

Does the Brain Create Consciousness—or Is Science Missing Something Big?

written by Bhaskarananda | February 9, 2026

Modern science often treats consciousness as a biochemical byproduct—as if the brain *manufactures* awareness the way the stomach produces acid.

But once we ask a few honest questions, the explanation starts to wobble.

The **Bhagavad Gītā** challenged this idea long before neuroscience:

“For the soul there is neither birth nor death at any time.”
– **Gītā 2.20**

If consciousness is not born, how could neurons create it?

The Question Science Can’t Answer

How many neurons produce consciousness?

An ant has **50,000–250,000 neurons**.

A human brain has **86 billion**.

So where does awareness suddenly appear?

At a million? A billion? Exactly 86 billion?

Science has no clear answer.

The Gītā suggests the problem isn’t quantity at all:

“That which pervades the entire body is indestructible.”
– **Gītā 2.17**

When the Brain Is Missing—but the Person Remains

A French civil servant was found to have **nearly 90% of his brain missing**, yet lived a normal life and held a job.

Some children are born with **little to no cerebral cortex**, yet recognize people, respond emotionally, and learn.

A **24-year-old woman with no cerebellum**—the region containing half the brain's neurons—lived independently and completed school.

Children who undergo **hemispherectomy** (removal of an entire brain hemisphere) often grow up with normal intelligence and personality.

A man with extreme **hydrocephalus**, possessing only a thin rim of brain tissue, was fully conscious and socially normal.

If consciousness were produced by brain mass alone, none of this should be possible.

The Gītā is unambiguous:

“The soul is never cut, burned, or destroyed.”

— **Gītā 2.23**

The body changes.

The brain changes.

The observer remains.

Consciousness Without a Working Brain

Neuroscientist **Adrian Owen's fMRI studies** showed that some patients diagnosed as being in deep comas could understand language and perform mental tasks—despite severe brain injury.

Awareness was present where it shouldn't have been.

Not in neurons alone.
Not confined to tissue.

Near-Death Experiences Raise the Stakes

Near-death experiences across cultures report clarity, peace, life review, and out-of-body perception—sometimes during periods of minimal or absent brain activity.

In some cases, people report accurate observations made when normal perception should have been impossible.

“As a person discards old garments and puts on new ones, the soul similarly accepts new bodies.”

– *Gītā 2.22*

The Uncomfortable Conclusion

Taken together, these cases suggest a possibility modern science struggles with:

- The brain may not *create* consciousness.
- It may **filter, transmit, or interface** with it.

If consciousness were purely material, we should be able to rebuild or restart it.

Yet humanity has never revived a single dead person.

Not even the most important ones.

The Gītā said it simply:

“The soul can never be destroyed.”

– *Gītā 2.20*

Maybe the greatest mystery isn't the universe out there—

—but the awareness reading these words right now.

You Are Not Your Body – And Krishna Said It First

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**Your body can be broken. Burned. Buried. Forgotten.
You can't.**

The *Bhagavad Gītā* drops one of the boldest truths ever spoken—and it's been hiding in plain sight for thousands of years:

*“For the soul there is neither birth nor death at any time.
He has not come into being, does not come into being, and
will not come into being.*

He is unborn, eternal, ever-existing, and primeval.

He is not slain when the body is slain.”

– Bhagavad Gītā 2.20

Translation into modern language?

Nothing can destroy you. Period.

The soul is more subtle than atoms. Consciousness doesn't come *from* matter—the body moves because consciousness is already there.

Weapons can cut the body.

Fire can burn it.

Water can drown it.

Air can scatter it.

But none of these can touch the soul.

Think of your body like a glass jar and consciousness like light passing through it. Smash the jar—and the light doesn't

even flinch. The container breaks. The presence remains.

Your awareness flows through every cell, every bone, every breath. When the body shuts down, what ends is the hardware—not the power source.

The Gītā wasn't trying to sound poetic.
It was stating a fact of existence.

You were never temporary.
You were never fragile.
You were never just flesh.

Once you really get this, fear starts looking... **outdated**.

“I Am the Taste of Water.”

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The Line Everyone Skips – and Why It Matters

In the **Bhagavad-gītā**, Krishna says something so simple it's easy to miss:

“I am the taste of water.”

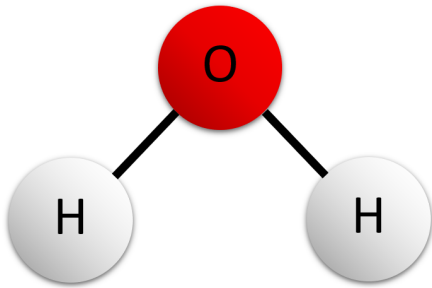
At first, it sounds poetic. Almost casual.

But that's the genius of it.

He doesn't point to something rare or mystical. He points to something you experience every single day.

Water.

The Most Ordinary Miracle on Earth



Modern science agrees: water is anything but ordinary.

In *The Wonder of Water*, biologist **Michael Denton** explains that water possesses an almost absurd level of fine-tuned properties:

- The perfect molecular structure for stability
- The right viscosity for blood flow and cellular life
- Exceptional temperature regulation that keeps Earth habitable
- Ice that floats – protecting aquatic life each winter

- Universal solvent properties that transport nutrients everywhere

Change any one of these features slightly, and life as we know it collapses.

That's not random. That's precision.

If designing a smartphone takes thousands of engineers, what does it take to "design" a substance like water?

One liquid. Dozens of perfectly balanced traits. Zero margin for error.

Rearranging, Not Creating

Even in a lab, when scientists combine hydrogen and oxygen, they aren't creating something from nothing. They're rearranging what already exists.

We don't manufacture water's brilliance.

We don't upgrade it.

We barely understand it.

And that's where Krishna's statement lands differently.

He's not saying, "Look for Me somewhere far away."

He's saying: *I'm already here.*

In sunlight.

In moonlight.

In sound.

And in the taste of water.

As stated in Bhagavad-gītā 7.8:

“O son of Kuntī, I am the taste of water, the light of the sun and the moon...”

The extraordinary isn't hiding in the dramatic.

It's hiding in the everyday.

Next time you drink water, slow down.

Taste it.

You might be experiencing something far deeper than you thought.

What If You're Not the Body You're Stressing Over?

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Let's try a simple experiment.

Imagine the most advanced body on earth. Perfect brain. Perfect heart. Perfect genetics. Now remove the invisible force that makes it alive.

What's left?

A silent structure. No thoughts. No personality. No ambition. No love. No fear. Just chemistry.

So here's the uncomfortable question:

What is it that actually makes a body alive?

We obsess over muscle mass, skin care, aging, health metrics, biohacks, supplements. But the one thing that makes all of that matter—the animating presence inside—is almost never discussed.

That presence is what the **Bhagavad-gītā** calls the soul.

And if that's true, it flips everything upside down.

The Mistake That Creates Most of Our Anxiety

We don't just *have* bodies.

We've started to believe we *are* the body.

So when the body changes, we panic.

When it ages, we feel personally attacked.

When it gets sick, we feel diminished.

When it dies, we think everything is over.

But pause for a second.

Your body has changed completely since childhood. Different cells. Different size. Different face. Different voice.

Yet something about you hasn't changed.

You still experience being "you."

That constant witness—the one who has watched your body evolve—isn't the body itself.

And that's where clarity begins.

The Driver and the Vehicle

Think of the body like a car.

It needs maintenance. Fuel. Care. Attention.
Ignore it, and you'll have problems.

But no sane person cries when their car gets scratched and says, "*I* am ruined."

The problem starts when we mistake the vehicle for the driver.

When that confusion sets in, every wrinkle feels like a crisis. Every illness feels like annihilation. Every birthday feels like a countdown.

That's heavy. And it's unnecessary.

What the Wise See Differently

In Chapter 2, Verse 11, the **Bhagavad-gītā** makes a bold claim:

"Those who are wise lament neither for the living nor for the dead."

That's not emotional coldness.

It's perspective.

If what you truly are is not born with the body and does not end with it, then birth and death are events of the body—not the self.

And suddenly:

- Fear shrinks.
- Grief softens.
- Aging loses its sting.
- Life feels less fragile.

Not because pain disappears—but because identity shifts.

Real Knowledge Starts Here

We've mastered anatomy.

We've decoded DNA.

We can track sleep cycles down to the minute.

But the most important question still stands:

Who is the one experiencing all of this?

Real knowledge doesn't start with the body.

It starts with understanding the difference between what changes... and what doesn't.

Once you see that, something subtle but powerful happens.

Stress loosens its grip.

Fear becomes manageable.

And life stops feeling like a desperate attempt to preserve something temporary.

All from one shift in perspective.

Not bad for an insight that's been around for a few thousand years. □