

International Journal of Scientific Research and Reviews

M-Theory: A Study of Existential Concepts from Rig-Veda to Post- Postmodern Sciences

Aryal Achyut

Mewar University (MU), Gangrar, Chittorgarh, Rajasthan, India.

ABSTRACT

The proposed research explores, examines and theorizes existential concepts about unified theory in different genres. Furthermore it may end the search behind M-Theory including its background, nature, process, elements and models which introduce super-structure and sub-structure combine which must become M-Theory to represent and include all knowledge as well as genres. Basically it is conceptual study based on different existential philosophies including modern sciences and it asks for further depth and serious research in the field with experimentation. This research emphasis on establishing a holistic approach in theory field and provides a new insight- 'M-Theory' as final output of human quest.

KEY WORDS: M-Theory, Concepts, Models, Super-Structure, Sub-Structure

Corresponding Author-

Aryal Achyut

PhD Scholar: Mewar University, Gangrar, Chittorgarh, Rajasthan, India.

Department Head: Biblical Communication and Media (BCM) Department,

Nepal-Korea International College (NKIC)

Email: aryala4dk@yahoo.com,

Cell No. 977- 9741060086

INTRODUCTION

Theory is the body of rules, ideas, principles, and techniques that applies to a particular subject, especially when seen as distinct from actual practice. A theory develops through concepts and constructs (Naraula: 2006)¹. M-theory is the unified theory Einstein was hoping to find. The fact that we human being-who are ourselves mere collections of fundamental particles of nature-have been able to come this close to an understanding of the laws governing us and our universe is a great triumph. But perhaps the true miracle is that abstract considerations of logic lead to a unique theory that predicts and describes a vast universe full of amazing variety that we see. If the theory is confirmed by observation, it will be the successful conclusion of a search going back more than 3,000 years. We will have found the grand design (Hawking and Mlodinow: 2010)².As a concept following Hawking's term 'M-Theory' this research seeks a clear understanding on different knowledge genres of the human history, especially from Rig-Veda to post-postmodern science(*Rig-Veda, Gita, Samkhya, MadhyamakaKarika, Bible, physics etc.*). The aim of this research is to combine all the concepts and to come a unique conclusion with certain formula which can represent all the theories on one theory as M-Theory. Is something like this possible? Is there such theory which can include all knowledge as well as things up to know and further? etc. are the research questions has been made for the query. To get answers of those set questions is very important for us from every aspect, especially for humanity and human quest.

Statement of the problem

M-theory is the most super symmetric theory of gravity. For these reasons, m-theory is only the candidate for a complete theory of the universe. If it is finite –and this has yet to be proved – it will be a model of a universe that creates itself. We must be part of this universe, because there is no other consistent model.The prospects for finding such a theory seem to be much better now because we know so much more about the universe³.Religion and science are one. Both search for logical reasons for the existence of our magical universe. The word Veda in Sanskrit means “unite -that which is given” or unification, and Rig means logic or reason, hence Rig-Veda stands for unification by logic. The first ten verses of the first mandala or chapter cover the entire contents of the Rig Veda in a condensed and logical manner. Each verse is a complete holistic theorem in itself and contains a numerical solution to the mathematical theorem imbedded in the descriptive phraseology. The model is an imitation of nature's process of interaction at all levels⁴.As mentioned above there are scattered concepts and perspectives among scholars and knowledge genres for unified theory, each are spending their time to

show other low and themselves to strong, which has resulted nothing just a quarrel. Humanity up to now has tangles on such nonsense so, this is time for us to think seriously even from existential knowledge: is there any unified theory we can describe for whole humanity? Science, just being a palm walking child in knowledge field (of around 300 years old), very immature, even doing great for M-Theory. As like other mature knowledge field though we have wait more 1700 years to judge the maturity of science, but we can use some of its child age output very proudly. M-Theory seeking approaches that's why here is important from child age science as well as aged/mature other knowledge genres. This is the main hole behind this research, to know M-Theory of everything not only of 'children' science.

Conceptual framework

It would be very difficult to construct a complete unified theory of everything in the universe all at one go. M-Theory is the only candidate for a complete theory of the universe. Whether M-Theory exists as a single formulation or only as a network, we do not know some of its properties. The four steps in the principle of holistic action is covered by the four terms namely dharana, dhyana, samadhi and samyama; and the Rig, Yajur, Sama and Atharva Vedas signifying the corresponding processes. Whether one strikes a match or explodes a nuclear weapon the four step process consisting of collection of input, organizing or focusing, triggering or synchronizing of action and the moment of extraction of result, is followed. In the human thinking process the four steps are the collection of information, organizing it, analyzing the various permutations and combinations and arriving at a unique solution where all the facts fit unambiguously to ones' satisfaction. As a concept following Stephen Hawking's term 'M-Theory' a media scholar in east contributed a unified theory, including its process. That was happened in 2009 through a book, namely 'Labor-Interactional Grand-Network and The Dictatorship of The Perfect Proletariat' (*Nepali: ShramantarkriyatmakMahasanjaal Ra PurnasarbahaaraAdhinaayaktto, ISBN: 978-9937-2-2196-2*)⁵.

This research conceptualizes three basic stages under which M-Theory; a theory for everything has been formulated. Those three aspects connects each other with special connection, they are: 'non-labor', 'labor' and 'beyond'. 'Non-labor' goes to and returns from 'labor' and in during 'labor' interactions happen as a complex phenomenon. Whole existential, especially the physical phenomenon is representative for this stage. Maximum of the cases returns back to non-labor but few has chance to uplift 'beyond'. That is ultimate goal. In this way, M-Theory includes everything of Aesthetic and

material; spiritual and physical; science and philosophy or religion; eternal and external; hidden and seen etc. This connection can be presented in a unique formula.

NON-LABOR (*Ashrama*)

Nothing whatever labors. Not from itself, not from another, not from both itself and another, and not without a cause. There are just four labor-states of anything: efficient cause labor, supporting labor, precipitating labor, and dominant labor. There is no fifth labor. Among the four labors of the laborer of a thing, there is found no substantial essence of the thing. If things have no substantial essences, then there can be no real relations between different things in labor, non-labor and beyond all. There are no causes with labor of conditions; there are no causes without labor of conditions. There are no conditions without labor of causes; there are no conditions with labor of causes. Things labors from conditions, but if there is no laboring, aren't conditions not conditions? There are no conditions of laboring things, nor are there conditions of that which does not labor. How can the non-labor have a condition? If something labors, does it need a condition? If there are no labors, nor non-labors, nor labor non-labors, how can there be any causes? If there were a labor cause, what would it cause? If there are labors without labor of supporting conditions, why should we speak of supporting conditions at all? If labors of things do not begin to do labor, then they cannot cease to labor. If things do not begin to exist, how can they have precipitating conditions labor? If something has labor to cease to exist, how can it be a condition or cause of anything else? If things have no substantial essences labor, then they have no real existence labor; and, in that case, the statement, "This is the cause or condition of that," is meaningless. Let us look here the nature and laws of non-labor and labor:

Non-labor goes to labor

Evolution is an integration of matter and a concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent, heterogeneity; and during which the retained motion undergoes a parallel transformation (Durant, 1961: page 477)⁶. According to the general theory of relativity, there must have been a state of infinite density, in the past, the big bang, which would have been an effective beginning of time. Similarly if the whole universe re-collapsed, there must be another state of infinite density in the future, the big crunch, which would be an end of time. Even if the whole universe did not re-collapse, there would be singularities in any localized regions that collapsed to form black holes. These singularities would be an end of time for anyone who fell into the black whole.

Hubble's observation suggest that there was a time, called the big bang, when the universe was infinitesimally small and infinitely dense. The earth was initially very hot and without atmosphere. In the coursed of time it cooled and acquired an atmosphere from the emission of gases from the rocks. At the big bang itself, the universe is thought to have a zero size, and so to have been infinitely hot. The fifth sloka of *Rig-Veda* elaborate on the expansive property of the basic field that result in the manifestation of phenomenon as a holographic reality and experienced as a fact of nature. The phenomenon experienced is no illusion nor does it come out of nothing.

Agnir-Rota Kavi-Kratuh:

Satya-Scitra- Srav-Astamah:

DevoDevebhiragamat (Rig-Veda 1.5)⁷

The sixth sloka indicates the method by which manifested matter, which are the components of reality in various forms like fundamental particles, atoms, molecules and other organic entities including humans can use the expansive quality to regenerate its internal potential by a universal technique⁸.

Yad-AngDasuseTv Am-AgneBhadramKarishyasi,

Tavetat-Satyamangirah (Rig-Veda 1: 6)

God made the world, the child's unanswerable query comes, and who made God? All ultimate religious ideas are logically inconceivable. All ultimate scientific ideas are equally beyond rational conception. What is matter? We reduce it to atom, and then find ourselves force to divide the atom as we had divided the molecule; we are driven in to the dilemma that matter is infinitely divisible, which is inconceivable; or that there is a limit to its divisibility, which also is inconceivable. So with the divisibility of space and time; both of these are ultimately irrational ideas. *Gita* has different perspective on it. Basically talking with *Arjuna*, Lord *Krishna* reveals many hidden treasures for human knowledge, many of the area are for experimentation:

Athachainamnityajaatamnityamvaamanyasemritam;

Tathaapitwammahaabaahonaivamshochitumarhasi (Gita, 2: 26).

Birth is inevitable to what is dead and death is inevitable to what is born. This is the law of Nature. Therefore, one should not grieve. (Sivananda: 2000)⁹.

*Jaatasya hi dhruvomrityurdhruvamjanmamritasya cha;
Tasmaadaparihaarye'rthenatwamshochitumarhasi(Gita, 2: 27).*

For, certain is death for the born and certain is birth for the dead; therefore, over the inevitable thou should not grieve.

*Avyaktaadvyaktayahsarvaahprabhavantyaharaagame;
Raatryaagamepraleeyantetraivaavyaktasamjnake (Gita, 8: 18).*

Coming of the “day” is the commencement of creation. Coming of the “night” is the commencement of dissolution.

*Bhootagraamaahaevaayambhootwaabhootwaapraleeyate;
Raatryaagame'vashahpaarthaprabhavatyaharaagame (Gita, 8:19).*

This same multitude of beings, born again and again, is dissolved, helplessly, O Arjuna, (into the un-manifested) at the coming of the night, and comes forth at the coming of the day! Quarks are much smaller than the wavelength of visible light and so do not have any color in normal sense. One may say that time have a beginning at the big bang. The evidences and concepts from different knowledge genres prove that nothing just stay at non-labor, it goes to labor. It has been proved even by sciences after post-modern age. Let us look again what happens when non-labor goes to labor:

LABOR STATE (*Shrama*)

Each bodies in the universe was attracted toward each other body by a force that was stronger than more massive the bodies and the closer they were to each other .It was this same force that cause object to fall to the ground. Aristotle believed that matter was continuous, that is one could divide a piece of matter into smaller and smaller bits without any limit.

There are 11 dimensions available. Someone who thinks that a laborer labors (that is, that something that labors labors) must also think that there can be a laborer even when nothing is laboring. If a laborer were to labor, then we would have two laboring: (1) the laboring of the laborer and (2) the laboring of the laboring. What is laboring now doesn't begin labor with what has already labored, nor does it begin with what has not yet labored, nor does it begin with what is laboring now (that is, with itself). Where, then, is the beginning of what is laboring now? We cannot find the beginning of what is laboring now in that which is prior to the beginning of what is laboring now (that is, in that which has already come and gone), nor can we find it in that which has not yet labored. Where, then, is it? We can distinguish between (1) what has already labored, (2) what is laboring now, and (3) what has not yet labored; but we cannot find the beginning of what is laboring now anywhere. It is complex state, let's look upon those complexities:

Labor-Interaction

Everything in the universe including light and gravity, can be described in terms of particles. These particles have a property called spin. Quantum mechanics tells us that all particles are in fact waves and that the higher the energy of a particle, the smaller the wavelength of the corresponding wave. The progress of the human race in understanding the universe has established a small corner of order in an increasingly disordered universe.

The laws of science did not distinguish between forward and backward directions of time. The general theory of relativity describes the force of gravity and large scale structure of the universe .ie, the structure on scale from only a few miles to as large as a million millionmillionmillion (1 with 24 zeros after it.)Miles. Quantum mechanics on other hand, deals with phenomena on extremely small scales. Another prediction of general relativity is that time should appear near a massive body like the earth. We can distinguish between (1) things that labor (laborers) and (2) things that do not labor (non-laborers). Laborers are not standing still, but non-laborers are not standing still either. Other than laborers and non-laborers, what else is there that could be standing still? The idea of a non-moving laborer (that is, of something laboring that doesn't labor) is nonsensical. Something laboring without laboring never labors. Something that labors does not stop laboring (1) because it is laboring, or (2) because it has already labored, or (3) because it has not yet labored. Laboring is the same as beginning to labor, and having already labored is the same as ceasing to labor. It doesn't make sense to say that "the laborer is the same

as the laboring" or that "the laborer is different from the laboring." If the laborer were the same as the laboring, then actor and action, deed and doer, would be identical. Let us look what *Rig-Veda* says:

*AgnimilePurohitumyajnasyaDevamRitvajam,
HotaramRatanaDhatamam (Rig-Ved 1:1)*

By theoretically triggering the fundamental field of matter in space into expansion, the extraordinary output of free energy can be obtained (Srinivasan: 2000).*Srinivasan* further calculates: the most astounding part, the answer gives the cubic volume occupied by an expanding sphere of light or electromagnetic wave in cubic yards per second.

3 5 5 3 1 2 8 6 1 8 5 1 8 4 5 6 4 8 8 6 2 2 6 9 6 5 [Number value]
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 [Digit number]

The sloka has 6 words and 26 syllables, each with a defined numerical value. The number is accurate to 25 decimal Digits. As shown below it forms the expanding rate of a relative cubic volume of space, when it is triggered into Expansion by a specific theoretical process. It is cubic yards.

*Taking only the first 15 digits and converting it into Meters / cycle gives as the radial value:
(3.5531286185184564E+25)^{1/3} x .9144 = 3.00612148 x10⁸ m/cps*

The number of daily cycles in a year at that time was 365.7388. Therefore the additional Incremental volume in a year was 1/ 365.7388.

Using the velocity of light as 299792458 (as measured today) the additional time cycles in terms of light speed is 299792458/ 365.7388 = 8.1969 x 10⁵

Therefore the Vedic value of the number of cycles of unit wavelength is 3.00612148 x 10⁸ - 8.1969 x 10⁵ = 299792458

The value of light speed then is exactly as measured today.

Next the derived value of light speed as number of cycles of unit wavelength using the principle of simultaneity (which is self-similar and scale invariant

In confined spaces) gives: $Y = 2 / ((1+22)^{1/2} - 2) / 2 = 8.4721$ and $108.4721 = 296575967$

Taking the log (10) ratio of difference between measured and derived value as $\text{Log} [299792458 / 296575967] = 4.6847 \times 10^{-3}$

The ratio of the Solar Radius to the Earths orbital radius is $6.986 \times 10^8 / 1.4912 \times 10^{11} = 4.6847 \times 10^{-3}$

This is identical to the Vedic calculation. The Vedic concept of the Field of space was different from current views in physics. The second sloka gives the historical development of the first formulation. Expansion is a fundamental property that yields numerous benefits whereas the opposite is totally devoid of benefit. Expansion occurs by itself if obstruction is removed while compression requires, not only the removal of obstruction but needs additional inputs to make it happen.

*Agnih: Purve-Bhirs-BhridyoNutanairuta,
Sa DevAmehaVaksati(Rig-Veda 1:2)*

The third sloka emphasizes the importance of applying dedicated motivation and skill in inquiring and furthering knowledge on the expansive quality of the fundamental matter field and putting it to use of man.

*AgninaRayim-Ashnavat-Posham-Eva,
DivediveYashasamViravattamam (Rig-Veda 1:3)*

Gita has a different approach:

*Avyaktaadeenibhootaanivyaktamadhyaanibhaarata;
Avyaktanidhanaanyevatrakaaaparidevanaa. (Gita, 2:28)*

The physical body is a combination of the five elements. It is perceived by the physical eye only after the five elements have entered into such combination. After death the body disintegrates and all the five elements return to their source. The body cannot be perceived now. It can be perceived only in the middle state. He who understands the nature of the body and human relationships based upon it will not grieve.

Nagarjuna is unique again here:

*rupakarananirmuktamnarupamupalabhyate /
rupenapinanirmuktamdrsyaterupakaranam || MulamadhyamakaKarika 4.1¹⁰*

You could never conceive of a form Separate from what makes it up. But these components of a form could also never be seen if they were removed from their “form.” The heap of physical form or matter cannot be conceived apart from its constituent material parts (which are sometimes enumerated as the four elements of earth, air, fire, and water). But the constituent parts could not be conceived or perceived as parts of form if they were isolated from the whole of which they are parts. Parts and the whole are mutually dependent; neither exists self-existently or without the other.

*nakaranasyasadsamkaryamityupapadyate /
nakaranasyasadsamkaryamityupapadyate || MulamadhyamakaKarika 4.6*

The parts of the body are not identical to the body they make up (the knee is not a miniature body); a cause is not the same as its effect (if it were, the two would be indistinguishable). But, on the other hand, the parts of the body cannot be entirely different from the body they comprise either, for if they were anyone’s knee could be part of your body. A cause must be related to its effect to be a cause of that effect, or else anything whatsoever could bring about any other thing. *Bible* spells differently about the same phenomena:

Consider the lilies of the field, how they grow; they neither toil nor spin (Matthew 6:28)¹¹

That there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it (1 Corinthians 12:25, 26)

If the laborer were different from the laboring, then it would follow that there could be laborers without laboring and laboring without laborers. If laborer and laboring are neither identical nor different, then how should we understand them? When something that labors; labors, it isn't caused to labor by its laboring since it has no existence before it labors. So is there, in fact, anything that labors? Something that labors don't show it in a laboring other than the laboring by which it shows itself. Something that labors cannot show itself in two distinct laboring. Again *Samkhya* has unique approaches:

dhu:khathrayaabhighaathaajijnaasaa
thadhabhighaathakeyheythau.
dhrishteysa'apaarthhaa
chennaikaanthaathyanthatho'abhaavaath.(Samkhya:1)

Only a change can be detected and an interaction between components or objects causes a change that can be observed. An interaction that is not observable or detectable causes a stress. A resonant interaction continues endlessly if it is balanced. If an interaction is obstructed then the reactions from it accumulate at that point. A stress is caused if there is a lack of freedom to balance out or equalize immediately. Stresses accumulate as a pressure or force if there is no way to release it.

thrigunamavivekivishaya:
samanyamachethanamprasavadharmi.
vyakthamthathapradhanam
thadviparithasthatha cha puman.(Samkhya:11)

The inability to discriminate between the triad of stressed states that form the dynamic connection is the cause of not detecting phenomenon in a synchronized, static or un-manifest state. The triplicate of dynamic forces that connect it is a principle that applies to the first or primary intense state and the succeeding reactive states of manifestation and likewise to the nucleus which however is in the opposite state, non-detectable state.

bhedhanamparimanath

samanvyathshakthitha: pravritheswa.

karanakaryavibhagathavibhagadhvaisvarupasya. (Samkhya: 15)

Cyclic interaction at the interface is due to a sequentially changing value that is due to acceleration or deceleration of a force. This cyclic action is the cause and effect, by turns, to attenuate and concentrate (expand and contract or rarefy and pressurize or decrease and increase density) to produce a waveform that is of a standard form in nature.

karanamasthyavyakthampravarthatheytrigunath:

samudayaccha.

parinamath: salilavath

prathiprathigunaashryavisheshath. (Samkhya: 16)

In a manifestation of diminishing potential ,the triple interactive state initiates a restful state of coherence and synchronization and a transformation occurs ; a distinctive change of state, like that of vapor condensing to liquid, takes place when the inward going force is brought to a very synchronized (=synchronized therefore static) state.

samghathaparaarthathvath

thrigunaadhiviparyayadhadhishthaanaath.

purusho'asthibhokthrabhavath

kaivalyaarthapravritheshwa. (Samkhya: 17)

The nucleus is the location, center or core that holds the power, force or energy produced as a result of the cyclic collision or aggregation due to close contact, back to back, of the oscillating volumes or waveforms, initiated or triggered into action by the operating principle of the triad of forces, in a relatively isolated, static, unhindered state of freedom.

*thasmacchaviparyasathsiddham
sakshithvamasyapurushasya.
kaivalyammadhyastam
drishtarthvamarthrabhavashwacha. (Samkhya: 19)*

From previous Suthras the conversely inferential holistic conclusion is that the nuclear state forms the background with particulate or inertial mass, in which it is relatively seen as being neutral, unhindered and static.

*thasmathathsamyogadhachethanam
chethanavadhiva lingam.
gunakarthathey cha thattha
karthevabhavathithyudhasina: (Samkhya:20)*

Because of the proximity of the static and dynamic states the static state seems dynamic and through the action of the Gunas the dynamic seems to behave in a static mode that maintains a balance.

*ubhayathmakamathraman
sankalpakamindriyamcasadharmayath.
gunaparinamavisheshaanathvam
bahyabheddascha. (Samkhya: 27)*

Mind or the cerebral system is capable of processing both the efferent or incoming input sensory information and afferent or outgoing action oriented outputs and it can produce a specific output despite the diversity created by the permutations and combinations of the internal aspects of the three Gunas with the numerous external incoming signals.

*Yeshaprathyayasargo
Viparyayaashaktithushtisidhaakya:
gunavaishamavimardath
thasya cha bhedasthupanchasat.(Samkhya:46)*

The ascertained order of the spectrum of interactive states due to the conditions of unbalance, non-synchronization, balance and coherent synchronization caused by the interplay of three Guna modes of interaction rise up to 50 (power index).

*Uha: shabdhoodhyayanam
dhukhavighathasthrayahsuhrrthaprapthih
dhaanam cha siddhayo'ashtosiddhey:
purvon'gkushasthrividhah.(Samkhya:51)*

Knowledge gained through research on vibratory or oscillatory stress caused by colliding interactions follow three step action (of compression – shuttling- expansion – Guna mode) leading to intensive super positioned, divergent, or synchronized states, raised to the eighth power in a coherent mode. The original state prior to the interaction has been established to be in a controlled, compressed, cubic, volumetric state, raised to the third power.

*nanavidhairupayorupakaarinya:
anupakaarinypumsa:
gunavathyaagunasya
sasthasyaarthamaparthakamcharathi. (Samkhya: 60)*

Various factors, controllable, corrective, supportive, non-supportive nuclear state along with the interactive Guna qualities and its opposite coherent superposed states of dynamic and non-dynamic, potential and lack of potential maintains the oscillatory activity. In this way such kind of interactional behavior of things can be presented with an standard model, which we can call even sub-structure of M-Theory:

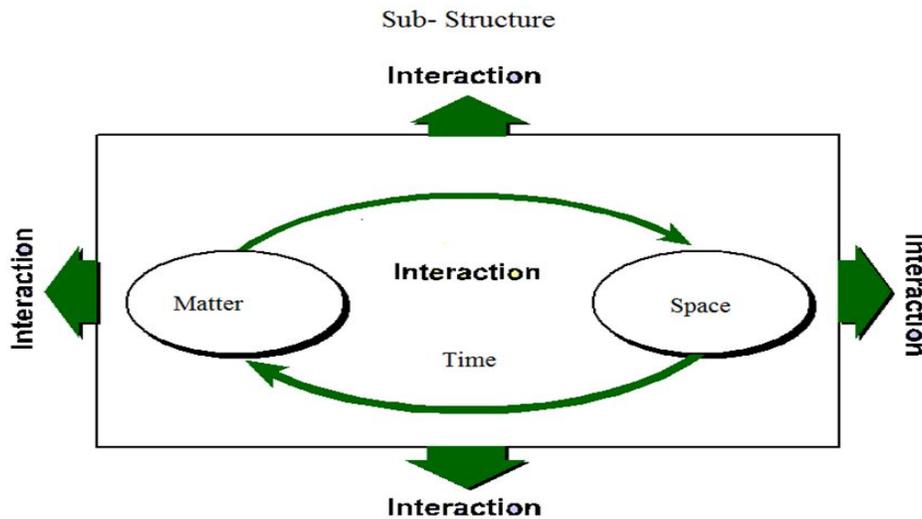


Figure 1: Sub-Structure

From explanation above it is seen what has already labored is not now laboring. What has not yet labored is not now laboring. What is now laboring has not already labored, nor has it not yet labored. Doesn't this mean that nothing can labor? What is laboring is in the process of laboring now. What has already labored and what has not yet labored are not in the process of laboring now. How is the laboring of the now-laboring possible? If there is no laboring at all, then the now-laboring cannot happen. What is laboring now might not labor, but it seems that what is laboring now is laboring now, doesn't it? If what is laboring now is laboring now, then, in the laboring of what is laboring now, there are two laboring: (1) that which is laboring now and (2) the laboring of that which is laboring now. If there are two laboring, then there must be two things that labor (two laborers), for there cannot be a laboring without a laborer. If we can't say that anything is laboring unless there is a laborer (something that labors), then if nothing is laboring, how could there be a laborer (something that labors)? Whatever labors must be either something that labors (a laborer) or something that does not labor (a non-laborer). If neither a laborer nor a non-laborer labors, what else is there that could labor? If nothing labors, there cannot be a laborer. If there is no laborer, then we cannot say that a laborer labors. Further, again let us look where goes labor further? For it there are two options: 1. it returns to non-labor again and 2. In some cases it goes to beyond. This connection will be explained below in detail:

Labor Returns to Non-labor

Nothing can travel faster than light. Thus if light cannot escape, neither can anything else; everything is dragged back by the gravitational field .so one has a set of events, a region of space time, from which it is impossible to escape to reach a distant observer. This region is what we call a black hole. A star that was sufficiently massive and compact would have such a strong gravitational field that light could not escape: any light emitted from the surface of the star would be dragged back by the stars gravitational attraction before it could get very far. On approach of returning back to non-labor *Gita* spells:

Dhoomoraatristathaakrishnahshanmaasaadakshinaayanam;
Tatrachaandramasamjyotiryogeepraapyanivartate (Gita, 8: 25).

Attaining to the lunar light by smoke, night-time, the dark fortnight or the six months of the southern path of the sun (the southern solstice), the Yogi returns (Sivananda: 2000, pg. 70). *Nagarjuna* has different perspectives on it:

astiyaddhisvabhavenanatannastitisasvata|
nastidanimabhutpurvamityuccedahprasajyate|(Mulamadhyamaka Karika:15.11)

“That which exists through its own nature does not, not exist” - This is eternalism. “It used to exist but now it does not exist” – This is nihilism.

yaùpratétyasamutpādaùçünyatäätämpracakñmahe
säprajïaptirupädäyapratipatsaivamadhyamä \ (Mulamadhyamakakarika: 24.18)

Whatever is dependently originating is what we call emptiness. That which adheres to this guideline is the middle path. Because there must be an even earlier arising that gives rise to the earlier arising that gives rise to the now-arising, and so on to infinity. The now-arising could never arise. Again Biblical understanding does have unique approaches on it. Let us look:

For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light (Mark 4:22)

But in those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from the heaven, and the powers in the heavens will be shaken (Mark 13:24)

For a man ought not to have his head veiled, since he is the image and reflection of God; but women is the reflection of man (1 Corinthians 11:7)

What is seen was made from things that are not visible (Hebrews 11:3)

Samkhya by Kapila has another unique understanding, let us look:

panchaviparyayabheda

Bhavantyaashaktischakaranavaikalyath.

ashtavimsathibhedatusthirnavadhaashtadha

siddhi. (Samkhya: 47)

A sequence of 5 orders (power index) of change is created by the three varying states of interaction like nonsynchronous, interactive change and synchronous. Weak and unsynchronized states have 28 orders while the balanced phase has 9 orders and the perfectly synchronized state has 8 orders of sequentially variable levels.

urdhvamsatvavishalastamovishalasva

moolatahsarga.

madhyerajovishalobrahmaadistambapariyantham.(Samkhya: 54)

Ascending order of outward manifestation is predominantly *Satwic* and the descending inward mode of creation is predominantly *Thaamasic* and the intermediate range is predominantly *Rajasic* and it is consistently so right from the starting dynamic creative field to the final coherent static order of

manifestation (Pg. 345). An effect labor cannot be found in a single cause labor or condition, nor can an effect labor be found in all causes labors and conditions together. How can something not found in causes labor and conditions labor arise from them? If an effect labor arises from causes labor or conditions labor in which it does not pre-exist, then couldn't it arise from any causes or conditions at all? If an effect labor is created by its conditions labor, but the conditions labor are not self-created, how could the effect labor ever come to be? Therefore, effects cannot arise from causes labor or conditions labor, nor can they arise from non-causes labor or non-conditions labor. If there are no effects whatsoever, how can there be any causes or conditions or, for that matter, any non-causes or non-conditions?

If the density is less than the certain critical value, determined by the rate of expansion, the gravitational attraction will be too weak to halt the expansion. If the density is greater than the critical value, gravity will stop the expansion at some time in the future and cause the universe to re-collapse. I believed that disorder would decrease when the universe re-collapsed. This was because I thought that the universe had to return to a smooth and ordered state when it became small again. For a sufficiently large number of matter particles, gravitational force can dominate over all other forces this is why it is gravity that determines the evolution of universe. Further, but in very few of the cases labor goes to beyond (*Shramaatit*). There are such evidences explained and recorded by matured knowledge of human history in those aspects, section below will show it in detail:

BEYOND (*Shramaatit*)

Man could in any case not determine how the world worked. The first obstacle, of course, is the unknowable. The uncertainty principle means that even “empty “space is filled with pairs of virtual particles and antiparticles. These pairs would have an infinite amount of energy, and therefore, by Einstein’s famous equation $E=mc^2$, they would have an infinite amount of mass. Black holes are not really black after all: they glow like a hot body, and the smaller they are the more they glow. So, paradoxically, smaller black holes might actually turn out to be easier to detect than large one. Today Scientist describes the in terms of two basics partial theories –The general theory of relativity and quantum mechanics. The fourth sloka of *Rig-Veda* very consistently indicates the process and nature of this incomparable or extraordinary form of energy and how it is transmitted for the user to benefit by its propagation. The reader is requested to take note of the consistency with which the subject of expansive

quality we now identify with energy, is connected with every sloka and this connection can be evident only through holistic decoding.

Agne Yam Yajnam-AdhvaramVisvatah:

Pari-Bhu-RasisaIddevesuGachati (Rig-Veda 1:4)¹²

The seventh sloka of *Rig-Veda* is the cornerstone for the development of human knowledge and total holistic understanding of nature and its extremely complex processes extending far beyond the human sensitiveness and span of life. While normal education and knowledge gained is through a code we call language & mathematics and has an inherent limitation in that it is invented or created by humans through a process of trial and error and then put out in semi-permanent forms like books and other media which are accessed Willy nilly by the student who wants to gain knowledge.

UpaTva-Agne Dive-Dive Dosha-Avast-Ar-Dhiya-Vayam,

NamoBhar-Ante Emasi (Rig-Veda 1:7)

Recalling the holistic process of understanding explained earlier, this verse will show the connection to gaining universal knowledge for all times from the omnipresent field of intelligence or information present at the very fundamental level. *Gita* has a very clear view further:

Parastasmaattubhaavo'nyo'vyakto'vyaktaatsanaatanah;

Yah sarveshubhooteshunashyatsunavinashyati (Gita, 8: 20).

Another un-manifested Eternal refers to Para Brahman, which is distinct from the un-manifested (primordial Nature), and which is of quite a different nature. It is superior to Hiranyagarbha (the creative Intelligence) and the un-manifested Nature because it is their cause. It is not destroyed when all beings from Brahma down to a blade of grass are destroyed.

Avyakto'ksharaityuktastamaahuhparamaamgatim;

Yam praapyananivartantetaddhaamaparamam mama (Gita, 8:21).

What is called the un-manifested and the Imperishable that they say is the highest goal (path). They who reach it do not return (to this cycle of births and deaths). That is my highest abode (place or state).

Yatrakaaletwanaavrittimaavrittimchaivayoginah;

Prayaataayaanti tam kaalamvakshyaamibharatarshabha (Gita, 8: 23).

Now I will tell thee, O chief of the Bharatas, the times departing at which the Yogis will return or not return!

Agnijyotirahahshuklahshanmaasaauttaraayanam;

Tatraprayaataagacchanti brahma brahmaidojanaah (Gita, 8: 24).

Fire, light, daytime, the bright fortnight, the six months of the northern path of the sun (northern solstice)—departing then (by these), men who know Brahman go to Brahman.

Shuklakrishnegateehyetejagatahshaashwate mate;

Ekayaayaatyanaavrittimanyayaa'vartatepunah (Gita, 8:26).

The bright and the dark paths of the world are verily thought to be eternal; by the one (the bright path) a person goes not to return again, and by the other (the dark path) he returns.

Buddhyaavishuddhayaayuktodhrityaatmaanamniyamya cha;

Shabdaadeenvishayaanstyaktwaaraagadweshauvyudasya cha (Gita, 18: 51).

Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects and abandoning both hatred and attraction.

Viviktaseveelaghwaasheeyatavaakkaayamaanasah;

Dhyaanayogaparonityamvairaagyamsamupaashritah (Gita, 18:52).

Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in concentration and meditation, taking refuge in dispassion.

*Ahankaarambalamdarpankaamamkrodhamparigraham;
Vimuchyanirmamahshaantobrahmabhooyaayakalpate (Gita, 18: 53).*

Having abandoned egoism, strength, arrogance, anger, desire, and covetousness, free from the notion of “mine” and peaceful,—he is fit for becoming Brahman.

*Brahmabhootahprasannaatmaanashochatinakaangkshati;
Samahsarveshubhooteshumadbhaktimlabhateparaam (Gita 18:54).*

Becoming Brahman, serene in the Self, he neither grieves nor desires; the same to all beings, he attains supreme devotion unto Me. *Nagarjunais* clear again:

*niskaranampunarupamnaivanaivopapadyate /
tasmadrupagatanamscinnavikalpanvikalpayet // (MulamadhyamakaKarika 4.5)*

But a form that is not made up of its parts or brought about by its causes is also impossible. So AryaNagarjuna advises us to start thinking very differently about form and the other parts that make up the person. Easier said than done!

*sunyatasarvadrastinamproktanihsarnamjinai_ /
yesamtusunyataadrstistanasadhanbabhasire // (MulamadhyamakaKarika13.8)*

This is a crucial verse. Emptiness is not just another philosophical standpoint or theory. It is the negation or refutation of all theories. Emptiness is not a positive thing and therefore one cannot make positive statements (“it is this, it is that”) about it. There is, finally, nothing to be asserted about emptiness or ultimate reality. As it says in the Tao teChing, “The tao that can be named is not the true tao”; or as it is articulated in the ancient Indian Upanishads, “Neti, neti,” “It is not this, and it is not that.” *Bible* also has same approach:

*Until heaven and earth pass away, not one letter, will pass from the law until all is accomplished
(Matthew 5:18)*

Do not fear those, who kill the body but cannot kill the soul (Matthew 10: 28)

For though absent in body, I am present in spirit (1 Corinthians 5:3)

Samkhya by Kapila says:

satvamlaghu

prakashakamishtamupaashtaambakam

chalam cha rajah,

Guru varnakamevathamah:

pradipavacharthathovrithi:(Samkhya: 13)

Sathwa is the force which operates outward at the maximum speed with the required intensity and energy to transmit the force beyond the level of the first octet of forces past the nuclear boundary that is in a fluidic or flexible state. *raja* is the force in the transition region of seven oscillatory plus the first in the octet of forces; that shuttles inward or outward to transfer the forces from nuclear boundary to the fluidic boundary radial boundary and vice-versa; *Thaama* is the decelerating force acting inward forming the static nuclear boundary; *vrithi* is the resultant force that is radiated in the form of a self-sustained vortex (particle) created by the permutations and combinations of the previous three levels of forces to transfer force or energy.

Sathvikaekadhashakah:

pravarthathevaikrthadhahankarath.

bhuthaadhistanmatra:

sathaamasasthaijasadhubhayam.(Samkhya: 25)

The expansive *Satwik* state has a set of eleven levels of change. The compressive *Thaamasic* change initiated through self-action elemental particles with mass and self-sustaining vortex of charge the interactive *Rajasic* state is both expansive and compressive.

The expansive sathvik mode increases from its balanced internal oscillatory count rate of C at power index 8 (Suthra 22) to power index 11 (Suthra 23) $8 + 3 = 11$ and is an accelerative radiating unit containing a self-sustaining vortex created by combinational interactions with the Thaama compressive state and Raja polarizing modes. $8+3=11$ $16-11=5$ $5+11= 16$ $c^2 4\pi^2 / 7 =$ Vrithi = photon

The electromagnetic interaction leading to the radiation of a Vritti or photon is explained in this Sutra.

The normal internal interaction is balanced within a unit cycle time but the Raja interactive state combines with the Thaama state to increase the Sathwa acceleration sufficiently to allow the radiation of a Vritti or photon. It means that the cycle time must be greater than circumferential period. The balanced period is given as 7 units or $8 - 1 = 7$ but the vibrations along the two axis must increase its rate to exceed the radius to circumference ratio of 2π along both axis at the same time. That $(2 \pi \times 2 \pi) = 4 \pi^2 = 39.48$ times normal rate at the cycle time when the Thaama super positioning density rises to its maximum level. The timing logic is dealt with in Sutras 65 to 68 and the time involved gives an acceleration rate consistent with $5.64 \times C^4$ (Pg. 281-82).

samsiddhikaschabhava

prakrithikavaikrthaschadharmadhya:

dhrsta: karanaashrayinah

karya-shrayinaschakalaladhya. (Samkhya: 43)

The source or starting point of the axiomatic laws of resonant action are from the state when the charged interactive state is in a state of perfect resonance and the starting point or start of time-cycle-period count of measurement commences when the action is in a state of relative rest or static state for detection is only possible when the detected component is at a restful state.

thasmannabadhyatenapimuchyathe
napisamsrathikaschith.
samsrathibadyathemuchyathe cha
nanaashrayaprakrithi(Samkhya: 62)

Therefore nothing is bound, released or Trans located. Only the oscillatory wave forms of interactions is bound or superposed by synchronization, released by de-synchronization and transferred by transmigration due to unequal displacements and this dynamic state continues endlessly.

Rupai: saphabhirevabadnathya
athmaanamaathmana
prakrithi :saiva cha purusharthamprathy
vimochayatyaeakarupena. (Samkhya: 63)

The oscillatory waveforms superposition itself by its own potential to form the nuclear density by compressing it's waveforms to the seventh power when it becomes equal to the static nuclear potential and when it expands it releases one waveform at a time. After a long explanation under conceptual framework made above, certain figure as model for super-structure can be outlined, under which whole interactive sub-structure is based:

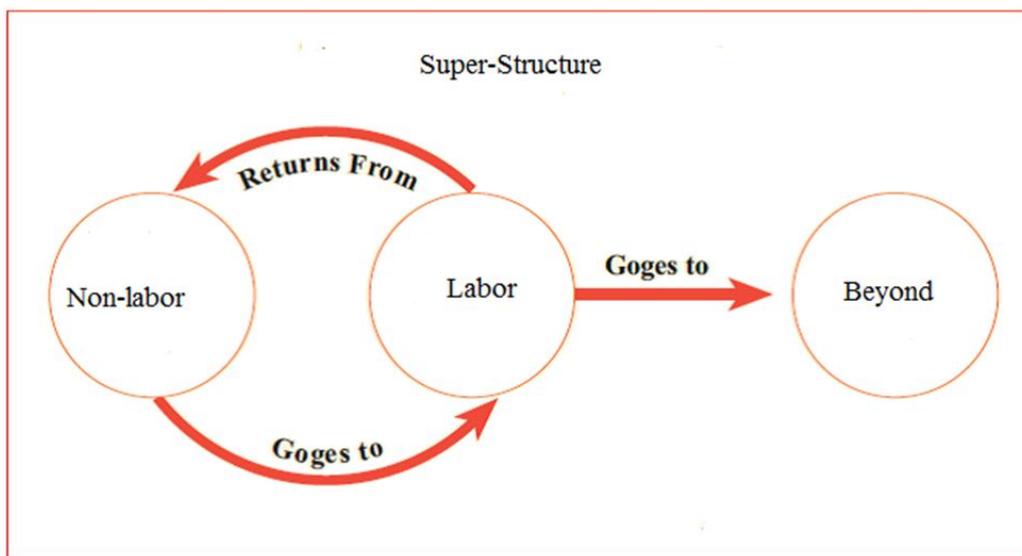


Figure 3: Super-Structure

A different and holistic understanding comes from the explanation that an existent laborer's laboring does not labor in any of "the three ways" (that is, neither in the past, nor in the future, nor [even] in the present). A non-existent laborer's laboring also does not labor in any of "the three ways." Therefore, neither an existent nor a non-existent laborer's laboring labors in any of "the three ways." The laboring, the laborer, and the labored are all non-existent. If laboring labors, then it would have the three characteristics of that which labors (laboring, interacting, and non-laboring). If laboring does not labor, how could it be a characteristic of that which labors? If the laboring, interacting, and non-laboring of laboring occur separately, then they cannot be the characteristics of laboring. But how could they occur simultaneously? If laboring has characteristics other than laboring, interacting, and non-laboring, then there will be an infinite regress. If it has no characteristics at all, then it cannot labor. Perhaps there is a non-laboring laboring of laboring; and perhaps this non-laboring laboring of laboring gives labor to the laboring of ordinary phenomena. If there is a non-laboring laboring of laboring, then it is the primary source of all laboring. But if it is non-laboring, how can it be the laboring of laboring? If the laboring of ordinary phenomena labors from the foundational laboring of all laboring, what explains the existence of that foundational laboring? If the laboring of the laboring of ordinary phenomena is non-laboring, [then its existence cannot be explained]¹³.

RESULT: M-THEORY

M-theory is the unified theory Einstein was hoping to find. The fact that we human beings –who are ourselves more collection of fundamental particles of nature – have been able to come this close to understanding of the laws governing us and our universe is a great triumph. But perhaps the true miracle is that abstract consideration of logic leads to a unique theory that predicts and describes a vast universe full of amazing variety that we see. If the theory is confirmed by the observation it will be the successful conclusion of a search going back more than 3000 years. We will have found the grand design. Meta theory exist as a single formulation or only as a network, we do know some of its properties first M-theory has eleven space time dimension , not ten. Can we say that the laboring of the laboring of ordinary phenomena gives labor to it as well as to the laboring of ordinary phenomena, just as a lamp illuminates itself as well as other things? If the laboring of the laboring of ordinary phenomena is non-laboring, how could it give labor to itself? If it is given labor to either by itself or by something else, then it is not non-laboring. The non-laboring, the not-yet-labored, and the laboring: there is no laboring in any of them. They are like the non-laboring, the not-yet-laboring, and the laboring. If the now-

laboring is not given labor to by a prior laboring, then how can its laboring be dependent? If the now-laboring's laboring is dependent on that which gives labor to it, then the now-laboring is peaceful. Both the now-laboring and that which gives labor to it are peaceful. If the non-laboring exists, then it must have labored. If the non-laboring does not exist, then how could it labor? If m-theory allows ten to the power 500 set of apparent laws, how did we end up in this universe, with the laws which are apparent to us? And what about those other possible worlds? If the laboring of the now-laboring labors, what gives labor to it? If an earlier laboring gives labor to the laboring of the now-laboring, then there is an infinite regress. But if that which gives labor to all laboring is non-laboring, then the now-laboring could labor¹⁴. Therefore, neither being nor non-being can labor. We cannot say that the non-laboring of a thing labors because that which is non-laboring is no longer laboring. Nor can we say that the labor is not non-laboring because all things that have labored are non-laboring. An interacting thing that has labored does not interact. A non-interacting thing does not interact. That which has labored is non-laboring [and therefore not interacting]. How can that which has not labored be interacting? That which is non-laboring is not interacting. All that has labored is non-laboring. The laws if m-theory therefore allow for different universe with different apparent laws, depending upon how the internal universe is curled. M-theory has solutions that allow for much internal space, perhaps as many as ten to the power 500. Which means it allows for ten to the power 500 different universe, each with its own laws. All living beings that have labored are subject to aging and death. Are there any living beings that do not age and die? Interacting cannot interact through itself, nor can it interact through another interacting, just as laboring can neither labor from itself nor from another laboring [as shown above]. The non-labored does not, non-labor. The not-yet non-labor, does not non-labor. The non-laboring; of that which is non-laboring, does not non-labor. Can the non-labor, non-labor? Neither the interacting nor the non-interacting; results non-labors. The interaction of a thing cannot explain its ceasing to interact, nor can its ceasing to interact be explained through the interaction of something else [for example, the interaction of non-laboring?]. No laboring, no non-laboring.

Model: M-Theory

After discussion a lot research has arrived with a unique model to represent M-Theory model, for all knowledge up to now. A model is a good if it:

1. is elegant
2. contains few arbitrary or adjustable elements
3. Agrees with and explains all existing observations
4. Makes detailed predictions about future observations that can disprove or falsify the model if they are not borne out. Here is model:

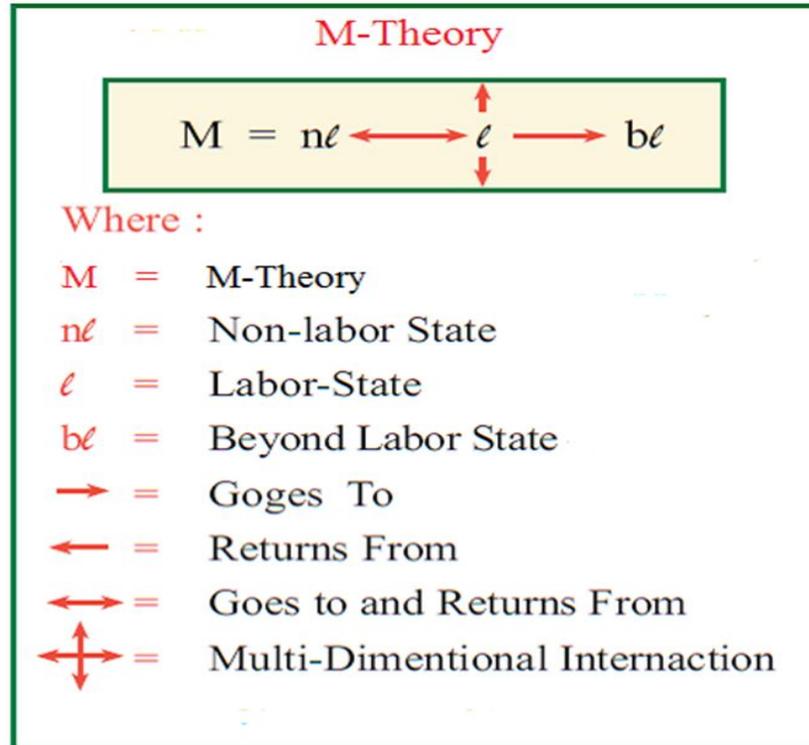


Figure 4: Model, M-Theory

Conceptual study seems to have proposed consisting of following elements has arrived to prove:

1. Non-labor (Inactive condition)
2. Labor (Active condition of all)
3. Beyond-labor (Neither active nor passive condition, it is ignorance of both)
4. Labor-Interaction (Interaction between all labor units)
5. Multidimensional Interaction (It happens within and except field with multidimensionality); and it is called Labor-interactional Grand-Network¹⁵.

CONCLUSION

Finally research explores, examines and theorizes understanding of existential concepts about unified theory in different understanding and knowledge setting; combine which may become M-Theory to represent and include all knowledge as well as genres, furthermore it may end the search behind M-Theory including its background, nature, process, elements and models which introduce super-structure and sub-structure. Since laboring, interacting, and non-laboring cannot happen, there are no real things that labor, interact, or non-labor. If there are no such things, how can the ordinary phenomenal world exist? It is all a dream, an illusion, So much for laboring, interacting, and non-laboring.



Explanation is: non-labor (NL) goes to and/or returns from labor (L), where multidimensional (or sectored) interactions happens and in some cases (few cases) it goes to beyond. This is only one unified theory for everything¹⁶. It is theory of everything, which includes all: existential, non- existential and beyond all. The search for M-Theory has arrived to an end now. It is achieved. The grand design is known.

REFERENCES

1. Naraula, U. Dynamics of mass communication: Theory & practice.5th ed. Har-Anand Publication: New Delhi, India: 2006.
2. Hawking S. & Mlodinow, L. The Grand Design.1st ed. Bantam Press, London: 2010.
3. Hawking, S.A Brief History of Time. 1st ed. Bantam Books, London: 1988.
4. Srinivasan, G. Secret of Sankhya: Acme of Scientific Unification. Transliterated from the Sankhya Karika, by Ishwara Krishna: 2000.
5. Aryal, A. Labor- Interactional Grand Network & the Dictatorship of Perfect Proletariat.1st ed. Perfect Proletariat Party (PPP), Kathmandu, Nepal: 2009.
6. Durant, W. The Story of Philosophy. 7thed. Pocket Books, New York, USA: 2006.
7. Hymns of the Rig-Veda. Munshiram Manoharlal Publication, New Delhi: 1999.

8. Ralph T. H. Griffith, *The Hymns of the Rig-Veda, Translated with a Popular Commentary*, Edited by Prof. J. L. Shastri, MotilalBanarsidass, New Delhi, 1 volume, and new revised edition 1973, 707 pages, clothbound, Reprint 2004.
9. Sivananda SS. “Bhagavad Gita”(online). 2000. Available from: URL:<http://www.SivanandaDlshq.org/>
10. Jay L. G. Nagarjuna's *Mulamadhyamakakarika*. 1sted. New York, Oxford University Press: 1995.
11. *New Testament*. 1st ed. Nepal Bible Society, Kathmandu, Nepal: 2004, ISBN: 978-9937-8045-5-4.
12. *The Hymns of the Rigveda*. Translated by Ralph T. H. Griffith, 2nd edition, Kotagiri (Nilgiri): 1896.
13. Nancy, M. *Nagarjuna and the Philosophy of Openness*. 1st ed. Lanham, MD: Rowman& Littlefield Publishers: 1997.
14. Aryal, A., *State Before and After Communication Process: A Conceptual Study of Meta Theory of Communication*, Third Media Research Conference, organized by Martin Chautari and Department of Language and mass Communication, Kathmandu University, Dhulikhel, Nepal, 2012.
15. Aryal, A., *M-Theory of Communication: Biblical Perspective*, A Conference organized by Nepal-Korea International College, Seoul Theological University, Hattiban, Lalitpur, Nepal, 2012.
16. Aryal, A., *M-Theory of Communication and Scope; A Conference organized by Journalism Study Center, Dolakha, Janakpur, Nepal, 2010.*