

Stress in Vedic Nuclear Physics

By John Frederick Sweeney



Abstract

Incorrect comprehension of the Scientific Sanskrit term Duk:ha (stress) has led humanity to incorrectly grasp ancient Vedic Science. Even Gautama Buddha failed to understand this term. This paper corrects the error, based on Scientific Sanskrit and Vedic Nuclear Physics.

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Introduction

Criticizing Buddha requires enormous strength, given that Buddhism has taken hold over much of South and East Asia, and now has adherents in Europe and in the United States. Yet G. Srinivasan has indirectly done so in his Secret of Sankhya, in his interpretation of the Sanskrit term, Dukha.

Traditionally, Buddhists have interpreted this term to signify suffering, the suffering of humanity during the term of human lives. We all suffer, say that Buddhists. Wikipedia attributes this meaning directly to Buddha Gautama, stating that Dukha or suffering formed the main subject of Buddha's first sermon.

Yet the concept that human life consists of nothing but suffering flies in the face of Hindu tradition, which propounds that human life should be joyful. Small wonder that Buddhism as an ideology died out in India, and that the spot of his first sermon was abandoned and lost from about 1200 AD until 1835, when it was re – discovered by the British. Just as the memory of Akhenaten and his monotheistic ideological religion were eradicated from Ancient Egypt, so was Buddhism eradicated from India. Both belief systems went contrary to the prevailing traditional belief systems and web of values of their social systems.

Despite this, modern India has re-claimed Buddhism, adopting the stupa which marks the spot of Buddha's first sermon as the symbol on its national flag. The city of Sarnath has been transformed into a major tourist stop, included among the four top sites on the Buddhist tour of India.

Srinivasan argues that Dhukha refers to stress, in the sense of physics, referring to pressure upon sub – atomic particles, and the interpretation of the term as “suffering” represents a misunderstanding. Furthermore, Srinivasan describes Buddhism, Jainism and other Indian religions and belief systems as ultimate failures, for these ideologies attempted, yet failed, to comprehend Vedic Science, as it was known prior to the last great Ice Age and the global inundation – the Great Flood. Humanity tried but proved incapable of understanding that ancient science, with the result that humanity was left with religions which imperfectly comprehend advanced ancient science.

Buddhist Tradition

The Lonely Planet guide to India describes Buddha Gautama's first sermon and the city of Sarnath in this way:

Buddha came to Sarnath to preach his message of the middle way to nirvana after he achieved enlightenment at Bodhgaya and gave his famous first sermon here. In the 3rd Century BC emperor Ashoka had magnificent stupas and monasteries erected here as well as an engraved pillar. When Chinese traveler Xuan Zang dropped by in AD 640, Sarnath boasted a 100m – high stupa and 1500 monks living in large monasteries. However, soon after, Buddhism went into decline and, when Muslim invaders sacked the city in the late 12th century, Sarnath disappeared altogether. It was 'rediscovered' by British archeologists in 1835.

Today it's one of the four important sites on the Buddhist circuit (along with Bodhgaya, Kushinagar and Lumbini in Nepal) and attracts followers from around the world. An easy day trip from Varanasi, Sarnath is also a peaceful place to stay.

Damekh Stupa & Monastery Ruins

Set in a peaceful park of monastery ruins, is the impressive 34m Dhamekh Stupa, which marks the spot where the Buddha preached his first sermon. The floral and geometric carvings are 5th century AD, but some of the brickworks dates as far back as 200 BC.

Nearby is a 3rd century BC Ashoka Pillar with an edict engraved on it. It once stood 15m tall and had the famous four – lion capital (now in the museum) perched on top of it, but all that remains are five fragments of its base.

Wikipedia

Dukkha (Pāli; Sanskrit: *duḥkha*; Tibetan: *sdug bsngal*, pr. "dukngel") is a Buddhist term commonly translated as "suffering", "anxiety", "stress", or "unsatisfactoriness".^[a] The principle of dukkha is one of the most important concepts in the Buddhist tradition. The Buddha is reputed to have said: "I have taught one thing and one thing only, *dukkha* and the cessation of *dukkha*." The classic formulation of these teachings on *dukkha* is the doctrine of the **Four Noble Truths**, in which the Truth of Dukkha (Pali: *dukkha saccā*; Sanskrit: *duḥkha-satya*) is identified as the first.

Dukkha is commonly explained according to three categories:

The obvious physical and mental suffering associated with [birth](#), [growing old](#), [illness](#) and [dying](#).

The anxiety or stress of trying to hold on to things that are constantly changing.

A basic unsatisfactoriness pervading all forms of existence, because all forms of life are changing, impermanent and without any inner core or substance.

The Buddhist tradition emphasizes the importance of developing insight into the nature of *dukkha*, the conditions that cause it, and how it can be overcome. This process is formulated in the teachings on the Four Noble Truths.

Dhammacakkappavattana Sutta

as translated by Peter Harvey:

The four true realities taught by the Buddha are not as such things to "believe" but to be open to, see and contemplate, and respond to appropriately: by fully understanding dukkha/pain/the painful, abandoning that which originates it, personally experiencing its cessation, and cultivating the path that leads to this. These four true realities are the four fundamental dimensions of experience, as seen by a spiritually noble person with deep wisdom: the conditioned world, that which originates it, the cessation/transcending of it (the unconditioned, Nibbāna - nirvana), and the path to this. Indeed, it is by insight into these that a person becomes spiritually ennobled.

Vedic Combinatorial Physics Explanation

G. Srinivasan discusses the term Duk:ha in his Secret of Sankhya. This paper excerpts the main portion of his argument. Interested readers may refer directly to the original for an extended version of Srinivasan's criticism of nine different translations of the term, and his argument for interpretation as 'stress' in Vedic Nuclear Physics.

Investigating the triad of interactive stresses confirms that such interactive modes of stresses exist but it would not have been detectable, had it not been for the existence of the synchronised - perpetual - dynamic - unmanifest state of existence (of the substratum).

Gaudapada's version:

Transliterated into English by H. T. Colebrooke:

The first Suthra is interpreted by Gaudapada as follows:

"This inquiry is into the means of precluding the three sorts of pain; for pain is embarrassment: nor is the inquiry superfluous because obvious means of alleviation exist, for absolute and final relief is not thereby accomplished."

From the above exposition, the key elements of Gaudapada's subsequent commentary and elucidation are "embarrassment due to the three sorts of pain"; classification of the three types of pain as "adhyatmika or natural, adhibhautika or extrinsic and adhidaivika or superhuman", "the means of precluding them", "the superfluous nature of this exercise" and its

uselessness as it is “not absolute, final , certain and permanent.”

Summarising his subsequent commentary on this Suthra consequent to the interpretation given above: It classifies the three types of pain and the medical modes of alleviating them but it is concluded that as these means are not final, other permanent means are to be inquired into, implying the existence of an esoteric method to cure such pains and sufferings. From the above it became amply clear that the first Suthra dealt with pain and suffering.

Observation:

Gaudapada's version predates the other translations and has unfortunately influenced later authors to take up his slant. While one can forgive his interpretation, since the state of science was still in its nascent stage then, subsequent authors could well have had the courage to decode the real meaning and the perspicacity to factually relate it to prevailing scientific trends.

Gaudapada's conclusion relates to human physical suffering and fails to see any connection to nature and phenomena. It is surprising that this conclusion has been presented, for in his translation of the second Suthra, he refers to discriminative knowledge of manifest and unmanifest principles and the soul.

Gaudapada's commentary on the third suthra is even more explicit about nature and its mathematical structure but no effort had been made to translate the first suthra from this level nor had the meaning of 'abhigatha' been examined critically in conjunction with 'chenna'.

The 68th Suthra (effectively the last) gives a clear indication of the nature of the statements by repeating the key words, but this sense has not been assimilated contextually into the first Suthra. The clear opening trend of sankhya as an investigation into the nature of the substratum of space has been completely missed and the entire set of 68 verses turned into disparately connected explanation trying to justify the prevailing philosophical thoughts of his period.

The importance of "Aikaantha-aathyantha-atho-abhavath" as a key phrase has not been recognised by him nor has he seen the profound meaning it gives on extending it to the 68th Suthra. The term du:kha has been misinterpreted despite its descriptive term “traya” that is evidently connected with the triguna principles. Such a deviation in the very first Suthra underscores the error in not perceiving Sankhya as a pre-glacial creation as hypothesised by Lokmanya Tilak (see appendix G of Secrets).

The term 'du:kha' has a very specific meaning of “stress related to the Substratum of space” for the following three important reasons:

1. The term traya defines a numerical condition of the subsequent term as being threefold. Abhigatha has the meaning of "striking or extirpating" The sense of this word has a certain degree of intenseness or violence implied. The process of an interaction by impact or collision in three different ways, namely by compressive, expansive and shuttling action of the Guna characteristics, would seem the most appropriate, since the concept of Gunas are extensively dealt with, from Suthras 11 to 22.

Furthermore, Suthra 30 refers to simultaneous and sequential modes in a cycle which mathematically translates to a third order damping constraint due to obstruction. Words usually associated with pain, like removal, elimination, curing could have been covered by other precise Sanskrit terms; for instance 'apasaarann.' the term 'abhigatha' has been specifically chosen to imply a colliding, impacting, interactive type of stress acting in three ways and not pain.

The precise definition of the Guna characteristics in later Suthras confirms the above meaning and gives the entire work a cohesiveness that enables the student to realise its profoundness. This interpretation is well supported by subsequent Suthras.

2. The second occurrence of the term du:kha (the first occurrence is in the first suthra) in suthra 55 has been used twice in the same suthra, emphasising its role as a technical term within the contextual meaning of all the Suthras from 52 to 60. Critically viewed, in the background of these Suthras, the applicable meaning of the word du:kha cannot be pain.

Though the term du:kha does not recur in any of those other Suthras, the trend of ideas preceding and following 55, pertain to the descriptive definitions of various factors surrounding the nuclear core, Purusha.

Suthra 52 deals with dual phases of phenomena;

Suthra 53 deals with the classification of phenomena;

Suthra 54 deals with the Guna characteristics of the manifest field;

Suthra 55 deals with the gradation of stresses (DU:KHA) up to the nuclear core as a self-similar process.

Suthra 56 deals with the evolution of the isolation of the nucleus from the interactive field.

Suthra 57 deals with the collapse of the nuclear entity as the primary force

Suthra 58 deals with the release of the potential that causes the nuclear collapse.

Suthra 59 deals with the process of balance as the equaliser of forces.

Suthra 60 deals with the static and dynamic qualities that bring about balance.

From the foregoing, the term DU:KHA is not used in the context of human sensory feelings such as pain, suffering etc., and does not exclude the inclusion of human suffering as a form of stress due to a departure from normal, natural and correct action or behaviour.

Nirvana

Sri Krishna, the symbol of primal energy, guides Arjuna, the symbolic manipulator of human skills, in the Mahabharatha, in an allegorical setting replete with symbolic meaning. Sri Krishna's chariot (athmaan) with six horses (the senses), with Sri Krishna as the charioteer (epitome of humility with knowledge) advises Arjuna (Vrithi), to use the bow (three gunas) and arrow (the target) against his own people (absolute objectivity) to fulfill responsibility (destiny) without the stain of sinning (because a Vrithi – photon - is a hologram and in any case will decay).

The foregoing process symbolically presents the axiomatic law of Dharma in the dynamic field of Universal manifestation.

There is no better way than to allow this same axiomatic law of Dharma to unify the twin-polarised concepts of science and religion. Thereby, humanity would gain a thousand-fold from the benefits of a harmonised and focused intellectual effort at raising the level of human fulfilment. The same law of Dharma would act transcendently to improve human well being in the Siddhi state of Ishwara pranidhana of Hinduism or a state of Nirvana in Buddhism. Similarly, the same law acts in a state of charismatic surrender to the will of the Creator, in Christianity, Islam and Judaism.

Bhagavad Gita

The Gita contains references to duk:ha, for example this sutra, since the Gita covers the same subject as Sankhya philosophy as described by Srinivasan:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkheṣv anudvignamanāḥ sukheṣu vigataspr̥hāḥ ।
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate ॥2-56॥

Conclusion

This paper has presented G. Srinivasan's interpretation of the term Duk:ha in Scientific Sanskrit, and described its import to the theory of Combinatorial Vedic Nuclear Physics. Srinivasan fails to discuss the implications of this point with regard to Buddhism, and this failure motivates this paper. Perhaps for cultural reasons Srinivasan desired not to draw the obvious conclusion.

Is it possible for a holy person such as Gautama Buddha to have been so utterly mistaken? Perhaps his followers misunderstood his meaning, and the misunderstanding has been passed on for millenia. Jesus Christ is portrayed in one light by the Roman Catholic Church, while relatively recent discoveries at Nag Hammadi present an entirely different Jesus, for example, the story described by Dan Brown in the Da Vinci Code. Jesus never wrote anything down, according to tradition, so the New Testament was written by his apostles and later amended by the Roman Church.

Nevertheless, Buddhism takes this misunderstanding as its founding principle, then builds the Four Noble Truths upon this shaky philosophical ground in order to present the Middle Way. Buddhism spread from India to Sri Lanka, Burma, Thailand, Vietnam, China, Japan and Korea and Tibet, and now boasts million of followers worldwide. Apparently these Buddhists live their lives on the assumption that human life consists of suffering. In that sense, Buddhists live in a similar way to feudal peasants from the Dark Ages of Europe under the Holy Roman Empire – Tibet was described that way into the 20th Century.

Hindu culture, based on the Vedas, teaches that human life is full of joy. If one is not joyful, the gurus teach, then something is dreadfully wrong. In this sense, Hindu culture stands at opposite ends from Buddhism, which perhaps explains the Hindu social system ultimately rejected Buddhism as an ideology.

As Srinivasan points out, the Buddhist Middle Way is simply a meditation method designed to help the student attain the highest state, which Buddhists refer to as nirvana. Srinivasan advocates Siddhi meditation, which is the

Vedic equivalent. One might argue that both ideologies lead to the same place, although they commence from opposite corners. Still, only a tiny fraction of meditation students ever attain the highest levels, and we refer to these people as saints or gurus, of which there have been comparatively few throughout recorded human history.

As a result, while Buddhism may count millions of followers, perhaps a handful may achieve nirvana. The rest are left to suffer. Just as most Christians barely attend Sunday church these days, it remains unlikely that most Buddhists will tread far enough along the Buddhist path to help them out of their miserable, suffering states. The average Chinese cannot distinguish between Buddhism and Daoism, but simply attends the nearest temple to pray for monetary returns. The traditions of each belief system were long ago mixed and incorporated into Chinese culture such that it is nearly impossible to separate the separate strands.

In Thailand, every young man is supposed to serve a term as a monk, and having a son as a monk gives considerable respect to a family. Perhaps Thailand may turn out more people who successfully embrace the Buddhist religion and continue the path long enough to overcome “suffering.”

Whether or not Buddha personally misconstrued the word dukha ultimately proves immaterial. As Srinivasan points out, by the era of Buddha, humanity had already lost the capability of grasping the intellectual tenets of Vedic Science. Only rarely in the past millenia has India produced mathematicians who approached the genius of the Vedic past, until Srinivasan and K.C. Sharma have managed to reconstruct the ancient science in the 21st Century. Buddhism, Jainism and other religious ideologies were attempts to grasp the ancient science at stages in human development when humanity proved unable to understand the advanced science of 13,500 years ago.

Bibliography

Dhammacakkappavattana Sutta, as translated by Peter Harvey. Online and linked to the Wikipedia entry to Dukha.

Secret of Sankhya, G. Srinivasan, 2008.

Wikipedia

Appendix

Dhammacakkappavattana Sutta: The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones

translated from the Pali by

Peter Harvey

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Alternate translations: [Ñānamoli](#) | [Piyadassi](#) | [Thanissaro](#)

Alternate format:

Translator's note: The setting: seven weeks after the Buddha's enlightenment/awakening, he goes to five former companions that he had previously practiced extreme asceticism with (Vin i 8-10). After trying asceticism, he had given this up for a more moderate approach based on a healthy body and jhāna (mindful, calm and joyful altered states of consciousness based on samādhi (mental unification)). The following is seen as the first teaching he gave to anyone. In other contexts, the Buddha taught the Four True Realities for the Spiritually Ennobled Ones to people after first giving them a preparatory discourse to ensure they were in the right frame of mind be able to fully benefit from the teaching:

"Then the Blessed One gave the householder Upāli a step-by-step discourse, that is, talk on giving, talk on moral virtue, talk on the heaven worlds; he made known the danger, the inferior nature of and tendency to defilement in sense-pleasures, and the advantage of renouncing them. When the Blessed One knew that the householder Upāli's mind was ready, open, without hindrances, inspired and confident, then he expounded to him the elevated Dhamma-teaching of the buddhas: dukkha, its origination, its cessation, the path." [M i 379-80]

The four true realities taught by the Buddha are not as such things to "believe" but to be open to, see and contemplate, and respond to appropriately: by fully understanding dukkha/pain/the painful, abandoning that which originates it, personally experiencing its cessation, and cultivating the path that leads to this. These four true realities are the four fundamental dimensions of experience, as seen by a spiritually noble person with deep wisdom: the conditioned world, that which originates it, the cessation/transcending of it (the unconditioned, Nibbāna), and the path to this. Indeed, it is by insight into these that a person becomes spiritually ennobled.

Thus have I heard. At one time the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus: "Bhikkhus, these two extremes should not be followed by one gone forth (into the homeless life). What two? That which is this pursuit of sensual happiness in sense pleasures, which is low, vulgar, the way of the ordinary person, ignoble, not connected to the goal; and that which is this pursuit of self-mortification, which is painful, ignoble, not connected to the goal. Bhikkhus, without veering towards either of these two extremes, the One Attuned to Reality has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to higher knowledge, to full awakening, to Nibbāna.

"And what, bhikkhus, is that middle way awakened to by the One Attuned to Reality which gives rise to vision, which gives rise to knowledge, which leads to peace, to higher knowledge, to full awakening, to Nibbāna? It is just this Noble Eight-factored Path, that is to say, right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right mental unification. This, bhikkhus, is that middle way awakened to by the One Attuned to Reality, which gives rise to vision, which gives rise to knowledge, which leads to peace, to higher knowledge, to full awakening, to Nibbāna.

"Now *this*, bhikkhus, for the spiritually ennobled ones, is the true reality which is pain: birth is painful, aging is painful, illness is painful, death is painful; sorrow, lamentation, physical pain, unhappiness and distress are painful; union with what is disliked is painful; separation from what is liked is painful; not to get what one wants is painful; in brief, the five bundles of grasping-fuel are painful.

"Now *this*, bhikkhus, for the spiritually ennobled ones, is the pain-originating true reality. It is this craving which leads to renewed existence, accompanied by delight and attachment, seeking delight now here now there; that is, craving for sense-pleasures, craving for existence, craving for extermination (of what is not liked).

"Now *this*, bhikkhus, for the spiritually ennobled ones, is the pain-ceasing true reality. It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

"Now *this*, bhikkhus, for the spiritually ennobled ones, is the true reality which is the way leading to the cessation of pain. It is this Noble Eight-factored Path, that is to say, right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right mental unification.

"'This, for the spiritually ennobled ones, is the true reality of pain': in me, bhikkhus, in regard to things unheard before, there arose vision, knowledge, wisdom, true knowledge, and light.

"Now on this, 'This — for the spiritually ennobled ones, the true reality of pain — is to be fully understood': in me, bhikkhus, in regard to things unheard before, there arose vision, knowledge, wisdom, true knowledge, and light.

"Now on this, 'This — for the spiritually ennobled ones, the true reality of pain — has been fully understood': in me, bhikkhus, in regard to things unheard before, there arose vision, knowledge, wisdom, true knowledge, and light.

"(Likewise,) in me, bhikkhus, in regard to things unheard before, there arose vision, knowledge, wisdom, true knowledge and light, with respect to: 'This, for the spiritually ennobled ones, is the pain-originating true reality,' 'This — for the spiritually ennobled ones, the pain-originating true reality — is to be abandoned,' and 'This — for the spiritually ennobled ones, the pain-originating true reality — has been abandoned.'

"(Likewise,) in me, bhikkhus, in regard to things unheard before, there arose vision, knowledge, wisdom, true knowledge and light, with respect to: 'This, for the spiritually ennobled ones, is the pain-

ceasing true reality,' 'This — for the spiritually ennobled ones, the pain-ceasing true reality — is to be personally experienced' and 'This — for the spiritually ennobled ones, the pain-ceasing true reality — has been personally experienced.'

"(Likewise,) in me, bhikkhus, in regard to things unheard before, there arose vision, knowledge, wisdom, true knowledge and light, with respect to: 'This, for the spiritually ennobled ones, is the true reality which is the way leading to the cessation of pain,' 'This — for the spiritually ennobled ones, the true reality which is the way leading to the cessation of pain — is to be developed,' and 'This — for the spiritually ennobled ones, the true reality which is way leading to the cessation of pain — has been developed.'

"So long, bhikkhus, as my knowledge and seeing of these four true realities for the spiritually ennobled ones, as they really are in their three phases (each) and twelve modes (altogether) was not thoroughly purified in this way, then so long, in the world with its devas, māras and brahmās, in this population with its renunciants and brahmans, its devas and humans, I did not claim to be fully awakened to the unsurpassed perfect awakening. But when, bhikkhus, my knowledge and vision of these four true realities for the spiritually ennobled ones, as they really are in their three phases and twelve modes was thoroughly purified in this way, then, in the world with its devas, māras and brahmās, in this population with its renunciants and brahmans, its devas and humans, I claimed to be fully awakened to the unsurpassed perfect awakening. Indeed, knowledge and seeing arose in me: 'Unshakeable is the liberation of my mind; this is my last birth: now there is no more renewed existence.'"

This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One's statement. And while this explanation was being spoken, there arose in the **VENERABLE** Koṇḍañña the dust-free, stainless vision of the Basic Pattern: "whatever is patterned with an origination, all that is patterned with a cessation."

And when the Wheel (of Vision) of the Basic Pattern (of things) had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: "At Bārāṇasī, in the Deer Park at Isipatana, the unsurpassed Wheel (of Vision) of the Basic Pattern (of things) has

been set in motion by the Blessed One, which cannot be stopped by any renunciant or brahman or māra or brahmā or by anyone in the world." Having heard the cry of the earth-dwelling devas, the devas of the Four Great Kings raised the same cry. Having heard it, the Thirty-three devas took it up, then the Yāma devas, then the Contented devas, then the devas Who Delight in Creating, then the devas With Mastery in the Creations of Others, and then the devas of the brahmā group.

Thus at that moment, at that instant, at that second, the cry spread as far as the brahmā world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world, surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspiring utterance: "the honorable Koṇḍañña has indeed understood! The honorable Koṇḍañña has indeed understood! In this way, the **VENERABLE** Koṇḍañña acquired the name Koṇḍañña Who Has Understood.

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Dedication



Some men see things as they are, and ask, "Why?"

I see things that have never been, and ask, "Why not?"

So let us dedicate ourselves to what the Greeks wrote so long ago:

To tame the savageness of man and make gentle the life of this world.

Robert Francis Kennedy