The NATURE
Of
nature

Views on ‘I’ and non -‘I’ in the Universum, neuter of UNI (versus= past participate of vertere (=turn) combined into one, whole

For a common new scientific ground
For unity of faith and necessary peace.

Pointilism, the Universum at all levels of morphology and activity. Pointilism, in the present work, universum viewed for its morphology and function, as orderly arrangements of points to yield sounds, words, conveying senses to all gates of sensorium, viz, sound, touch, vision, secretions, smell which convey to the sensorium identification, meaning, commands to all elements of a living being, to perform, to emote, to feel, identify, to establish grounds for recognition, and necessity for perception and action pleasurable or necessary for feeling, for perceptivity, leading to and demanding activity of organs and all constituents to sustain living state

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To

ILYA PRIGOINE

The Prophet

Of

SELF ORGANISATION

and

George Wald who saw threw functioning

eye with light of understanding

Some thoughts on the signatures of Life

and Mind

And Hans Selye, the master who showed me
the pathway of all manner of deviants under stress – and how the
state of living contribute to its existence, not with standing all stress.

The necessity for this work

Truth has only one demand: Just to be stated! This is the milk of life
for letters to comunicate. Recall, Rabi Akiva*:-

*'More than the calf who wants to suckle
it is the cow who wants to get suckled’!,

[A.D.50-135 ]

*RabiAkiva Baer ben Joseph
The moments fa this work

[lang and clatter of armaments, and weapons of war and of deprivation and death, and dreams of monopoly an courant since last war tell us that human mind have not learnt the lesson of peaceful co-existence. Since brooding Napoleon in St. Helence and the poet’s account of throwing away the sword Excalibur of the Lady of Lake as it made its journey to the lake seen in moonshine or a Herley of Ukrainey and Haldignati in Rajasthan and Ukraine where in rooms ina single building even changed occupancy during a single day in war. This account of the love, emotion, sacrifice and kindred emotions is selectively put together to remind humans of the unity of humankind and of peace. Let us recall of emotions of the cow as mothers which rush home after a day in Pasteures beating up dust as

Emotions from,

Reality of the Image and the Objectivity of the object

Ask not the lover who cries ‘thy picture cannot comfort me’, Sure indeed; has not the picture lost that subtle seal, the missing imprint of something which lets one see the actual ‘living’ from the deadness of the ‘photograph’. We talk of this, the subtle element, which distinguishes the living from the dead, the *experiential*, the ‘matter’ for the realm of experience alone, with the distinctive whiff of the hallmark of Life, which gives the body its value, for its prestige, its uniqueness and its assertion that it be treated with all that the humans can muster for love, for the mother and the beloved and the respect, for dignity of the most valuable product of NATURE. The ‘persona’ peeps through the shade and light and color with inscrutable attributes of the circumstance of being alive, lovable or not to the beholder without counting the attributes, which chisel the character flashing through the image willy-nilly. We attempt to examine the footprints of Life, which leave peace, angst, hope, faith, and glory of truth and abandon’s in life. Oh, how does life treat human by shear, earthiness, as thine or mine!
The phenomena the observer displays on encounter with a person, object or idea and which we discuss are the following:

(1) By ‘I ness’, we imply the sense which is responsible for selfhood, mine as distinct from thine and all services in preservation of self and the medium (the body and its ‘within’ which hosts it,) and even with its powerful non-substance the ‘mind’ helps and makes one do all that one does – ‘mens agitat molem’¹. All that the body is, down to its atoms while it moves all that it is within the body or without). The living kind particularly the human employs two processes unavoidably for creating full impact for generating the potential of perception for generating such activity by the human.

(2) Reification: Psychobiological processes whereby an idol or an idea impresses the preconditioned observer so that the attributes of the object, e.g. an idol objects exhibit looks, as if it is alive, a person.

(3) Deification: The experience whereby the realized correspondence to emotional demand from within show as faith regarded as being divine. The release from the hard matter of knock-about realities of the tangible observable one gets so conditioned as to choose the balm of awareness of the deified conjured as for them as the ‘Real’, as master, planner, friend, lover and doer to which the failed, the rejected, the hopeless can cuddle upto, and taste the faithful moments of blissful abandon.

¹ mind moves loads
*One of the greatest compilers of Hebrew Oral Law whose work formed the basis of Mishnah, part of the Talmud.

Author records deep gratitude to the following who served as path makers and punctuators for the ideas presented in this book: -

To our sadness there exists the haunting memory of
J.S. Chaudhury, S. Talekar and S.K. Dube
Who will never know how much they mattered for this work.

There is this wonder, the non-substance, merely
experienciable, that which cannot be grasped or touched and which
may seem thus as mere idea, or at its best a gossamer but which
holds an observer in such thrall as the master, which incites humans
for war, and bloodshed regardless of consequences, slaying others
for what is not a palpable thing and then sets about, nonetheless, to
vanquish and obliterate in this process the phenomenon called a
living Man than which there is nothing more spectacular and valuable
on this planet. And then sing and dance for killers glory and yet with
an assurance that this ‘sacrifice’ is an act of high culture!

This is an effort to ask the question that with so much love
gifted to the humankind for love and forgiveness in response to our
prayers and tears shed on bended knees, this non-matter, as the
phenomenon of faith with sets out to obliterate, Life, which is
otherwise single and unique. How does the flag of love, tenderness,
forgiveness, shelter and ravishment in its infinite unity demand for
indivisibility of mankind be replaced by rheartless conflict. How does
this commonality of flesh and blood and kind breed conflict? Vision,
hearing, fragrance, taste, space movements, growth ‘Call’ for this was
made to the author in the Laboratory of Electron Microscopy in
Dowstate Medical Center, Brooklyn, New York. There as I sat one
Lunch hour watching traffic three floors below on the footpath, in
walked a colleague from the next Laboratory, with a slide bearing
culture of embryonic condiac muscle with a casual remark. ‘You
may like watching this cardiac muscle cell culture as we left. With
nothing much but that cardiac to do, the remark (seemed uncannily
pregnant with meaning. I put on the stage of a light microscope and
there I met a question which set me sent to work in many lands.
Naturally uncoloured I saw the cell outline as the cell devided and
formed chains of cardiac muscle cell. It struck me as wonder. By

- Navjyoti Singh and ANuradha Singh, Gopal Sharman and
nothing ado on my part, the cells were deviding forming chains of cells deviding, branching, as if with cellular emotion. What struck me to wonder is thin frail single layer of transplant cell will branch and rebranch until the cardiac cellular tissue will be formed underwriting an activity such that when it stops the physician will oscultate and pronounced dead may be a 70 kgm individual as ‘dead’. What I was seeing was a fragment of life calling others, alleluia! The embryology told me later how step by step the ingredients of face and other organs were found, and the infant when due, comes out necessarily crying out: all is right for life to commence in God’s free air and freshness of wonderment!