

THE HEREAFTER
ACCORDING TO
SCIENCE

AURANGZAIB YOUSUFZAI

**The reality of the Life After
Death explored in the light of
scientific facts rather than the
positive and affirmative
injunctions of the Scriptures.**

Aurangzaib.yousufzai@gmail.com

June, 2011

HEREAFTER ACCORDING TO SCIENCE

PHYSICAL DEATH OF ORGANISM AND CONSCIOUS SELF

At the human stage of creation man does not live in the body of flesh and blood commonly known as the human body. This body in fact belongs to the animal stage of creation because its conscious values are the same as those of the animal organism.

For instance, the instincts found in the human body are the same which are found in the animal organism. The instincts of sex, feeding, maternal love, as well as the instincts of pugnacity, flight, concealment, etc. are common in both the organisms. The cells of the human body continue to die and rebuild. Once in a decade these are completely replaced by the new cells. Similarly the cells of the animal organism continue to die, rebuild and replace with the new ones and the organism passes from infancy to youth and from youth to old age. As to the conscious values, the same senses determine the animal organism as are found in the human body. Besides, the basic needs such as shelter, food, living in right environment and immunity from disease and sickness, are similar in both the organisms.

The animal organism lives in a sensuous organization, procreates by means of germ and then with the weakening or breaking of cells, the organism disintegrates and with that the physical life controlling the organism disappears with its death. Similar is the case with the physical organism of the human being. It procreates by means of germ, develops to a full organism and then with its organic disintegration, its physical activities come to an end. Thus the conscious values which determine the physical organism of human being are similar to those which determine the animal organism. In spite of the fact that man lives at a much higher plan of consciousness, the similarity found in both kind of organisms makes us believe that man is just an animal who is born of germ, develops into an organism and then with the disintegration of its physical body, ceases to live just as the other animals do.

This is, however, not correct. This thought is misleading. IF WE KEEP IN MIND THE CREATIVE PROCESS OF LIFE WE WILL FIND THAT IT IS NOT THE ORGANISM OR BODY WHICH EVOLVES LIFE: IT IS RATHER THE LIFE WHICH DEVELOPS BODY AROUND IT ACCORDING TO THE CONSCIOUS STAGE OF LIFE. If it is not the life

which develops the body according to the stage of its consciousness, then how could we expect the body to know or express on its own the various and divergent values of life which exist as a unit? No doubt under the creative process the animal stage culminated in the best animal form we call the human body. The physical body of man is the master piece of creation in the whole of the animal world because the animal stage completed its values in the best proportions and highest order in the physical body of man only. The very fact that human body is the most beautiful of all the animals supports our view that the sensuous values which were achieved in human organism, at animal stage in complete proportion, were never achieved in any other animal throughout the animal stage.

According to the fundamental law of creation, on completion of conscious values at certain stage, the life that starts on it must begin on a higher “plan” of creation AS A NEW STAGE. Keeping in view this cardinal principle of creation, it is absolutely clear that at human stage the *conscious values* of man must not be only *higher in degree* as compared to the values of the preceding stage but these must be *different in kind*. THIS IS BECAUSE IF THE HIGHER VALUES DIFFER IN DEGREE ONLY THEN THERE WOULD BE NO NEED FOR STARTING A NEW STAGE. THE LIFE COULD CONTINUE AT THE SAME PLAN OR STAGE OF CREATION. Also as a consequence of the start of new stage with higher conscious values, it is but necessary that the higher life must bring along with it a separate and higher form of functional body for manifestation of its values according to the level of consciousness attained. Therefore, although the human self remains attached to the animal organism, it lives in its mental state or mental body – a body carved on pure conscious or abstract symbols as against the material model symbols in the preceding stages of life.

In the following paragraphs, we shall discuss the conscious values of human stage so that we may know whether the conscious values of man are really different in kind as compared to the preceding animal stage. If it is established that man lives with a different kind of value it would lead us to a far-reaching conclusion. Particularly we would be able to know definitely that man does not live in the physical or animal body and, therefore, the laws which apply to the animal organism do not apply to the *conscious self of man*. This analysis should be revealing in nature because as we have stated above if it is established that man is living at a higher “plan” of life, it would imply that he must be living in his mental

state or abstract conscious body, distinct from the material state of consciousness.

Conscious values of man as against the Preceding Animal Stage

1. When we ponder over the conscious values manifested at the animal stage of life and at the human conscious stage, we find that the animal wholly remains stuck up with the material state of life like a fish in the sea. It is not aware of the ultimate reality as it is not aware of itself. As against this, man lives in such a state of consciousness from where the heavy veil of material state has torn apart and gives him a direct vision of the ultimate reality because of which he has come to know of himself. It is as if he has been delivered from the material state of creation to the conscious state of his birth when, with the direct feeling of the ultimate, he has been able to be aware of himself. This can be witnessed by the fact that while an animal is conscious of his own limbs and body and knows his immediate surroundings, man because of his self-consciousness, not only knows his limbs and immediate surroundings but his knowledge encompasses the whole universe. Besides, by virtue of his self-consciousness, man becomes conscious of himself as a distinct entity apart from all the rest of the universe. It is certain that no animal can realize itself in that way. Further, by means of self-consciousness, man becomes capable of treating his own mental states as objects of consciousness. The animal that lives merely at an organizational level remains immersed in its material state of consciousness; it cannot in imagination get out of that state even for a moment. This shows that the conscious values of man are not only superior and distinct to those of the animal stage but these are unique in the whole universe.

2. By virtue of his self-consciousness, whatever man builds is distinctively human. Language is the objective of which self-consciousness is the subjective. Self-consciousness and language (two in one, for they are two halves of the same being) are indispensable for human social life, for conduct, for institutions, for art. If any animal would have possessed self-consciousness it would have built on that faculty (as man has done) a superstructure of language, of reasoned-out customs, industries, art. But no animal has done this. Therefore, we infer that no animal is conscious of itself. This shows that the human conscious values

are distinct and supersede the conscious values manifested by life and order throughout the universe.

3. The animal organism acts under the pressure of instincts. It is similar to the physical stages, preceding the animal stage, where life acted in semi-conscious state in series of causes and effects. In other words, the animal organism remains the prisoner of the instincts because the animal does not possess self or personality. Absence of personality means that the organism is still in the making and, therefore, being incomplete, it cannot directly have the feeling of its source or maker. It is with reference to feeling of its source that life can know itself. In the absence of this direct feeling, life exists in its material or embryonic state in which it acts unconsciously through model symbols. As against this, man refuses, where necessary, to yield to the instinctual pressure of his physical or animal organism. THIS SHOWS THAT MAN LIVES IN A SEPARATE BODY INDEPENDENT OF HIS PHYSICAL BODY. The body so developed by the human self must be above the material or crude state of life. For lack of appropriate words, we may call this body as “mental body” of the human self.

4. Prior to the self-conscious stage of man since life was in its embryonic state, it was not yet mentally aware of itself. At those stages the activity of organism was triggered through a series of causes and effects. The working of cause and effect may better be understood as if life was sleeping and the cause gave it a stimulus or urge for action. At the human stage, however, man can refuse to be led by any cause if he so willed. If any cause stimulates him for action he can either reject it or he may put it off to some other occasion. The choice of man to reject or postpone one cause and become the subject of another cause shows that if man wants to become subject of a certain cause he does so according to his own free will. For example, if an animal is hungry, it cannot resist its feeding instinct and would, therefore, not rest until it has fed itself. But in the case of man, if he wants, he can go against this instinct and put it off to some other occasion. Here again, the choice for some ‘other occasion’ rests with the free will of man. Thus, in the first place man refuses to yield to the pressure of feeding instinct and if at all he wants to yield to the instinct he does so according to his own free will. Also in this case it is the man himself who selects the time that suits him.

It may be said that if the man puts off his feeding to some other occasion, it would imply that here he has been led by another cause which prompted him to postpone the urge in favor of some more benefit which he could derive in future. The answer would be that the selection between two causes has been made by man independently - on his own. This is a unique phenomenon in the whole universe where life has the free will to select one cause out of two or many causes. Another important point which cannot be ignored is that the choice of the appropriate occasion has been made by man for future, foregoing the present. The choice of time falling in future could be visualized only by an entity that is aware of its own self. Also the benefit envisaged by man to be derived in future, could become a cause only if human self is mindful of the benefits hidden in future and here the cause is being created by the subject himself. This, as we said, is a unique phenomenon. We do not find any precedence in the whole universe where a subject may ever have created a cause for action independently on his own free will. In other words, it is the self-conscious man who, being a subject, selects his own cause and then he accepts the effect of the cause only at his own free will.

5. It is true that at occasions it seems that the animal has been able to violate his instinct but the animal does this under the pressure of a *stronger instinct*. For example, if an animal is satisfying its feeding instinct and suddenly a person attacks it, the animal will run away. In fact, here the cause of violating the feeding instinct was to satisfy the stronger instinct of self-preservation. The purpose of both these instincts was to save life. In this situation the animal came under the influence of a stronger instinct of flight as compared to the weaker instinct of feeding. Had the animal not immediately resorted to flight it would have lost its life. Hence the animal immediately sought protection by satisfying the stronger instinct of self-preservation. In each case the animal was not completely free; it remained under the pressure of instincts only.

6. Animal never resorts to over-satisfying any of its instincts. It satisfies the instincts according to their natural requirement. At the human stage, however, the attraction for satisfying the instincts supersedes their normal requirement which reflects upon the independent free will of man.

7. The cells of animal organism continue to procreate and die, and thus during the physical age of an animal its organism is replaced

several times. But against this, the ideas thoughts and actions of man continue to live with the human self, unchanged and fully preserved. As against the physical changes through which the animal organism passes from infancy to childhood and then from childhood to youth and old age, preservation of ideas, thoughts and actions by human self is a perfect evidence that human self does not live in physical state or in the physical organism with which its creative stage is attached.

8. The human brain develops from childhood onwards up to a certain limit beyond which it is not the brain but the individual's knowledge that develops. Similarly in the animal stage, with the appearance of new species the brain continued to develop up to a certain limit – which is the human form of life – and beyond this limit it is not the species or the brain that we can expect to develop but it is rather the human self-consciousness which develops. That man has become self-conscious is an indication that the physical instrument of consciousness, the brain, has reached its perfection in him. The future creation of man will, therefore, manifest itself in the development of his self-knowledge and not in a still greater development of his brain or physical body. It is clear, therefore, that man exists at a separate independent stage of his own, distinct from the creative stage of animal.

9. Brain of the animal lives in material state as a unit or nucleus of the animal organism. But at the self-conscious stage, the human self does not live in animal brain. It lives in its mental body which is non-material in nature. The nourishment of the mental body of human self is knowledge and that of the animal brain or its animal organism, the nourishment is based on material food consistent of various chemicals. This indicates that the conscious values of brain and mind are quite different. Brain, which relates to the physical organism, lives in the material state, while the mind or mental organism, which belongs to conscious self of man, is non-material. In other words, if the animal life exists in material state, the soul or self of man exists in non-material state.

10. Man feels shame and disgrace in living naked. At the very start of Human stage, the first thing which made the man conscious of something wrong (sin) was the state of his nakedness like animals. He, therefore, covered his genital parts with leaves and bark. It was perfect indication that man had attained self-consciousness and with this higher conscious light he had directly become aware

of his spiritual values distinct from the low and material values of animal life. He felt low and immodest to expose his genital parts which belonged to the animal aspect of life. This shows that man lives at a separate and higher plan distinct from the low and material state of animal.

11. All physical pains and pleasures are related to animal organism. Beside pain and pleasure of the organism, there are different and distinct conscious scales of pain and pleasure of which the animal organism is never aware, and which are exclusively experienced by man. For example, failure of man to select the Right Ideal of life or failure to secure right respect and honor in social life are not pains physical in nature; these are mental pains which are experienced by self of man only. Animal organism is never aware of such pains. Similarly emotions have largely and exclusively appeared only in man. Animal organism is never aware of such spiritual emotions. It cannot even experience such emotions in imagination. This indicates that the tendency and the conscious values of man are distinct and higher than the conscious values and tendencies found in the animal organism.

12. An animal organism always remains captive of its instincts and, therefore, cannot comprehend the universe as it exists but at the conscious level of man, human self encompasses the whole universe and tries to understand the reality by living as a separate and distinct entity from without. The great desire in human self to explore this reality indicates that the conscious self of man already has initiative cognition of the eternal reality of the universe. But for this cognition, man would not have appeared as a unique entity in the whole universe. It was, therefore, the cognition of the entity which appeared in the conscious self of man which made him realize his own personality and, through it, the reality of the Creator. The urge in human self to discover the reality indicates that conscious self is aware of the existence of such reality. The animal organism simply lives in an organization for carrying out the activities of its life and is never aware of itself as a separate entity.

13. Animal organism develops to a certain limit and then on reaching completion, its function is to satisfy the instincts. The purpose of all these instincts is to preserve and continue its life at that stage. Each instinct has a separate function and also a separate pressure for driving the animal to such actions which relate to the continuity of life of the organism. Each instinct puts its

pressure direct on the organism and the organism as a subject yields to the instinct until the instinct has been satisfied. The instincts and the organism live in such a balanced organization that the organism as well as the instincts influences each other. If the organism has been able to satisfy certain instincts it gets the reward in sensuous pleasure at the material level of organism. In case, however, the organism fails to satisfy any of the instincts, the instinct continues to build its pressure and the organism remains under constant agitation. In other words, the “paradise” or “hell” of the organism is limited to the pleasure or pain up to a material level of the organism. The pleasure derived by organism by feeding or indulging in sex, lasts only during the activity of the organism in satisfying these instincts. Pain and pleasure are thus closely related to the material state of the body. The kind and level of pleasure is different with each instinct according to its usefulness in the continuation and preservation of life. For example, the instincts of sex and feeding are directly concerned with the preservation and continuation of life and accordingly great pleasure and attraction is attached to these instincts. The rich reward which the organism derives by way of instinctual pleasure helps the organism to make greater effort to satisfy these instincts. In case the organism fails to satisfy any of its instincts because of famine or abnormal social conditions, the organism suffers physical pains and stresses. The organism faces a more serious situation when there is immediate danger to its life such as internal or external injury to its physical body. In such a serious situation the signal or warning is more material and is directly related to the physical body of the organism. It appears in severe pain and agony. Such a signal which appears in pain and agony is meant to enable the organism to seek immediate remedial measures for self-preservation.

14. The instinctual pleasure or physical pains and sufferings are material in nature. As against this, the happiness and joy as well as mental pains such as worry and grief etc, are closely related to the conscious self or personality of man. The feelings of happiness as well as the mental pains are spiritual in nature because the self or personality emerges with the cognition of its source. Since human self is in the making, it seeks its source in the form of Ideals. If the self meets with success in realizing its Ideal, it feels happiness and if it meets with failure, it is struck with grief and sorrow. It should be remembered that every human action belongs to the conscious self, and the self can be conscious only if it is aware of its Ideal or purpose. The ideal may be low or high, right or

wrong, but the self must have some ideal according to its conscious level. If the conscious self does not have any ideal or purpose, it cannot remain at the self-conscious stage nor can it have any personality. Thus each and every activity of man is carried out under the pursuit of his ideal and the self remains fully aware of its activities.

15. Now if we compare the joy and happiness of human self with the instinctual pleasures and similarly human grief and worry with the physical pains and stresses, we find that the instinctual pleasures are inferior and short-lived as compared to the happiness and joy of human self. The former is related to the material or physical level of life and the latter is related to spiritual state of life. Similarly the physical pains or injuries are inferior to mental or spiritual agony. In other words, the level of pain and happiness of animal organism and that of the conscious self is not different in degree but is different in kind according to the different kind of conscious values. While the level of one is low, limited and short-lived, the level of the other is high, unlimited and lasting.

16. The conscious values of the animal organism are limited up to five senses, that is, the senses of taste, touch, hearing, smell and sight. As against these, the scale of conscious values of the human self is non-material in nature and its level is unlimited. Feeling, reason, thoughtfulness, intuition and imagination, to mention some, are such conscious values with which the conscious self realizes its ideal. The sensuous values of organism remain confined to the material state of life. But the conscious values of the human self, being non-material, function at a universal scale. While the senses simply analyze the material or lower state of life, human self, with its higher conscious values, not only unveils the secrets of the universe but through these it takes itself out of the organism as a separate entity and explores the reality of the universe under the urge of discovering more and more of its Idea.

Conclusion:-

We reach the conclusion that while the sensuous values of animal organism, that is, the senses of touch, taste, sight, hearing and smell, explore the material conditions of life, the conscious values of the human self look for the reality beyond the material state of creation. Thus the senses of touch, taste, hearing, sight and smell are low in the scale of

consciousness and they can never directly serve the urge of conscious self. Therefore, the animal organism or physical organism of man cannot rise above the material conditions of life. However, the conscious values of the human self being non-material remain in constant search of reality even beyond the domain of the universe. In short, when the conscious self closely observes the universe from within, its purpose is to determine its place in the material journey of his life and for this it utilizes the sensuous values of the animal organism. However, when he wants to look for the reality beyond the universe, he utilizes higher scale of conscious values pertaining to the human self such as feeling, reason, intuition, thoughtfulness, imagination etc.

It is clear from the above that man lives in a separate and universal conscious stage above the conscious stage of animal organism. Their conscious values do not differ in degree but also in kind. On completion of animal stage when life embarked on the self-conscious stage of the human being, it did not appear in the animal organism. Instead it started at a higher plan of life in a separate body. Had it not started its journey in a separate body or organism, it could not come out of the preceding creative stage of animal life. Evolutionists believe that human consciousness is merely an extension or developed state of the animal consciousness. It is because of this thinking that they call the man a "social animal." THIS, ACCORDING TO SOLID RESEARCH, IS MISLEADING. IT IS ALSO AGAINST THE FUNDAMENTAL PRINCIPLE OF CREATION ACCORDING TO WHICH NO CREATIVE STAGE CAN CLOSE ON ITSELF UNLESS IT HAS ACHIEVED ALL THE CONSCIOUS VALUES OF THAT STAGE TO THE AFFINITY. AND ONCE HAVING ACHIEVED ALL THE VALUES OF THE STAGE, THE STAGE COMES TO AN END. THE LIFE MUST, THEREFORE, START AT A HIGHER PLAN WITH NEW CONSCIOUS VALUES AS PLANNED OR DETERMINED BY THE CREATOR. Keeping in view this cardinal principle of creation we can be sure that the creative stage of human self-consciousness appeared only when the animal creative stage had already achieved its values to the affinity and closed the door on it. We cannot, therefore, take the self-conscious stage of human being as an extension of the animal stage.

When the higher life starts at a new stage it brings along a new functional system or body according to the conscious values to be attained. In fact, the life in the higher stage cannot appear unless it has developed a separate body for manifesting and preserving the higher values attached to the new stage. The need for bringing a new functional organism is due to the simple reason that the urge of life at the higher conscious stage is

always different in kind and as such it cannot live side by side with the life having lower values and different tendencies. IF THE HIGHER VALUES LIVE WITH THE PRECEDING VALUES, THE APPEARANCE OF NEW AND HIGHER TENDENCIES OF LIFE WOULD NOT BE POSSIBLE. THEREFORE, IF IT IS ESTABLISHED THAT THE CONSCIOUS VALUES OF THE HUMAN SELF ARE HIGHER AND DIFFERENT IN KIND AS COMPARED TO THE VALUES OF THE ANIMAL, THOSE MUST APPEAR IN A SEPARATE BODY OR ORGANISM DISTINCT FROM THE ANIMAL ORGANISM. Keeping in view the higher kind of conscious values as also the tendencies of the human self, man does not live in the animal organism. The cardinal principle of creative process supports this view. We may, therefore, take it that the man took his start at the self-conscious stage in a separate body and that since the life develops the functional organism according to its own conscious level, therefore, conscious self being living beyond material state of life, the functional system developed by it must also consist of non-material organism. Human self, therefore, lives in its mental organism or to put more clearly the conscious self lives in its mental state above the material state of life.

.....

The purpose of our whole discussion was to establish that the self-conscious stage of human being, although attached to the animal organism, yet because of its unique conscious values and higher tendencies of life, lives in a separate stage in an independent mental body acquired by it. THIS MAKES US EASY TO UNDERSTAND THE QUESTION OF CONTINUATION OF HUMAN LIFE AFTER THE DEATH OF ITS PHYSICAL ORGANISM – THE QUESTION WHICH HAS SO FAR REMAINED MOST DIFFICULT TO ANSWER. For this purpose, let us take a look at the creative process of the different stages of the universe.

We find that one of the cardinal principles of creation is that the life on entering at a higher stage, neither comes down from that level nor loses any of the values achieved at that stage. For example, at the physical stage of creation, all the conscious values of the stage which emerged in the shape of physical laws on earth were fully preserved at the close of the stage. In fact, these laws were firmly protected to the minutest detail by the living Planet Earth. It is because of this that we do not find any flaw in the performance of the activities of the earth. At the creative stage of plant life, the conscious values of each species were completely preserved as a kind, in the form of seed, under the overall purpose of the

stage. At this stage life preserved its physical form and conscious values, that is, both the tendencies and modes of action in seed in a series of causes and effects. The purpose for preservation of these values was to ensure the continuity of life in all of its rich and vast varieties to serve as a base for the higher creative stage. At the next higher stage, the animal life preserved its values as a kind in the form of germ. At this stage, the animal acted under the pressure of instincts, similar to the principle of cause and effect. The control of animal life to overcome certain instinctual pressures by applying a stronger instinctual pressure indicates that the life at the animal stage was more free as compared to the life existing at the physical and plant stages. Since, however, the life at animal level still remains in material state, it is not aware of it.

At the next higher stage of human being, the human self lives in a separate creative stage. Therefore, it preserves its conscious values in the 'seed' or 'germ' of its self or soul. THE MOST IMPORTANT POINT TO BE NOTED IS THAT IN ALL THE CREATIVE STAGES PRECEDING HUMAN SELF-CONSCIOUS STAGE, THE CONSCIOUS VALUES WERE PRESERVED AND PASSED ON BY EACH ORGANISM IN KIND AND NOT IN 'PERSON' OR 'SELF'. It is because at those stages life was not aware of itself or its personality and was living in material symbols. Hence it could preserve its values only in kind by passing the same through organism to organism. Life up to Animal Stage was in fact driven by a series of causes and effects and the whole system was preserved by life in material symbols in the form of seed or germ to ensure its continuity. For example, at the vegetative stage, the individual distinction of a mango tree is in its kind or species and not in its 'person'. The reason is that whether it may be a mango tree or a wheat plant, the life in plants is never aware of itself and hence it can act more or less at a mechanical level under the principle of cause and effect. (It may be made clear that nothing is mechanical in this universe; even the atom contains life and so it is relatively free to act. Freedom and knowledge are the attributes of life or consciousness. The more the life is aware of the purpose, the more it is free to act on its own). Therefore, at the vegetative stage, each species strictly remains alive to its conscious values and fully preserves them to the minutest detail. It is because of this that each species like a trade mark protects its shape and values.

Similar is the case with the creative stage of animal life. The animal stage is also a material state and it preserved the conscious values of its species in kind under the overall plan of the stage. It may be a horse or a lamb; each preserved its values as a kind or species. The organism is

developed by conscious values and the conscious values live through organism. In both the cases, life exists and controls the organism unconsciously by symbols of differentiation or through series of causes and effects.

As compared to the values preserved in kind at these stages, the values preserved at the human stage are 'personal' as implied in the word 'conscious self'. If we take away the conscious self, no conscious value pertaining to the self or person can exist or survive at the human stage. AS SUCH, THE CONSCIOUS VALUES AT HUMAN STAGE MUST REMAIN 'PERSONAL' WITH EACH INDIVIDUAL OR CONSCIOUS SELF.

.....

From our discussion it is clear that (a) the human self lives independently in its mental body or mental state because of the non-material values of the self; and (b) human self cannot die nor it can be transferred from self to self like the organic life of plants and animals, because human self lives as a unique self-conscious entity. At the human stage these are only the conscious values of his physical body which are transferable and which remain subject to death and disintegration. But the human self who lives in a separate non-material state cannot simply die as it is against the fundamental principle of creative process according to which life can never come down from the level it has achieved nor can it lose its conscious values. Life must protect those hard earned values in its minutest detail as otherwise the process of creation cannot proceed.

All the creative stages preceding self-conscious stage were in fact the creative stages of the conscious self or man. Since the conscious values created prior to the creative stage of self-consciousness were in preliminary stages and were meant to prepare the ground for the appearance of self-conscious man, they were living in an unconscious state or the material state of life. In this state life being not aware of itself continued to develop and transfer through procreation. On reaching the human stage, life became directly aware of its Creator and with the cognition of its source it came to its own. All the activities of man were now triggered by the conscious self to discover more and more values of the ultimate reality which had made the man conscious of himself.

Like a single organism each stage lives as a unit and has a particular goal to reach. Since the values to be achieved at a certain stage are unlimited and divergent and cannot be achieved in a single unit of

conscious self, therefore, unlimited number of 'selves' are created. It is natural, therefore, that each self after having lived its maximum time of physical life must make way for the next self. (As to where the self goes after leaving its physical body which serves it as a tool during its physical life is indeed a well guarded secret which is not without great wisdom. However, those few who live at the highest spiritual level do have full insight; but we on our part need not go beyond what we have stated. It should suffice to convince that man does not die with the death of his physical organism as nothing can escape the power grip of the creative process). Because of having a common purpose to achieve, the human selves have natural attraction and attachment with each other. IN FACT EACH CONSCIOUS SELF REMAINS INCOMPLETE WITHOUT THE OTHER COMPLEMENTARY AND SUPPLEMENTARY 'SELFS'. THIS ATTACHMENT IS SO STRONG THAT IT ALWAYS REMAINS THE URGE OF EVERY SOUL TO WIN THE APPROVAL AND APPRECIATION OF THE OTHER HUMAN BEINGS FOR SUCH ACTIONS OR DEEDS WHICH ARE ADMIRABLE BY THE HUMANITY. It is the dominating urge of self to live united with fellow human beings. This urge is found at all the creative stages of life subject to the conscious level of the stage.

At human stage, each self has a natural urge to discover more of the ultimate reality and impart whatever knowledge it may have gained to other fellow human beings so that mankind may succeed reaching its ultimate goal as a single unit. By imparting knowledge to others, man not only satisfies his own urge and provides nourishment to his mental organism, he also helps to provide mental food for nourishment to the other human selves. The greater urge behind man's social life is to share the thoughts, ideas and actions of each other. Various Research Centres, Academies, Educational Institutions, Seminars and other exploratory activities of man vis-à-vis dissemination of knowledge through pen and paper help mankind to know each other, of their aims and goals. IT SHOULD, HOWEVER, BE BORN IN MIND THAT SUCH ACTIVITIES OF MAN DO NOT SUGGEST THAT BY DISSEMINATING KNOWLEDGE OR PROVIDING MENTAL NOURISHMENT TO OTHER SELFS, THE MAN TRANSFERS HIS OWN SELF OR PERSONALITY WITH THE TRANSFER OF KNOWLEDGE. On the contrary, its purpose is to strengthen the self or soul by providing it with mental nourishment. Therefore, it must be understood that like the plants or animals, the human self or personality does not transfer either through germ or by disseminating knowledge to each other.

IT IS THE CONSCIOUS SELF WHICH IS THE REAL LIVING VALUE AT THE HUMAN STAGE AND WHOSE DEVELOPMENT IS THE PURPOSE OF CREATIVE PROCESS. IF WE BELIEVE THAT EACH SELF IS MORTAL, IN THAT CASE THE WHOLE CREATIVE PROCESS WILL PROVE USELESS EXERCISE BECAUSE NOTHING WOULD SURVIVE AT THE CLOSE OF THE SELF CONSCIOUS STAGE OF HUMAN BEING. This amounts negation of one's own self as well as the negation of the creative process. Therefore, those who think that self continues to meet with death and destruction, they cannot contribute to the cause of humanity because in that case those selfs must be already dead. Such selfs remain ignorant of the living process of humanity as well as its eternal spiritual values; hence their contribution, if any, can only block the righteous cause of creative activity. If we believe in the creative process we will have to believe that human self can never die with the death of its physical organism.

. . . .

Man does not die from another point of view. With the reflection of reality from within, the human self begins to recognize its own self. It is always with reference to the other reality that human self can know of itself. Thus once having recognized his self, human soul or conscious self cannot accept any change. Even death or destruction cannot occur to the soul. DEATH OF SELF WOULD IMPLY THE DEATH OF THE ULTIMATE REALITY OR THE SOURCE BECAUSE OF WHICH SELF IS BORN AND COMES TO KNOW OF ITSELF. This further leads us to the conclusion that the conscious self of man is such a reality which once having recognized its source, the 'other reality', can never be destroyed.

At the self-conscious stage, the self preserves all of its thoughts and actions to the minutest detail in its mental apparatus. It is because of this that while animal organism constantly remains subject to change, human self or personality remains firm. Human self though remains attached to the animal organism from its infancy to old age, it nevertheless preserves its ideas, thoughts and actions independently as a separate individuality. HAD THE CONSCIOUS SELF BEEN SUBJECT TO ANY CHANGE, ITS THOUGHTS AND ACTIONS COULD NEVER SURVIVE. The fact that the conscious self of man strictly preserves its thoughts and actions is supported by Freud as a result of series of experiments conducted by him on human mind. It may be pointed out that the term 'id' or 'unconscious' used by Freud for human mind or personality is the same

which we call 'conscious self' and which according to our study preserves all the conscious activities of man. Freud writes:

“There is nothing in the id which can be compared to negation and we are astonished to find in it an exception to the philosopher's assertion that space and time are necessary parts of our acts. In the id there is nothing corresponding to the idea of time, no recognition of the passage of time and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Creative impulses which have never been pushed down to the id by repression are virtually immortal and are preserved for whole decades as though they had but recently occurred.”

The answer to Freud's surprise that each and every event is preserved in id and that there is nothing corresponding to the idea of time is very simple. THE PURPOSE OF PRESERVING THE EVENTS BY THE ID IS NOTHING BUT TO ENSURE CONTINUITY OF LIFE AFTER DETACHING ITSELF FROM THE ANIMAL ORGANISM ON ITS DEATH. We know the laws of time and space are applicable in this universe only. If there exists certain other universe other than the universe we know of, that must be living outside the realm of time-space system of this universe. In our present life, each and every action of ours is materialized within the time and space system – a system which is relative. But if, according to Freud, we do have any mental life free from the time-space effect, it supports our view that human self will continue to live after the death of the physical organism. Death to the physical organism is itself the result of time-space effect. Since human mind or self lives beyond the realm of time and space as discovered by Freud in his experiments, it implies that death cannot come to the self; it only comes to the physical organism which lives in a material state and is subject to time and space limitations.

Preservation of events and thoughts by the self further shows that mental apparatus or system with which the self is intimately associated is not the product of physical organism. It is because as we discussed above, the physical organism remains constantly under change. After every three years the cells of the organism are completely replaced by new ones and then reaching a certain age, they show decline and decay, resulting in the disintegration of organism. We do not, however, find any change or downward trend in the mental system of the self where, according to Freud, even after passage of decades all the events, thoughts and actions remain preserved as though they had but recently occurred.

. . . .

FINAL CONCLUSION

We have discussed some of the most important aspects of life and as a result we have reached some very important conclusions. The first and foremost conclusion is that at the vegetative and animal stages of creation, conscious values of life were preserved in the form of seed or germ and that the purpose for preservation of these values was to ensure continuity of life at those stages. Life at those stages was transferable because up to animal stage life was not yet conscious of itself and hence existing in material state, it could protect its values only through procreation. At the human stage, however, human self was non-transferable. It could, therefore, continue to live even after the death of its physical organism which remains subject to change and disintegration. Life at vegetative and animal stages was not aware of itself and, therefore, merely existed in unit organizations which could easily transfer its values through organisms. For example, at vegetable stage, the seed of plant contains the whole plant. Similarly, at the animal stage, the germ fully preserves and reproduces the instinctual as well as conscious values of the animal. AT THE HUMAN STAGE, ALTHOUGH PHYSICAL ORGANISM OF MAN IS REPRODUCED THROUGH GERM BUT THE CONSCIOUS SELF, WHICH LIVES IN ITS MENTAL STATE, SEPARATE FROM THE ANIMAL ORGANISM, CANNOT BE REPRODUCED OR TRANSFERRED THROUGH SEED OR GERM. The conscious self appears as a unique entity where all its thoughts, ideas and actions live fully preserved, as leaves, branches and trunk of a tree live in the seed. The cardinal principle of creation tells us that life neither comes down from its level nor loses its values. Therefore, each 'self' preserves its conscious life. PRESERVATION OF CONSCIOUS VALUES BECOMES MEANINGLESS UNLESS THESE ARE MEANT TO ENSURE CONTINUITY OF LIFE. Hence HUMAN SELF CANNOT DIE; it is against the creative process of life. The purpose of creation of all the stages preceding human stage was to create self-conscious being. Life in the preceding stages continued to change and build, step by step. The purpose of these changes and also the process of death and procreation was nothing but to explore and reach the ultimate reality. Had it not been so, life in each stage could have continued indefinitely and as such would have emerged as an entity by itself. Therefore, we cannot ignore the fact that all the preceding stages or, in other words, the whole universe was raised to create the human being. Having recognized its source, life in

man comes to stay eternally as the manifestation of its Creator. The physical death of organism in fact opens for it new vistas of life full of yearnings and attraction. The human self or soul is still in the making and until the Creator completely manifests Himself in man as determined by Him, the conscious self is bound to struggle and inculcate more and more of the attributes of its Creator and thereby draw nearer to Him.

MOST IMPORTANT

LIFE TO PROCEED ON RIGHT IDEAL ONLY

After leaving the physical organism on death, the human soul or self passes to its pure psychic state. However, the soul can build its psychic world only in the light of activities made by it in its present life. Man lives with his Ideals. Even those who deny this inner psychic urge of their self, already live with the Ideal; although their Ideal may be low or based on negative values because of sheer ignorance of their own selves. The self can, however, attain permanent satisfaction only if its Ideal is based on the attributes of the very self. It is because real satisfaction cannot be achieved if the Ideal lacks in its qualities and attributes as are embedded in the self or soul. For instance, human self enjoys freedom, it gives decisions, it is conscious of itself, it has the attributes of love and attraction, it is aware of eternity. Accordingly the Right Ideal must have the similar attributes as manifested by the soul. It follows, therefore, that only such Ideal or Ideology which is based on the attributes of human self can satisfy the self to identify with. The Ideal is the half of the human self and it lives in soul just like the two parts which live in the unit seed. IF WE TAKE AWAY THE IDEAL, THE HUMAN SELF CANNOT EXIST, THAT IS, IT CAN NEVER KNOW OF ITSELF.

Although the human urge is to love and seek its Creator whose reflection he finds in his self, yet as he is in the making, he may misuse the gift of freedom and adopt some wrong Ideal. Mankind has been provided guidance by the Creator through the highly conscious persons (Divine Messengers) created by Him under the creative process. Thus those people who follow different Ideologies in fact live as different species of human self. According to the creative process, there is only one Right Ideology as the truth is only one but the forms of wrong are many. Therefore, the next stage of conscious light must build or start on the spiritual values attained by the followers of the Right Ideology. All the other species have to suffer as a natural consequence. In other words,

those who remained blind in the present stage of creation cannot see the light that will appear at the next higher stage. Such people will have to pass through great mental and spiritual agony to make them fit for reaching that conscious light. This is similar to the various species of animals in this world which are consciously blind as compared to the conscious light bestowed on man.

MATERIALISTS

The wrong Ideologies which negate the spiritual values of human self keep the human self blind. THE FOLLOWERS OF SUCH IDEOLOGIES BELIEVE IN THE REVERSE ORDER OF CREATION, THAT IS, THEY THINK THEMSELVES AS THE PRODUCT OF MATERIAL FORCES. THESE PEOPLE ARE PRONE TO ANNIHILATE THEIR SELFS OR SOULS FOR EVER AND THUS THEY MAY NEVER ATTAIN THE SPIRITUAL LIGHT IN THE NEXT STATGE.

This is the fundamental law of the creative process that life must start and advance on right conscious values. The conscious light at the next higher stage is **spiritual light** of the **glory of the Creator** and as such, only that part of humanity who had **faith in the Creator** and developed their selfs in right direction can see the glory or light at the next higher stage. It is high time, therefore, for those who have the gift of worldly life to choose the Right Ideology for their smooth march in the next tier of their life.

.....