

# Space Medicine as a 25 Dimensional Methodology

T V Gopal

## How to cite this article:

T V Gopal/Space Medicine as a 25 Dimensional Methodology/RFP Indian Journal of Medical Psychiatry. 2022;5(2):93-96.

## Abstract

Indic scriptures use a generic term “Bhuta” meaning ghost, true, matter of fact, reality, (that which is or has been) existing, present, being or being like anything, consisting of, mixed or joined with. However, the term “Bhuta” is commonly narrowed to mean “Ghost” and the pertinent branch of healing in Ayurveda is reduced only to "Graha Chikitsa" which very roughly reflects psychology and psychiatry. Scoping the term “Bhuta” on a wider canvas may open many dimensions in “Space Medicine”. Such as study is called “BhutaVidya” or “BhutaVijnana” in the Indic scriptures. It is a Vijnana or science that may be a 25 Dimensional methodology.

**Keywords:** Bhut; Mind; Body; Bhuma Vidya; Space Medicine.

## INTRODUCTION

In his brief discourse 'Of false revenants', published in 1657, Francois Richard argues that the bodies of the dead can and do 'walk' among the living. According to Richard's interpretation of the existence of these revenants, until the human corpse loses its fleshy materiality and is reduced

to bare bones by the processes of decomposition, the body retains a potential for activity and thus is vulnerable to reanimation by a witch or demon seeking a means to plague the living. In framing this argument Richard draws on Christian theology, natural philosophy and folkloric tales of the wandering dead to propose that the existence of these reanimated corpses represents proof of the supernatural forces at work in this world and beyond the grave."J.S.W. Helt, The 'dead who walk': materiality, liminality and the supernatural world in Francois Richard's 'Of false revenants', Mortality, Volume 5, Issue 1 March 2000, pages 7 - 17.

Indic scriptures use the term “Bhuta Vidya” to deal with the causes, which are directly not visible and have direct explanation in terms of the three doshas namely Vata, Pitta and Kapha. These three doshas indicate the condition of the human mind and body. In theory the cosmic elements or forms such as Deva, Asura, Gandharva, Yaksha, Rakshasa, Pitara, Pishacha, Naga and other demons or evil

**Author's Affiliation:** Co-ordinator, Center for Applied Research in Indic Technologies & Professor, Department of Computer Science and Engineering, College of Engineering, Guindy Campus, Anna University, Chennai - 600025, India.

**Correspondence Author:** T V Gopal, Co-ordinator, Center for Applied Research in Indic Technologies & Professor, Department of Computer Science and Engineering, College of Engineering, Guindy Campus, Anna University, Chennai - 600025, India.

**Email:** gopal@annauniv.edu

**Received on:** 30.04.2022 **Accepted on:** 15.06.2022

spirits have a say in the way the human mind gets impacted and in turn how the body responds.

*These cosmic elements are classified into seven types, namely:* adi-bhuta (the primordial), anupapadaka-bhuta (the unevolved or parentless), akasa-bhuta (aether), tajasa-bhuta (fire), vayu-bhuta (air), apas-bhuta (water), and prithivi-bhuta (earth).

The last five are called "Pancha Bhutas" and certain substances associated with them for healing are well known.

The traditional practices in India have been bordering on banishing those suspected to be possessed into the wilderness, evacuating the perceived area that is impacted, navigating the bhuta to the nearest Banyan Tree, worshiping Lord Ganesha and Lord Hanuman. Every village in India has a Banyan Tree a temple for Lord Ganesha and Lord Hanuman. The sounds and rituals associated with navigating a bhuta to the nearest Banyan Tree appear very rustic, rude and scary. Both Charaka and Susrutha recommend a set of vedic rituals. Susrutha goes on to add that the particular 'Bhuta' does not enter the person. Hence, it cannot be equated to "Mental Disorders".

"Every single psychological problem has a biological cause. This is not a philosophical position. This is a fact. Every mental event comes from the brain." - Eric Richard Kandel, Nobel Prize in Medicine, 2000.

Jinn from the Islamic theology is the most appropriate equivalent of Bhuta in Vedas and 'Holy Ghost' in Christianity.

"Indeed we created man from dried clay of black smooth mud. And we created the Jinn before that from the smokeless flame of fire" Surah Al-Hijr 15:26-27, The Holy Quran. Carl Jung saw the Holy Ghost as the crowning figure in God's revelation of Himself. For Jung, the Holy Ghost is that mysterious force which unites opposites and allows the transcendent to enter space and time. Through a process called "continuing incarnation", the Holy Ghost makes it possible for ordinary people to participate in "the sonship of God".

In the Indic scriptures, "Samvedi" is the colloquial term from the original Sanskrit word "Shamaneedresh" ("Shaman = Entertainment", "Edresh = Attributed"), meaning those professionals who entertain. The kings used to appoint these people to offer music services at the Samadhi [Grave] place, thus they were called "Samaadhi" which later became "Shamedi" meaning the Samadhi Temple musicians. Shamedis used to offer the "Shanai - Choughada Mridanga - Bheri

- Veena" based entertainment near the Samadhi place. Shamans in vedic are called Yati Priests. Sage Angirasa refined all these practices and scripted them in the "Atharva - Angirasa Veda". This is the fourth veda and has not been duly studied in India for several centuries.

"Metaphysical ghosts cannot be killed, because they cannot be touched; but they may be dispelled by dispelling the twilight in which shadows and solidities are easily confounded. The Vital Principle is an entity of this ghostly kind; and although the daylight has dissipated it, and positive Biology is no longer vexed with its visitations, it nevertheless reappears in another shape in the shadowy region of mystery which surrounds biological and all other questions." George Henry Lewes, The History of Philosophy from Thales to Comte (1867), lxxxiv.

"Biology is the least of what makes someone a mother."  
- Oprah Winfrey

## MATERIALS AND METHODS

### *Sanat Kumara*

Sanat Kumara<sup>7</sup> is a name one comes across in many Scriptures across the globe. Sanat Kumara and 144,000 volunteers from Venus liberated the earth long before Jesus and Galileo happened.

Sanat Kumara is the bearer of fire. Leading the armies of heaven, he takes up serpents in order to bring peace. He represents the Rose Cross and the Ruby Cross. His emblems are the Flying Eagle (the elevated glyph of Scorpio) and the Yule Log, which symbolizes the rekindling of the threefold flame in the heart of man. In some cultures, he is associated with the symbol of the fish, with the water of life and with the Pleiades.

The words "Sanat Kumara" in Finnish means wise elder. Sanat Kumara's presence has been recognized in the Native American tradition as "Wakan Tanka" - the Great Spirit.

In ancient Persia, Sanat Kumara was revered as Ahura Mazda who appeared to Zarathustra in the presence of six other beings of light (kumaras). It is said that in their presence, Zarathustra did not see his own shadow upon the earth, owing to their great light.

In Sanskrit, the language of the Vedas, Sanat Kumara means "eternal, beautiful youth." The seed syllable "Ra" also means flame or sacred fire.

Sanat Kumara is Dipankara, the lamp lighting buddha said to predate the historical buddha in a world cycle long past. He is sometimes equated

with Adibuddha, the original Buddha and is the being Gautama Buddha pledged himself to.

Sanat Kumara is referenced in the Koran, in Rumi's poetry and in other Islamic work as El Khidr. Speaking of El Khidr, the Prophet Mohammed says, "I have seen my Lord in the most beautiful of forms." The name El Khidr means "the green one," and "eternal youth" who found immortality by drinking the Water of Life.

Saint George has also been associated with El Khidr as dragon slayer who may ultimately slay the dragon in the book of Revelation.

Sanat Kumara taught "Bhuma Vidya" that integrates into eternal knowledge in a 25 Dimensional Space.

The Chapter 1, Section 3 of the Badarayana Brahma Sutras states:

Bhuma is Brahman.

and

Bhumasamprasadaadhyupadesat

**Bhuma:** the vast, the Infinite, the full; **Samprasadatadhi:** beyond the state of deep sleep (here the vital principle or Prana); **Upadesat:** because of the teaching. The term 'Bhuma' "does not denote numerical largeness but pervasion in the shape of fullness" i.e Sort of Integration.

## SCIENCE - MIND AND BODY

Alan M Turing established a working definition for the term algorithm - to define what it means to compute. Turing looked at human "computers" i.e people who made computations. The task involved writing symbols on paper. Turing noted that "The behaviour of the computer at any moment is determined by the symbols... he is observing and his 'state of mind'." Turing proved that there was no mechanical set of rules for the solutions of all mathematical problems. Turing made computation explicit and eliminated the human element. Turing proved "that there were questions that were beyond the power of algorithms to answer". The machines were central to this historic work.

Alan Turing focused on the idea that the only way in which one could be certain that a machine thinks is to be the machine, and to feel oneself thinking. Are all thinking human beings also Turing machines?<sup>1,2,4</sup>

It has always been thought that presence of mind requires the presence of a certain kind of self-consciousness. Arguably, Turing had a narrow scope of "mind" in his machine model. Turing's work<sup>8,9</sup> paved way for structuring Computer Science and also clearly indicating its limitations.

"Space Medicine" based on the approach presented in this paper requires a sophisticated model than the computational model.

### *Ghost in the Machine*

The "ghost in the machine" is British philosopher Gilbert Ryle's description of René Descartes' mind-body dualism. Ryle's Concept of Mind critiques the notion that the mind is distinct from the body, and refers to the idea as "the ghost in the machine." Gilbert Ryle writes as follows<sup>1</sup>

"There is a doctrine about the nature and place of the mind which is prevalent among theorists, to which most philosophers, psychologists and religious teachers subscribe with minor reservations. Although they admit certain theoretical difficulties in it, they tend to assume that these can be overcome without serious modifications being made to the architecture of the theory.... (The doctrine states that) with the doubtful exceptions of the mentally-incompetent and infants-in-arms, every human being has both a body and a mind.... The body and the mind are ordinarily harnessed together, but after the death of the body the mind may continue to exist and function."<sup>5</sup>

Such in outline is the official theory. I shall often speak of it, with deliberate abusiveness, as "the dogma of the Ghost in the Machine". I hope to prove that it is entirely false, and false not in detail but in principle. It is not merely an assemblage of particular mistakes. It is one big mistake and a mistake of a special kind. It is, namely, a category mistake."<sup>6</sup>

The ghost in the machine means the consciousness or mind carried in a physical entity.

### *Neutrino - Chasing the Ghost*

"In Chasing the Ghost Leonard Cole provides a fascinating account of the life and scientific accomplishments of Nobel Prize winner Fred Reines in his quest to detect neutrinos - ghost like, subatomic particles that are important in understanding the composition of the universe and how it has evolved. Cole is exceptionally adept at presenting the scientific material with clarity and scientific accuracy - especially to the nonscientist." - Marcia J Rudy, PhD, Science Educator, Special Programs and Exhibits, New York Hall of Science.<sup>3</sup>

The name neutrino was coined by Enrico Fermi as a word play on "neutrone," the Italian word for neutron, which is what Wolfgang Pauli, who first postulated the particle, had dubbed it.

Physicists imagined neutrinos long before they ever found any. In 1930, they created the concept to balance an equation that was not adding up. When the nucleus of a radioactive atom disintegrates, the energy of the particles it emits must equal the energy it originally contained. But in fact, scientists observed, the nucleus was losing more energy than detectors were picking up. So to account for that extra energy the physicist Wolfgang Pauli conceived an extra, invisible particle emitted by the nucleus. "I have done something very bad today by proposing a particle that cannot be detected," Pauli wrote in his journal. "It is something no theorist should ever do."

Enrico Fermi described the nuclear reactor as "a crude pile of black bricks and wooden timbers". On December 1, 1942 he completed the construction of an experimental reactor pile under the Amos Alonzo Stagg Field, University of Chicago. This reactor pile in the first Stagg football field went critical on December 2, 1942. Enrico Fermi is the recipient of the 1938 Nobel Prize in Physics.

Neutrinos are called the "ghost particles" scattered across the universe. Neutrino can be 10 million times lighter than the mass of an electron. Neutrinos are referred to as ghostly because they are extremely volatile, or vaporous, cosmic particles that can pass through any kind of matter without changing.

Experimental work on Neutrinos is much lie the study of Consciousness – the unexpected scientific outcomes. Both may provide the equivalent of "BhumaVidya" in a 25 dimensional space.

## CONCLUSIONS

There are many psychosomatic disorders, diseases

caused by unknown reasons and diseases of mind or psychic conditions. This paper discusses a possible Indic scriptures based healing for such disorders within the category of "Space Medicine".

## REFERENCES

1. Aaronson S, "The Ghost in the Quantum Turing Machine". In: S. Cooper & A. Hodges (Eds.), "The Once and Future Turing: Computing the World", Cambridge, Cambridge University Press. 2016, Pp. 193-296.
2. Clarke J J, "Turing Machines and the Mind-Body Problem", The British Journal for the Philosophy of Science, Vol. 23, No. 1, 1972, pp. 1-12.
3. Leonard A Cole, "Chasing the Ghost - Nobelist Fred Reines and the Neutrino", World Scientific Publishing, Singapore, 2021.
4. Mark Sprewak, "Turing's Model of the Mind", In: "The Turing Guide: Life, Work, Legacy" Eds: Jack Copeland, Jonathan Bowen, Mark Sprevak & Robin Wilson, Oxford University Press: Oxford, 2017, Pp. 277-285.
5. Ryle Gilbert.. "Descartes' Myth." In The Concept of Mind. London: Hutchinson, 1949.
6. Ryle Gilbert, "The Concept of Mind". The University of Chicago Press, Chicago, 2002 p. 11.
7. Swami Krishnananda, "The Chhandogya Upanishad", The Divine Life Society, Sivananda Ashram, Rishikesh, India, 1984.
8. Turing A M, "Computing Machinery and Intelligence", Mind, Volume LIX, Issue 236, October 1950, Pp433-460.
9. WilfriedSieg. "On mind & Turing's Machines", Natural Computing: An International Journal, Vol. 6, No. 2, 2007, Pp 187-205.