corresponding religion with all three *sātvik* component becomes an ‘ideal religion’. In the Indian context, people imagine such a religion as ‘*Rāmrajya*’ which existed during the period of great epic *Rāmāyana*.
- (iii) A religion can survive, though not for very long, without its knowledge-component. This normally happens when one does not want to know the logic working behind the methodology followed or the practice so carried out. In this case, people just learn the

methodology of earning and working accordingly for their livelihood. The questions like how and why are not raised before anyone or before the group of thinkers, if they ever existed in such a society.

2.2 Ideally integrated religion

Like the personality of a person (Kaushal, 2015) one can as well define an ideally integrated religion. To create such a religion, one has to readjust the norms associated with components J, U and K in a religion R. This can be carried out in two distinct ways: (a) at crude (macro) level one can re-adjust the overall weightage given to J-, U-, and K-component groups of the followers whose respective proportion is expressed by coefficients α , β , and γ in (1) in the light of given circumstances, space and time, and (b) at subtle (micro) level, one can re-adjust the fraction of expertise with *satoguni*, *rajoguni* and *tamoguni* tendencies, that are present within the groups themselves and specialized in J, U, and K components separately, and who are responsible for framing the corresponding norms. In mathematical terms, case (b) would suggest a new choice of basis vectors with respect to which the matrix $A=(a_{pq})$ of eq. (3) becomes a diagonal one, viz.

$$A_D = \begin{pmatrix} A_{ss} & 0 & 0 \\ 0 & A_{rr} & 0 \\ 0 & 0 & A_{tt} \end{pmatrix}. \quad (4a)$$

Note that the set of modified basis vectors, in turn, will constitute the columns of the so-called ‘diagonalizing’ matrix in the language of mathematics. However, the components J, U, K will now correspond to diagonal element A_{ss} , A_{rr} and A_{tt} in (4a) and the same will give rise to a new form of a religion \bar{R} through (1). Such a religion, if designed carefully, will be ‘ideally integrated’ for each component of the society, namely of *satoguni* nature, *rajoguni* nature and *tamoguni* nature, but with a new kind of balance among them—leading perhaps to a sustainable religion.

With regard to the search of new basis vectors in case (b), it is not a difficult task. In fact, in (2) we expect a person to be ideally associated with a *satoguni*, *rajoguni* or *tamoguni* tendency, but in practice it is not so; rather most of us are born with mixed tendencies and one can easily find persons of a desired and dominating tendency in the lot or in the sub-group. Such additional efforts are needed to be made by the group of thinkers in a society to establish a sustainable religion.

3. Eternity and Universality of a Religion

3.1 Lessons from physical theories: Experience-based invariants (EBIs)

In order to explore the eternity and universality of a religion, we seek guidance from physical theories. In fact, it is the character of physical theories in terms of conservation laws and invariance principles that makes the subject of physical science easy and understandable in spite of the fact that it describes only the partial truth in nature. The scientology of physical sciences while mostly rely on the space-time mediated processes and interactions, that of human sciences basically rely on the trio of space- time- and consciousness-based processes and interactions (Kaushal, 2019). Such features of a physical theory, in whatever domain they work, undoubtedly make it eternal and universal in philosophical terms.

It may be noted that if a quantity Q in this continuously changing world and cosmos is eternal, then this implies that it is time (t) invariant, if it is universal then it is space (q)-invariant. In fact, the quantity Q can as well be experience-based invariant (or it is a kind of invariance that

takes place with respect to the meditation variable (μ) and pertains to mental or spiritual domain). Recall that only a conscious object will have experience and the consciousness of this conscious object, when translated into the meditation variable μ , play a dominant role in unveiling the whole process for certain phenomenon of spiritual and/or of psychic domain. In mathematical terms, these concepts can respectively be transcribed as

$$(dQ/dt) = 0, \quad (dQ/dq) = 0, \quad (dQ/d\mu) = 0. \quad (5a,b,c)$$

Here, μ is meditation variable (in terms of its intensity) which, in fact, is a measure of dressing-order of an inner EOL or of a PM with consciousness in discrete evolution (cf. (Kaushal, 2015)).

A few remarks about these equations and the quantity Q are in order:

- (i) Note that the science (objective) is valued mainly due to the universal character of its laws, may be for a closed or other type of assumed systems. Therefore, eq. (5b) is generally redundant.
- (ii) The quantity Q in general is a function of q, t, μ , in psychoscience but in the two limiting cases it can account for the phenomena pertaining to pure objective science (particularly, when the variable μ is zero or absent) and pertaining to spirituality (particularly, when Q is a function of μ alone or the variables q and t are zero or absent).
- (iii) While eq. (5a) is explored in great detail in physics in different contexts (cf. (Kaushal, 1998)), eq. (5c) needs to be explored in the context of psycho and spiritual sciences. This we plan to pursue in the forthcoming sections.
- (iv) As we seek the viability of (5a) in physical science (Kaushal, 1998), here too we look for the viability of eq. (5c), where Q can just be a ‘fact’ or an element of basic goodness (badness) or a human quality or virtue, or a collection of such facts, phrases or a theme of spiritual taste as a whole, that would define an EBI.
- (v) As μ varies from some minimum value μ_{\min} to higher values for a person sitting in contemplation, the resolution of levels of description in *patomic* model (cf. (Kaushal, 1994; Sharma et al, 2020)) starts increasing and they accordingly become sensitive to view the roles of world and cosmic orders within and without. During this process experiential knowledge associated with an individual starts exploring the actions pertaining to different existences, namely from \mathcal{N} , \mathcal{S} , \mathcal{G} , \mathcal{M} and finally from \mathcal{E} . (Recall that in addition to \mathcal{G} , \mathcal{M} and \mathcal{E} , the natural (\mathcal{N}) and societal (\mathcal{S}) existences, characterizing the outer environment, are also considered earlier (Kaushal, 2015)).
- (vi) Interestingly, in the process discussed in (v), there are certain facts and themes experienced by many and almost at the same stage of meditation and also in the same sequence of experience, viz., $\mathcal{N} \rightarrow \mathcal{S} \rightarrow \mathcal{G} \rightarrow \mathcal{M} \rightarrow \mathcal{E}$. This defines an experience-based invariant (EBI) associated with a given existence. In the order of subtlety one can categorize these EBIs, e. g., class-I type for \mathcal{E} -domain, class-II type for \mathcal{M} -domain, and so on (cf. Table 1).
- (vii) For example, for the domain \mathcal{E} while eternal peace, joy, and unconditional love, etc. define the EBIs; thirst, hunger, biological clocks, etc., are examples of EBIs for the domain \mathcal{G} . For the domains of \mathcal{N} and \mathcal{S} existences of a person, note that the EBIs mostly are in the form of experiential-knowledge whereas for the domain \mathcal{M} of psychoscience the EBIs are in the form of both experiential-knowledge of spiritual taste at one end and of behavioral taste on the other.

3.2 Ranking of the elements of basic goodness and the types of EBIs

Keeping these Remarks (particularly, the Remarks (v)-(vii)) in mind, it can be noticed that there is an automatic ranking of EBGs as and when the meditation focuses itself on a given domain of human existence. Accordingly, the type of EBIs gets associated (cf. column (ii) of Table 1). In Table 1, we list a few candidates for EBIs (or for the EBGs) corresponding to different existences of a person along with possible applications in the behavioral domain. These are the EBGs, when combined with *satoguni* tendency at individual as well as at collective (society) levels and pursued in thoughts and action, which will help in establishing a sustainable but ideal religion. While the followers of *rajoguni* tendencies always dominate a society and nation, those of *tamoguni* tendencies can never be eliminated completely in this ever-changing world. No doubt the domination of any of these tendencies at any time in a

Table 1: Some examples of EBGs in all five existences of a person which, if identified in a religion, then they qualify the religion for eternity, universality and also for the experience-based invariance. Corresponding to these existences, the associated class of EBIs is also indicated.

S. No..	Existence (EBI-type associated)	Examples of EBGs, Experience-based invariants	Domain of application	Remarks
1.	Causal(\mathcal{C}) (class-I type)	Truth, eternal peace, joy, unconditional love and affection, forgiveness, fearlessness, satisfaction, etc.	Origin lies in spiritual zone but applications in all psychic, behavioral, and objective science zones	EBGs help in establishing cosmic connections, in realizing unity in diversity, etc.
2.	Micro(\mathcal{M}) (class-II type)	Non-violence, control of mind and senses and their withdrawal from sense-objects, lack of egoism, etc.	Origin lies in psychic zone but applications in all other zones.	EBGs help in achieving placidity of mind, an urge for meditation and concentration to gain knowledge and wisdom, an urge for character building, etc.
3.	Gross(\mathcal{G}) (class-III type)	Continenence, regulated life style leading to good health and happiness through good deeds, thirst, hunger, biological clock towards fitness, etc.	Origin lies in gross-body domain and its interactions with WO, Body and health maintenance to become a good citizen in ethical zone.	EBGs help in shaping personality and its development to become a good citizen and netizen.
4.	Societal (\mathcal{S}) (class-IV type)	Sustainable relationship and friendship; qualities of co-existence, co-operation, coordination while working in a group or in an	When a child is born, it automatically becomes a part of the society in which it has born and also become part of the prevailing Natural environment: Both	\mathcal{C} , \mathcal{M} , and \mathcal{G} existences are while responsible for the character building of a person, the existences \mathcal{S} and \mathcal{N} are responsible for his personality development and

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		organization, and in consonance with Nature or with the God-made world.	affect his existence and life style.	hence for the character of a society and also of the nation as a whole.
5.	Natural (\mathcal{N}) (class-V type)	The quality of realizing and appreciating Nature and its acts, or of God-made world in general, including cosmic-order.	--- do ---	--- do ---

society is a function of space, time and circumstances, but religious scriptures and their ideals thus followed, do play an important role in maintaining the sustainability of a religion. A selective choice of EBGs, when incorporated in the norms of a religion, will definitely inspire in producing a role model for an individual or for the society as a whole.

4. Experience-Based Invariants (EBIs) in Indian Philosophy: Examples and Applications

4.1 *Asthānga* Yoga of *Patanjali*: A perfect example of EBI

Who and what contributes to an ideal and sustainable religion at the most fundamental level? These are some questions which need to be addressed in the present context. In the light of what has been discussed thus far, these are the EBGs inculcated in a personality which effectively contribute most to the society. At the next stage the EBIs, if present in a religion or are used in framing the norms to be adopted by the society, also matter a lot in this respect. Note that the philosophy of a common man in the Indian context generally revolves around the *Asthānga* Yoga of *Patanjali* which in fact offers a perfect example of EBIs in the following sense.

Asthānga Yoga (also called '*Rājayoga*') consists of eight components, namely (i) *yama*, (ii) *niyam*, (iii) *āsana*, (iv) *prānāyām*, (v) *pratyāhāra*, (vi) *dhāranā*, (vii) *dhyāna*, and (viii) *samādhi*. Each of these components has further divisions and subdivisions. Another classification of these eight components is in the form of *bahiranga* (external) yoga (cf. components (i) to (v)) and *antaranga* (internal) yoga (cf. components (vi) to (viii)). In fact, several variants of yoga are discussed in SMBG and in other Vedic scriptures but the fact is that the *Asthānga* yoga retains its own place mainly because in this yoga the entire spectrum of human experiences and actions is covered through these eight components and the same are also in accordance with the three existences of a human Being. For example, components (i) to (iv) correspond to gross existence \mathcal{G} , components (v) to (vii) correspond to micro-existence, \mathcal{M} , and the component (viii) corresponds to causal existence \mathcal{C} . Since a lot of specialized literature is available on this subject under the heading of *Rājayoga*, we refrain ourselves from going into details. It may be mentioned that without knowing the deep underlying philosophy behind the ordering of these eight components, the component (iii), i.e., *āsana*, is practiced world-wide mostly in the context of health fitness. Components (i) and (ii), each having five subdivisions, further add to the list of EBGs in a down-to-earth manner. These subdivisions including the variety of *āsanas*, if inculcated in daily life, will definitely prepare a person as an ideal unit for the society. While component (iv) (*prānāyāma*) helps in synchronizing gross and micro existences, it does teach the art of meditation, control of mind and senses from their corresponding sense-object in conjunction with the component (v) *pratyāhāra*. The

components (vi) and (vii), if properly practiced, prepare a person to enter in the spiritual zone of \mathcal{C} .

It may be mentioned that it is only after remaining in stages (vi) and (vii), not only for years and decades but even for several life spans (depending on one's attitude towards life and the level of development of his FOU), that a practitioner becomes entitled to a journey into *samādhi*, i.e., the stage (viii) of *Asthānga* yoga. This is the stage when a finite (soul) becomes capable of merging into infinite (cosmic consciousness field Φ_{cc})—a state defined in Vedic literature as *moks'a*. If one somehow discontinues these systematic practices at any stage then, as per Vedic wisdom, nothing is lost. The practitioner with some efforts and practice revives them pretty quickly later, possibly in the same or in the next life-span. As this Royal method of practicing yoga remains independent of space, time and circumstances, it is also termed as '*Rājayoga*' for this very reason. Interestingly, the practice of each component yields more or less the same or similar results for each practitioner while he resides in his respective \mathcal{G} , \mathcal{M} and \mathcal{C} existences. This, of course, offers example of EBIs of different categories and hence the *Asthānga* yoga is a unique and complete example full of EBIs.

The components (i) and (ii) of *Rājayoga* which comprise the prerequisite for any sustainable religion as EBGs, are also candidates for EBIs in results. The entire set of eight components of this yoga represents the spirit of '*sanātana dharma*', but many religions of the world can be seen as particular cases of the first five components alone. In modern times, several Indian saints have proposed their own short-cuts to this noble method of *Rājayoga* for eternal peace, but in reality, they only provide spatio-temporal peace. We do not go into such details here.

4.2 Examples of EBIs from SMBG and other Vedic Scriptures

Most of the EBIs belonging to \mathcal{G} -domain can be expressed through words and letters, but they convey only partial truth, leaving behind the experiential part pertaining to the same truth. On the other hand, those EBIs belonging to \mathcal{M} - and \mathcal{C} - domains by and large are the matter of meditation and realization. Everyone who desires can have a feel for them or experiences them. There is no question of any imposition or impressing upon anyone in this regard. The only prerequisite is that the practitioner should have an appropriate level of development of his FOU. Several examples to this effect can be cited in the form of proverbs, idioms, sayings, or in the form of story-telling. Normally, the literature of a good (!) language is also full of such constructs. In the Indian context, we cite some examples of EBIs from SMBG—a treasure of such experience-based Vedic wisdom. One can classify these EBIs into five classes corresponding to five existences namely, class-I type EBIs correspond to \mathcal{C} -domain, class-II, Class-III, class-IV and class-V types, respectively correspond to \mathcal{M} -, \mathcal{G} -, \mathcal{S} - and \mathcal{N} -domains (cf. Table 1). In fact, class-IV and class-V type EBIs also belong to worldly-objects and again correspond to man-made and God-made worlds. Note that most of the EBIs of physical and behavioral sciences belong to class-IV and class-V types.

(a) Examples of EBIs of class-III, class-IV and class-V types: A kind of satisfaction of permanent nature is noticed by each practitioner out of the results of an action performed by a variety of persons in given circumstances but with the same level of development of their FOU. This is what has been termed as an 'experience-based invariant'. As mentioned before, *yama*, *niyam*, *āsana* and *prānāyām* components of *Rājyoga* while offer the examples of class-III type at the \mathcal{G} level, such EBIs do leave an impact on both ends, i.e., on the \mathcal{M} -domain (class-II type) on one end, and on the \mathcal{S} - and \mathcal{N} -domains (classes-IV and V type) on the other, and thereby affecting the corresponding EBIs. Further, note that \mathcal{S} - and \mathcal{N} -domains not only

contribute to the environment, but they are also responsible for the man-made (the world of science) and the God-made (the world of behavioral science or of consciousness) worlds.

In SMBG the Lord hints at varieties of yoga, but they all lead to the same objective i.e., the Absolute Reality, if followed in a true sense. However, the prerequisite that the Lord sets in SMBG for all types of yoga is through the Verse

*Yuktāhāra vihārasya yukta cestasya karmasu,
Yukta svapnāva bodhasya yogo bhavati dukhahā. (SMBG: 6.17). (6)*

Meaning thereby, “Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in maintaining righteous efforts towards the performance of actions and regulated in sleep and wakefulness”. These are a few tips, prescribed to become a successful person in life. The person undoubtedly notices their importance in his heart as an EBI. Out of them, note that the diet and recreation are mostly man-made and the corresponding EBIs fall in the societal domain (class-IV type), righteous efforts fall under class-II and class-III categories; sleep and wakefulness, on the other hand, belong to the God-made world and fall partly under class-V type category of EBIs. There are plenty of situations described in SMBG where the occurrence of EBIs of various categories can be found. Look at the varying degree of satisfaction derived by an individual by performing actions of different domains. For example, this degree is highest for class-I type and minimum for class-V type EBIs. A good percentage of grand wisdom of SMBG is full of EBIs of different categories, but that of class-I type is the rarest of rare from the point of view of practice vis-à-vis the occurrence of such EBIs in the sacred texts of other religions. This is what makes the Vedic wisdom distinct in the sense of eternity and universality.

(b) Examples of EBIs of class-II type: As the Lord has to console and provide a mental cure to dejected Arjuna in the situation of war, a great deal of SMBG is full of psychological and the related processes therein and so are the occurrences of EBIs of class-II type. Even among the EBIs of class-II type, there are sub-classes —some are close to class-I type at one end whereas others are akin to class-III type on the other, and the rest are in-between them. In what follows, we cite a few EBIs of these types mainly from the second chapter of SMBG:

(i) The art of crossing two thresholds as one progresses from \mathcal{G} - to \mathcal{C} -domain — an example of EBI: In the context of karmic theory, recall the moral hidden in the phrase, ‘the work is your duty and the reward is not thy concern’ (cf. SMBG: 2.47). Naturally, if one practices this moral in his heart, he will have more time to focus on his work and improves the methodology involved in performing the task rather than wasting time on thinking about the fruit (good or bad!) of his task. Fruit is bound to appear with time, once the task is begun. Also, this is the way to attain peace of mind and an element of satisfaction as well. Now the question is as to who can deny the experience of this eternal truth. In fact, the moral for a person here is to retain peace at mental level. In later chapters the Lord goes one step ahead when He emphasizes on rejecting the feeling of doer-ship of action or suggests to surrender the same to the Lord (cf. SMBG: 5.14). Practicing on such a concept in mind, if possible, will definitely take one to the path of eternal joy. For a materialistic-mind, though these are the difficult steps or sermons to follow but for a spiritual-mind it is a question of stepping-up further, obviously without affecting the activities performed in the world outside.

It may be mentioned that the two situations cited above basically are the two thresholds to be crossed by a practitioner to enter the spiritual zone. The first is the renunciation of fruit of action that corresponds to the control of mind and senses from the sense-objects which, in turn

facilitates the entry from \mathcal{G} - to \mathcal{M} -domain and the second, surrendering the doer-ship to the Lord (which tantamount to suppression of ego) will facilitate the entry of a practitioner from \mathcal{M} - to \mathcal{C} -domain.

(ii)The art of experiencing the stability or instability of mind as an example of EBI: Those persons whose mind is carried away by flowery speech, deeply attached with the enjoyment of sense-objects, and of power, cannot attain the determinate intellect concentrated on higher object (cf. SMBG:2.44) – a case of unstable mind. On the other-hand, one who discards all cravings and desires and confines to self-satisfaction has a stable mind (cf. SMBG: 2.55). The art of experiencing such realities of life offers an example of EBI.

(iii)An experience of sequential downfall or uplifting of moral strength as an example of EBI: SMBG (Verses 2.62-63) offers a wonderful theory of sequential moral downfall of a person who could not concentrate on higher object but deeply involved in and attached with the enjoyment of sense-objects. A person who is at the verge of downfall or dwelling on the sense-objects develops attachment for them, from attachment springs desire and desire (mainly from the unfulfilled ones) causes anger. From anger arises delusion and successively confusion of memory, loss of reason and the person goes to complete ruin. Contrary to this sequence, a self-controlled person (or a person of stable mind), while enjoying various sense-objects through his senses which are disciplined and free from likes and dislikes, attain placidity of mind. Such is a wonderful and reasoned experience, one can achieve when he faces a situation. This offers a case of EBI, as anyone, anywhere and anytime can undergo such an experience.

(c) *Examples of EBIs of class-I type*: Recall that the capsule wisdom given in SMBG is basically an extraction of the wisdom detailed in various Vedic scriptures. No doubt, it is full of examples of different types of EBIs, but those of class-I type are repeatedly highlighted in different contexts (see, e.g., Chapter 12 of SMBG). In fact, there are a few rarest of the rare situations where examples of class-I type EBIs occur as far as other Vedic scriptures or the sacred texts of other religions are concerned.

Before discussing a grand class-I type case of an EBI from SMBG, we remind the reader here of some concepts used analogously in different contexts in mathematics and physics, namely those of ‘closure property’ and ‘self-consistency’. The concept of closure is well known (i) for the eigenstates of a Hermitian operator in quantum mechanics, (ii) for the elements of a vector space or of a group in pure mathematics. A feeling for the concept of self-consistency can be derived from (iii) the octet model and the bootstrap dynamics in particle physics, and from (iv) the use of self-consistent theories in atomic and nuclear physics. In what follows, we shall use the spirit of these concepts in analyzing a case from SMBG. For this purpose, note the following verses narrating the highest truth about the working of Nature and also of a human Being:

Prakriteh kriyamānāni guṇeih karmāni sarvas’ah,
Ahamkāra vimūrhātmā kartā ahamati manyate. (SMBG: 4.27) (7)

Tatvavittu mahābāho guṇa karma vibhāgayoh,
Guṇā guṇesu vartanta iti matvā na sanjate. (SMBG: 4.28) (8)

Meaning thereby, “In fact all actions are being performed by the modes of *Prakriti* (Primordial Nature). The fool, whose mind is deluded by egoism, thinks, ‘I am the doer’”. Further, “however, he who has true insight into the respective spheres of *guṇās* (modes of *Prakriti*) and their actions, holding that it is the *guṇās* (in the form of senses, mind, etc.) that move among the *guṇās* (objects of perception) does not get attached to them, Arjuna”.

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In order to understand the truth of highest degree hidden in these verses, recall the concept of two thresholds mentioned in class-II type EBIs (cf. example (b (i)) above). These verses while teach the Art to remain constantly in the domain of existence \mathcal{C} as a man of wisdom (*jñāna* yogi), also supply logic behind this art of crossing the threshold of ego. For this purpose, the concepts of ‘closure’ and ‘self-consistency’ used in physical science are found relevant. In fact, after experiencing this art with an eye on the underlying logic, the practitioner has every chance to remain in the domain of \mathcal{C} or in the state of *moks’ a*.

To this effect, consider a set of (23+1) entities as per Vedic wisdom, namely five cosmic elements; earth, water, air, fire and ether; five senses of action or motor organs; hands, face, speech anus and copulatory organ; five senses of knowledge: eyes, ears, nose, tongue and skin, with corresponding five sense-objects; light, sound, smell, taste, and touch, and three inner EOLs, mind, intellect and ego, and the last 24th one is the Being or the polluted version of soul (*Jiva*) itself. Out of these, each of the first 23 entities come in (or are wrapped with) three colors (shades) of *gunās* i.e., *sattva*, *rajas* and *tamas*. Such 23 entities with associated *gunās* form a fundamental set of entities called as ‘*guna vibhāga*’; and the set of their mutual interactions, efforts and actions in the outer world defines another set, the so-called ‘*karma vibhāga*’ in Vedic science. The elements of these two sets separately and jointly abide by the features of ‘closure property’ and ‘self-consistency’ of physical science. The important point to be noted here is that an individual as per his composition, efforts and actions does not go out of the domains of these two sets in philosophical terms. Not only this, these efforts and actions are carried out in a self-consistent manner, i.e., without affecting the (localized) Being or the super Being (cosmic consciousness field Φ_{cc}). In other words, such characteristic features of these fundamental sets, viz, ‘*guna vibhāga*’ and ‘*karma vibhāga*’, imply that any newly thought entity, or its operations do not leave these fundamental sets in their domains.

Perhaps for such reasons, the Lord, under the head of ‘Yoga of Knowledge (*Jnāna* Yoga)’, summarily conveyed His role in the functioning of both world and cosmic orders through the Verse,

*Na karttatvam na karmāni lokasya srajati prabhūh,
Na karmafala sanyogam svabhāvastu pravartate.* (SMBG: 5.14)

Meaning there by, “God determines neither the doer-ship nor the doings of persons, nor even their contact with the fruit of action; but it is Nature (in terms of the above two fundamental sets) alone that does all this.”

In mathematical terms, first 23 entities of the first fundamental set (and so are the operations listed in the second fundamental set) can be considered as the vectors of a vector space spanned by the three *gunās* over a (mathematical) field of Φ_{cc} . Thus, all these 23 entities including the related operations, like the process of personality development, described through the five existences of a person (Rajoria et al,2018) are the vectors of a vector space which by definition fulfill the closure property.

5. Concluding Discussion

The philosophy behind the prevailing religions is studied in this paper with reference to their universality, eternity and sustainability features. In analogy with physical sciences, attempts are made here to look for these features in the components of a religion or belief system. In particular, efforts have been to look for the criteria in mathematical terms to judge the merit and quality of a religion through its components, namely *Jñāna*, *Upāsana* and *Karma*. To this effect, a religion (and so are its components) is considered as a vector in the vector space

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spanned by three *gunās*—*sattva*, *rajas* and *tamas* over a field of cosmic consciousness. With regard to the setting of norms for an integrated religion in terms of its components, macro and micro processes to find the respective component-experts in a society, are suggested (cf. Sect.2). In this connection, the diagonal elements of a diagonalized version of the component-matrix are expected to help in identifying an ‘ideally integrated religion’.

The universality, in fact, demands invariance of the set of tenets of a religion with respect to space. Similarly, invariance of this set with respect to time defines the eternity of the corresponding religion. The newly proposed invariance with respect to the variable μ defines the sustainability or the experience-based invariance of the concerned belief system. Corresponding to the five existences of a human Being, namely causal, micro, gross, societal and natural, five types of EBIs are suggested, namely, class-I type corresponding to \mathcal{C} -domain, class-II type corresponding to \mathcal{M} -domain, and so on (cf. Table1). It is argued that the Vedic scriptures like SMBG abound in examples of EBIs. The occurrence of progressively higher rank EBIs in a religion also define the quality and merit of that religion vis-à-vis their universality, eternity and sustainability. It is worthwhile to explore another criterion to judge the merit of a religion in terms of experience-based and event-based knowledge contents in its religious texts. Even from this point of view Vedic scriptures can be placed at a higher level (Kaushal, 2023). In fact, the sacred texts of most of the religions are again dominated by class-III to class-V type EBIs.

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Conflict of Interest

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