Ancient Indian Philosophy and Modern Science

"an attempt to resolve 45 mysteries of modern science"

PRAMOD KUMAR AGRAWAL

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The twentieth century witnessed an important developments in the field of *Vaidika* Philosophy, due to the works of *Pandit Madhusūdana Ojhā* and his disciple *Pandit Motilāla Shāstrī* . Their work is known as *'Veda Vijñāna'* as it discovered that *Vaidika* philosophy is completely based on cause-and-effect relationship. In fact, that was a historically important turn for the Indian philosophy and specially for *Vaidika* philosophy. It provided a scientific base for our traditions and values. *Pandit Motilāla Shāstrī* delivered five lectures in Rashtrapati Bhawan in the presence of *Dr. Rājendra Prashād*, the then President of India, with the result that the echo of this tradition reached Kashi and Pune, and many intellectuals started working on it. But all these researches were mainly theoretical. The theory, however, remains incomplete without its application in practice.

Shri Pramod Kumar Agrawal studied deeply this tradition, and applied in his three books on Phonosemantics. He also presented papers in different Seminars and got a lot of appreciation. In the book, which is in front of me, Shri Pramod Kumar Agrawal, with his understanding towards the *Vaidika* philosophy, entered in the fields which are still mysteries for the modern science. According to him, we can help in resolving many important problems of modern science like black hole, dark matter, photons and time dilation, with the help of the material available in Indian philosophy. The book claims to resolve 45 such types of mysteries. I have gone through the book and I found that the book is useful not only for the *Vaidika* scholars, who will find how the *Vaidika* knowledge is useful for the development of modern science, but also for the scientists, who can find an alternate source to solve the mysteries that they are faccing. Therefore, I recommend the book for the scholars related to both the streams: *Vaidika* philosophy and science, so that they can find how the view of Shri Agrawal can help in the advancement of philosophy, which is also the aim of the Centre of Advanced Studies of the Philosophy Department of University of Rajasthan.

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Prof. DAYANAND BHARGAVA

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Date 13-07-2017

It is a pleasure to listen to Shri Pramod Kumar Agrawal on subjects like Phonosemantics, Vedas, and modern science. **His approach is absolutely innovative**. One has to become familiar with the ancient Literature of India as also with modern science to appreciate his writings properly. University Grands Commission has been emphasizing the importance of interdisciplinary study. **Here is the model of such study**, and it richly deserves all kinds of support from all concerned with the advancement of knowledge.

The latest work of Shri Agrawal, Indian Philosophy and Modern Science, is very interesting; **on every page, we find his deep insight into the subject. It enriches both Indian Philosophy and Modern Science**. Especially it is a welcome addition to the tradition of decoding the symbolic style of the Vedas. Pandit Madhusudhan Ojha of Jaipur initiated a new line of Vedic interpretation, which has been applied by Shri Agrawal in an entirely new field. **I am sure that the work will be well-received internationally when it sees the light of the day.**

(Dayanand Bhargava)

13-07-2017

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According to Einstein

"all of nature must be described by a single theory", and It is said that *"Albert Einstein spent the last thirty years of his life on a fruitless quest for a way to combine gravity and electromagnetism into a single elegant theory"*.

It is interesting to find that the theory propounded by Mr. Agrawal is based on these two notions only. It is a unitary theory that is applicable to the complete universe. All macro and microparticles are evolved and governed by the same theory. He has propounded a model where it is explained that a particle is made of existence and life, and life is made of synchronization between electromagnetism, gravity, and repulsion. In other words, the theory steps in Einstein's dream, the 'single elegant theory', and tries to explain different cosmological phenomena.

The theory derives different inferences relating to particle physics, quantum, photons, and many cosmological phenomena. Some of the inferences are self-proven, and some are to be proven by the revaluation of observed facts. The theory adds some new theoretical concepts and makes objections to prevailing hypotheses; on the face, these seem to be logical, but proper and deep research is required**. The book tries to explain many mysteries which are still to be answered. The explanations given by the author seem to be quite convincing as far as the facts are available to us.**

The theory propounded in this book is a new light towards cosmology and particle physics and opens new horizons for researches without disagreeing with the prevailing concepts.

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M Devṛshi

KALANATH SHASTRI

It is a well-known fact that India has the deepest and oldest tradition in the field of linguistics, mathematics, logic, astronomy, medicine, and philosophy. The richness of Indian philosophy lies in its texts available in the form of Vedas and Upnishads, where we have lots of spirituality, along with lots of curiosity about Brahma or reality. The texts have a lot of symbolization. Different schools of thought decoded these symbols in different ways and explained the reality or Brahman accordingly. ***Jaipur has its own tradition where Pandit Madhusudan Ojha and Pandit Motilal Shastri explained Brahman in more logical and philosophical ways.***

The work of Mr. Agrawal, 'Ancient Indian philosophy and modern science' is quite interesting. ***Mr. Agrawal, who has deep knowledge of phonosemantics, and who has already written three books on the subject,*** *has decoded these symbols with the help of phonosemantics.* ***He has relied on the tradition laid by Pandit Madhusudan Ojha and given a new light to the understanding of it by using lots of sketches and figures. He has successfully used that philosophical phenomenon in modern science.*** *The book has laid down a way to understand our Vedic literature in a new light where we can understand Nature in its root form. And Nature includes everything.* ***After going through the book, one can be proud of our ancient culture and philosophers who had imagined 'root of particles', and 'reason of this universe' at that time, the mysteries which are still out of the reach of modern science.*** *……Kalanath Shastri*

M M Devṛshi Kalanath Shastri, Chief editor: 'BHARATI' (Sanskrit Monthly), Formerly: Director of Department of Language and Sanskrit Education (Government of Rajasthan); Member of Sanskrit Commission, Government of India; President of Rajasthan Sanskrit Academy. Institutions - Department of Languages Maharaja College; Rajasthan Hindi Granth Academy; Directorate of Sanskrit Education Sikar Government College; Kotputli Government College. Notable awards - Rashtrapati Award (1998), Sahitya Akademi Award (2004).

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Preface

There are two parts of the Ancient Indian Philosophy; One says that happiness comes from inside, and the facts are always based on our inner belief. The other one says that reality can only be evolved from logical analysis and hardcore facts. In both ways, the ancient Indian philosophy insists on 'reasoning'. As propounded, the reason for any substance lies in the base form of it. Indian philosophy calls it 'existence' or Brahma and tries to disintegrate it for pragmatic use. The difference between Indian philosophy and modern science is that Indian philosophy insists on 'reasoning', and modern science insists on 'happenings'.

All the reasonings are lie in existence, not in the substance. The book introduces the philosophical terms used by our Indian philosophers, which are symbolic representations of the different ingredients of disintegrated existence. Once we understand 'existence', we can understand all mysteries of this world. It is argued that an 'existence' is made of code formulations, which evolves and governs all substances, events, and whatever exists in this universe. The detailing of these coded formulations is called science.

On the basis of ancient Indian philosophies and the accepted inferences made by modern science, we have propounded a new innovative theory explaining the relationship between the physical world and the cosmological world. We have tried to go in-depth about different 'unanswered questions' relating to modern science and explained the 'reasoning' for what is 'happening'.

Please note that all non-English words begin with a small letter only in this book because there is no provision for capital letters in non-English languages.

Pramod Kumar Agrawal

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Ancient Indian Philosophy and Modern Science

TOWARDS THE ULTIMATE TRUTH

As and when we talk about the 'theory of everything', we talk about physics. Generally, we call it the theory of everything (ToE), the final theory, the ultimate theory, or the master theory, which can fully explain what links all physical aspects of the universe. We have lots of unanswered questions in physics, and scientists have been trying to evolve a unitary theory which can resolve all of them with an easy unitary explanation. At present, there are two theories which all modern physics rests on. These theories are general relativity (GR) and quantum field theory (QFT). GR is a theoretical framework that focuses only on the force of gravity for understanding the universe in the regions of both large scale and high mass: stars, galaxies, clusters of galaxies, etc. On the other hand, QFT is a theoretical framework that focuses only on three non-gravitational forces for understanding the universe in regions of both small scale and low mass: sub-atomic particles, atoms, molecules, etc. QFT successfully implemented the Standard Model and unified the interactions (so-called Grand Unified Theory) between the three non-gravitational forces: weak, strong, and electromagnetic force.

Over the past few years, a single explanatory theory, called the 'string theory', has been introduced that is believed to be the ultimate theory of the universe. Many physicists believe that at the beginning of the universe (up to 10^{-43} seconds after the Big Bang), the four fundamental forces were a single fundamental force. Unlike most other theories, the string theory is trying successfully to incorporate each of the four fundamental forces into a unified

frame. According to this theory, every particle in the universe, at its most microscopic level (Planck length), consists of varying combinations of vibrating strings (or strands) with preferred patterns of vibration. The string theory claims that it is through these specific oscillatory patterns of strings that a particle of unique mass and force charge is created.

In addition to the above, we have the 'loop quantum theory', 'causal fermion systems' and other theories claiming to be capable of reproducing features resembling a Standard Model.

It is generally argued that without philosophical implications, a 'theory of everything' cannot be discovered. Without understanding the 'reason', the 'result' cannot be understood. It says that a singular 'reason' can built up multiple 'answers', where all the answers satisfy the 'reason'. This is called 'metaphysics'. The "system building" style of metaphysics (तत्त्वमीमांसा) attempts to answer all the important questions in a coherent way, trying to provide a complete picture of the universe. Plato and Aristotle could be said to have created early examples of comprehensive systems. In the early modern period (17th and 18th centuries), the system-building scope of philosophy was often linked to the rationalist method of philosophy, which is the technique of deducing the nature of the world by purely a priori reasons.

India has been a pioneer in this field. There are four "Vedic sṁahitās": ṛgveda, Sāmaveda, Yajurveda, and Atharvaveda, which are available in several recensions (śākhā). The Vedas are among the oldest sacred texts, created roughly between 1700 and 3000 BC. The complete corpus of Vedic maṅtras as collected in Bloomfield's Vedic Concordance (1907) consists of some 89,000 padas (metrical feet), of which 72,000 occur in the four sṁahitās [1]. All the Vedas explain different aspects of nature differently. The elements of nature are adopted as living characters. According to the Vedas, Brahma cannot be explained, but nature, which is the counterpart of Brahma, can be explained. Brahma was considered a universal code reality, and nature was considered as the appearance of that code reality. The Vedic tradition continued with the upniṣadas, the brāhmaṇas, and the purāṇs. Early 8th-century Ādi Śaṅkarācārya was an Indian philosopher and theologian who

consolidated the doctrine of advait Vedāṅta [2]. He is credited with unifying and establishing the main currents of thought in Hinduism [3] [4] [5]. The advait Vedāṅta strongly argues the singularity of existence. The non-duality or advaita became the base of ancient Indian philosophy.

In this way, modern physics and ancient Indian Philosophy, both agree on a point that there must be some unknown unitary system which evolves and operates the universe. Both are climbing towards the same top of a hill, but by entirely different routes. Modern physicists pick the root of researches, and Indian philosophers pick the root of 'reasoning'. The purpose of this book is to explain how they are moving towards the same top of a hill. And how the ancient Indian way can explain the different achievements made by modern physics. Modern physics has lots of limitations, but philosophy has none. Ancient Indian philosophy can answer the questions which are still mysteries for modern physics. It can imagine the mysteries which are still unknown to us.

ELEMENTARY PARTICLE IN MODERN PHYSICS

Everyday matter is composed of atoms or molecules, once presumed to be matter's elementary particles. After 1910, some leading physicists regarded atoms or molecules as mathematical illusions, and it is believed that matter is ultimately composed of energy [6][7]. Soon after, subatomic constituents of the atom were identified. In the early 1930s, the electron and the proton were observed, along with the photon, the particle of electromagnetic radiation [6]. At that time, quantum mechanics was radically altering the conception of particles, as a single particle could seemingly span a field as would a wave. But a paradox still eludes a satisfactory explanation [8, 9,10].

In particle physics [6], a fundamental particle is a particle whose substructure is unknown; thus, it is unknown whether it is composed of other particles or not. We have fundamental fermions (quarks, leptons, antiquarks, and antileptons) and fundamental bosons (gauge bosons and the Higgs bosons), which are categorized as the known fundamental or elementary particles.

We have two objections regarding the above inference. The first one is that there cannot be a plural number in the elementary particle. If there is a difference between the 'quark' and the 'lepton', there must be some constitutional difference between the two. This further leads us to the deduces that these two particles cannot be made of a common or unitary particle. It is because the same fundamental particle cannot be visualized in two different ways. It concludes that they have to be made of some other fundamental particles, which can be understood only by the disintegration of these particles. As long as you are trying to disintegrate a particle into particles, you will always be left with a particle, and you cannot achieve the root of the particle. Modern science has chosen a way that has no end.

WESTERN PHILOSOPHY AND EASTERN PHILOSOPHY

Western Philosophy, which can be understood by the teachings of Plato, Socrates, Epicurus, and Aristotle, led to rationalist and empiricist philosophies. It is called a vertically expanded philosophy [47]. Eastern philosophy, which is just opposite to it, has a wide and horizontally expanded scope. It follows a parallel and differentiated development with various schools of thought developed independent of each other, each complete in its own respect. For example, Buddhism (बौद्ध), Jainism (जैन), Saṁkhya (सांख्य), and Yoga (योग) schools of thoughts are complete in themselves and quite different from each other. Each one has given different definitions for the same God, different theories of the evolution of the universe, different approaches for achieving truth, and different prayers. Out of these different schools, many of them, which were developed after the 15th century, is based on 'what one should do?': how to achieve mental peace? How to live? Etc. They did not discuss the original question: 'what is truth?'. According to these schools, it was believed that an illusion is an ultimate tool for mental peace. They provoked belief in place of logic, and worship in place of self-confidence, and prayers in place of efforts. Out of this number of schools, many of them started to spread misconceptions about God, blind faiths, and other evils in Indian culture. Originally the Indian philosophy has nothing to

do with prayer, temple, and treating God as supper human. It is a simple science that discloses all the mysteries of nature. The original Indian philosophy tried to search the deep immersed questions in a logical, rational, scientific way, considering the universe as a single unit. The question of whether God exists or not has no importance because Indian philosophy says that 'existence' itself is 'God'. For them, God is neither male nor female; it is neither visible nor invisible; it is neither decision nor indecision; it is invisible but available at every place, every time. We have the same God available everywhere. It has a unitary but inexpressible definition. This is the 'existence' of any entity. The 'existence' is a common aspect of all entities. The word 'entity' includes everything possible in the universe. It includes not only physical matters, but it includes all verbs, all nouns, all emotions, all beliefs, all logic, and whatnot. Everything can be defined as an entity, and every entity has existence. It is argued that without existence, nothing can exist, and hence 'existence' itself is defined as God. It is again argued that one should not confuse the difference between 'substance' and 'existence'. 'Existence' is the structural format of a substance, which is called unitary God. The substance is the duality of 'existence' and 'māyā (माया)'. It is just like the substance (biological cell) having a duality of 'DNA (existence; ब्रह्म) and cell body (māyā). According to the davita (द्वैत) philosophy, everything is made of 'Brahma and 'māyā'. And according to the advait (अद्वैत) philosophy māyā itself is a different form of existence (Brahma). Māyā itself is made of the substance of the lower world. Hence it can also be taken as entity of the lower world, which is again made of Brahma and māyā of the lower world, and the advait can be proved. The word 'lower' is defined at the appropriate place in the book.

PATH OF PROOFS

According to Indian philosophy, God cannot be understood. According to their verdict, you yourself are a part of God, and one cannot understand the self. Secondly, the philosophy says that nothing can be visualized in the

absence of a relative aspect. If everything is the same, you cannot visualize anything. If you are observing yellow in yellow color, it means you are observing nothing. In the case of substances, there are diversities in māyā; hence you can create an image in your mind. But in the case of Brahma, which cannot be distinguished by way of color, mass, and appearance, it cannot be understood.

The philosophy says that although we cannot understand God, as the appearance of nature, we can imagine God itself. Now it depends only on our observation of nature. Every philosopher observes nature differently, and so has given a different definition of God. Why do we observe it differently? The theory which explains why we all observe the same object differently is called 'PATH OF PROOF' or NYĀYA.

Nyāya (न्याय) says that if our observations themselves are conditioned and are not fool-proof, how can we understand 'reality'? The philosophy suggests that real identification and a priori explanation of an image is an impossible task. Nature never gives any identification to any object. Only the observer observes the object with his own psychological needs and capabilities and identifies accordingly. Different people observe the same object differently and so understand it differently. The theory suggests that whatever we observe is 'truth' only, not 'reality'. Everyone believes that his own perception is true. This belief may always be considered to be correct because 'truth' is not always considered 'reality'. Truth is a personal inference, whereas reality is a universal inference. Two different persons may have two different views about the same thing. Both may perceive different 'truths', and both may be away from 'reality'.

How to achieve reality? The answer to this question is not easy. There are a number of theories to crystallize the process of achieving real, but none is universally approved**.** As per **'**nyāya**'** of Indian philosophy, there are **three types of basic proofs**, which can be used to achieve reality.

The first is pratyakṣa pramāṇa (प्रत्यक्ष प्रमाण; visual proof), which says that whatever we see with our eyes is always the truth. This is basic proof. We all

believe in it. But it is confusing. Why is sometimes a rope seen as a snake? There may be many reasons which we will discuss later.

The second is anumāna pramāṇa (अनुमान प्रमाण; inference proof), which states that "if there is smoke, there must be fire". This logic also does not hold true because the sight of smoke again depends on the 'visual proof', which is unreliable. Anumāna pramāṇa a is helpful if the reasons are checked carefully with negative aspects too. By checking the scientific properties of smoke, we can confirm the possibility of fire.

The third is śabda pramāṇa (शब्द प्रमाण; theoretical proof), which says that whatever the theory says may be considered reality. Although the śabda pramāṇa signifies theoretical proof, it is confusingly known as śabda pramāṇa, because śabda (शब्द) is the Hindi translation of the word 'word'. The Vedas were defined as proven śabdas. Hence, they interpreted that "whatever the Vedas state is reality". But it is not a conclusive statement. There are two objections; first, "Can the Vedas (वेद) be considered the absolute reality?" and the second, "Can we understand the meanings of the Vedas?". Even if we believe that the śabdas in the Vedas are a reality, it does not help us much because the meanings of the Vedas are still in the dark. There are lots of unidentifiable and symbolic words in the Vedas. Even if we succeed in understanding the meanings therein, we will not be able to perceive them in their real perspective; it is because of the mystery of pratyakṣa pramāṇa in the symbolic representations. While visualizing the śabdas available in the Vedas, we can again observe only the 'truth', not the 'reality' because of his pre-perceived notions. The śabda (word), denotes the combination of two or more akṣaras (अक्षर; syllables; letter). In the Indian philosophy, at many places the akṣara is treated as 'formed logic'. In this sense, the meaning of śabda (nyāya; formulation) should be considered to be "composition of formed logics". It is believed that the Vedas are heard, not created; hence they are away from pre-conceived thoughts. In other words, the mantras of Vedas can be considered 'root logics' in place of 'formed logic', and can be treated as reality. All these 'root logics' are based on a unitary code (advaita). The word 'advaita' (unitarily in existence) can be defined as "there can be only one ultimate

solution for all problems". This code is called Brahma, which is a universally applicable unitary code, the ultimate aim of every philosopher, and is called the only reality in the universe. To sum up, we can state that the finding of reality is near to the almost impossible. Even then, our ancient Indian philosophy has tried to find the ultimate reality.

Way to achieve reality - As explained above, the reality is far away from us, and achieving in its absolute form is not possible. Yes, discovering the part reality may not be impossible. Each one of us adopts different paths to discover reality. I, too, have chosen my path. The readers can justify the process with their own wisdom.

Just open your eyes, and allow yourself to receive all the available images to your mind. Try to visualize a common aspect out of them. That common one may be considered as unidentifiable logic. Apply that logic to some other aspect. Check if it is practically applicable in our day-to-day life or not. If it is not applicable, leave it. If it is applicable, maintain it as 'proposed logic'. Repeat the process with some other concept; visualize some other 'proposed logic'. Overlap all the maintained 'proposed logics', and try to visualize a common factor out of them. Perhaps you can achieve something which is nearer the ultimate logic. Now check yourself whether the 'achievement' satisfies your inner demands, your inner insecurity, your desire to prove, your aim, etc. If yes, 'achievement' still may not be true. Forget all the above exercises, and try to believe that the 'achievement' was not a reality. Take a gap of a few days and start all the process again. Every repetition of the process will re-correct the past 'achievement'. A time will come when your intelligence starts converting your imaginations into illusions. Immediately stop all the processes! That will be the 'final achievement' and the 'final reality' FOR YOU. Apply that 'final reality' in different fields and try to decode the secrets of nature. Never try to advocate your own thought. Try to listen to others and find the essence in other's thoughts. Every listening adds up some logical information, and every outspoken knowledge increases your confidence in expressing. Feel of quantum increases ego, and ego obstructs the consciousness in incoming logic. Increasing knowledge may increase ego, and increasing logic may increase in consciousness.

ULTIMATE TRUTH AND ANCIENT INDIAN PHILOSOPHY

SPIRITUAL AND NON-SPIRITUAL INDIAN PHILOSOPHIES

We know that [11] traditionally God is considered as a being or an entity, essentially having these qualities -

1. An entity in a material sense.
2. A sort of consciousness that can control desire and make decisions.
3. Possession of some overwhelming supernatural power to affect decisions and results.

In vedāṅta (वेदान्त), we have a different view. The main characteristics of Brahma as described in vedāṅta are -

1. Brahma is niraguna (निर्गुण; without appearance); it does not have any quality.
2. Brahma is neither living nor non-living or is both. It has no form. It is material as well as non-material.
3. Brahma is not conscious in the way we understand a conscious being. It is not a person. It does not make decisions.

It is interesting to note that vedāṅta does not stress the worship of Brahma but stresses understanding Brahma. In the bhagavadgīta (भगवद्गीता), Kṛṣṇa (कृष्ण) repeatedly says that when the yogī (योगी) realizes that all this entity is just a variegated manifestation of Brahma, he assumes samabhāva (सम्भाव; likeness), and thus he integrates himself with **B**rahma (existence); he attains the state of Brahma, a state of infinite peace and bliss. Thus, Brahma is not a deity, it is not a God, and it is nothing supernatural. Brahma is all that we are and the abstract **cause** of all that is; it is a concept that has to be understood, realized, and felt, not just to be worshipped.

It is further argued that [11] Brahma does not interfere or make decisions. Brahma is also not the chief controller of human action. In the bhagavadgīta

Kṛṣṇa says that he does not take decisions about mundane human affairs; he does not interfere. Kṛṣṇa says (Ch.V-14 & 15) that God creates neither the acts nor the cause nor the circumstances of the action. It is nature that acts these out. God regards neither sin nor piousness. Kṛṣṇa further says that he is detached from whatever he is doing. He does not control the actions of people, nor does he interfere with their affairs. He neither gets affected by human actions, nor does he sit upon judgment on their lives. He does not make such decisions. He is not the grand judge. In fact, there is no concept of the day of judgment in Indian philosophy. To quote from the bhagavadgīta -

1. All acts are accomplished by the properties of nature. The ignorant feel they are the doers because of their ego. Refer 3/27.

2. Though I am the creator of this existence, you should think of me as one who does not do anything. Refer 4/13.

3. When one does not see the doer but sees only the properties of nature performing their acts truly attains my being. Refer 14/19.

4. The five factors which accomplish all actions are – (1) the scene of action, i.e., the body, (2) the doer, (3) the instruments or the sensory organs or the faculties, (4) the efforts, i.e., the motions or the impulses, and (5) providence, i.e., the divine factors. Refer 18/14.

All the above examples are given only to show that in the root Hindu philosophy, there is no superman type of God who could actively interfere in human affairs. It is a concept normally regarded as divine-power in humans. The history of 'Indian spiritual culture' suggests that before 500 B.C. we had a quite developed cultural structure. After that, around 1500 years before our cultural structure started to face deformations. Misinterpretations of symbolic characters have guided society in the direction of illusion. In due course of time, some schools created God according to their own wish and character. They started to innovate God having an appear-able shape like humans or animals. A God who likes worship and accepts the presentations. Under these circumstances, Indian philosophy lost its true value and started being non-scientific, blind devotees, and idolatry (image worship) for results. As a result, we lost our self-confidence, self-respect, and capability to struggle.

IMPORTANCE OF BLIND FAITHS IN LIFE

It may be asked that if worshiping God is completely useless, then why we worship it. Things are not so simple. The theory suggests that every execution needs two ingredients. One is 'direction of execution', and the second is 'belief in execution'. There is a fire on an airplane. You have to jump from the plane with a parachute. It is very clear that you can survive, only if you jump from the plane. Suddenly you find that your legs are not working. Why is it so? It is because you do not have blind faith in the parachute. Knowledge alone about the parachute is not sufficient. Even if you have a clear direction of execution, the required action cannot be done. We need courage as a carrier of the act. Courage is needed for the act of 'execution' only, not for the 'direction' of execution. And courage comes from your subconscious in the form of blind faith. And hence blind faith is an essential element for an act.

If you go to a temple, there is no harm because you symbolize the statue as your parents in your sub-conscious (parampitā). There is a child-parent relationship. Your child asks for protection from the symbolized parents. You derive and provoke the subconscious memories of 'protection' which were presented by your parents when you were a small child. Derivation and provocation of 'protection' in your subconscious mind creates a freeness from your fear and worries and results in security and peace of mind.

Spiritual (आध्यात्मिक) philosophy causes no harm if it is used to treat psychological problems and used as psychological treatment. But practicing any type of worship creates dependency and weakness, and you try to remain a child always. If spirituality is used for materialistic achievements, it is the worst.

INTRODUCTION TO INDIAN PHILOSOPHY

As regards the ancient Indian philosophy, we have lots of different creeds with different thoughts and beliefs. Some of them are Cārvāka (चार्वाक), Jain (जैन), Bauddha (बौद्ध), Śūṅyavāda (शून्यवाद), Vijñānavāda (विज्ञानवाद),

Sāṁkhya (सांख्य), Yoga (योग), Vaiśeṣika (वैशेषिक), Nyāya (न्याय), Advaita Vedāṅta (अद्वैत वेदांत), Śaiva (शैव), Viśiṣṭādvaita (विशिष्टाद्वैत). The creeds that believed in the Vedas were thought to have āstika (आस्तिक) way of thinking, and others were thought to have nāstika (नास्तिक) way of thinking. Indian culture has accepted all of them. Each creed has its own path and own school of thought, but we have one common thing, and this common thing is the curiosity about Brahma (ब्रह्म). Everyone has a different definition of Brahma. Vedāṅta defined Brahma as the ultimate 'reason' (kāraṇa śarīra; कारण शरीर) of this universe. It is argued that Brahma is/was/will be available everywhere and in all substances. It is neither male nor female. It is neither alive nor non-alive. It is neither existing nor non-existing. It is neither visible nor invisible. It is something you can define, but you cannot define; you can understand, but you cannot understand. And if anyone says that he has understood Brahma, it means he can never understand it. If someone says that 'perhaps' I might have a little idea of it, there will be the hope of understanding a fume of it, but that will be without any definition. It is an unexplainable phenomenon. It comes in the shape of illusions and largely depends on pre-established thoughts. Every different creed visualizes it within its environmental conditions, social values, and its own pre-established notions. Hence every different theory has a different version of it, but the ultimate essence of these theories suggests that Brahma is not an 'entity', but it is 'existence' that lies in all entities. 'Existence' is not an 'entity', it does not have any shape, but it is the genetic structure of the entity. Many philosophers defined it as 'reason' for being the entity. This 'reason' lies everywhere and every 'existence', which is defined as Brahma itself, and which cannot be defined. Sometimes it is argued that it is impossible to understand Brahma because we all are made of it, and philosophy says that no one can understand the self. In spite of all these odds, advait vedāṅta (अद्वैत वेदांत) has tried to analyze it in a systematic manner. it has disintegrated the structure of 'existence' and tried to explain its root elements.

No doubt, the root can be called the cause of existence or entity, and each entity has a common cause named Brahma.

Unitary aspect of Indian philosophy

There are a number of theories in Indian philosophy, but normally we have two basic concepts. One is the 'theory of duality' (dvaita द्वैत), which says that everything is made of 'Brahma ' and 'māyā'. Second is the 'theory of non-duality' (advait अद्वैत), which says that everything is based on a unitary concept called 'Brahma'. Please keep in mind that here the word 'Brahma' does not have any spiritual (आध्यात्मिक) value. The 'theory of non-duality' says that all particles, energies, and whatever is possible in the universe are made of a common aspect of 'existence'. Without existence, nothing can exist. The theory argues that differences lying between different particles are due to differences in 'incorporated properties', which is called māyā, and māyā is again a different form of 'existence'. Indian philosophy says that "the singular Brahma wanted to be in multiple forms". Hence it accepted māyā and created multiple types of entities. In another way, māyā has the capability to form different types of entities, but within a restricted limit of genetic code (part of Brahma) of 'existence'. In scientific language, we will say that diversities (more entropy) are formed from a singularity (zero entropy).

Indian philosophy basically believes in the sutra that "yathā piṇḍe tathā brahmāṇḍe" (each entity is a prototype of this universe; यथा पिंडे तथा ब्रह्मांडे). According to this version the construction the universe and the construction of any object are the same. The reason is very simple. The universe' and the 'entity', both are made because of the same 'existence'. A unitary code is applicable to the whole universe, and the same code is applicable to every object too. Gravity is applicable to an 'atom' as well as on the 'sun'. When we talk about God, we talk about all existences in the universe. Here we are discussing some of the important aspects of Ancient Indian Philosophy.

Saptaloka (सप्तलोक)

All entities in the universe are made within seven lokas (लोक) of existences. These lokas are bhūḥ (भूः); bhuvaḥ (भुवः); svaḥ (स्वः); mahaḥ (महः); janaḥ (जनः); tapaḥ (तपः) and satyaṃ (सत्यम्). Because of the 'non-duality', the

relationship between each successive loka has to be the same. It is again argued, that the relationship between every three successive lokas are the same as the relationship between bhūḥ; bhuvaḥ; svaḥ. This relationship is called 'trilokī (त्रिलोकी)'. The first 'trilokī' made of bhūḥ; bhuvaḥ; svaḥ is called 'rodasī trilokī (रोदसी त्रिलोकी)', the second made of svaḥ; mahaḥ; janaḥ is called 'krandasī trilokī (क्रन्दसी त्रिलोकी)', and the third 'trilokī' is made of janaḥ; tapaḥ; satyaṃ is called 'sṁyatī trilokī (संयति त्रिलोकी)'.

When the substance of present entities accepts an entity of upper level, the saptaloka (सप्तलोक) has to surrender its ego by one trilokī. The sṁyatī is converted into krandasī, krandasī is converted into rodasī. And a new sṁyatī is created. In this way, a physical entity is promoted to biological, a biological entity is promoted to psychological, and a psychological entity is promoted to an intellectual (human) entity.

Parātpara brahma (परात्पर ब्रह्म)

Parātpara Brahma is defined as ultimate Brahma, the ultimate reason for evolution and the ultimate code governing this universe. Every existence (genetic code) is a tiny part of the parātpara Brahma. The philosophy suggests that space, time, energy, or mass all are evolved and live under the discipline of parātpara Brahma. What is this discipline? This is the ultimate code of the universe, the constitution of the universe, from where all existences find their respective parts of code and form their entities accordingly. In other words, all existences existing in this universe are evolved and governed by the same unitary code. Some philosophers suggest that if you consider some different universe, it may have some other unitary code or parātpara Brahma, but it is beyond imagination. If you denote this parātpara Brahma as God or science, both are one and the same thing.

Avyaya brahma (अव्यय ब्रह्म)

Every existence is a tiny part of the parātpara brahma. It is argued that all separate entities have their own existence (not substance), and that existence is structured according to avaya brahma. avyaya brahma is an indeclinable

aspect of existence, that remains unchanged till the existence remains alive. Generally, it is called kāraṇa brahma (कारण ब्रह्म; root cause). The philosophy suggests that the avyaya brahma consists of coded capability of existence. They say that the parātpara brahma is made of infinite (but finite) codes having capabilities to support all types of existences, allots a different set of codes to different existences. This set is sufficient to create an entity. In other words, every existence has a distinguishable part of parātpara brahma, that creates the genetic difference in entities (due to different sets of codes).

Every existence keeps the codes in five indeclinable chests of avyaya brahma, which are: 1. annamaya koṣa (अन्नमयकोष), 2. prāṇamaya koṣa (प्राणमयकोष), 3. ānandamaya koṣa (आनंदमयकोष), 4. vijñānamaya koṣa (विज्ञानमयकोष), 5. manomaya koṣa (मनोमयकोष). All the chests are just opposite to each other in such a way that the composition of all can create a feasible structure. Every individual chest has capability to receive, store, and provide specific aspects to the entity. It should be further noted that all these chests are created by the world of the lower level, hence as regards the reference world, the data in the chests are inexpressible. In other words, the structure of existence is inexpressible or avyakta (अव्यक्त), as explained in Indian mythology. In case of biological world, it is called DNA.

Akṣara Brahma (अक्षर ब्रह्म)

The avyaya brahma is responsible only for the structural part of existence. it defines the capabilities of the existence only. There is no life in it. The akṣara brahma is the learned phenomenon of the entity. The Avaya accepts māyā according to the available codes, creates life in it, and creates akṣara brahma. There are three kinds of māyā, which are responsible for governing life in an entity. These kinds are 1. viṣṇumāyā (विष्णुमाया), 2. brahmāmāyā (ब्रह्मा माया), 3. śivamāyā (शिवमाया), to which are added 4. soma (सोम; time) and 5. agni (अग्नि; stimulation). philosophy suggests that due to stimulation (agni) of time (soma), sense activates different māyās to evolve life in existence. all the three māyās have different roles to play. The viṣṇumāyā denotes logical and diversified clarity with vision and dissimilarities in life, śivamāyā denotes

believable intensified strength with vibration (spndana; स्पन्दन) and support in life, and brahmāmāyā denotes appearance created due to identity, formulation, ethics, and pre-established knowledge in life. the composite of all three creates akṣara yagya (अक्षर यज्ञ), or the flow of life in existence. The akṣara brahma (अक्षर ब्रह्म) represents the characteristic of an entity which is shaped due to establishment of three māyās. akṣara brahma governs the direction of life or holds the progression of life. it never represents the flow itself. it may represent the characteristic of the sun to emit light, but it will never represent the light itself. The emission is denoted by kṣara brahma (क्षर ब्रह्म). in practical life the akṣara brahma is created during the childhood, where the child could not able to associate the feelings with logic. it is called 'learned phenomenon' of human.

Kṣara Brahma (क्षर ब्रह्म)

The existent, flowing in the entity, is called kṣara brahma. The flow of existent may be in three directions: jñāneṅdriyāṁ (perceptive inflow); karmeṅdriyāṁ (expressive outflow); and mana (thoughtful self-flow). The flow within different entities can be divided into five parts. Indian philosophy calls them: 1. prāṇa (प्राण), 2. anna (अन्न), 3. vāka (वाक), 4. āpa (आप), 5. annāda (अन्नाद). These five parts are the five compulsory ingredients of any signal moving from object to observer.

Concept of 33 Deva (देव)

It is believed that an existence is made of 33 types of deva (properties). We have twelve ādityas (आदित्य), eleven rudras (रुद्र), eight vasus (वसु), two aśvinī kumārs (अश्विनी कुमार). Here ādityas denote consciousness, rudras denote aliveness, vasus denote memories, and aśvinī kumārs denote continuity in life.

Concept of Life

According to Pandit Motilal Shastri, life can be divided into five parts: deva (देव), pitṛ (पितृ), ṛṣi (ऋषि), gaṅdharva (गन्धर्व), and asura (असुर). Here the deva denotes analyzing the clarity, the pitṛ denotes deriving aliveness, the ṛṣi

denotes acquiring formulations (identity), the gaṅdharva denotes submitting appearance, and the asura denotes the quantity of life. The first four creates the features of an image. This image can be physical, biological, or psychological. The first four denote the quality of life, and the fifth one denotes the quantity of life. It explains how time is evolved. It provides the relationship between space and time.

Concept of paṅcamahābhūta

According to Indian philosophy, all entities are made of five basic elements. These elements are called paṅcamahābhūta (पञ्चमहाभूत). which are: ākāśa (capability; आकाश), pṛthvī (availability; पृथ्वी), āpa (acceptability; आप्), vāyu (execution-ability; वायु), and agni (stimulation; अग्निम्). These elements are symbolically adopted as sky, earth, water, air, and fire respectively. These interoperations gave a different meaning, where we became quite away from our basic philosophy.

As far as the theory is concerned, each unit of an entity contains (1) 'Agni', which stimulate life in the entity; (2) āpa, which accepts the signals both evolved from self and coming from outside; (3) vāyu, which flows, life within the entity and outside the entity; (4) pṛthvī, which provides all types of availabilities; and ākāśa which provides all types of capabilities in the entity. All entities are identified by ākāśa, appeared by pṛthvī, the flow of life by vāyu, acceptance of life by āpa, and stimulation in life by 'Agni'.

Other Important Factors

Indian philosophy includes a number of important factors. Some of them are the concept of rasa (रस) and bala (बल), the concept of nāma (नाम) and rūpa (रूप), concept of vidyā (विद्या) and avidyā (अविद्या), concept of māyā (माया), and concept of mukti (मुक्ति).

There are many other symbols that are used in different vaidic literature. They symbolized these words in the shape of some human characters. By doing so, we can easily define the specific emission in detail.

SCIENTIFIC REPRESENTATION OF INDIAN PHILOSOPHY

MYSTERY BEHIND THE INDIAN PHILOSOPHICAL LITERATURE

In the last chapter, it has been explained that the word 'existence' or 'God' considered by ancient Indian philosophy is just parallel to the word 'science' used by modern scientists. Both believe that there is the ultimate truth, which is responsible for the creation, progression, and control over this universe. Both agree on the fact that the real truth can only be achieved by the application of formulations.

Indian philosophers put these formulations in the form of maṅtras, in the shape of complicated literature in philosophical terms. We have a lot of literature available to us, such as: Vedas, Upniṣada, Brāhmaṇa, etc. The literature is so complicated that everyone can't understand it; so, the learned philosophers presented it in the form of simple stories using symbolization. Unfortunately, nothing is available within a scientific and systematic format. They have not even specified that the particular maṅtra belongs to physics or to psychology. Because of the complicated terms and simple stories, it is very difficult to discover the hidden philosophy behind them. Everything is a mysterious symbolization of knowledge. Moreover, there are following reasons for not understanding them:

1. The Vedas are very difficult to understand; it is because many words used therein are not available in any known language. These words are not available even in Sanskrit.

2. All the literature available to us is either in the form of poems or in the form of stories. Nothing is available in a straight literary pattern. If anything is available in literary patterns, it is not in a systematic and scientific format. Many words are evolved from emotional wisdom, and they create illusions.

3. The Vedic words like brahmā (ब्रह्मा), ādityă (आदित्य), rudra (रुद्र), vasu (वसु), etc. are symbols representing some specific aspects of philosophy. the purāṇs (पुराण) have used these symbols in the form of human characters in the stories. For example, if they want to explain something about 'ego', they will say that "once upon a time, there was an evil person named 'Rāvaṇ' (ego; रावण)", and a great person named 'Rāma' (without ego; राम). They have not defined the words 'Rāvaṇ' and 'Rāma', in the form of 'ego' and 'without ego', the two characters inside us. That creates a lot of confusion. Because of not knowing the basic meaning and the purpose of the story, these philosophical mythologies create illusions in the reader's mind. , in the form of 'ego' and 'no ego', the two characters inside us.

4. All Indian philosophy is based on the root of vedāṅta. Hence, every literature should have given an introduction to it. This essential part of the literature is absent everywhere. An innocent reader cannot understand the theme of literature without having understood this basic information.

5. Indian philosophy has two parts: "what is reality" and "how to live". Both are entirely different subjects. Indian philosophy has mixed them in such a way that we are facing a lot of contradictions. For example, we believe that God is everywhere. On the contrary, we believe in the temple where God lies in the statue.

6. Influence of spiritualism, super-naturalism, and blind faiths has covered the actual philosophical aspect behind these.

7. Each Vedic word like brahmā, āditya, rudra, vasu, etc. denotes an integral property or a code reference to 'existence', and hence can be used everywhere. For example, agni is 'fire' in the physical world, 'hunger' in the biological world, 'curiosity' in the intellectual world and 'excitement' in the psychological world. Hence agni cannot be defined as 'fire' only. Under the circumstances, it is not possible to provide a direct, literate meaning for any word.

8. There are four different words (1) dharma (धर्म; specified duty), (2) ādhyātma (आध्यात्म; spiritual), (3) paṅtha (आस्था-पंथ; religion), and (4) satya

(सत्य). All the four words have different meanings. We have mixed up all the four words.

8a. Different dictionaries provide different meanings of dharma. One dictionary [44] defines it as creed, religion, and faith. And the other [45] defines it as 'decree or custom'. All these meanings are simply wrong.

According to Indian Philosophy, Manu (मनु) has defined ten parts of dharma as follows:

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।

धीर्विद्या सत्यमक्रोधो, दशकं धर्मलक्षणम् ॥

{धृति (धैर्य), क्षमा (दूसरों के द्वारा किये गये अपराध को माफ कर देना, क्षमाशील होना), दम (अपनी वासनाओं पर नियन्त्रण करना), अस्तेय (चोरी न करना), शौच (अन्तरङ्ग और बाह्य शुचिता), इन्द्रिय निग्रहः (इन्द्रियों को वश मे रखना), धी (बुद्धिमत्ता का प्रयोग), विद्या (अधिक से अधिक ज्ञान की पिपासा), सत्य (मन वचन कर्म से सत्य का पालन) और अक्रोध (क्रोध न करना); ये दस धर्म के लक्षण हैं।} *(Patience, forgiveness, control over desires, not stealing, inner and external purity, keeping the senses under control, use of intelligence, curiosity, truth, and non-aggression; these are the ten signs of dharma).*

Professor Dayanand Bhargave [46] quotes five definitions of dharma from Vedas are as follows:

8aa. One who does not give anything to a friend is not a friend. One who does not give food to the person who entreats food; leave such a man. he is not reliable. One should rather a stranger who comforts him. [ṛgveda 10-117-4]

8ab. Prosperous people should give to the person who seeks help. He should view life as a long way with his farsightedness; Wealth revolves like the wheels of a cart, which goes from one person to another. [ṛgveda 10-117-5]

8ac. An ignorant man acquires food in vain. That food is verily his death. One who eats alone is only an incarnated sin; he can neither have a friend nor a co-traveler. [ṛgveda 10-117-6]

8ad. Satya, vastness, ṛta, consecration, tapa, knowledge, and yajña uphold the earth. The earth, which is the mistress of the past and the future, may please widen our world for us. [atharveda 12-1-1]

8ae. Establish your leadership among all of your friends. Progress by courage through exertion and wooing of the divine world. [atharveda 7-107]

It is to be understood that dharma does not have any business with beliefs, religion, creed and customs. It does not direct us to worship or pray to God. According to Indian philosophy, dharma can be defined as 'the post (responsibility) held by a person'. In other words, the characteristics (guṇa (गुण); svabhāva (स्वभाव)) of an entity, which define its identity. What post pada (पद) we hold is our dharma. For example, water holds a characteristic (guṇa; svabhāva) to boil at 100^0C; it is its dharma. A liquid that does not boil at 100^0C cannot be called water. In the same way, a human is an animal, but if he has the specific characteristics (guṇa; svabhāva) like a human, he will be called human; otherwise, he is an animal. The word dharma defines the expected characteristics (guṇa; svabhāva) in a person so that he may be called human. It is argued that a human could have many characteristics. A human possesses the post of a father; he has to follow the pitṛ dharma (पितृ धर्म). The same human possesses the post of son; he has to follow the putra dharma (पुत्र धर्म). The same human can possess the post of soldier, he has to follow the soldier dharma (सैनिक धर्म). In all the dharma does not have any relation with ādhyātma (spiritual; आध्यात्म) or satya (सत्य), it has social values only.

8b. Achieving psychological peace is called ādhyātma. We symbolize our inner security (psychological presence of our security providing parents in our childhood) in the form of parama pitā (परम पिता; the psychological father) on a statue. We pray to that parama pitā to protect us. Psychologically we feel safer and find peace in mind. This has nothing to do with dharma. It is a process of psychological strengthening/treatment of our minds.

8c. When we have a biological illness, we go for treatment. We can have an allopathic, homeopathic, or āurvedic way of treatment. In the same way, when we have a psychological illness, we can choose the Hindu way of treatment,

the Islamic way of treatment, or Isai's way of treatment. These are different ways or paṅthas. We can choose any one of them. Unfortunately, nowadays, paṅthas are treated as a group of genetically different peoples. And we are fighting with each other. The word 'religion' was invented by the Britishers, just to create confrontation between different paṅthas, and added it to ādhyātma. As explained earlier, the ādhyātma is related to spiritual or psychological life. It controls our insecurity and greed, providing us peace of mind.

8d. Truth is a different aspect of our life. It has nothing to do with dharma (duty) and ādhyātma (spirituality).

Unfortunately, all these four different factors are mixed up. And dharma is added to truth and ādhyātma (belief) through a newly invented word 'religion'. This results in a mix and mash in Indian philosophy.

Being the oldest philosophy in the world, the Hindus have created different branches of the basic paṅtha. The basic paṅtha does not talk about any 'compulsion' in it, but the 'religion' adds up different compulsions to it. Originally the sanātana philosophy was not based on idolatry (prayer of a statue), but in the course of time, some brāhmanas allowed it as a symbolic presence of parama pitā, which was an easy way to interact with the akṣara Brahma of the self. One can hypnotize oneself to achieve will power by receiving the blessing from parama pitā. He can treat his fear complexes, including anxiety and phobias. One can ask parama pitā to forgive for any crime committed by him, which was producing guilty conscience in his mind. But the treatment is very risky. You are operating the psychological mind. We can leave other unrequired things in the body of mind. In the case of modern hypnotism treatment, we can put positive data, but unknowingly we left some negative data inside the mind. That can spoil our sub-conscious, which provides 'present tense' for all our activities.

WAY TO ACHIEVE THE TRUTH

The author of this book has gone a long way with phonosemantics (all phonemes have specific psychological meanings) and tried to define the

words in the psychological format. It is believed that these psychological meanings are being interpreted in the intellectual format and used to solve the mystery. It is argued that the words used in the ancient Indian philosophical literature do not have any subjective meaning. They represent different psychological feelings, which can be arbitrarily used to explain different intellectual objects. For example (for English pronunciations, we have used the international phonetic alphabets): -

agni - [stimulation] - [अग्नि] - /अ/ अस्तित्व में /ग/ स्पष्टता (गुण, गतिशीलता, मात्रा) के लिए /नि/ प्रत्यक्ष भूख. /əgnɪ/- /nɪ/ hunger (visible emptiness) for /g/ clarity in /ə/ existence; hunger for clarity (property, mobility, quantity) in existence.

[जिज्ञासा] - अस्तित्व में गुणों को स्पष्ट करने के लिए भूख. [curiosity] - hunger for clarifying the properties in existence.

[उत्तेजना] - अस्तित्व में गति को स्पष्ट करने के लिए भूख. [excitement] - hunger for clarifying the motion in existence.

[लालसा] - अस्तित्व में मात्रा को स्पष्ट करने के लिए भूख. [greed] - hunger for clarifying the quantity in existence.

In this way, a single word 'agni' can have different meanings for different references. One can understand that these different meanings have one singular soul, which is 'stimulation' and can be used for any subject and for any reference. In other words, these can be used as 'adjective', and we can say that the meaning of agni is stimulated need of knowing, stimulated need of action, and stimulated need of quantity. Modern linguists could not understand phonosemantics. According to them, all the words used in the universe are made arbitrarily and have no connection with the appearance, utility, and preoccupied notions about the object itself. They could not appreciate the 'psychological compulsion' in the formation of languages. They could not appreciate that our biological body is not directly connected with our intellectual brain. There is a psychological level, which differentiates a biological tree and a psychological animal, and which differentiates a psychological animal and an intelligent human. Whatever we listen or speak, all have to pass through our psychological entity where specific psychological

feelings (appearance; रूप) create psychological symbols (identity; नाम). These symbols are used for intellectual representations. Pāṇini (400 BC) invented 3999 dhāturūpas, which represent intellectual representations of different groups of sounds. We are still trying to unfold the meanings of the Vedas on the basis of these dhātu-rūpas. But we are facing two limitations: 1. the meanings of the dhatu-rūpas totally depend on the psychological observations made by one person, that is Pāṇini, who has his own preconceived framings, and these observations cannot be treated as absolutely perfect; 2. The meaning does not show the soul of the pronunciation; it represents only an empirical meaning. It is only 'one' out of the '108 possible meanings', as established by the theory. Therefore, a lot of imagination is needed for finalizing the meaning of any word.

While going through the literature, if you do not understand the meaning, there can be three possibilities. 1. The thing may be illogical and may not be a part of reality. 2. The thing may be logical, but our intelligence is not capable enough to perceive it. 3. The thing may be logical, and we can perceive it in the right direction. What we have tried to concentrate on is the third part of it, ignoring the other two. The author does not claim that everything in the Indian philosophy is scientific and can be understood. We just have to drain out the useless and retain the essence of what is perceivable to us. There are lots of chances that whatever we have perceived might be incorrect. We have taken special precautions by cross-examining different logics with all possible directions and practical observations. Even then, as the philosophy says, absolute reality cannot be achieved. We have to consider the chances.

It was a dark street, and a man was searching for something below the street lamp. Someone asked him, "What are you searching for?" the answer was: "I have lost a coin somewhere". "Why are you searching it here? The answer was: "Because we do not have light elsewhere". In the same way, we have a limitation with us to find reality; we have a limited scope of light of our consciousness. Everyone has his own scope of light of consciousness, and searches reality accordingly. We know that we cannot reach the absolute reality, but can try to move towards it.

PATH OF HAPPINESS

As we have explained earlier that the root question still remained unanswered was about the existence of God. It is still unanswered: 'who' made 'whom'? Either God made human or human-made God. The Indian philosophies ignored this question and started everything from another root. Here we started with the question about the happiness of human beings. How to be happy? From very early days, we have had two branches claiming the real path of happiness. These two branches are: vaiśnava paṅtha, and śākta paṅtha.

1. Vaiśnava paṅtha (वैश्नव पंथ) – The 'vaiśnava paṅtha' believes that wealth is the basic root of happiness. If you have wealth, you will be prosperous, and you will be capable of doing anything. Be cautious! The word 'wealth' does not denote monetary richness. It is the wealth of intelligence, the wealth of psychological governing, the wealth of health. They argued that if you want to earn wealth, you should have real knowledge about nature, strong governance over emotions, and strong biological health. They added that knowledge and intelligence is the most important part. The knowledge must be based on logical understanding and must not be based on preconceived notions. The vaiśnava philosophy developed the way of life called ādhidaivika (आधिदैविक) way of life. this is a knowledgeable way of life, deriving clarity in knowledge using vision from viṣṇumāyā of akṣara Brahma. Trying to analyze every diversity with the help of logic, trying to find a cool truth are some of the basic indications of ādhidaivika way of life. This is a scientific way of living. ādhidaivika way of life insists on the real truth. and if someone wants to understand the real truth, he cannot ignore brahma anyway. As a result, the inexpressible aspect of brahma got involved in it, and in due course of time we were involved in different complicated theories and unending discussions. They were trying to understand brahma, according to them, which is impossible to do. They confused between brahma and māyā, and tried to define Brahma with the help of māyā. They forgot that 'outflow of thinking' is called the expansion of māyā, and 'inflow of thinking' is called

concentration on Brahma. Due to these confusions, we started to create symbolic stories, where Brahma and different logics were symbolized as 'human character'. In due course of time, this symbolization vanished, and Brahma is converted into historical 'superman', and different logics were converted into human-shaped devatā. And the original thoughts vanished.

2. Śākta paṅtha (शाक्त पंथ) – The śākta paṅtha has always been against the vaiśnava paṅtha. The śākta paṅtha has different arguments. According to śāktas, wealth cannot be a guarantee of happiness. Many of the rich, knowledgeable, and healthy people are not happy. Happiness is something that comes from inside and has nothing to do with the quantity of wealth. It is always achieved by satisfaction and fearlessness. According to the śākta paṅtha, without confidence, knowledge is useless. Without willpower, one cannot govern his psychological desires and fears. Without courage, there is no use of health or wealth. They further added that 'having wealth' is always a relative term, and one cannot achieve sufficient wealth until he is satisfied from inside. Hence the feeling of satisfaction is the root of happiness. Secondly, as the śākta claimed, achieving real knowledge is an illusion. Your knowledge may be true for you, but you cannot prove it as a reality. They argued that reality needs proof, and without proof, nothing can be taken as reality. Reality should be based on nyāya śāstra (न्याय शास्त्र), which claims that we have three types of basic proofs. One is the visible proof (pratyakṣa pramāṇa), which says that whatever is visible (perceivable) should be considered as reality. But sometimes a rope is visualized as a snake; why? This mystery cannot be resolved. Secondly, the inference proof (anumāna pramāṇa), which says that smoke is proof of fire. But how will you come to the conclusion that what you are visualizing is smoke? It may be a cloud also. The third one is theoretical proof (śabda pramāṇa), which says that whatever is available in the Vedas is the real truth. But there is a problem. The Vedas are a mystery to us. These cannot be understood. There are lots of words used in the Vedas which are not available in any known language of this world. Therefore, reality remains quite away from us. The nyāya śāstra gives us different theories explaining the controversies in all three types of proof.

Nevertheless, there are many questions that are still unanswered. The śākta conveys the ādhyātmika (आध्यात्मिक) way of life. The ādhyātmika way of life is called the spiritual path. Ādhyātmika derives security and peace from Śivamāyā of Akṣara Brahma . The purpose of the ādhyātmika was to improve one's inner power. Their aim was to achieve 'satisfaction' and 'fearlessness' from inside. As the śāktas believe in action, not in thinking, they tried to leave all the thinking/decisions on almighty God. Theoretically, that was correct. But in due course of time, everything took a wrong shape. The inexpressible aspect of Brahma was converted into an expressible God who has the superpower to grant their wishes. The unitary God is converted into the multiplicity of Gods, all having absolute power and control over the entire universe. They started to ask them for material wealth and protection against some donations. They started to believe that the GODs (individually) are the only 'doer', and a human being cannot do anything with his individual will. And therefore, a human is not responsible for any good or bad act. All these things were far away from the basic logic of śākta, but these things gave us a lot of satisfaction in mind. And our ultimate aim to achieve happiness and inner satisfaction was achieved. Such type of thought was expanded day by day. The dark part of these types of thoughts is that the excess of these thoughts creates a lot of irresponsibilities, indolence, slavery, and blind faith in us.

In this way, this two paṅthas opposite each other, and they both had positive and negative aspects both. History says that we adopted all the negative aspects and left all the positive aspects of both the paṅthas.

SYMBOLIC REPRESENTATION OF TRUTH

The ādhidaivika philosophers used lots of complicated words. They had to explain a feeling which could not be defined in any language. The Veda was the first trial to explain the feeling with the use of complicated words. Thereafter, we had upaniṣada (उपनिषद्), and Brāhmaṇa graṇthas (ब्राह्मण ग्रन्थ), which could be understood, but were still complicated. Against all the odds explained above, the answers to the mysteries were given in the purāṇs, which

were created by both the vaiśnavas and the śāktas. The purāṇas have different stories, explaining the truths by using symbolization. They converted all the philosophical and inexplicable 'terms' and 'feelings' into different symbols of human characters. The Śrīmadbhāgavata (श्रीमद्भागवत) is an important purāṇa where the vaiśnavas tried to prove their own version about Brahma. They used Vedāṅta as a tool to prove their version, along with the symbolic representation of philosophy. According to the Śrīmadbhāgavata, the mystery of rope and snake arrives due to the pre-established memories (māyā) in our brain. The controller (vāsudeva) of these pre-established memories (māyā) is kept in prison by his own ego (kaṅsa) (कंस). This prison is made of seven layers of saptaloka. The Śrīmadbhāgavata argues that we have eight vasus, seven of them are pre-established memories (māyā) and kept within the prison of seven layers. The eighth one is free from all māyā. It is argued that this eighth one is Kṛṣṇ (कृष्ण), who cannot be affected by māyā. It is only the observer part of existence and can guide us against all odds with logical reality. The seven layers of our ego were symbolized with seven surroundings of prison. And the seven layers of māyās were symbolized by seven sons of Vāsudeva. With the use of perfect symbolism, the śrīmadbhāgavata explains that all of us are made of two parts. One is the executer (Indra; Arjuna), and the other one is the observer (Kṛṣṇ). Upaniṣad says that there are two birds on the same branch of a tree. One is executing, and the other is observing the execution. Execution needs ego, which is made available from the seven layers of pre-established memories (māyā), and ego-free guidance which is made available by the eighth layer Kṛṣṇa. The vaiśnavas argued that Kṛṣṇa, which is an integral part of all entities, observes everything without any influence of pre-perceived thought, and we can practically feel it. The śrīmadbhāgavata says that if anyone is able to evoke his eighth layer of kṛṣṇa, he will able to observe the true and the real. And that observation can be used as a real visible proof (pratyakṣa pramāṇa). There will be no question of 'snake' in place of 'rope'. The śrīmadbhāgavata further explains that all of us have Kṛṣṇa within ourselves. How can we recognize it? The kathā says that the part of our entity, which steals butter (the essence of anything) from every observation, is Kṛṣṇa. The part of our entity which can remove (kill) our

aghāsura (अघासुर; adamant attitude) is Kṛṣṇa. The part of our entity that can remove (kill) the Bakāsura (बकासुर; extrovert-ness) is Kṛṣṇa. The part of our entity that can watch its own activations (gopiyṅā; गोपियां) with clear (naked) view is Kṛṣṇa.

In all, the entity is made of eight layers of Avyaya Brahma; all of them have their own sets of indeclinable chests. Out of the eight layers, seven layers of indeclinable chests memorizes māyā, but the eighth layer is free from māyā. In this way, the avyaya brahma is living with māyā, but still free from māyā. The Śrīmadbhāgavata explains rāsalīlā (रासलीला) as a symbolical representation of the relationship between the avyaya Brahma and māyā. It explains that the same Kṛṣṇ (avyaya Brahma) is dancing (flow of life) with different gopīs (māyā). This rāsalīlā is visible everywhere. For example, a biological entity is made of billions and billions of cells, enjoying their lives, having the same DNA (avyaya Brahma), and with different proteins (māyā). It is presumed that the whole universe is a body of Brahma where all different entities have the same coded formulation (brahma; satva) and different sets of māyā (asata) forming different types of substances (sata).

The tradition of symbolic representation was a useful tool and remained effective till we lost the meanings of symbols used therein. We started to concentrate our focus on the symbols without understanding the underlying meaning of the same. The sun is not sūrya; it is a symbol of sūrya. The moon is not a caṅdra; it is a symbol of caṅdra. A statue in a temple is not a Brahma; it is a symbol of Brahma. In due course of time, we forgot about the symbolization and the wonderful literature of the purāṇs. In addition to the above, some western philosophers, who were ignorant of this symbolization, used these words directly in their substance value. The paṅcamahābhūta (पञ्चमहाभूत) which were: ākāśa (capability; आकाश), pṛthvī (availability; पृथ्वी), āpa (acceptability; आप्), vāyu (execution-ability; वायु), and agni (stimulation; अग्निम्) converted into sky, earth, water, air, and fire respectively. And the Indian philosophers, which were under the influence of 'made in foreign', accepted the things with pride. In this way, our wonderful tradition of understanding reality has gone into the wind.

UNITARY CODE

We have a number of theories and a number of definitions of brahma. The essence of these theories and definitions arrives at the conclusion that brahma is not a substance; it is a root of substance. And what is the root of substance? It is the 'existence' of the substance. Please keep in mind that we are talking about 'existence', not 'particle'. We are talking about the 'EXISTENCE' of the particle and not about the entity. All our philosophy lies in between 'existence' and 'entity'. Philosophy says that we have different types of particles, but the 'existence' in all these particles is the same. Existence is a unitary 'reason' existing in all different particles. The theory suggests that if you want to know the ultimate reality of this universe, you have to understand 'existence' only. An entity is created by the māyā associated with existence. A singular 'existence' creates multiple entities because of diversities in māyā. Modern science talks about the entities, but we are talking about 'existence'.

What is existence? 'Existence' is the structural code provided by Brahma. Brahma is the ultimate code, which provides a specific set of codes to all individual existences. With the help of māyā, the coded existence is converted into an entity. After the creation of the first entity, the coded existence copies itself and multiplies itself, creating multiple entities. The composition of these multiple entities forms the 'substance'. A substance can have multiple entities, but the 'existence' in each entity will be the same. For example, a human body is a substance made of multiple entities named blood, bone, skin, etc., but each entity has the same coded existence (DNA).

Every different substance possesses a different set of coded existences, and hence the 'different set of coded existences' acquires different types of māyās, creating differences in substances. In this way, Brahma, who is the root source of the codes, creates different types of substances. We have electron, proton, or neutron; all have different sets of coded existences, but all the codes are supplied by the root existence, which is Brahma and called science.

The structure of the substance purely depends on the genetic code (code of existence). The code of existence has two aspects. One is logic, and the second is belief. **According to scientists**, a code is made of a number of logics. Logic explains the constructive feature of the substance. Logic never changes with

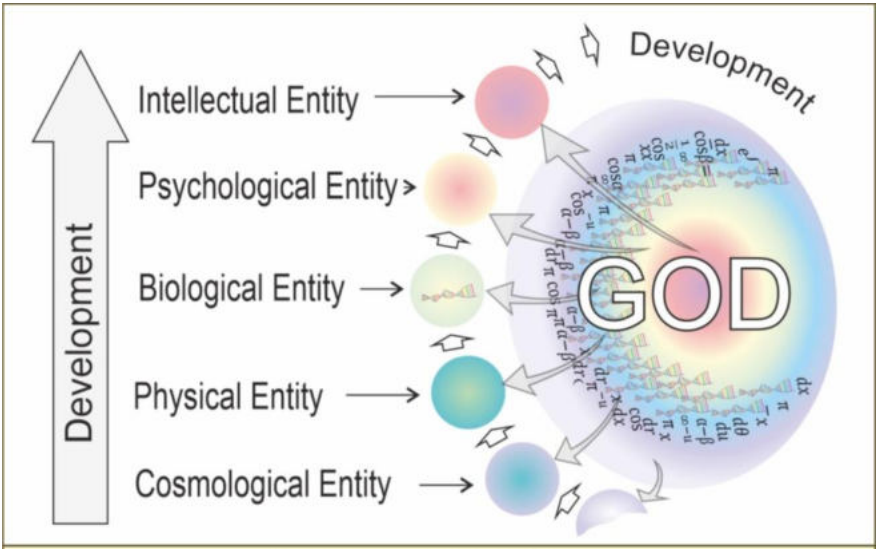

FIGURE I - UNITARY CODE

time and situation. If $e = mc^2$ is correct, it will be correct in every part of the galaxy, at every time, and in all circumstances. And hence the same logic will create the same result in any substance. **According to the spiritualists**, logic cannot provide constructive strength to the structure. If there is no strength in the structure of existence, the existence will not survive. Beliefs are needed to join the structure for strength. The theory suggests that alone logic cannot serve our purpose. A hypothesis, which is simply logic, cannot be applied till it is not strengthened by experiments. In other words, the logical belief or belief-logic both can be taken as a formulation of code. It is to be noted that different substances can have a different set of codes, but the properties of the codes are always unchangeable. If a particular gene in an animal increases the length of the animal, that gene will always increase the length of all animals. If the mass of a material body creates gravitation, the mass of every material body will create gravitation. It is because the code of existence of the material

body possesses this logic as part of its existence. And all material bodies have the same code in their existence.

The theory argues that a biological body is made of different types of cells, and every cell is evolved and controlled by the same 'biological code of existence' named DNA. If we substitute 'universe' in place of 'biological body', and 'unitary code of existence' in place of 'biological code of existence'; we will say that the universe is made of different types of substances, and all substances are evolved and controlled by within the same inbuilt 'unitary code of existence'. All substances existing in the universe have existences. Existing substances are expressible, but existences, which are not substances, are not expressible. The existence (inexpressible aspect) forms the substance (expressible constituents). The theory tries to disintegrate the 'existence' from its unexpressed ingredients. In other words, the theory is trying to disintegrate God, which is an inexpressible aspect. The theory explains how the different inexpressible chests of existence acquire different data (māyā) and convert the existence into an entity. All five chests acquire different aspects of data (māyā), and the composition of these aspects creates the 'base character' in the substance.

Saptalokas AND MULTILEVEL UNIVERSE

Before explaining the disintegrated parts of existence, we will first disintegrate the universe itself. 'The Universal Theory of Existence' claims that the universe is made of multiple levels of existence, existing in a series. At present, we know about five levels of existence, namely (in a sequence from lower to upper): (1) cosmological level, (2) physical level, (3) biological level, (4) psychological level, and (5) intellectual level. The theory suggests that an intellectual entity is made of psychological substances; a psychological entity is made of biological substances; a biological entity is made of physical substances, and a physical entity is made of cosmological substances. As far as the theory is concerned, we should still have lower levels than the 'cosmological level' and still upper levels than the 'intellectual level'.

We are unaware of these levels. For still lower levels, we do not understand how the black holes are formed; how the dark matter does not have any mass but has a lot of gravitation; and why there is no mass in a photon. In the same way, for still upper levels, we do not know how 'Shakuntala Devi' of India could calculate the numbers with speed faster than a calculator; how some 'saints' are able to perceive your thoughts without listening to any sound; and how a human could understand a thing for which he has no support from his previously known knowledge.

Here we will discuss the levels which are perceivable to us. Indian philosophy talks about seven layers in the universe, referring to four levels of the universe. First of all, we will discuss these seven layers saptaloka (सप्तलोक) of the universe.

The practical aspect of saptaloka in Indian Philosophy –

Indian philosophy says that there are seven dvīpas (island; द्वीप) and seven samundra (seas; समुद्र). These are situated in such a way that an island is situated within a sea, which is further situated within an island, and further situated within a sea, and so on. The philosophy tries to explain the multiplicity of entities in a substance. The maxim (sūtra) indicates that each substance is made of seven islands (lokas; द्वीप) with seven seas (relationships; समुद्र). It is to be understood that Indian philosophy never explains anything specifically; it talks only in general and in a symbolic way. The maxim explains the structure of a human being, which is made of seven levels of entities, including intellectual, psychological, biological, and others.

According to Indian Philosophy, all entities in the universe are made within seven lokas (लोक). These lokas are bhūḥ; bhuvaḥ**;** svaḥ**;** mahaḥ**;** janaḥ**;** tapaḥ and satyam**.** In the case of a human being, the bhūḥ is a physical entity, bhuvaḥ is biological life, svaḥ is a biological entity**,** mahaḥ is psychological life, janaḥ is a psychological entity, tapaḥ is intellectual life, and satyam is an intellectual entity or the place for an explainable image. In this way, a unit human being is made of all the seven lokas. If we talk about animals, just change intellectual to psychological, psychological to biological, biological to

physical, and physical to cosmological. In the case of vegetation, we can further decrease the status by changing to biological, physical, cosmological, and unknown. In the case of physical material, these have to be called physical, cosmological, unknown, and unknown. Indian philosophy never affixes a specific word for a specific entity. Every aspect is symbolic and relative. (figure 2)

Rodasī trilokī - It is again argued that the relationship between every three successive lokas is the same as the relationship between bhūḥ, bhuvaḥ, and svaḥ. This relationship is called 'trilokī'. The first 'trilokī' made of bhūḥ**;** bhuvaḥ**;** svaḥ is called 'rodasī trilokī'. In the case of a human being, the 'rodasī trilokī' governs and explains the interrelationship between the physical body and the biological body. It is responsible for the formation and multiplication of biological cells using physical atoms as raw material, under the governance of DNA (code of existence). The 'rodasī trilokī' is a branch of study which considers our body as a biological plant, and has nothing to do with the psychological and intellectual part of it. The specialists of this branch are called **physicians** (medicine).

Krandasī trilokī - The second trilokī made of svaḥ**,** mahaḥ**,** and janaḥ is called 'krandasī trilokī'. In the case of a human being, the 'krandasī trilokī' governs and explains the interrelationship between the biological body and the psychological body. It explains the psychological formation of the body with the help of biological capabilities. The branch of study includes hypertension, heart pulse, blood sugar, the impact of the biological body on the psychological body, and the impact of the psychological body on the biological body. The specialists of this branch are called **psychiatrists**. The word krandana (crying) is used for psychological stimulation/pain due to biological reasoning.

In this way, the saptaloka for human beings starts from a physical entity and ends with an intellectual entity. For animals, it starts from a cosmological entity and ends with a psychological entity. For vegetations, it starts from an unknown entity and ends with a biological entity.

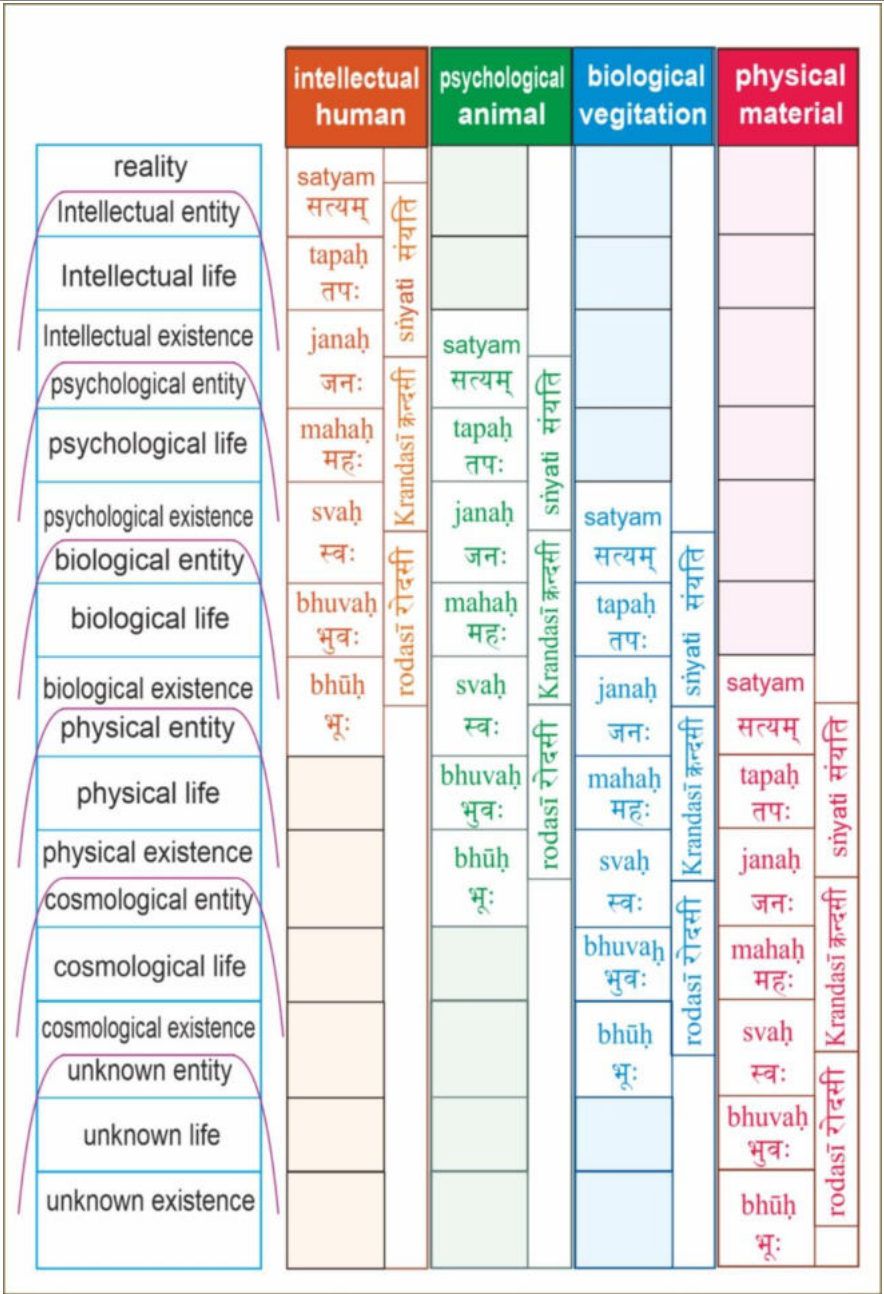

FIGURE 2 - CONCEPT OF SAPTALOKAS

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Sṁyati trilokī - The third 'trilokī' made of janaḥ, tapaḥ, and satyam is called 'sṁyati trilokī'. In the case of a human being, the 'sṁyati trilokī' governs the relationship between the psychological body and the intellectual body. This part is absent in animals. This branch covers the effects/impacts of emotions on logic formation, desire to know something, emotional support for execution of an intellectual decision, etc. The specialists of this branch are called **psychoanalyst**. Generally, it is argued that intellectual decisions are directly followed by the biological body. This is incorrect. For an intellectual desire of compliance, the 'desire' is the psychological bridge between the intellectual decision and biological execution. You cannot jump from a burning aircraft even with the use of a parachute if your psychological mind does not support it.

A benefits to animals – In the case of animals, the 'sṁyati trilokī' is represented by the relationship between a biological body and a psychological body, the 'krandasī trilokī' is represented by the relationship between a physical body and a biological body, and the 'rodasī trilokī' is represented by the relationship between a cosmological body and a physical body. The definitions clarify that the animal can understand the cosmological entities better than the human. That is why animals can smell natural disasters before humans can imagine.

A benefit to physical objects –Physical objects lie one level lower than animals. The receiver can receive a message through an electromagnetic wave, which is impossible for animals and humans. It is argued that the message written in the wave is made of further one layer below the cosmological world.

Creation of Developed Entity –Originally, the earth was made of hot physical materials. Slowly it cooled down, and vegetation (biological lives) was created. After that, animals (psychological lives) were developed, and after that, humans (intellectual lives) were developed. How does the physical material adopt a biological life? The western philosophes have no answer to this question. But Indian philosophy answers this question. According to Indian philosophy, God thought: "I should make myself diversified". It is just

as modern science says that at the time of BIG BANG, nature thought: "I should increase my entropy". Multiplications and diversifications of entities create further developed entities. These developed entities have the ability to surrender their physical ego. These entities are called DNA (Deoxyribonucleic acid). This acid has the code of existence (genetic structure) of a biological body. While surrendering its ego, it surrenders its trilokī by one layer. sṁyati converts into krandasī, krandasī converts into rodasī, and a new Sṁyati, which is made of tapaḥ and satyaṃ is added. *(purāṇa says that Brahmā made a long tapaḥ to form this universe)*. As soon as the biological soil is accepted, the sṁyati is accepted. We get a biological entity with three trilokīs again. And the physical substances come under the discipline of a biological entity, and the whole body is converted into a tree or a plant.

PARĀTPARA BRAHMA (परात्पर ब्रह्म)
THE ULTIMATE UNITARY CODE

We have infinite types of cells in our biological body, but all cells are evolved and controlled by the same DNA. Each DNA consists of a large number of genetic capabilities and is defined as the 'code of existence' of a biological entity. In the same way, we can imagine the 'code of existence' of a physical entity, having a large number of physical cores in the cosmological format. In the same way, we can imagine the 'code of existence' of a psychological entity, having a large number of psychological codes in a biological format. In the same way, we can imagine the 'code of existence' of an intellectual entity, having a large number of intellectual codes in a psychological format. All types of entities are created with their specific types of 'codes of existence'. These 'codes of existence' are physical code of existence, biological code of existence, psychological code of existence, and intellectual code of existence. Among them, the words 'code of existence' is common. In other words, the 'code of existence' denotes the allover 'formulated codes', out of which a specific set of codes is allotted to a specific type of entity. These 'allover formulated codes' are called 'unitary code of existence'. If you

use any adjective before the word 'existence', that is physical or biological; it will denote a specific existence, which is composed of a tiny set of overall 'unitary code of existence'. This overall 'existence' is called Parātpara Brahma. The word Parātpara denotes the 'para' of 'para', that is 'code' of 'codes', the reason for these 'codes'.

In short, Parātpara Brahma is the overall code of the existence of this universe. All entities in the universe possess a specific set made of a tiny part of this code. Parātpara Brahma has allotted different sets of codes of existence in the form of different Avyaya Brahma.

AVYAYA BRAHMA (अव्यय ब्रह्म)
THE STRUCTURE OF EXISTENCE

Parātpara Brahma, which is the ultimate code of existence, allots specific sets of genetic codes to all individual entities; these sets are called avyaya brahma. Avyaya brahma is a specific set of codes forming the genetic structure of the specific 'existence'. All entities evolve under the guideline of their own 'genetic structure' or 'code of existence'. Hence, avyaya brahma can be defined as the 'existence' of an entity. Every individual substance has a unique 'code of existence', that is why the fingerprints of two people cannot be the same. In the case of a biological body, this avyaya brahma is called DNA.

The avyaya brahma (अव्यय ब्रह्म) is made of five (four plus one) indeclinable chests having the capability to arrange the five aspects of formulated codes. Nature arranged these chests in such a way that each formulated code is disintegrated into five (four plus one) parts, and each part carries a specific type of capability. These capabilities remain intact till the entity remains alive. Hence these chests are called indeclinable (avyaya) chests.

We have three types of capabilities: inflow capability of a signal, outflow capability of a signal, and the self-flow capability of a signal. Any signal coming inside the avyaya brahma is divided into four parts, and these parts are stored in their prescribed indeclinable chests. All the four parts of data

have a ‘stimulating tag’ with them, creating a composite tag, and this tag is stored in the fifth chest. The tag is used as the common address of the four parts of the signal. In this way, a signal is divided into five parts, stored in five chests, and remains as inexpressible memory. These four parts of a memory are synchronized in such a way that the stimulation of anyone can evoke the ‘tag’, which evokes the rest three too, and evokes the original image of the signal, which is called remembrance. We have divided the avyaya brahma into the following five parts. (figure 3)

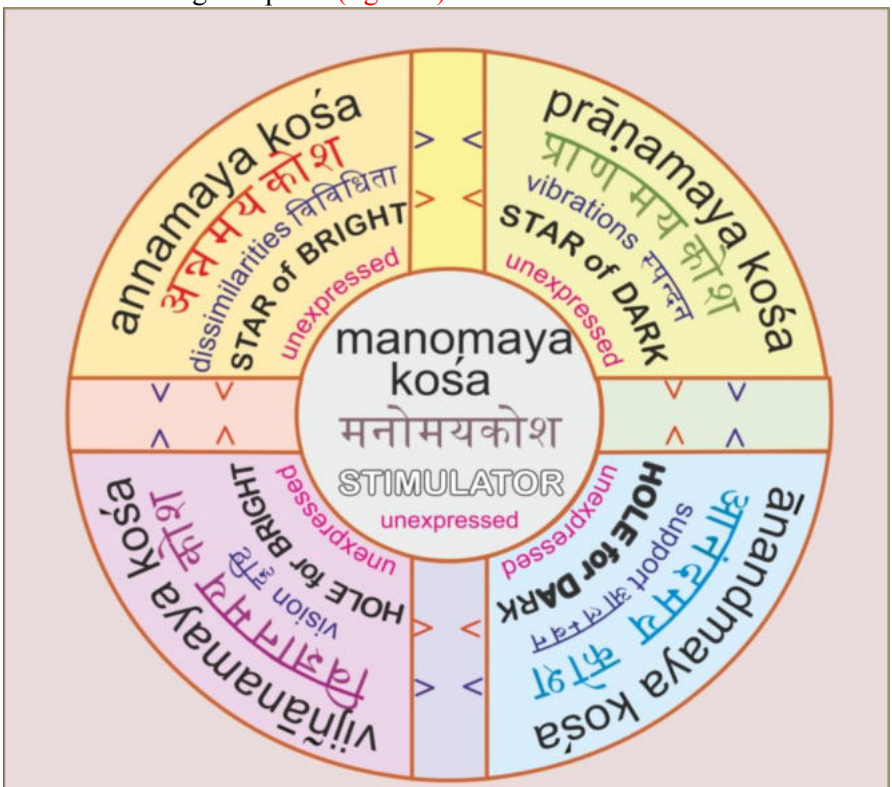

Figure 3 - Concept of Avyaya Brahma

1. Annamaya kośa (star of bright) – The indeclinable chest named annamaya kośa is responsible for receiving, storing, and providing the ‘availability and capability’ of dissimilarity aspect of the image. It provides the availability of an unidentified, un-intensified, un-organized, but detailed diversification of

the image. In other words, it provides the dissimilarity part of the unidentified appearance and non-strong clarity for the image. (अन्नमयकोष)

2. Prāṇamaya kośa (प्राणमयकोष) (star of dark) – The indeclinable chest named prāṇamaya kośa is responsible for receiving, storing, and providing the 'availability and capability' of different patterns of vibrations/intensities of the image. It provides the availability of unidentified, un-diversified, and un-organized, but intensified energy in the image. In other words, it provides the vibrations in unidentified appearance and unshaped aliveness for the image.

3. Ānandamaya kośa (आनंदमयकोष) (hole for dark) – The indeclinable chest named ānandamaya kośa is responsible for receiving, storing, and providing the 'availability and capability' of support/belief aspect of the image. It provides the availability of illogical, without energy, organized but rigid belief in the image. In other words, it provides the support to unshaped aliveness and un-appear able identity for the image.

4. Vijñānamaya kośa (विज्ञानमयकोष) (hole for bright) – The indeclinable chest named vijñānamaya kośa is responsible for receiving, storing, and providing the 'availability and capability' of science/vision aspect of the image. It provides the availability of non-believed, non-detailed, organized but logical accuracy in the image. In other words, it provides the vision to non-strong clarity and un-appear able identity for the image.

5. Manomāyā kośa (मनोमयकोष) (stimulator) – As the word indicates, the stimulator is the operator of sense and time. It stimulates all the chests one by one and provokes interaction. It provides the availability of emptiness, eagerness, and capability to combine all the above four at a single point to form the perception of the image. It provides a combined form of clarity, strength, appearance, and identity for the image.

The words used in Indian philosophy generally denote psychological interpretations. But by having imagination and picking the root logic of these, the same can be used for physical and biological purposes too. The same Philosophy can be used for all the individual worlds: the cosmological, the physical, the biological, the psychological, and the intellectual world.

Akṣara Brahma (अक्षर ब्रह्म)
THE CHARACTERISTIC OF ENTITY

(**Phonoosemantic meaning** - involvement in specified activity (conscious activeness) of existence; involvement in messaging of the existence; the 'akshar' is the personality of entity, which provides the direction and stinulation to the entity; अस्तित्व की संदेश (सचेत सक्रियता) में संलिप्तता; अस्तित्व की संदेश में संलिप्तता; 'अक्षर' इकाई का आकार-चरित्र है, जो इकाई की संलिप्तता को दिशा प्रदान करता है).

The अव्यय ब्रह्म avyaya brahma (figure 3) is only a structure which has 'capabilities' to store different types of māyās in its four indeclinable chests.

These chests are empty till the entity is in the form of a seed. As soon as water (ego surrender) is added to them, these chests of avaya brahma (Figure 4) start storing the māyās. A unit māyā is made of four aspects of perception. Each aspect is stored in its corresponding chest. Slowly and slowly, the chests are filled with māyās. This is called psychological learning or akṣara brahma of an entity. It can be defined as the directive / psychological capability to perform perception. Different people can have different types of learning, and therefore we all have different psychological characters. Our psychological character has three parts, which are: (1) Agni (अग्नि), (2) Soma (सोम), and (3) Indra (इन्द्र). (1) The Agni represents the stimulation (desire to acquire) of flow towards the direction of aim. We have three directions to flow, called inflow (ज्ञान; jñāna), outflow (कर्म; karm), and self-flow (मन; mana). (2) The soma represents the quantum of sense, flowing around the existence to collect the required aspects of the image from different ādityăs. The soma rotates because of the continuance of the future, the present, and the past, which is called continuance of kāla. (3) Indra represents 'involvement', and it involves three types of māyās, known as viṣṇumāyā (विष्णु माया), brahmāmāyā (ब्रह्मा माया), and śivamāyā (शिव माया). In short, due to the agni, the soma rotates

around the existence, and picks up the sense (different aspects) made of different māyās. This is called the flow of life. For the purpose of this chapter, we are ignoring the division of Agni and Soma. After the division of Indra, we get five parts of Akṣara Brahma , which are as follows.

In practical life, the Akṣara Brahma can be seen in the form of the psychological characteristics of a human being. During the age of up to five years, when the intellectual brain is not developed, all the observations are recorded in our psychological mind. These observations are called mahāmāyā. All the obsessions, anxieties, likes, and dislikes are recorded in our psychological mind. These learned phenomena can never be reasoned by any logical support that we feel as the sound is converted into akṣara in our mind. When an akṣara is formed, it becomes a part of our entity. The akṣaras can be divided as follows: -

1. Viṣṇumāyā (विष्णु माया) - It can be defined as the learned phenomenon regarding utilization of vision or logic in life. It is a kind of habit created due to recording of different acceptable combinations of viṣṇu and its māyā (lakṣymī; लक्ष्यमी). Here the viṣṇu represents the 'hole for bright' (vijñānamaya kośa), and the māyā represents the 'star of bright' (annamaya kośa) forming the 'bright' (Viṣṇumāyā). This Viṣṇumāyā diverts our mind towards the 'conscious' part of our life, not towards the 'strength' part. The people are having a large amount of viṣṇumāyā deal with their lives with accuracy, consciousness, calculation, alertness, clarity, and the clear direction of act. They can be a lack of courage, confidence, and strength.

2. Brahmāmāyā (ब्रह्मा माया) – It is the capability of utilizing the pre-established knowledge in life. This pre-established knowledge is made of two parts. These parts are called identity (nāma) and appearance (rūpa).

Every known perception is always stored in these two parts. If you know the identity as 'chair', the appearance of the chair is directly associated with it. Both the nāma and rūpa are stored in the brain in different folders and remain unexpressed. If anyone calls the nāma 'chair', the associated rūpa will automatically join with it and form the expressed perception. We can have the

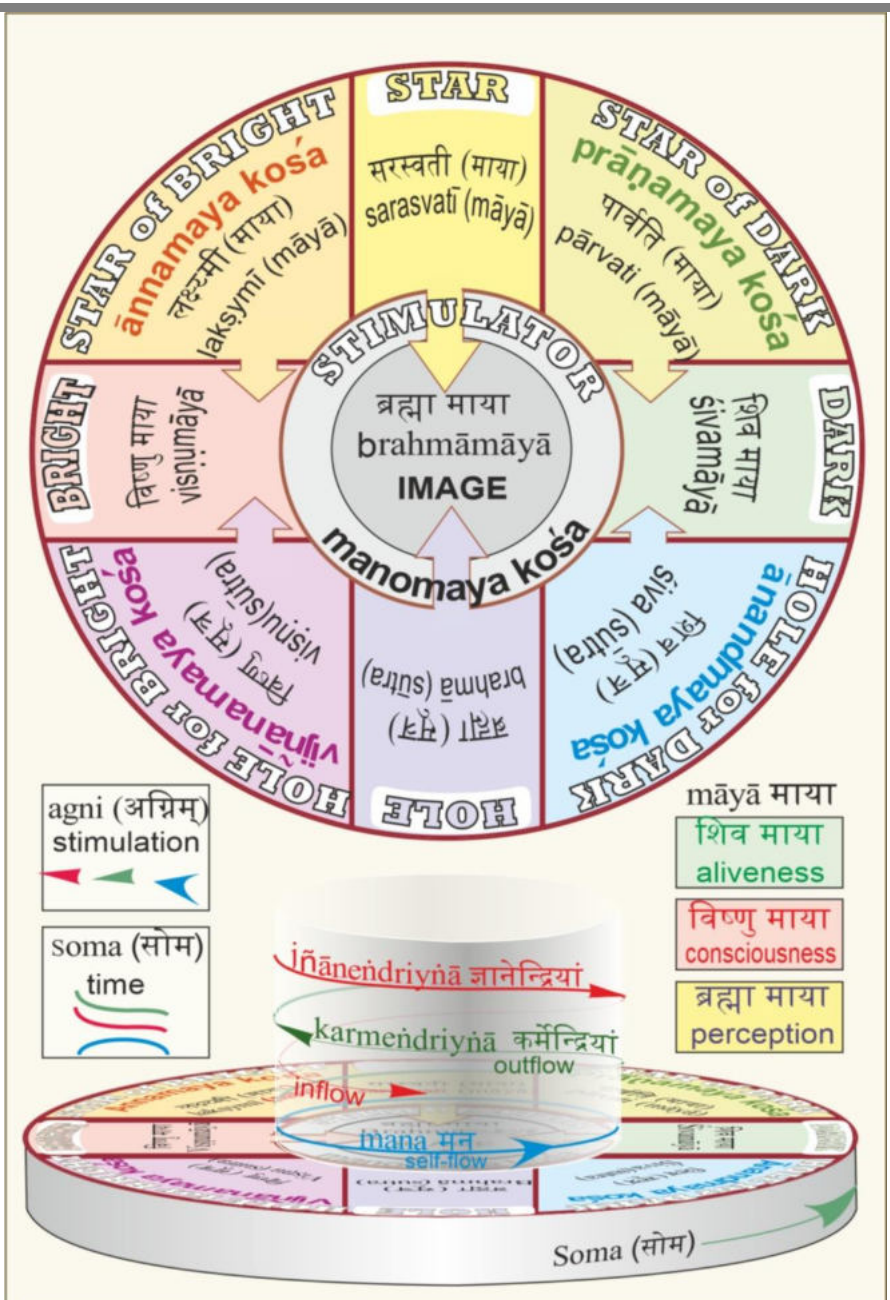

Figure 4 - Cocept of akṣara brahma

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multiple nāmas of a single rūpa, and the multiple rūpas for a single nāma. The appearance rūpa of 'chair' can be called chair, sitting place, or furniture.

3. Śivamāyā (शिव माया) – It can be defined as the learned phenomenon regarding utilizing support or belief in life. It is a kind of learned phenomenon created due to recording of different acceptable combinations of śiva and its māyā (pārvati - पार्वति). Here the śiva represents the 'hole for dark' (ānandamaya kośa), and the māyā represents the 'star of dark' (prāṇamaya kośa) forming the 'dark' (śivamāyā). This śivamāyā diverts our mind towards the 'believing' aspect of our life, not towards the 'knowing' aspect. The people are having a large amount of śivamāyā deal with their lives with rigidity, confidence, liveliness, pleasure, easygoing, strength, and courage. They may lack clarity, consciousness, and alertness.

4. Soma (सोम) – The Vedas say that Indra drinks the somarasa. Indra, who is our-self, accumulates three types of māyās in our childhood; named viṣṇumāyā brahmāmāyā and śivamāyā, which create notions in our entity. Our existence has 12 ādityăs at its circumference. These notions are created in the sense of the 12 ādityăs. As and when an outer signal enters the entity, the agni starts activation, the soma rotates around 12 ādityăs, and donates the incoming māyā (signal) to all 12 ādityăs. In this way, the Indra, which is operating the different ādityăs acquires the soma in the form of māyā.

Each ādityă acquires a different quantity of soma, which depends on the personality of the entity. In this way, each individual entity can perceive the same signal differently based on his personality or akṣara Brahma.

As explained above, akṣara Brahma denotes the personality of the entity, and this personality can be identified by the twelve ādityăs (आदित्य), which are: accuracy, feature, detail, diversity, gesture, intensity, energy, strength, rigidness, belief, formulation, and logic. All our acts depend on the availability of soma at a different ādityă. In the case of execution, if the soma is big at śivamāyā (energy, strength, rigidness), the execution will be courageous: and if the soma is big at viṣṇumāyā (accuracy, feature, detail),

the execution will be conscious. It can be further added that one cycle of life has two parts; Kṛṣṇ pakṣa (कृष्ण पक्ष) and śukla pakṣa (शुक्ल पक्ष). The kṛṣṇ pakṣa starts from pūrṇimā (पूर्णिमा) (the top of viṣṇumāyā) and ends at amāvasyā (अमावस्या) (the top of śivamāyā). In the same way, śukla pakṣa starts from amāvasyā (the top of śivamāyā) and ends at pūrṇimā (पूर्णिमा) (the top of viṣṇumāyā). This is one unit of life cycle. Each life cycle can have different life images. In the next cycle, the image can change. The series of images creates the required message. In this way, the soma plays an important role in life. In short, it is argued that one time-cycle has an inbuilt message depending on the māyā, soma, and agni.

Modern science also defines time as a wave flow from the object to the observer, carrying the quantum of a message. Generally, it is called 'electric wave' in 'electromagnetic wave'. One wavelength has a single image, and therefore the multiple wavelengths create a flowing message. This message can be recovered with the help of radio receivers.

5. Agni (अग्नि) – the avyaya brahma of each entity is made of five indeclinable chests, out of which the manomayakośa carries the basic desire of "ekoham bahusyāmi" (let me be many; एकोहम् बहुस्यामि), and stimulates the entity to create different images with different permutations and combinations. The other four chests receive, store, and provide four different aspects of the image. The individual aspect is always 'inexpressible', but the unification of them creates the 'expressible' image. We have stimulation to create multiple expressed images. This stimulation is called Agni.

Indian philosophy insists on "let me be many" (एकोहम् बहुस्यामि), and modern science insists on "let me improve entropy" both are the same thing. Both evolve time for the flow of life, and multiplying 'expressed images'. There is a agni in between viṣṇu and its māyā to create viṣṇumāyā (a feature of image). There is agni in between śiva and its māyā to create śivamāyā (strength of image). There is agni in between Brahmā and its māyā (quantum of image) to create brahmāmāyā. Different types of māyā create different types of senses. Diversification in senses again creates new agni to provoke a new image.

This Agni can be seen in the physical world in the shape of oscillation in 'string' or revolution of an electron around proton and neutron. In the biological world, it can be seen as an electric impulse passing through DNA, activating it, and operating different functions of the body. In the psychological mind, it can be seen as excitement, which is the sole reason for its functions. In the intellectual mind, it can be seen in the form of curiosity.

Kṣara Brahma (क्षर ब्रह्म)
THE ACTIVE EXISTENT IN THE ENTITY

(**Phonosemantic Meaning** - involvement is directed (conscious) activation, a flow of existent. निर्देशित (सचेत) सक्रियण में संलिप्तता; विद्यमान के प्रवाह)

The psychological avyaya Brahma , which is in biological format, is made of four chests. These chests are different for different individuals. The capabilities of the chests are defined by the genetic code of the entity. Initially, the chests are empty, like an empty mind of a newborn child. The empty chests of avyaya Brahma are filled with psychological temperaments and sentiments called māyās. Slowly and slowly, these māyās are filled in the chests and that creates akṣara Brahma. The akṣara Brahma can be defined as the personality of a human being. Every entity reacts according to its capability provided by the avyaya Brahma and the learned phenomenon provided by the akṣara Brahma. During the reaction, the entity perceives the incoming signals (listening, viewing, etc.), perceives the outgoing signals (speaking, executing, etc.), or perceives the self-flow signals (thinking, etc.). These signals are called sat (existent) of life. These signals, which are medium of communication, are called kṣara Brahma. How are these signals created? Indian philosophy answers this question by dividing the existent or kṣara brahma in five parts, which are called: anna (अन्न), annāda (अन्नाद), prāṇa (प्राण), vāka (वाक), and āpa (आप). It is very clear that if anyone of these parts is absent, the kṣara cannot be produced. (figure 5)

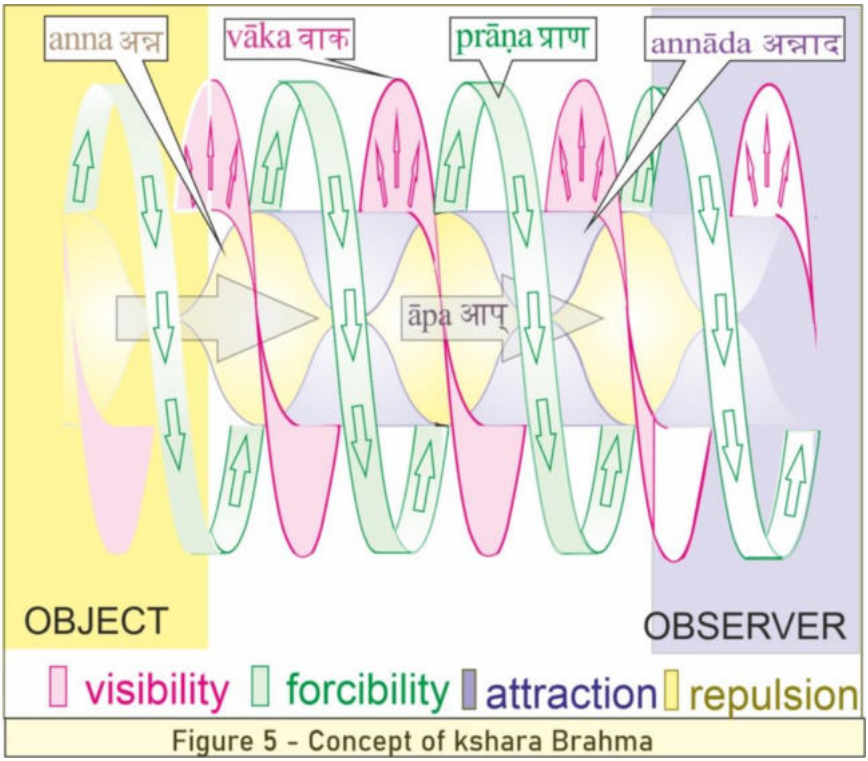

Figure 5 - Concept of kshara Brahma

1. Anna– (Phonosemantic Meaning - an absence of emptiness in existence; अस्तित्व में खालीपन का अभाव) It can be defined as 'something'. It is called the quantum of 'existent', having no mass but having unidentified and un-appear-able availability. This is what we call 'something' which is other than zero. In the cosmological world, it may be called 'quantum' of a photon.

2. Annāda – (Phonosemantic Meaning - presentation of active zero entity by existence; अस्तित्व द्वारा सक्रिय शून्य इकाई की प्रस्तुति) It can be defined as 'inflow wave evolved due to emptiness'. The activity of 'emptiness' creates 'inflow wave' which is the carrier of the anna. The 'zero-ness' or 'emptiness' creates a lower entropy zone, accepts anna to increase entropy. It is further clarified that the anna (अन्न) is made of the quantum of signal, and the annāda (अन्नाद) is made of carrying wave, and the duality of these is called 'time'.

3. Prāṇa (प्राण) – (Phonosemantic Meaning - the desire to flow in belief (approvable involved entity) विश्वास (स्वीकार्य संलिप्त इकाई) में प्रवाह करने की इच्छा) It can be defined as 'intensity of flow due to belief'. It can be understood as the energetic aspect of the signal. In the physical world, it is called a magnetic field in moving charges. In the psychological world, it is called bravery in flowing sentiments, and in the intellectual world, it is called inflowing confidence ideas. In all, it is a forcible aspect of the signal.

4. Vāka (वाक) – (Phonosemantic Meaning - analyzing the clarity of indirect entity; अप्रत्यक्ष इकाई की स्पष्टता का विश्लेषण) It can be defined as 'conscious aspect of signal'. The consciousness explains the detailed feature of the signal. In other words, it can be called the knowledgeable aspect of the signal. In physics, it is called the visibility of the light. In the psychological world, it is called consciousness in flowing sentiments. In the intellectual world, it is called clarity in the flowing ideas. In all, it is a visible aspect of the signal.

5. Āpa (आप) – (Phonosemantic Meaning - acceptance by the entity; संस्था द्वारा अनुमोदन) It can be defined as 'acceptance by the receiver. Without acceptance, an existent cannot flow. For example, if you want to speak something, and the biological signals are flowing in your nervous system. If your tongue does not accept it, the flow of the signal will not proceed anyway. A poet is singing his poetry, and the listeners do not understand the same. The poet cannot continue it. Acceptance or āpa is a prime condition for the flow of the signal. Without āpa the wave of annāda will not form, and the anna could not flow. In all, it is an acceptable aspect of the signal.

The kṣara Brahma is defined as the transported existent from one entity to another entity. The existent is made of the duality of anna (quantum of a particle) and annāda (wave created due to lower entropy). Anna has the duality of vāka (visibility in the message) and prāṇa (forcibility in the message), which is acquired by the āpa (accepting capability) of the receiver. The concept can be easily visualized in the flow of electromagnetic waves (light waves). Here the light is made of the duality of 'particle'(anna) and 'wave due to lower entropy' (annāda), consists of forcibility field (magnetic field) (prāṇa) and visibility field (light) (vāka) and a receiving observer (āpa).

The sutra is applicable not only to physical science; it is applicable to biology, psychology too. There is one important thing which should be considered. The sutra does not include the emitter of the signal in it. It is because the emitter does not do anything for the flow of the signal. It places the signal to its 'outflow' space and forgets. It is the annāda of the observer, who captures the signal from the outflow space of the emitter.

The kṣara Brahma can also flow within a unit itself, which is called self-interaction. Every unit entity is made of two parts: male and female. The female part is treated as the emitter, and the male part is treated as the receiver. This interaction is called 'thinking'. As regards the "male and female aspects," it is to be made clear that all māyās (viṣṇumāyā, brahmāmāyā, śivamāyā) are made of the duality of male and female and indicated as artha-nārīśvara (अर्द्धनारीश्वर) (half male and half female). If two different entities are interacting, the receiving end is male, and the emitting end is female. All entities can emit as well as receive the existent; hence all entities are made of māyās of artha-nārīśvara that is the duality of male and female. For example, the sun emits heat as a female, and the observer receives it in its blackness as a male. The light is māyā in the form of artha-nārīśvara. The light is the expandability of heat and acquire-ability by blackness.

INDIAN PHILOSOPHY AND CONCEPT OF LIFE

Life can be defined by the flow of existents in three directions. 1. Receiving existents called inflow, 2. Emitting existents called outflow, and 3. Interaction within self is called self-flow. All these three flows create an image at the platform of existence. According to Pandit Motilal Shastri, life so flows can be divided into five parts (figure 6): deva (देव), pitra (पितृ), ṛṣi (ऋषि), gaṅdharva (गन्धर्व), and asura (असुर). These five parts are indivisible, but each can be explained in unitary logical term. These parts are the results of the interaction of different chests of the avyaya Brahma. All these parts are created from the indeclinable chests, but cannot be treated 'unexpressed' as avyaya. Because these create the five essential ingredients which express life. We can call them 'expressible'. When these five are synchronized, the image

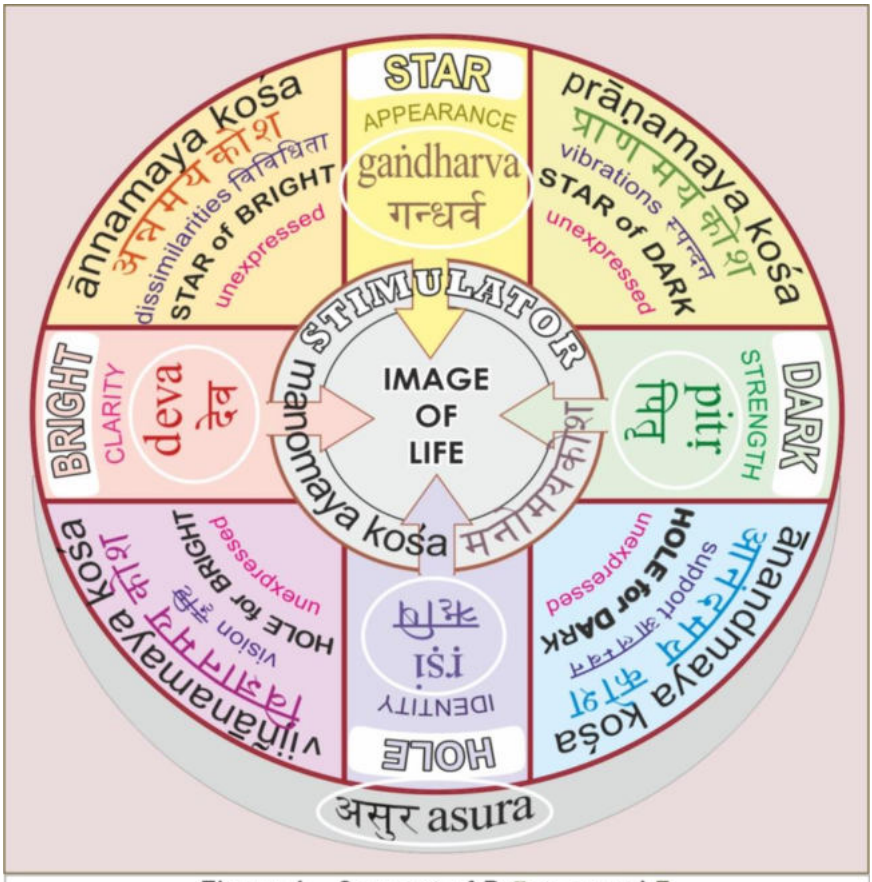

Figure 6 - Concept of Prāṇa sansthā

is expressed. All these factors play important roles in the life of the entity. These can boost life towards a specific diversion. These can be treated as an attitude towards life. If you are living in curiosity, detail, diversity, accuracy, analysis, education, you are worshiping 'dev'. If you are living in courage, bravery, and without alertness, you are worshiping 'pitṛ'. If you are living in a demonstration, you are worshiping 'gaṅdharva'. If you are living in thinking, concentration, ethics, and self-identity, you are worshiping 'ṛṣi'. If you are living in quantity, you are worshiping 'asura'. These lives are evolved as under: -

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1. Dev sansthā (देव संस्था) –

(PM – hidden existence of properties (specific submissions). गुणों (विशिष्ट प्रस्तुतियाँ) का छुपा अस्तित्व)

Dev (bright) is created by that interaction between vijñānamaya kośa (hole for bright) and annamaya kośa (star of bright) due to activation of consciousness. Consciousness activates 'vision' and 'dissimilarities', creating a specific type of attitude. The attitude diverts the entity towards diversities, logic, accuracy, details, and knowledgeable aspect of life. When we say 'the vāyu devatā (वायु देवता), it means we are talking about the knowledgeable aspect of vāyu. When we say 'the agni devatā (अग्नि देवता)', it means that we are talking about the knowledgeable aspect of agni. It is said that the sun is emitting gau (गउ) to us, and all devatā are living in the body of gau (गउ)", the meaning of the phrase is "dissimilarities (star of bright) is emitting 'consciousness' to us (hole for bright), all the 'knowledgeability' is living in the body of 'consciousness'".

2. Pitṛ sansthā (पितृ संस्था)

(PM – centralized presentation of visible protection. दृश्य सुरक्षा की केन्द्रीयित प्रस्तुति). Pitṛ is created due to interaction between ānandamaya kośa (hole for dark) and pranayama kośa (star of dark), which create 'dark' as liveliness. It is the strength-able aspect of life. This liveliness activates 'support' and 'vibration', and the altitude of the entity is diverted towards intensity, belief, energy, rigidness, and courageous aspect of life.

The pitṛs are the essential requirement of our life. It provides pleasure and protection from our inner fears. The pitṛs are achieved in childhood if our parents have provided us with unconditional protection; this unconditional protection creates pitṛ prāṇa in our sub-conscious in the form of śivamāyā. After childhood, when we become adults, the pitṛ prāṇa (unconditional protection) protects us from anxiety, phobias, and obsessions. When we cannot face our phobias, we worship an idol, where the idol symbolizes God.

In all senses, this God is considered to be paramapitā, which is the supreme father or protection provider in our subconscious. It is to be noted that childhood is denoted here for the age lower than five years. And we are talking about the 'felt' impression of the parents, not the 'known' impression.

3. Ṛṣi sansthā (ऋषि संस्था)

(PM – visibly occupied in self-concentration. स्पष्ट रूप से आत्म एकाग्रता में प्रवृत्त). Ṛṣi is the ethical aspect of life. It is created by the interaction between ānandamaya kośa (hole for dark) and vijñānamaya kośa (hole for bright), which create 'hole' as concentrated identity. The hole symbolizes the acceptable way of life within certain limits created by our own logic and beliefs. We accept things with rigid accuracy and discipline. In practical ways, ṛṣi provides a code of conduct, guideline, ethics, identity, and dharma (धर्म) in life.

4. Gaṅdharva sansthā (गन्धर्व संस्था)

(PM – hidden involvement in the active presentation of known gesture with clarity. स्पष्टता के साथ ज्ञात हावभाव की सक्रिय प्रस्तुति में छिपी हुई सन्लिप्तता). Gaṅdharva is the appearance aspect of life. It is created due to interaction between pranayama kośa (star of dark) and annamaya kośa (star of bright), which creates 'star' as an expanded appearance. This appearance emits diversity and intensity and provides detailed energy in the demonstration aspect of life. In practical ways, gaṅdharva provides music, color, and beauty in life. The 'cricket star' is Sachin Tenduklkar, the 'film star' is Amitabh Bachchan, the 'music star' is A. R. Rahman. All are great gaṅdharvas of our time.

5. Asura sansthā (असुर संस्था)

(PM – an absence of the involvement in introverts (inflow expression). अंतर्मुखी (इन्फ्लो अभिव्यक्ति) में शामिल होने का अभाव). All the above four constituents are essential parts of life. But if there no quantity, nothing can be established. Sachin Tenduklkar can play cricket very well, but if the quantity of playing is zero, no purpose is served. Here the word Asura denotes the quantity of all

diversions of life. In Indian mythology, the word Asura is used in the negative aspect. It is because, in Indian mythology, the property is important, not the quantity. We do not want to live with the quantity of life; we want to live with the quality of life.

In all life is made of these five parts. The deva denotes the analyzed clarity, pitṛ denotes the derived strength, ṛṣi denotes the acquired identity, gaṅdharva denotes the submitted appearance, and the asura denotes the quantity of all. Clarity, strength, identity, appearance, and quantity are the compulsory parts of every image of life. Here the word 'every' can be taken in generalized terms. The word 'every' should include the cosmological world, physical world, and the biological world too.

CONCEPT OF 33 TYPES OF DEVAS (देव)

The Indian Vedānta philosophy believes that all entities are made of 33 koti (types) of devas. These types of devas are twelve ādityas (आदित्य), eleven rudras (रुद्र), eight vasus (वसु), and two aśvinī kumārs (अश्विनी कुमार).

Twelve ādityas –

(PM - submitted the affirmation of viewable presentation by the entity; संस्था द्वारा देखने योग्य प्रस्तुति का प्रस्तुत प्रतिज्ञान) The āditya is defined as viewable aspects of the entity. The complete image is made by twelve āditya: clarity (accuracy, feature, and detail), appearance (diversity, gesture, and intensity), strength (energy, power, and rigidness), and identity (belief, code, and logic). In this way, we have twelve aspects of sensing an entity. It is argued that 'flow' rotates the sense (Āditya) around existence, and time (Soma) picks up the required quantity of 'information' from each Āditya one by one. The consolidation of the diversified information of twelve different Ādityas creates the shape of the image. One rotation denotes one wavelength. It is a continuous flow; we get repeated wavelength of life. It can be called one 'pulse' of life. Every pulse creates a different image of life. It creates a message in life. All of our perceptions/expressions, including inflow, outflow,

self-flow in physical, biological, psychological, and intellectual pulses, are made of these twelve aspects of the duality of time (soma) and sense (āditya). It is to be considered that soma is the time wave, and the time wave carries the quantum. Therefore, time quantifies sense. (figure 7)

Eleven rudras –

(PM - submitted involvement in a task (accepted involvement); कार्य (स्वीकार संलिप्तता) में प्रस्तुत संलिप्तता) The Rudra can be defined as 'activation in the entity'. We have three types of activations (figure 8):

1. **The inflow activation** is called jñāna (ज्ञान). The process of 'inflowing jñāna' is supported by the five aspects of kṣara Brahma, namely, anna, annāda, vāka, prāṇa, and āpa which are converted into five jñāneṅdriyāṁ (ज्ञानेन्द्रियां), and can be named as jñāna anna, jñāna annāda, jñāna vāka, jñāna prāṇa, and jñāna āpa. These five rudras are responsible for (1) quantum in the knowing process, (2) stimulation in the knowing process, (3) consciousness in the knowing process, (4) aliveness in the knowing process, and (5) acceptance of the knowing process.

2. **The outflow activation** is called karma (कर्म). The process of 'outflowing karma' is supported by the five aspects of kṣara Brahma, namely anna, annāda, vāka, prāṇa, and āpa which are converted into five karmeṅdriyāṁ (कर्मेन्द्रियां), and can be named as karma anna, karma annāda, karma vāka, karma prāṇa, and karma āpa. These five rudras are responsible for (1) quantum in the executing process, (2) stimulation in the executing process, (3) consciousness in the executing process, (4) aliveness in the executing process, and (5) acceptance in the executing process.

3. **The self-flow activation** is called mana (मन). The process of 'self-flowing mana' is supported by the five aspects of kṣara Brahma, namely anna, annāda, prāṇa, vāka, and āpa, which are converted into ONE aspect of thinking. All kṣaras are concentrated on a single point and create a single result.

In this way, we have five jñāneṅdriyāṁ (inflow activation), five karmeṅdriyāṁ (outflow activation), and one mana (self and inner activation), totaling eleven rudras.

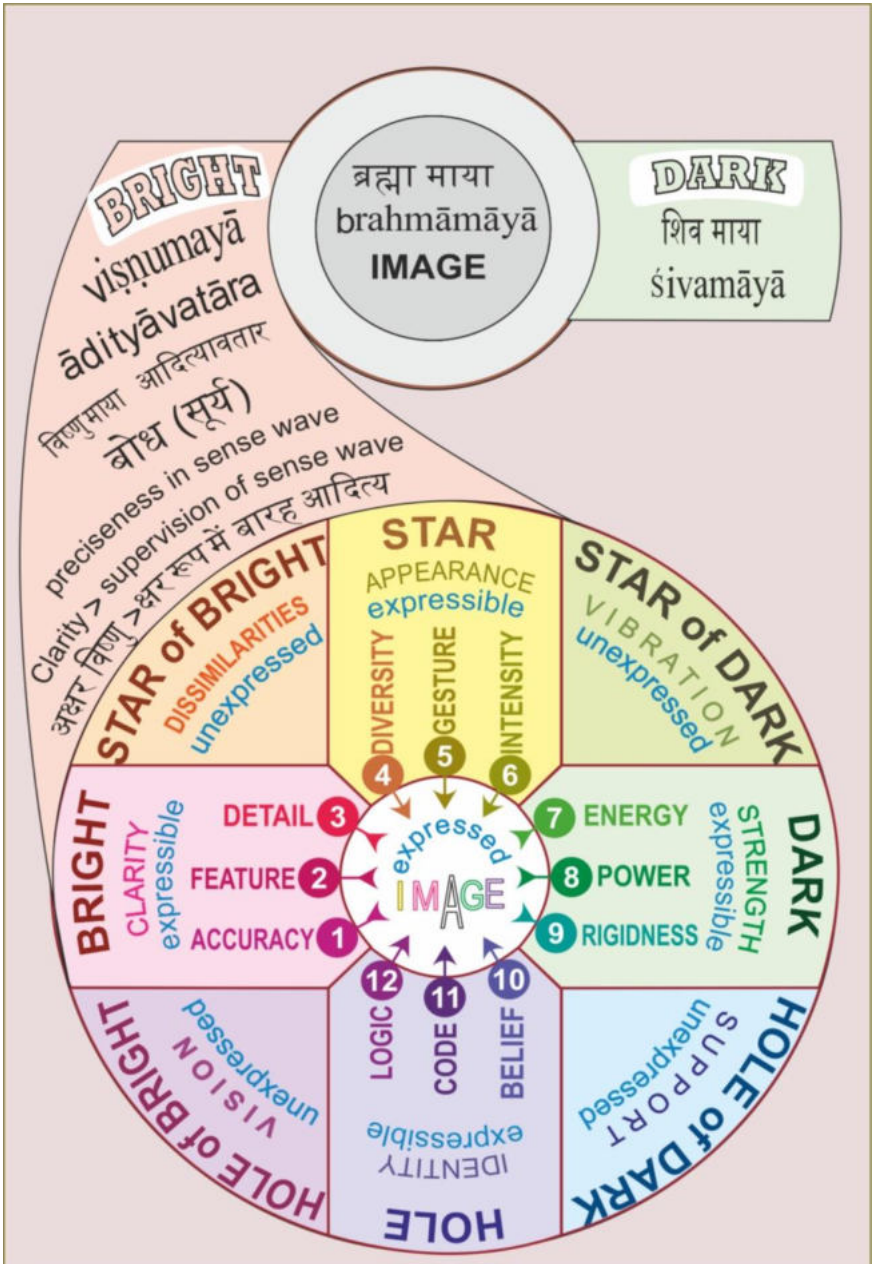

Figure 7 - Concept of Twelve āditya

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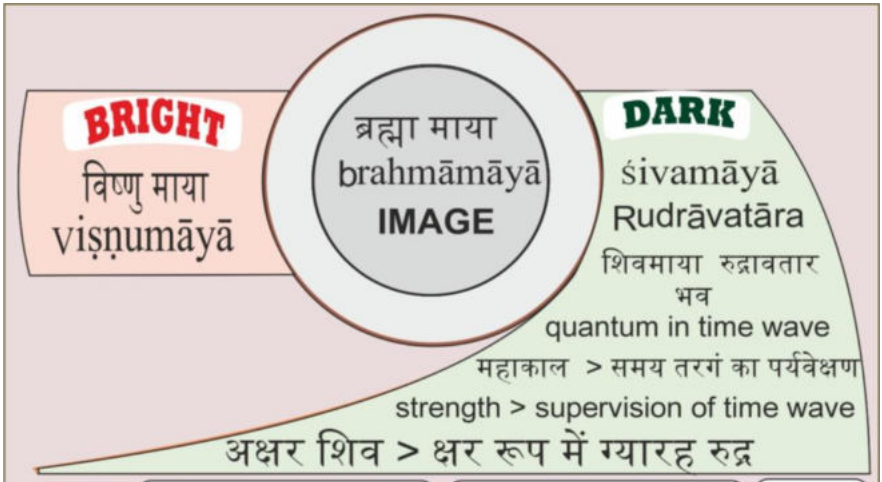

	jñāneṅdriyāṁ ज्ञानेन्द्रियां	karmeṅdriyāṁ कर्मेन्द्रियां	mana मन
anna अन्न	quantum in the knowing process 1 ज्ञान में मात्रा	quantum in the execution process 6 कर्म में मात्रा	11 acceptance of interaction अर्न्तप्रक्रिया की स्वीकृति
ann āda अन्नाद	stimulation in the knowing process 2 ज्ञान में प्रेरणा	stimulation in the execution process 7 कर्म में प्रेरणा	
āpa आप्	acceptance in the knowing process 3 ज्ञान में स्वीकृति	acceptance in the execution process कर्म में स्वीकृति	
vāka वाक	consciousness in the knowing process 4 ज्ञान में चेतना	consciousness in the execution process 9 कर्म में चेतना	
prāṇa प्राण	aliveness in the knowing process 5 ज्ञान में जीवन्तता	aliveness in the execution process 10 कर्म में जीवन्तता	

Figure 8 - Concept of Eleven Rudra

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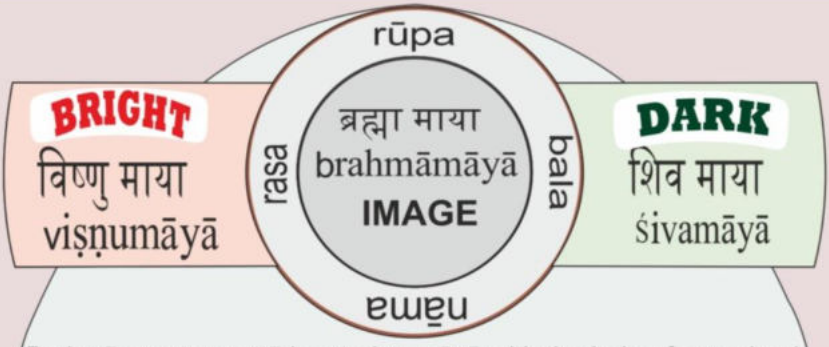

Brahmā creates sattā by storing māyā with the help of perceived signals (clarity, appearance, strength, and identity) with his four faces (rasa, rūpa, bala, and nāma), and acquires it within its seven layers of entity. Indian mythology accepts an eighth layer, which is ineffective with māyā and is called Brahma (reality). ब्रह्मा अपने चार चेहरे (रस, रूप, बल, और नाम) के साथ उपलब्ध संकेतों (स्पष्टता, उपस्थिति, शक्ति और पहचान) की सहायता से माया को संचित करके सत्ता बनाता है, और इसे अपनी संस्था की सात परतों के भीतर प्राप्त करता है। भारतीय पौराणिक कथाएं आठवीं परत को भी स्वीकार करती हैं, जो माया से अप्रभावी ब्रह्म (वास्तविकता) है

8	memories of reality	brahma ब्रह्म	reality ब्रह्म
7	memories in intellectual entity	satyaṃ सत्यम्	preconceived memories māyā (माया)
6	memories in intellectual life	tapaḥ तपः	
5	memories in psychological entity	janaḥ जनः	
4	memories in psychological life	mahaḥ महः	
3	memories in biological entity	svaḥ स्वः	
2	memories in biological life	bhuvaḥ भुवः	
1	memories in physical entity	bhūḥ भूः	

Figure 9 - Concept of eight vasu

Eight vasus –

(PM - inner expression of hidden existence; memory; छिपे अस्तित्व की अंदरूनी अभिव्यक्ति) The **vasu** can be defined as memories stored in an entity. We have eight layers of memories (figure 9): (1) memories in our physical entity, (2) memories in our biological life, (3) memories in our biological entity, (4) memories in our psychological life, (5) memories in our psychological entity, (6) memories in our intellectual life, (7) memories in our intellectual entity, and (8) memories in our reality of life. The eighth one is a mysterious memory which keeps us observing ourselves. Śrīmadbhāgavata symbolized such a memory as Kṛṣṇ.

Every human is made of seven lokas (लोक). Each loka (लोक) has its own memory system. The inflow signals move into the human brain, pass through physical entity (bhūḥ loka भूःलोक), biological life (bhuvaḥ loka भुवःलोक), biological entity (svaḥ loka स्वःलोक), psychological life mahaḥ loka; महःलोक, psychological entity (janaḥ loka जनःलोक), intellectual life (tapaḥ loka तपःलोक), and intellectual entity (satyam loka सत्यम् लोक). At each loka, the incoming signals leave some impression in the form of memory. For example, we are listening to a musical sound. (1) Our 'physical entity' will receive signals and get acquainted with the sound signals. That acquaintance will be stored in the memory system of our physical entity. (2) Our 'biological life' will receive signals in the form of bio-impulses. The 'biological life' will get acquainted and memorize the 'receiving process' of the signals in our biological nervous system. In the future, it will be easy for us to 'receive' the signals again. (3) Our 'biological entity' will receive the signals and get acquainted with the sound signals. That acquaintance will be stored in the memory system of our biological entity. In the future, we can recognize the same sound signals. (4) Our 'psychological life' collects the biological signals and transports them in the form of sentiments to the psychological entity. This 'transportation' will be memorized by the psychological life. (5) Our 'psychological entity' will receive signals and get memorized with the sentiments associated with the signals. (6) Our 'intellectual life' will analyze the signals to get information

out of it. That analysis will be stored in the memory of the thinking system of our intellectual life. (7) Our 'intellectual entity' will receive signals and get acquainted with the information. That information will be stored in the memory system of our intellectual entity. We call it knowledge. (8) We will acquire the essence of knowledge, which is away from māyā and near to reality.

It is argued that initially, we were Avyaya Brahma. After acquiring the māyā we became akṣara Brahma, and this akṣara Brahma creates the identity of the entity. Without having any māyā, identity cannot be created. The ancient Indian philosophy suggests that the 'existence', which is denoted as avyaya Brahma, acquires the māyā till the seven lokas; the eighth layer remains ineffective. And hence this eighth layer, which is a natural observer, can be treated as Brahma. The theory suggests that whatever this Brahma observes is not truth, but reality. Need not to say that the 'truth' is always associated with the māyā, which is associated with the seven layers of memories.

Two aśvini kumārs -

(PM - the exposed capability of the application of physical strength related hidden existence in the entity; hidden application of strength inside the entity; अस्तित्व में छिपे अस्तित्व से संबंधित शारीरिक शक्ति के आवेदन की उजागर क्षमता; अस्तित्व में शक्ति का छिपा हुआ आवेदन). The aśvinī अश्विनी can be defined as hidden strength in the entity. We have two aśvinī kumārs (figure 10) having the same appearance and always remaining in duality. One aśvinī kumār is responsible for providing vāka for acquisition, and the second one is responsible for providing prāṇa for acquisition. In the case of kṣara Brahma, the observer (āpa) receives the wave (annāda) of quantity (anna) made of clarity (vāka) and strength (prāṇa) to fulfill the emptiness in it. The aśvani kumārs continuously fulfill 'clarity' and 'strength' in the entity. They are the counterpart

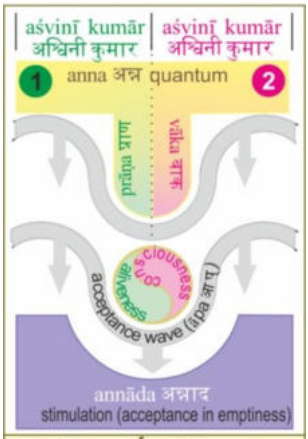

Fig 10 - Aśvini kumāra

of each another. The words 'clarity' and 'strength' can be changed according to the references. In a story, śrīmadbhāgavata says that nakula and sahadeva, who represent aśvani kumārs, was controller of gau śālā (place of clarity in knowledge) and aśva śālā (place of power) in Virat Nagar. śrīmadbhāgavata also explains how the aśvani kumārs evolve beauty (clarity) and youth (strength) in an old ṛṣi named Cyavana Ṛṣi.

In our biological body, we have two types of blood cells. The red cells provide working (clarity) to the body, and the white cells defend (strength) the body from various outer attacks. In our psychological body, we have the courage to fight with fear and consciousness to analyze clarity.

CONCEPT OF OTHER FACTORS

Concept of 'nāma' and 'rūpa' –

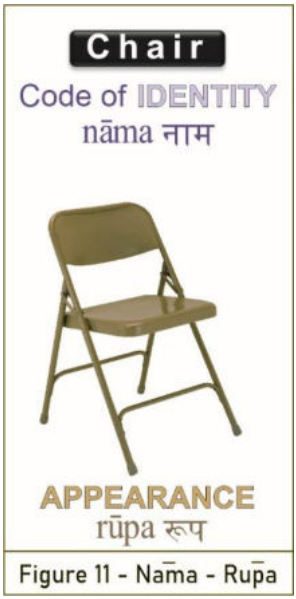

Figure 11 - Nāma - Rūpa

(PM - NĀMA - availability of identified entity; पहचान इकाई की उपलब्धता; RŪPA - approval of appearance (inner accepting involvement); रूप (आंतरिक स्वीकार करने में सन्लिप्तता) का अनुमोदन). All the memories are stored in the five indeclinable chests. These memories are saved in two parts (figure 11). One is called nāma, and the other is called rūpa. The nāma denotes the coded identity (name) of the object and the rūpa denotes the look (appearance) of the object. The 'identity' and the 'appearance' of the chair are saved in our memory with an association, but they are saved in different folders. That is why the perception of the 'chair' remains inexpressible. As soon as someone calls the name 'chair', the corresponding part of appearance automatically associates with it, and you perceive the image of the 'chair'. Or someone shows you the appearance of a physical chair; the name 'chair' automatically comes to your perception. You

can have different names (maybe in different languages) for the same appearance, and you can have different appearances for the same name. Each name and appearance can be associated with anyone. If I show you an appearance of 'chair', you can name it as chair, sitting place, furniture too. All of them are associated with the same appearance. If I give you a name 'chair', you can perceive the appearance of the chair, office chair, executive chair, wooden chair, metal chair, etc. All of them are associated with the same name. There are many appearances to which we have not provided any name. In that case, we will choose some important properties of the appearance and can give the name according to the chosen properties. No appearance can be memorized in the absence of any name. There are many people who can memorize the name quite efficiently. This is because they know the process of association between identity and appearance.

In the case of Indian philosophy, the 'nāma' and 'rūpa' are related to the male and female aspects of perception. And the composition of these two is called artha-nārīśvara. All the memories are in the form of māyās, so all the three types of māyās are in the form of artha-nārīśvara. We have a duality of Viṣṇu and Lakṣymī called Viṣṇumāyā. We have a duality of Śiva and Pārvatī called Śivamāyā. We have a duality of Brahmā and Sarasvatī called Brahmāmāyā. In this way, the 'nāma' is created by Viṣṇu, Śiva, and Brahmā, and the 'rūpa' is created by Lakṣymī, Pārvatī, and Sarasvatī.

Sometimes we do not have any 'rūpa' for a 'nāma'; in that case, we symbolize it with some statue. In a temple, we prepare the statue according to the detail available in our spiritual books. In the case of physics, all the perceptions are made in-between 'appearance' and 'identity'. Here 'appearance' is the spaced structure of different photons, and the 'identity' is the 'non-spaced' code.

Concept of 'rasa' and 'bala' –

Once you memorize an image, it becomes a part of your entity. The image is made of two parts: nāma and rūpa. Before memorizing an image, the nāma is structured in two parts. One is logic, and the other is belief. In the same way, the rūpa is also structured in two parts; one is diversity, and the other one is

intensity. Logical diversity creates clarity in the features of the image, and the believed intensity creates strength in the feature of the image. In this way, the image gets visualized in two parts, which are clarity and strength. You cannot imagine an image without a shape (clarity) or without sufficient strength. In Indian philosophy, clarity and strength are symbolized by 'rasa' and 'bala'. The śrīmadbhāgavata uses this duality in the name of 'rasarāja (Kṛṣṇ)' and 'Balarām'. Kṛṣṇ and Balarām are said to be the avtāras of Viṣṇu and Śiva, respectively.

Please refer to figure 12. In general, the 'rasa' is a representation of Viṣṇu, and the 'bala' is a representation of Śiva. In the case of an image, they represent 'clarity' and 'strength', and in the case of life, they represent 'sense' and 'time'. In other words, if 'rasa' represents the shape (logical diversities) of a figure, the 'bala' represents the darkness (believed intensity) of the figure. If 'rasa' represents a decision, the 'bala' represents confidence in a decision. If 'rasa' is consciousness, the 'bala' represents aliveness. If 'rasa' represents the plan of a mission, the 'bala' represents the courage for the mission. The perceived image is the combination of these two aspects. As and when we perceive a feature (rasa) of an image, the associated experience (bala) is also saved in our memory. For example, if 'fear' (lack of courage / bala) is associated with the color red (rasa), we will always experience fear while viewing red color in our life.

Concept of 'vidyā' (विद्या) and 'avidyā' (अविद्या) -

(PM - VIDYĀ -submitted affirmative entity of the knowledge; (visibility of hidden existence); ज्ञान (छिपे हुए अस्तित्व की दृश्यता) की प्रस्तुत सकारात्मक इकाई. AVIDYĀ - the absence of submitted affirmative entity of the knowledge (visibility of hidden existence); ज्ञान (छिपे हुए अस्तित्व की दृश्यता) की प्रस्तुत सकारात्मक संस्था का अभाव.

You are in a dark room. Switch on the light. The room becomes bright. Why? It is because the darkness of the room provides a place to light to live there. Now there is no darkness. Just switch one more bulbs; the room becomes still brighter. Why? It is because darkness was still there. You cannot remove

darkness. In the Vedic language, 'light' is called 'vidyā', and 'darkness' is called 'avidyā'. Every vidyamāna (विद्यमान) needs a place to be vidya (विद्य). To analyze a thing, we need 'open consciousness' (vidya), which can only be placed in 'closed consciousness' (avidyā). The progression of analysis moves by 'open consciousness' with the occupy-ability provided by 'closed consciousness'. Without closed consciousness, the existence of consciousness can never be proved. No one can be called rich if nobody is poor. The 'avidyā' is a reference point for 'vidyā'. If 'rasa' is 'avidyā' (non-availability of 'bala'), 'bala' will be 'vidyā'. And if 'bala' is 'avidyā' (non-availability of 'rasa'), 'rasa' will be 'vidyā'. Every duality has two opposite poles; one is 'vidyā', and the other will automatically become 'avidyā'. At many places in Indian philosophy, Brahma is denoted as 'vidyā,' and māyā is denoted as 'avidyā'. It is because brahma can be identified, but māyā cannot be identified. Opposite of it is also correct, where Brahma is denoted as 'avidyā' and māyā is denoted as 'vidyā'. It is because māyā has existent value, and Brahma is emptiness.

As regards modern science, if gravitation is 'vidyā', repulsion will be 'avidyā'. If the matter is 'vidyā', antimatter will be 'avidyā'. If 'visibility' is 'vidyā', the magnetic field will be 'avidyā'. Both are opposite of each other and support each other.

Concept of preconceived māyā -

(PM - viable entity of submitted available entity; प्रस्तुत उपलब्ध संस्था की व्यवहार्य इकाई).

According to Monier Williams [12], māyā meant "wisdom and extraordinary power" in an earlier older language, but from the Vedic period onwards, the word māyā came to mean "illusion, unreality, deception, fraud, trick, sorcery, witchcraft and magic". We do not agree with either conclusion. Yes! We agree to call it unreal because it cannot be proved as real. According to the theory, māyā is perceivable raw material forming an image. Perception is the combination of the incoming māyā and the preconceived notions. Our psychological mind, which has lots of preconceived notions in the form of akṣara brahma, diverts the resulting image towards our own desire. Under the

circumstances, we cannot affirm the 'resulting image' as a real image. The same object will be perceived differently by a different person. I am calling an object 'water'; you may call it 'liquid', or someone may call it 'invisible'. There is no proof for the correctness in perception. That is why the

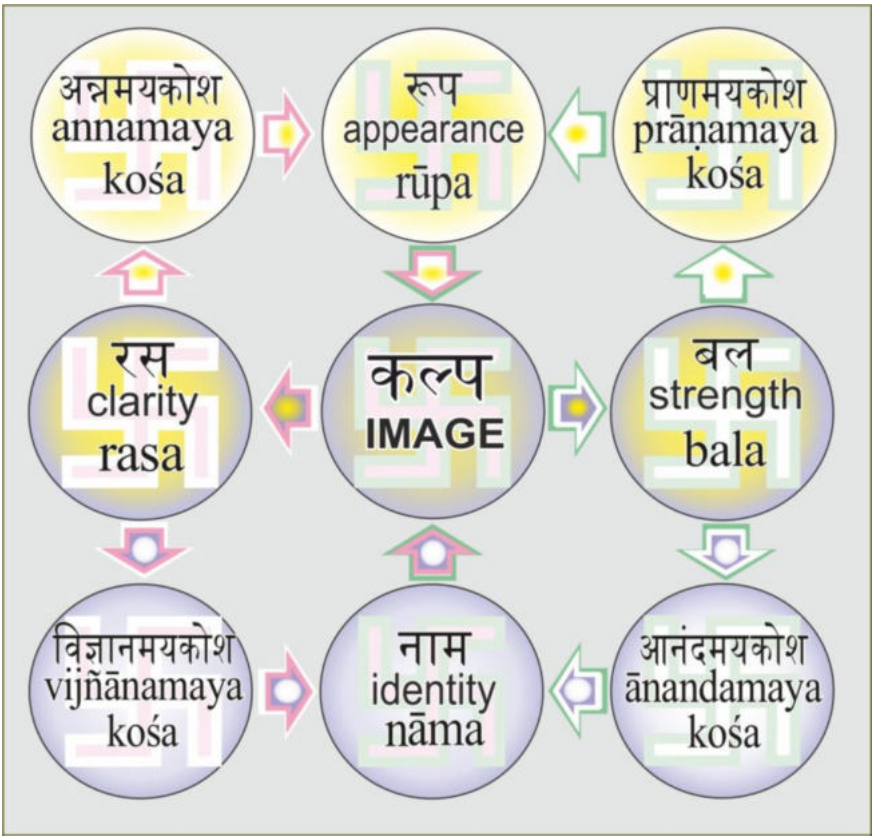

Figure 12 - Concept of nāma, rūpa, rasa, and bala

philosophers of post Vedic period denoted it as illusion, unreality, deception, fraud, trick, sorcery, witchcraft, and magic. We all believe what Śaṅkarācārya said: "brahma is the only reality, and the universe is unreal". The statement might be correct for its philosophical values, but it played a wide negative role in our society. The statement could be like that: "brahma is a reality, and the universe is an elusive truth". The interpretation of the statement made by Śaṅkarācārya was taken as the view that nothing is true. Our thought, our

knowledge, our self-confidence, our action, and our 'what not', everything was proved to be false. (ब्रह्म सत्यम, जगत् मिथ्या)

Within 1500 years, our deep scientific Vedic philosophy became a bunch of confusion. As everything is an illusion, we left all the paths from where knowledge could be achieved and started believing in miracles and blind faiths. We left behind our original aim to understand Brahma, and started to worship it. As if everything is 'false', we removed the line between false and true. No matter if something is false or true, our purpose must be served. Mahatma Gandhi repeated many times in his life that even if your goal is good, the way of achieving it must be based on truth. But we were helpless because we had forgotten the difference between right and wrong. In all, the word māyā was wrongly interpreted, which plunged society into a false spiritual bog.

In an earlier Vedic period, māyā meant the perception created due to wisdom (consciousness) and power (liveliness). Need not say that they were talking about the duality of 'rasa' and 'bala', the two ingredients of a perceived image. While perceiving an image, we have two sources of data. (1) preconceived data from inside with both the components of 'rasa' and 'bala'; and (2) observed data from outside with both the components of 'rasa' and 'bala'. At the platform of existence, all the data are mixed up, and the pairs of all the 'rasa' and 'bala' are re-paired in different permutation and combinations and create the best possible perception. We know that we all have different preconceived data; hence even if the object is the same, the perception will not be the same. In this way, the pre-established māyā plays an important role in it. Our ancient spiritual literature teaches us how we should fight with this 'preconceived māyā' and try to perceive the real truth. Symbolically this process is represented by the war between deva and dānava. Surrendering the ego of māyā' symbolizes deva, and the adamancy for the pre-established māyā symbolizes dānava. (figure 13)

Māyā plays an important role in our philosophy. Our parātpara Brahma thought that "let me be many" (ekoham bahuṣyāmi; एकोहम् बहुष्यामि) That can

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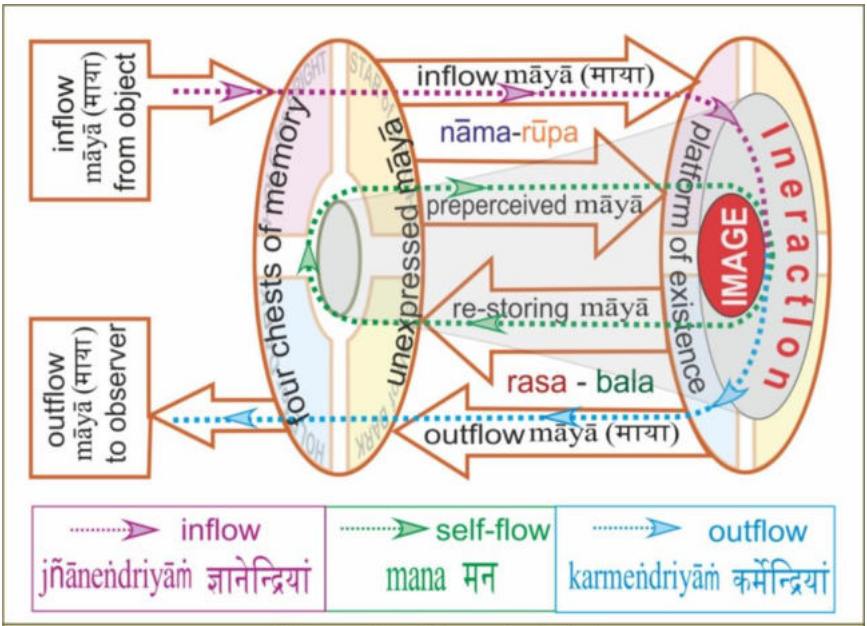

Figure 13 - Flow of māyā

be done only with the help of maya. Our avyaya Brahma is filled with māyā, our akṣara Brahma is made of māyā, and our kṣara Brahma itself is māyā. How can we avoid māyā from our philosophy? If we want to understand the universe, we have to understand māyā. It is because Brahma can only be understood with the help of māyā. What are modern scientists doing? They are trying to understand māyā only. You cannot imagine the universe if no māyā is there.

The present theory propounds that māyā is a relative term. For an intellectual entity, the psychological substance is māyā. For a psychological entity, the biological substance is māyā. For a biological entity, the physical substance is māyā. And for a physical substance, the cosmological substance is māyā. Every level of the world plays its life with māyā, which is a reality for the lower world. And every entity is made of 'existence' and māyā, where māyā is nothing but the entities of the lower world, and which are again made of 'existence' and māyā of the lower world, in other words.

UNIVERSAL THEORY OF PHYSICAL EXISTENCE

INTRODUCTION

Every philosopher has a dream to discover a single unitary logic that can fully explain the links between all the physical aspects of this universe. This dream is called the 'final theory, ultimate theory, master theory, singular theory, unitary code, and monistic theory, as in Indian philosophy. At present, we have two theories upon which all modern physics rest: general relativity (GR) and quantum field theory (QFT). The quantum field theory (QFT) is sometimes called 'Grand Unified Theory'. In addition to the above two theories (GR and QFT), we introduced a single explanatory framework, called "string theory", which has turned out to be the ultimate theory of the universe. It is believed that, at the beginning of the universe (up to 10^{-43} seconds after the Big Bang), the four fundamental forces (strong, electromagnetic, weak, and gravity) were once a single fundamental force. After evolution, all the forces created mass and energy in one shot. And this mass and energy dispersed, forming space and galaxies in the universe. Unlike most other theories, the string theory tries to incorporate each of the four fundamental forces successfully in a unified frame. According to the string theory, every particle in the universe, at its most microscopic level (Planck length), consists of varying combinations of vibrating strings (or strands) with preferred patterns of vibration. The string theory claims that it is through these specific oscillatory patterns of strings that a particle of unique mass and force charge is created (that is to say, the electron is a type of string that vibrates one way, while the up-quark is a type of string vibrating another way, and so forth) [14].

The author believes that these theories do not represent the actual 'universal theory', which can be used as the tool to frame all the aspects of the physical world. These theories represent the 'fact' of happening. They do not explain the 'reason' for happening. We still do not know the reason for black holes,

dark matter, dark energy, gravitational force, cosmic inflation, the formation of DNA, and the source from where time and space have evolved. Why do all the physical substances emit, hold, and receive photons along with heat and charge? There must be a singular answer: 'the answer', that can explain all these aspects of the physical world. If we use the words 'theory of everything', it means that it has to answer all the questions whether they are already answered or still unanswered. The theory should have capabilities to explain all the events and happenings. Different types of logic used should be applicable in such a way that all these are treated as different faces of the same unitary logic.

These theories dos do not explain some important issues. They say that we have four fundamental forces, but they never define the relationship between these forces. There must be some common relationship that can explain all of them in a single definition. Big bang itself has a lot of unanswered questions.

According to modern physicists, the ultimate theory lies somewhere in the root of the formation of the original article. But the way of finding the root from where all the entities are formed is not logical. When we split a particle, we will again get a particle only. As postulated in the string theory, the substance consists of vibrating strings. Here the 'string' is again a substance (maybe micro-micro size). Again, the string theory states that we have two different types of vibrations for different microscopic substances (say an electron, up-quark, etc.). This statement again agrees on the fact that all substances are made of some unknown raw material but governed by some specific oscillation creating specific substances. All these theories are based on "substances are made of substances" and trying to find the actual micro substance or micro root substance. But that will still be a substance, and the question remains unanswered "how a substance is formed?" While disintegrating a substance into substances, we reach nowhere.

The 'universal theory of existence' never touches 'specific substance'; it touches 'any substance', whether it is macro or micro, whether it is a hill or an electron. We know that every smallest possible particle of substance would have all the properties like gravitation and electromagnetism , etc. The theory

argues that it is wrong to state that "a physical entity has such types of properties". The correct way to explain it is that the "composition of these specific properties creates the specific physical entity". The theory suggests that these properties are structured in such a way that they compose the root of the entity. This composed root is called 'existence'. Never confuse it with the word 'existence'. It is not the entity or substance; it is a phenomenon that lies in all entities and substances. In Indian philosophy, this 'existence' is denoted as 'Brahma', and the substance is denoted as 'Brahma along with māyā'. Who has created this 'existence'? 'Existence' is created by something which is beyond the limitations of the physical world, which is called the cosmological world. The structural model explains the details of 'existence'. This model is applicable not only to all physical substances but also to biological, psychological substances. The model does not represent a particular entity, but it explains all types of entities possible in the universe. The model largely resembles the model of 'Brahma' in ancient Indian philosophical literature. The model explains the progression of life in existence and creating entity. Please do not be confused about the word 'life', which is generally used for 'biological entity'. The present theory suggests that all levels of entities have their own lives, which can be named: physical life, biological life, psychological life, and intellectual life. All lives have their own existence and own entity.

CONCEPT OF ENTITY

Indian philosophy basically believes in a sutra which says "each entity is a prototype of this universe" (yathā piṇḍe tathā brahmāṇḍe; यथा पिंडे तथा ब्रह्मांडे). According to this version, the universe can be understood by visualizing any individual entity. For example, we know that *"a biological entity is made of a large number of biological cells and each cell is evolved and governed by the same inbuilt DNA"*. According to the sutra (yathā piṇḍe tathā brahmāṇḍe), we can replace 'biological entity' with 'universe', 'biological cells' with 'different entities', and 'DNA' with 'universal code'. The statement will be substituted as *"the universe is made of a large number of different entities,*

and each entity is evolved and governed by the same inbuilt universal code". The DNA consists of a large number of genetic constituents. In the same way, the universal code of an entity consists of a large (infinite but still finite) number of genetic codes. Why do two entities differ? It is suggested that the universal code has all the possibilities of evolution. And every entity consists of a specific set of codes derived from the universal code. These sets consist of tiny parts of the ultimate universal code. This universal code is called parātpara Brahma, a unitary code of existence, or a unified theory of existence. Every entity has a different set of formulation codes, creates different avyaya Brahma, and we find different characteristics in each different entity. As all the entities are a part of the parātpara Brahma or unitary code, a common science is applicable to all entities in the universe. In other words, the unitary code can be called science too.

The universe is made of different levels of worlds. Each level has a huge number of entities. Each entity is based on its individual existence and individual life. Existence, which is called avyaya brahma, is a set of formulation codes and called the cause body (kāraṇa śarīra; कारण शरीर) of the entity. The formulation codes map the structural format of the entity. It is the root from which the identity of the entity is formed. Existence accepts māyā (existent) according to its formulation code and creates an entity. The association of māyā (raw material) and avyaya Brahma (structure of existence) creates jagata (entity).

Seven levels of universe -

When we talk about the 'universe', we do not talk about the limited scope of the physical world. We have different levels of worlds, connected in series. These are the cosmological world, physical world, biological world, psychological world, and intellectual world. The entities of all these worlds are based on their five elements: existence ([1] matter and [2] space), lives ([3] sense, [4] time), and [5] flow). We have the following known entities: (figure 14)

The theory suggests that the word 'entity' cannot be limited to the physical world. We have a photon that has a cosmological entity; we have material that has a physical entity; we have life which has a biological entity; we have

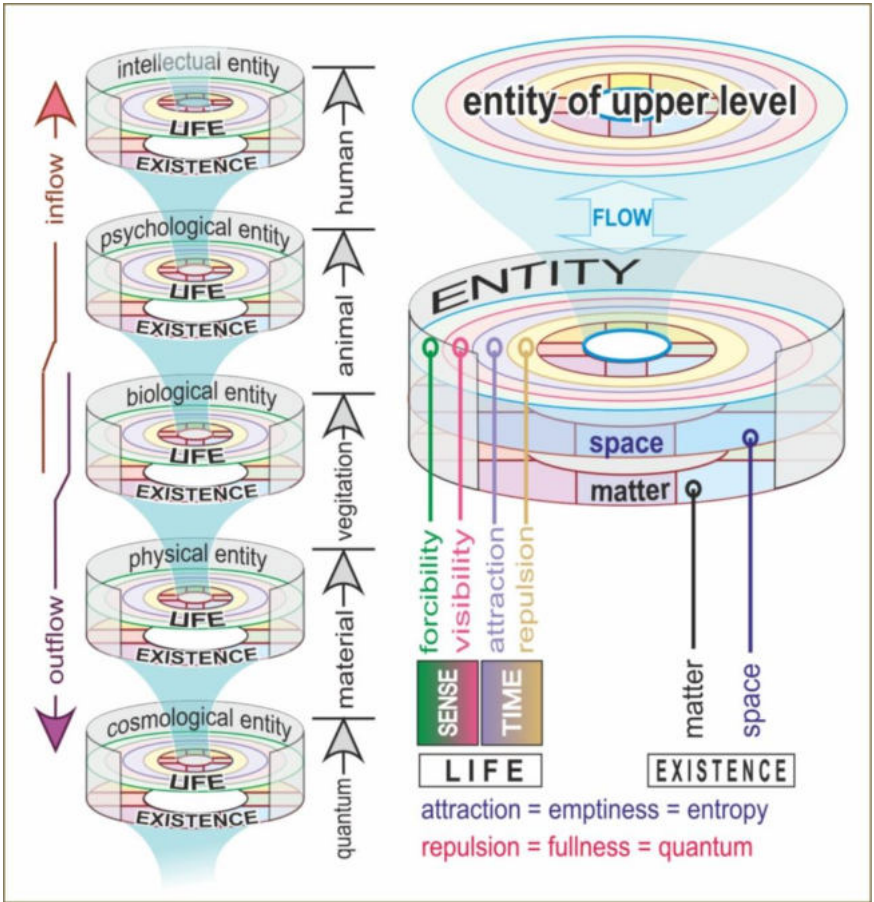

Figure 14 - Multilevel universe

sentiment which has a psychological entity; we have knowledge that has an intellectual entity. As of today, there are five known levels of entities. We have different sciences for all different levels. The 'universal theory of existence' suggests the unitary theory governs all these sciences for parallel phenomena. Yes, after considering their respective reference. For example, the physical fire accelerates physical reactions, the biological fire (acidity; the

action of sunlight) accelerates biological reactions (digesting), the psychological fire (excitement) accelerates psychological reactions (sentiment), the intellectual fire (curiosity) accelerates intellectual reactions (analysis), and the yajña fire (surrendering māyā for reality) accelerates super intellectual evolution of avatār (new ideas).

It is further argued that the relationship between two successive levels can also be defined by uniform and parallel formulations. A unitary and parallel formulation can define the impact of cosmological signals on the physical world, the impact of physical signals on the biological world, the impact of biological signals on the psychological world, and the impact of psychological signals on the intellectual world. All levels of the universe can be defined on a parallel basis as under: -

1. Cosmological entity - Association of cosmological existence (cosmological matter and cosmological space) and cosmological life (cosmological sense and cosmological time) along with the cosmological flow is called a cosmological entity. Presence of a cosmological entity is available in cosmological material like E M wave, gravitation, photons, etc. We still do not know anything about cosmological life and cosmological existence. We know something about gravitation, dark matter, dark energy, etc. But the reasoning, formation, and characteristics are still in the dark. We should keep in mind that a cosmological substance does not have any 'physical' mass and volume.

2. Physical entity - Association of physical existence (physical matter and physical space) and physical life (physical sense and physical time) along with the physical flow is called a physical entity. Physical entities (material) are made from cosmological substances as raw material. The presence of a physical entity is available in all physical substances. Physical entities have capabilities to intake, hold and release cosmological substances like heat, magnetic force, photons, etc.

3. Biological entity - Association of biological existence (biological matter and biological space) and biological life (biological sense and biological time)

along with the flow is called a biological entity. Biological entities (vegetation) are made of physical and cosmological substances as raw material. In the case of a biological entity, the 'existence' is called DNA, which governs the creation of cell bodies. The presence of a biological entity is available in biological plants. When we talk about a 'biological' entity, we do not talk about the physically material value of the entity; we do not talk about the physical structure of cell bodies; we talk about the 'biological life' in it. We talk about the biological aliveness in it. All their ingredients (matter, space, time, sense, and flow) will be treated in terms of biological aliveness. We can visualize the creation and death of a biologically living tree. If the tree dies, it will no longer have any biological entity in it; it will have only physical and cosmological substances. For further clarification, a biological entity is the livingness of an object. We cannot photograph a biological entity. A photograph denotes only a physical entity.

4. Psychological entity - Association of psychological existence (psychological matter and psychological space) and psychological life (psychological sense and psychological time) along with the flow is called a sentiment of a psychological entity. Psychological entities (animals) are made of biological, physical, and cosmological substances. It is one step further development of the biological world. The psychologically alive existence depends on the psychological operator (existence), vegetable body, physical atoms, and cosmological forces. When we talk about the 'psychological' entity, we do not talk about the psychologically operated entity; we talk about the 'psychological operation in an entity'. We are talking about a psychological aliveness in it. All their ingredients (matter, space, time, sense, and flow) will be treated in terms of psychological aliveness. The presence of a psychological entity is available in all animals. Insecurity, ego, and greed are some of the living examples of a psychological existent. A psychological entity can be understood by visualizing the difference between vegetation and an animal. Both are made of biological cells, but animals have emissions and sentiments.

5. Intellectual entity - Association of intellectual existence (intellectual matter and intellectual space) and intellectual life (intellectual sense and intellectual time) along with the flow is called an intellectual entity. Presence of intellectual entity is available in knowledge. A human consists of all types of entities. The intellectual entity (human) is made of intellectual existence with all levels of substances. It is one step further development of the psychological world (animal world). The intellectually alive entity depends on the intellectual operator, psychological sentiments, vegetable body, physical atoms, and cosmological forces. When we talk about the 'intellectual' entity, we do not talk about the intellectually operated entity; we talk about the entity's 'intellectuality'. We are talking about humanity, not the human body. We talk about intellectual aliveness in it. All the ingredients (matter, space, time, sense, and flow) will be treated according to intellectual aliveness. (figure-14)

Parallel relationship –

An entity is made of five basic elements namely: space, matter, sense, time, and flow. These elements have a universal and natural relationship among them. Elements of all types of entities express parallel relationships. For example, a physical 'space' has the 'capability to live' physically (physical activities), biological 'space' has the 'capability to live' biologically (biological activities; living), psychological 'space' has the 'capability to live' psychologically (psychological activities; feelings; sentiments), and the intellectual 'space' has the 'capability to live' intellectually (intellectual activities; thinking; deciding). In other words, 'space' is defined as 'capability to live', and has a parallel application at all levels. In the same way, the other aspects like matter (availability to live), sense (sensing in living), time (quantum in living), and flow (continuance in living), have their specific definitions, operating parallel but within their own formulated discipline.

Impacts of different layers -

A human has cosmological, physical, biological, psychological, and intellectual entities. Although all these entities are separated from each other, they all operate a single human body. Every message coming to the brain has to travel through physical, biological, and psychological levels of existence.

Every expression has to take help from psychological, biological, and physical carriers. Each entity has its own limitations and capabilities. It is continuously getting (a) guidelines or interference from the upper entity and (b) the signals and prayers from the lower entity (figure 15). For example, (1)

Figure 15 - Impact of upper and lower levels of entities

a biological entity conveying signals of 'sweet dish' to the psychological entity, stimulating to 'enjoy' it. But the desire is being restricted by the intellectual entity conveying the expression of 'harmful'. The psychological entity has to decide whether to eat the 'sweet' or not.

(2) In the case of physical material, as there is no governance of the biological world, entities react according to their physical laws only. Yes, they operate cosmological signals. They receive (inflow; electromagnetic wave; electromagnetic field, gravitation, and repulsion), provide (outflow, emission of photons, charge, gravitation, and repulsion), live (self-flow, self-existing, self- aging) with the signals from the cosmological world, and live according to the law of physics. (3) In the case of vegetation, they react according to their biological will, forming different types of leaves, flowers and capillary tubes to suck water and food. When a tree evolves vertically up-words, it

ignores the law of gravitation of its physical entity. Physics cannot explain the multiplication of cells, growth, or flowering in a plant. These biological actions take place according to the properties of the biological existence (DNA) of the plant. (4) In the case of a human, if his intellectual capability is lost, he will be called an 'animal'. And if he further loses his psychological capability (in a coma), we call it 'vegetable state'. Biological death converts the living biological cells into a simple physical state. This can further be converted into cosmological forces with the application of nuclear fusion.

Composite entities in an object -

A physical entity (matter) is made of physical existence and cosmological substances. Here 'substance' is defined as a quantum of entities of the same level. A biological entity (plant) is made of biological existence along with physical and cosmological substances. A psychological entity (animal) is made of psychological existence along with biological, physical, and cosmological substances. An intellectual entity (human being) is made of intellectual existence along with psychological, biological, physical, and cosmological substances. (figure 16) All levels are made of three parts, which are as under: -

1. The existence of reference level, created by the substances of a lower level.
2. Life of reference level.
3. Entity (the composition of existence and life) of the reference level.

In this way, each level is made of a composition of three steps: existence, life, and an entity called trilokī. Every level is made of its individual trilokī, but possess the same pattern. All the successive trilokīs are connected within the parallel pattern. The relationship between cosmological level and a physical level (unknown trilokī) will be the same as is the relationship between physical level and biological level (rodasī trilokī). The difference lies in the 'reference' only. For example, a pinpricks a finger. It damages the physical body. The message is sent to the biological body in terms of pain (rodasī trilokī). The message is further sent to the psychological body in terms of fear

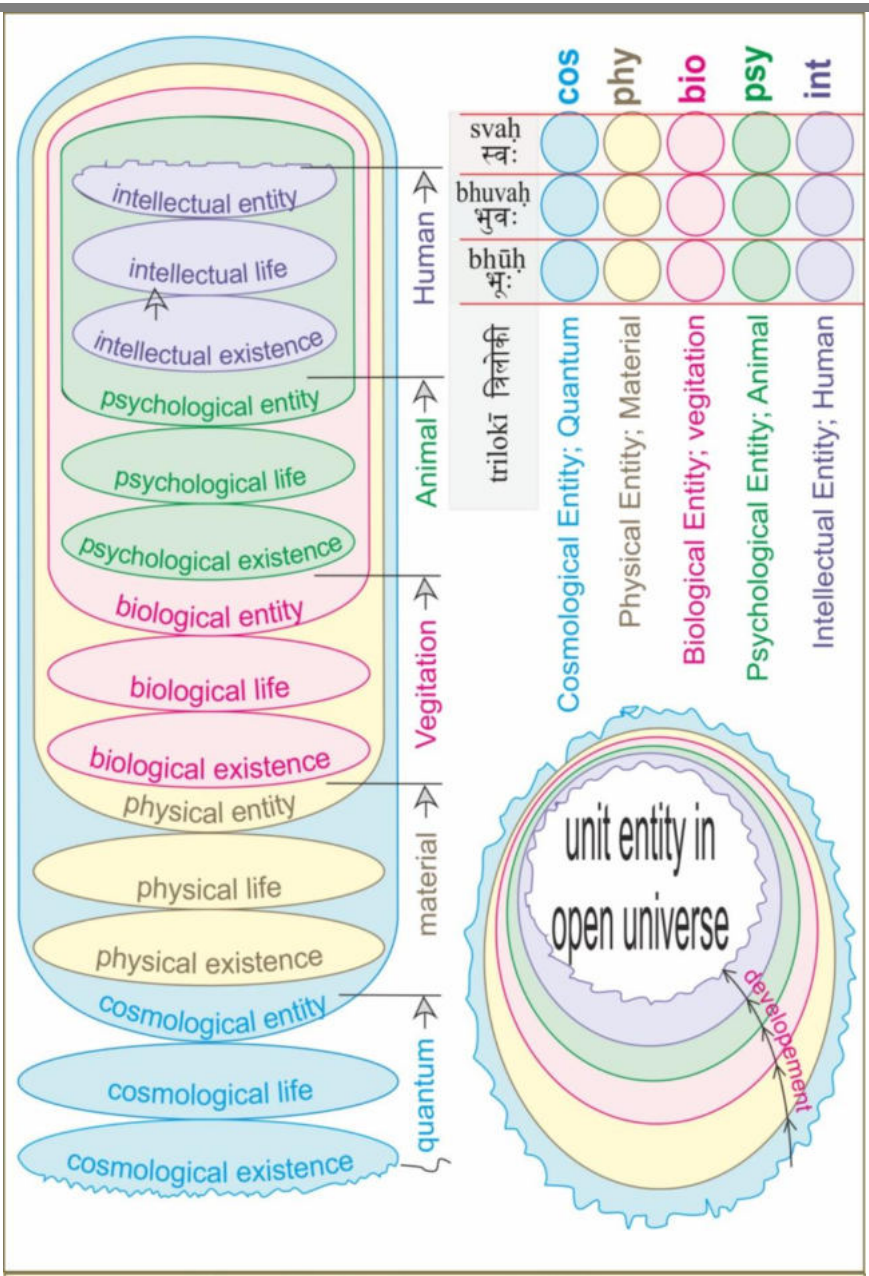

Figure 16 - Development of Universe

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(krandasī trilokī). And ultimately the intellectual body knows that something wrong has happened to the finger (sṅyati trilokī). The message right from the physical body to the intellectual body passes through biological and psychological bodies. At every junction, the process of transformation of the message is the same.

The process of transferring the message to the successive levels is governed by a relationship that is unitary at all junctions. The theory suggests that if we can understand one relationship, we can understand the other one too; it may be just by changing the references. For example, a physical entity (matter) has a hunger for cosmological substances (energy, charge, photons): a biological entity (vegetation) has a hunger for physical substances (water, nitrate, phosphates, etc.); a psychological entity (animal) has a hunger for biological safety and nutrition (defense, attack, territory); an intellectual entity (human) has a hunger for psychological satisfaction (fulfillment of ego). The composite entity that is human has a hunger for all types of substances.

The existence of the upper level depends on the entity of the lower level. Hence the upper level lives within the properties of the lower level. For example, if the biological 'eyes' are damaged, the psychological and intellectual life will be helpless as regards the physical view is concerned. If the entity of the lower-level dies, the entities of the upper level will automatically die. If a human die biologically, his psychological and intellectual entity will also die.

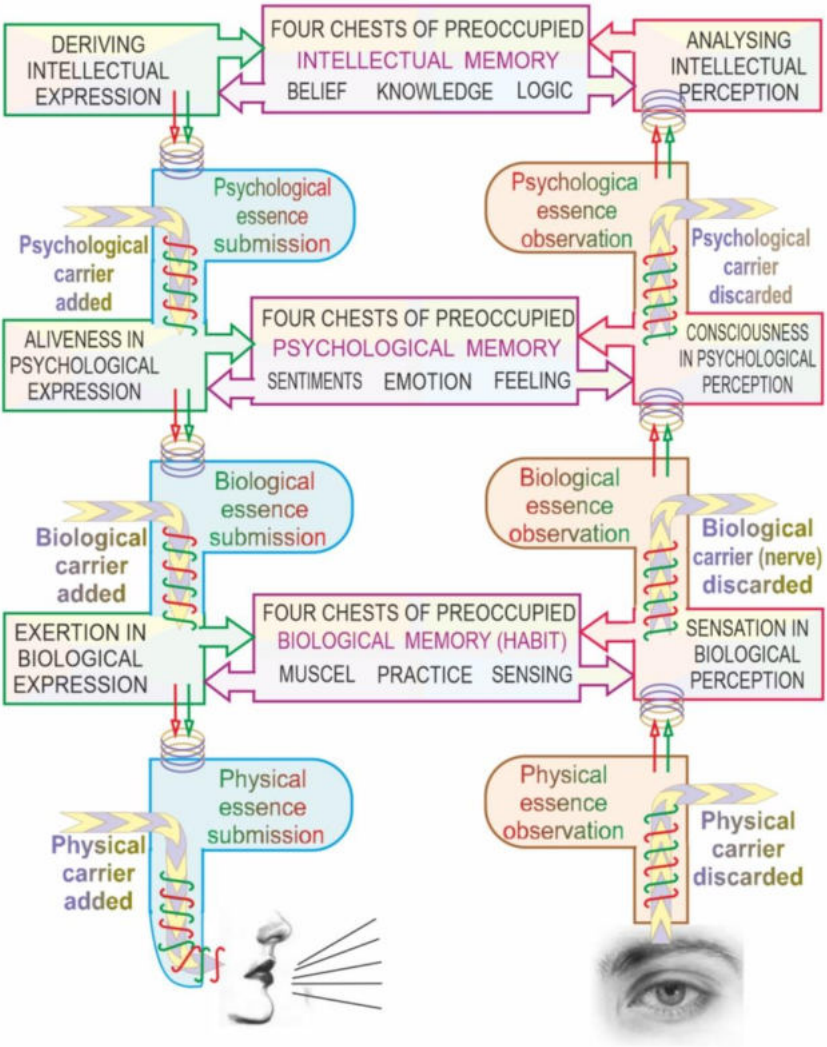
The phenomena of the inter-level world can be understood by an example of blotted balloons, kept inside one another. The outermost balloon is the cosmological world; the inner one is the physical world; still inner is the biological world; still inner is the psychological world, and still inner is the intellectual world. Every two successive worlds have the same relationship. We do not know anything about the still innermost balloon and still outermost balloon. But the shapes of all worlds are like balloons. According to the Indian philosophy: "each entity is a prototype of this universe" (yathā piṇḍe tathā brahmāṇḍe), the complete set of the balloons can be considered a single object, and we can see all the properties of the universe in that single object.

Human Perception and Expression at All Levels of Entities -

Each human is made of a series of entities; physical, biological, psychological, and intellectual entities. While perceiving an image, all types of available physical signals (including facial expressions, gaze following, sound, smell, etc.) are being acquired by the physical receivers of our biological organs. These signals are made of two parts, (a) physical inflow wave (space) as a carrier and (b) available physical image (matter) as essence. We have eyes for vision, ears for hearing, and nose for smelling, all producing 'inflow wave as a 'carrier'. After receiving the image, our biological organs discard the carrier wave and acquire the essence of these signals. The essence of the signals is converted into related biological impulses. These impulses are again made of two parts: (a) biological inflow wave (in biological space) as carrier wave and (b) available biological sensation (biological matter) as essence. The signals go to the psychological platform. All different carrier waves (like seeing, smell, and sound) can carry the same messaging essence. That is why a blind person is more efficient in using his other channels of observation. After receiving the sensations at the psychological platform, our psychological mind discards all types (modes of communication) of carrier waves (impulses), and perceives the biological essences at the psychological platform. These essences are converted into related psychological feelings.

These feelings are further made of two parts: (a) one is psychological emotion (in psychological space) as a carrier, and (b) the second is psychological essence (psychological matter). After receiving the sentiments, our intellectual mind discards the emotions and accepts the essence. The essence is converted into related intellectual meaning. In this way, different physical signals are converted into intellectual meanings. A unitary process is applied at every junction. At every junction, the carrier is discarded, and the essence is promoted to the upper level of existence. (refer figure 17)

In the case of the outflow process (speaking, executing, leaving smell, etc.), everything is reversed. An intellectual message converts into psychological



NOTE :-

Carrier is a 'time wave' which carries 'quantum' of essence towards 'emptiness'. Each world has its own carrier. Psychological essence cannot be expressed without sentiments. Biological essence cannot be executed without muscle power. Physical essence cannot be moved without structural strength of body organs.

Figure 17 - Perception and expression

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'essence' and finds a psychological 'carrier wave' (emotion from the receiver) and forms the psychological expression. This psychological expression converts into biological 'essence' and finds a biological 'carrier wave' (activeness from the receiver) from the muscles. The essence and the carrier create biological expression. The biological expression is further converted into physical essence and finds the carrier wave at physical organs. And finally, the message is outflowed in the atmosphere in the form of sounds, facial expressions, smell, and other gestures.

It is to be kept in mind that the 'carrier wave' is always made of 'time-wave', which carries the quantum of essence within its referred world. For example (outflow process): the psychological carrier is 'courage', which carries psychological sentiments; the biological carrier is 'muscle power' which carries biological movements, and the physical carrier is 'emit-ability' which carries force in cosmological format.

EVOLUTION OF UNIVERSE

Historical Background -

We have a number of theories explaining the evolution of this universe.
Some of them are as follows: -

1. The **Big Bang** is a scientific theory about how the universe started and then made groups of stars (called galaxies) we see today. The universe began as very hot, small, and dense, with no stars, atoms, form, or structure (called a "singularity"). Then about 14 billion years ago, space expanded very quickly, resulting in the formation of atoms, which eventually led to the creation of stars and galaxies. The universe is still expanding but getting colder as well. According to this theory, all the mass and energy are created simultaneously, and before BIGBANG, nothing was there. There was no space, no time, and nothing which can be defined.

2. The **steady-state** model of the universe suggests the universe always had and will always have the same density. The theory reconciles the apparent

evidence that the universe is expanding by suggesting that the universe generates matter at a rate proportionate to the universe's rate of expansion.

3. The **Ekpyrotic model** suggests our universe is the result of a collision between two three-dimensional worlds on a hidden fourth dimension. It doesn't conflict with the big bang theory completely, as, after a certain amount of time, it aligns with the events described in the big bang theory.

4. The **big bounce** theory suggests our universe is one of a series of universes that first expand, then contract again. The cycle is repeated after several billion years.

5. **Plasma cosmology** attempts to describe the universe in terms of the electrodynamic properties of the universe. Plasma is an ionized gas, which means it's a gas with free-roaming electrons that can conduct electricity.

6. We have **'Lambda cold dark matter' cosmological model,** according to which it is believed that the universe contains a cosmological constant, denoted by Lambda (Greek λ), associated with dark energy and cold dark matter (abbreviated CDM). It is frequently referred to as the standard model of Big Bang cosmology because it is the simplest model that provides a reasonably good account of different properties of the cosmos. The theory reasonably accepts the involvement of cosmological substances. We observe one basic drawback of the model. This model does not explain the creation of physical existence from the so-called cosmological substances. We need properly established definitions of the so-called cosmological substances so that the definitions themselves may provide the reason for the creation of the physical existence.

7. **Universal theory of Existence** – The theory, newly propounded by the author, and explained in the book, presumes that we have a universal unitary relationship between all entities. Unitary logic can be applied to all events (everywhere; every time; to everything) according to the corresponding reference therein. The theory argues that as regards the physical time, the cosmological world was already present before the evolution of the physical world. The physical world is continuously evolving and dying.

How do the physical entities evolve? The theory explains that the cosmological world is 'asata' relative to the physical world. 'As and when a 'soul' (duality of sense and time) is added to the 'asata', it converts into 'sata'. In other words, the cosmic raw material accepts the physical soul and evolves the physical world. It is just like the evolution of the biological world evolved from the physical world. The theory argues that the process of evolution has to be the same, depending on the difference in references. The evolution of the physical world is a continuous process and still continues today.

As regards the evolution of different worlds like the physical (material) world, biological (vegetation) world, psychological (animal) world, and the intellectual (human) world, we have **hypothesis of BIG BANG** which regarding the formation of the first protein [13], **Darwin's theory of evolution** by natural selection are some of the recognized hypotheses. These theories still have lots of unanswered questions. We observe some common shortcomings in all these theories, that are: (1) they do not disclose common reasoning; (2) they believe in lots of coincidences; (3) the theories explain "what is happening" with a missing part of "why such a thing happens". We are not happy with such types of imaginations. The theory propounded here insists that; (1) there must be a common process for the evolution of each world; (2) there should not be any coincidence; (3) there must be a unitary reason. The 'universal theory of existence' incorporates all these factors with unitary applicability. While discussing the evolution of the universe, we encounter the word 'soul' in it. Please do not confuse it with the spiritual 'soul'. It has some logical meaning explained in the book and used accordingly.

Raw Material of Physical Existence -

Modern physicists believe that we have the Higgs boson as basic raw material (God particle) from which the entire physical world is evolved. The author disagrees with this presumption. Higgs boson is again a particle, maybe the smallest ever found, or may be used for the formation of all physical substances, but it is still a physical substance. The substance is made of substance. It does not serve our purpose. It is an endless story. The creation

of the substance can only be rooted through the creation of its 'existence', not through the substance itself. For example, the creation of a biological entity can only be rooted through its DNA, which is a 'biological existence' and is a 'physical entity'. In the same way, the 'physical entity' can only be rooted through 'physical existence' and a 'cosmological entity'. As in the case of DNA, the 'physical existence' might also have some cosmological coded parameters to evolve the specific type of physical entity. We have to understand the 'existence (codec parameters)', not the physical substance itself. The theory further adds that the raw material of intellectual existence is made of psychological substances. The raw material of a psychological existence is made of biological substances. The raw material of biological existence is made of physical substances (DNA). Hence it can be easily presumed that the raw material of physical existence is made of cosmological substances.

Evolution of Different Worlds -

The theory suggests that the relatively lower level world provides (a) raw material in the form of coded asata substance and (b) māyā to form life, to create an entity of the reference world. Hence, we can conclude that (1) the cosmological world provides raw material (asata and māyā) to create a physical entity. (2) The physical world provides raw material (asata and māyā) (DNA and protein) to create a biological entity (vegetation). (3) The biological world provides raw material (asata and māyā) (neurons and cells) to create a psychological entity (animals). (4) The psychological world provides raw material (asata and māyā) (surrender and sentiments) to create an intellectual entity (human). (refer figure 18)

We do not know anything about the 'still lower' cosmological world; we know very little about cosmological worlds; we know almost everything about the physical world; we know something about the biological world and the psychological world; we know very little about the intellectual world, and know nothing about the super intellectual world. Therefore, it will be easy for us to start with the evolution of the physical world.

Evolution of Physical World – We already had a formed cosmological world. To increase the entropy, different cosmological substances (unknown) interact with each other and create diversified substances. During the process

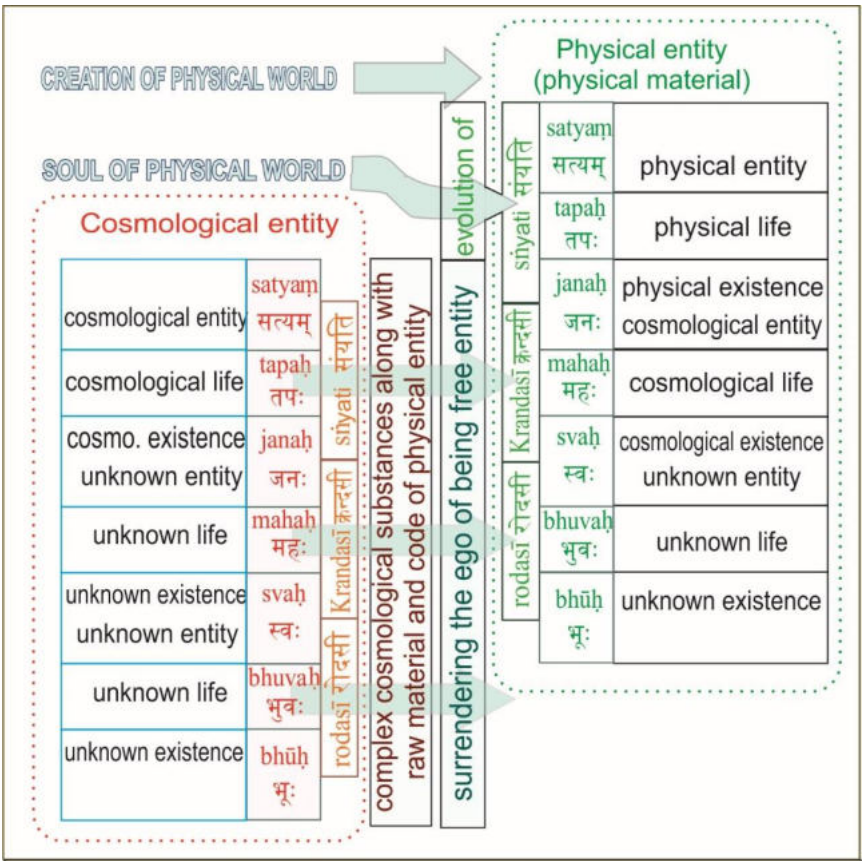

Figure 18 - Transformation in saptalokas

of creation, it creates some complex cosmological substances (unknown cosmological dissimilarities, vibrations, support, and vision). These substances contain raw material as well as coded formulations for the physical world. The coded substances (asata) are arranged in such a way that the composition creates a continual eagerness in the system and creates **'the code structure of developed existence'**. (refer figure 19)

Because of this eagerness, the cosmological substances (asata) surrender their cosmological ego by one trilokī; from sṅyati to krandasī and from krandasī to rodasī, and offer self as 'existence' and 'raw material' for the physical world. During the process, the cosmological substances of three trilokīs, which are new physical existences of two trilokīs, **accept physical soul** (still not defined; made of the duality of physical sense and physical time), create an additional one sṅyati trilokī, and evolve physical entity (creation of sapta-lokas or three trilokīs).

After the creation of the first particle (elementary particle), māyā (raw material from the cosmological world) multiplies the particle in accordance with the same existence. And the entity is converted into a substance, having multiple entities of the same existence. This is called a physical body. Different types of physical bodies (electrons, protons, neutrons, etc.) create this physical world (atom).

It is to be understood that in the process explained above, the cosmological substances do not die. The cosmological substance has its own life and remains alive with its all cosmological properties (with all the sapta-lokas and three trilokīs), but under the discipline of a physical substance. Because its sṅyati is krandasī, and its krandasī is rodasī for a physical entity). The theory suggests that the creation and dying of physical bodies is a regular process in the universe. The theory finds no mystery in the evolution of physical matter.

Biological world - After (physical time in seconds) the formation of the physical world, different physical substances (hydrogen, oxygen, nitrogen, carbon, etc.) interact with one another and create complex organic compounds (hexagonal molecules). These compounds (asata**)** contain coded formulations (DNA) and raw material (protein) for the further developed world. The code structure is arranged in such a way that their composition creates a continual eagerness in the system and forms **'the code structure of biological existence'**.

Because of this eagerness, the physical substances (asata) surrender their physical ego by one trilokī; from sṅyati to krandasī and from krandasī to

rodasī, and offer themselves as 'existence' and 'raw material' for the biological world. During the process, the physical substances of three trilokīs, which are new biological existences of two trilokīs, **accept biological soul** (still not defined; made of the duality of biological sense and biological time), create an additional one sṅyati trilokī, and evolve the biological entity (creation of sapta-lokas or three trilokīs).

After the creation of the first cell, māyā (raw material from the physical world) multiplies the cells in accordance with the same 'existence'. And the biological entity is converted into a biological substance, having multiple entities of the same existence. This is called the biological body. Different types of biological bodies (different vegetation) create this biological world (forest).

It is to be understood that in the process explained above, physical substances do not die. The physical substance has its own life and remains alive with all its physical properties (with all the sapta-lokas and three trilokīs), but under the discipline of cosmological substance. Because its sṅyati is krandasī, and its krandasī is rodasī for a cosmological entity). The theory suggests that the creation and dying of biological bodies are regular processes in the universe. The theory finds no mystery in the evolution of biological matter.

Psychological world –

After the formation of the biological (vegetation) world, different biological substances (special types of vegetation) crossbreed with one another and create complex biological compounds. These complex biological compounds (asata**)** contain coded formulations (psycho-structure) and raw material for the further developed world. The code structure is arranged in such a way that their composition creates a continual eagerness in the system. This is called the 'existence' of the psychological world.

Because of this eagerness, the biological substances (asata) surrender their biological ego by one trilokī; from sṅyati to krandasī and from krandasī to

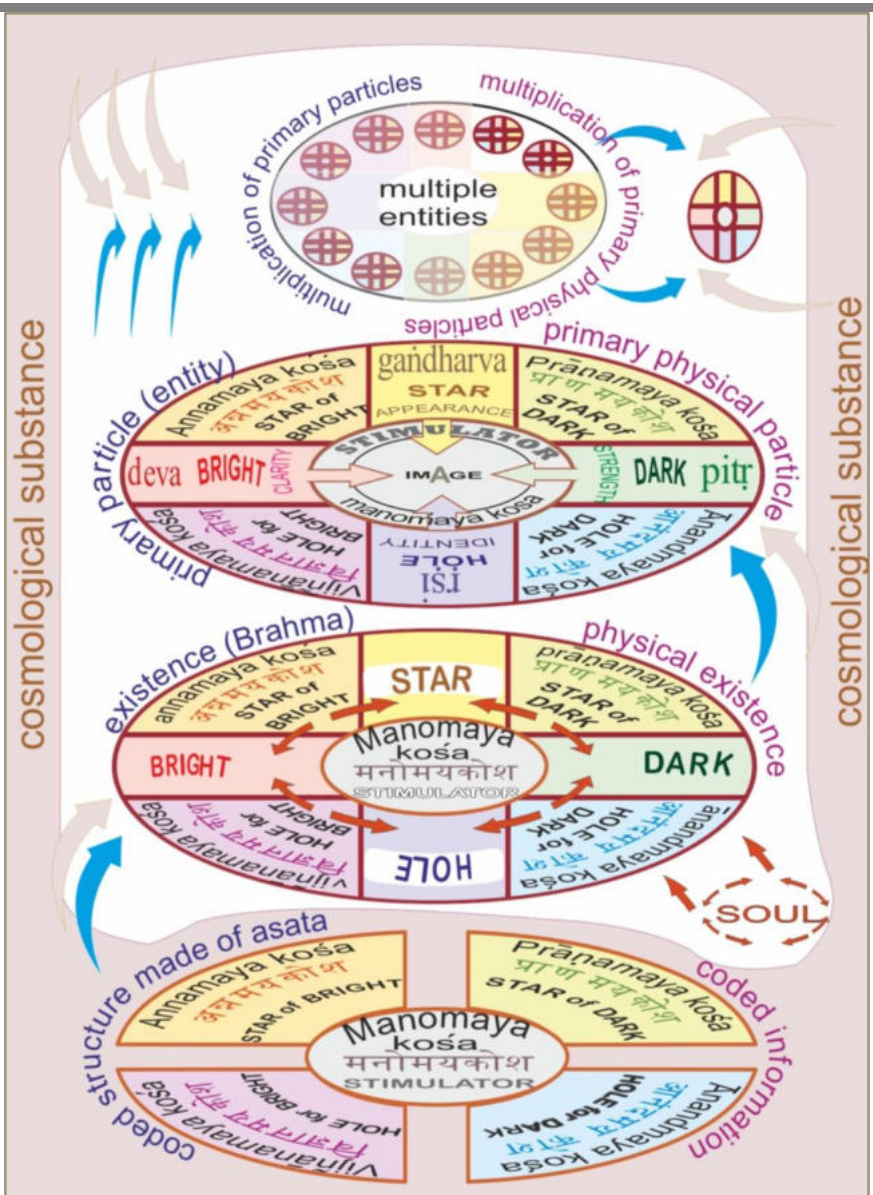

Figure 19 - Evolution of universe

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rodasī, and offer themselves as 'existence' and 'raw material' for the psychological world. During the process, the biological substances of three trilokīs, which are new psychological existences of two trilokīs, accept psychological soul (still not defined; made of the duality of psychological sense and psychological time), create an additional one sṅyati trilokī, and evolve the psychological entity (creation of sapta-lokas or three trilokīs).

Intellectual world –

After the formation of the psychological (animal) world, different psychological substances (special types of animals) crossbreed with one another and create complex psychological neurons. These neurons (asata**)** contain coded formulations (intellect-structure) and raw material for the further developed world. The code structure is arranged in such a way that their composition creates a continual eagerness in the system. This is called the 'existence' of the human world.

Because of this eagerness, the psychological substances (asata) surrender their psychological ego by one trilokī; from sṅyati to krandasī and from krandasī to rodasī, and offer themselves as 'existence' and 'raw material' for the intellectual world. During the process, the psychological substances of three trilokīs, which are new intellectual existences of two trilokīs, **accept the intellectual soul** (still not defined; made of the duality of intellectual sense and intellectual time), create one additional sṅyati trilokī, and evolve the intellectual entity (creation of sapta-lokas or three trilokīs).

After the creation of the first logic (intellectual character), māyā (raw material from the psychological world) multiplies the logic in accordance with the same 'existence' in different fields. And the intellectual logic is converted into intellectual knowledge. This is called the intellectual body. Different types of intellectual bodies create this human world.

Practical aspect –

Today the process seems to be a little mysterious. But there was a time when the complete earth was like the womb of mother earth. The temperature, humidity, availability of proteins all were facilitating the multiple creations

of different seeds and eggs. The things were not impossible at that time. The theory suggests that multiple types of vegetation interact with and form different types of seeds. During lots of permutations and combinations, a special seed would have developed. This seed would have the capacity to accept the biological soul, the psychological soul, and the intellectual soul.

In the entity of multiple worlds, each different world lives its own life within its own perspective. Every lower world partly obeys the upper world and provides life to the upper world. But if the upper world dies, the lower world remains alive. For example, in the case of a coma, the psychological brain dies, but the biological body remains alive. In the case of madness, the intellectual brain dies, but the psychological body remains alive, and a person may act like an animal. The psychological sentiments have their own life and remain alive with all their psychological properties. In the case of the absence of intellectual life, it does not face the discipline of intellectual character. A lower world lives within the discipline of the upper world but within the limitation of the capabilities of its own. A deer can run (biological action) due to obeying the psychological instruction of 'fear of lion', but within biologically limited speed. A psychological entity obeys the intellectual suggestion for not eating 'sweet', but the psychological desire to take 'sweet' remains alive. The psychological desire may not obey the intellectual suggestion; the entity may die of diabetes.

The theory suggests that the creation and dying of psychological bodies are regular processes in the universe. The theory finds no mystery in the evolution of any entity.

Evolution of the psychological world in human –

It can be very easily visualized that evolution takes place in steps: from cosmological to physical; to biological; to psychological, and to intellectual. The process of evolution is the same at every stage.

In the case of a human being, the formation of the psychological world starts just after the birth of the biological body. It starts surrendering one trilokī, and forming the psychological world. The biological body provides the

psychological codes, and biological neurons, which are created according to psychological observations. Initially, the child cannot apply logic in his observation so he correlates the observations with his feelings. This creates the psychological world. In Indian mythology, it is called the formation of akṣara Brahma. And we call it the 'personality development'.

The development of the intellectual world takes place on the basis of the needs and logic created by the psychological mind. If a person is highly intellectual by biological setup, he will be highly intellectual, but he will deficient in the fields where the psychological mind does not support.

Life of an entity –

The theory suggests that all the evolution has taken place within a natural unitary process. Birth and death is a continuous process. In the case of intellectual death, psychological emotions come out without intellectual discipline and obstruction; and the person is called 'mad'. In the case of psychological death (brain death), the biological existence remains alive; we call this stage 'vegetation stage'. In the case of a vegetation death, the physical raw material, which was under the discipline of the biological existence, gets freed. In the case of nuclear fusion, the mass dies, and the cosmological raw material, which was under the discipline of the physical existence, gets freed. These cosmological substances (heat, magnetic waves, gravitational and repulsive forces, cosmological string vibrations, etc.) get free and are visualized as force and light ($e = mc^2$). Any nearby massive object can consume some of these cosmological substances (force and light) in the form of food, converting into energy (energy = mass x force). The theory suggests that the mass does not convert into energy, but the mass is made of synchronized units of different types of cosmological substances (force and light), which get free and are visualized as energy. As regards the death of cosmological substances, it is imperceptible to us. The theory suggests that we have limited applicability of the "law of conservation of mass". Mass is conserved till it does not die. Ancient Indian philosophy believes in the "conservation of souls (which are not existences)", not in the "conservation of existences". Again, the word 'soul' does not have any spiritual

implications. It can also be argued that the soul operates time, time does not operate the soul, time cannot destroy the soul, and the soul remains conserved.

Difference Between the Physical and the Cosmological Substances -

Modern physicists treat cosmology as a branch of physics. The theory suggests that there is a clear distinctive line between the two. Cosmological entities are the raw material for physical entities. How should we differentiate between cosmological entities and physical entities? The answer is simple. Go for a nuclear fusion; you will kill the mass or physical entity. The cosmological entities, which were synchronized and gathered within the physical space, get freed. We have lots of light, magnetic waves, different types of forces, etc. None of the cosmological substances has any mass. Drawing an inference from it, the author suggests that 'mass' and 'volume' are important factors. Every existent having physical mass or physical volume should be considered as a 'physical entity', and an existent having no physical mass or volume should be considered as a cosmological entity. For example, electron, positron, proton-neutron, etc. have mass and should be treated as physical entities. And attraction, repulsion, dissimilarities, vision, photon, magnetic wave, electromagnetic wave, etc. do not have any mass; hence they can be treated as cosmological entities. If we examine precisely, we will find that these entities are not elementary cosmological entities. They are groups of some elementary cosmological entities. We cannot understand them, but at this point, we can acknowledge the fact that there are some elementary cosmological entities that create different composite entities and four coded chests for our physical existence. These four chests create physical matter (physical dissimilarities, physical vibrations, physical supports, and physical vision) and physical space (physical emit-ability, physical charge-ability, physical observe-ability, and physical support-ability) to form physical existence.

BASIC STRUCTURE OF EXISTENCE

Division of existence - An existence (not an entity) (avyaya Brahma अव्यय ब्रह्म) is made of five indeclinable chests. For the purpose of this book, we have adopted the names of these indeclinable chests or folders: 'star of bright' (annamaya koṣa), 'star of dark' (prāṇamaya koṣa), 'hole for dark' (ānandamaya koṣa), 'hole for bright' (vijñānamaya koṣa), and the stimulator (manomaya koṣa). The first four folders represent the code structure of existence, and the fifth one represents the stimulation of all the four folders and responsible for interaction between folders. Please note that the names of different chests are arbitrarily adopted because the Vedic names can confuse the readers.

Figure 20 - Model of existence

These chests represent both the 'matter code' and 'space code' of the entity. Each indeclinable chest represents the specific types of data so that the composite of all creates the existence. It can be treated as the operator of the entity. Although the subjective definition of indeclinable chests for 'matter, and 'space' are the same, objectively 'matter' and 'space' play quite different roles in the life of an entity; hence the practical use of them will be quite different, which are shown as under (figure 20): -

Indeclinable Chests	Matter	Space
Star of bright	Chest of dissimilarities	Chest of visibility-repulsion
Star of dark	Chest of vibrations	Chest for forcibility-repulsion
Hole for bright	Chest for vision	Chest for visibility-attraction
Hole for dark	Chest for support	Chest for forcibility-attraction
Stimulator	Interaction	Flow

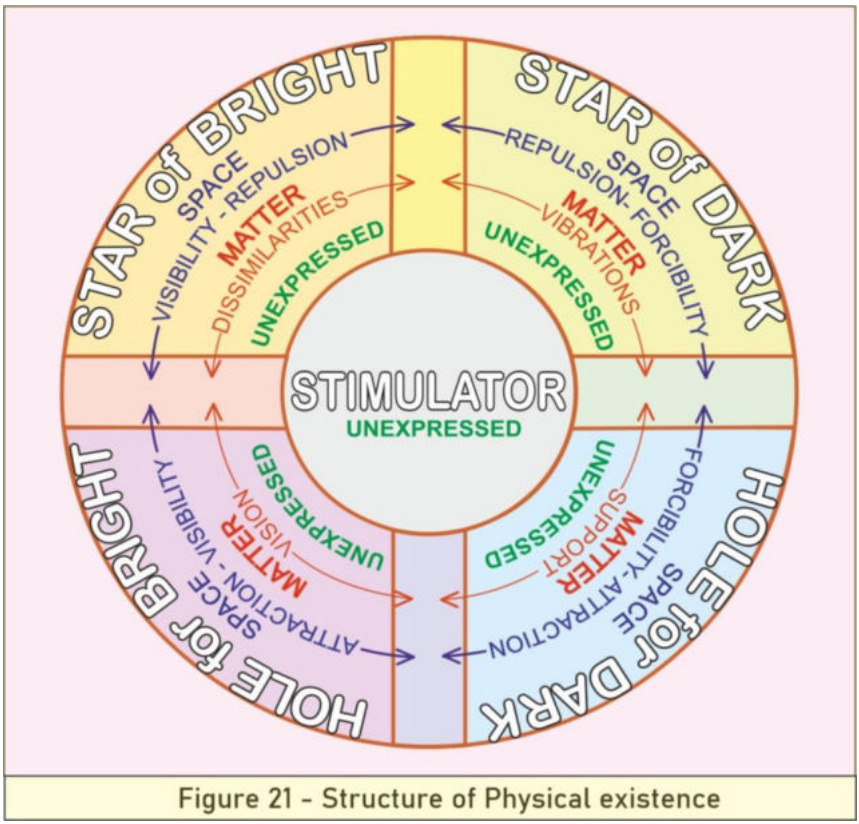

Figure 21 - Structure of Physical existence

Please refer Figure 21

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Star of Bright –

'Star of bright' is one dimension out of the four-dimensional code of physical existence evolved from different cosmological substances. It is an indeclinable chest, possessing all types of inexpressible data related to 'bright' and 'star'.

1. In the case of 'matter', the 'star of bright' has the capability to receive, store and deliver all types of unexpressed (detailed, unidentified, unorganized, and non-energetic) dissimilarities to the entity. **1a.** It interacts with 'hole for bright' to form 'bright' (analyzed detail of clarity) of the image. **1b**. It interacts with 'star of dark' to form 'star' (submitted diversity of appearance) of the image.

2. In the case of space, the 'star of bright' has the capability to receive, store and deliver unexpressed 'outflow (repulsive) visibility' or 'visible repulsion'. **2a**. It interacts with 'hole for bright' to form 'bright' (visibility without forcibility) of the image. **2b**. It interacts with 'star of dark' to form 'star' (repulsion without attraction) of the image.

The 'star of bright' possesses all types of inexpressible non-unitary outflow data having dissimilarities with undisciplined details and immovable diversities in an image.

Star of Dark –

'Star of dark' is one dimension out of the four-dimensional code of physical existence evolved from different cosmological substances. It is an indeclinable chest, possessing all types of inexpressible data, related to 'dark' and 'star'.

1. In the case of 'matter', the 'star of dark' has the capability to receive, store and deliver all types of unexpressed (turbulent, unidentified, and unorganized) vibrations for the entity. **1a**. It interacts with 'star of bright' to form 'star' (submitted intensity of appearance) of the image. **1b**. It interacts with 'hole for dark' to form 'dark' (derived energy from strength) of the image.

2. In the case of space, the 'star of dark' has the capability to receive, store and deliver unexpressed 'outflow (repulsive) forcibility' or 'forcible

repulsion'. **2a**. It interacts with 'star of bright' to form 'star' (repulsion without attraction) of the image. **2b**. It interacts with 'hole for dark' to form 'dark' (forcibility without visibility) of the image. The star of dark possesses all types of inexpressible non-unitary outflow data having vibrations with undisciplined flexibility and movable intensities in an image.

Hole for Dark –

'Hole for dark' is one dimension out of the four-dimensional code of physical existence evolved from different cosmological substances. It is an indeclinable chest, possessing all types of inexpressible data, related to 'dark' and 'hole'.

1. In the case of 'matter', the 'hole for dark' has the capability to receive, store and deliver all types of unexpressed (non-vibrating, non-flexible, un-appearable, non-accurate) supports for the entity. **1a**. It interacts with 'star of dark' to form 'dark' (derived rigidness from strength) of the image. **1b**. It interacts with 'hole for bright' to form 'hole' (acquired stability in identity) of the image.

2. In the case of space, the 'hole for dark' has the capability to receive, store and deliver unexpressed 'inflow (attractive) forcibility' or 'forcible attraction'. **2a**. It interacts with 'star of dark' to form 'dark' (forcibility without visibility) of the image. **2b**. It interacts with 'hole for bright' to form 'hole' (attraction without repulsion) of the image.

The 'hole for dark' possesses all types of inexpressible unitary inflow data supporting disciplined stability and rigid energy in an image.

Hole for Bright –

'Hole for bright' is one dimension out of the four-dimensional code of physical existence evolved from different cosmological substances. It is an indeclinable chest, possessing all types of inexpressible data, related to 'bright' and 'hole'.

1. In the case of 'matter', the 'hole for bright' has the capability to receive, store and deliver all types of unexpressed (accurate, un-appearable,

organized, non-rigid) vision for the entity. **1a**. It interacts with the 'star of bright' to form 'bright' (analyzed accuracy of clarity) of the image. **1b.** It interacts with 'hole for dark' to form 'hole' (acquired logic in identity) of the image

2. In the case of space, the 'hole for bright' has the capability to receive, store and deliver unexpressed 'inflow (attractive) visibility' or 'visible attraction'. **2a**. It interacts with 'star of bright' to form 'bright' (visibility without forcibility) of the image. **2b.** It interacts with 'hole for dark' to form 'hole' (attraction without repulsion) of the image.

The 'hole for bright' possesses all types of inexpressible unitary inflow data having vision with disciplined logic and detailed accuracy in an image.

Stimulator–

The stimulator is an additional indeclinable chest controlled by the 'soul', organizing the flow of life in all three directions. The stimulator creates a bridge between matter and space, which ultimately creates life in existence, and converts existence into an entity. The data stored in each chest are associated with stimulation strings. All data have their own strings. These stimulating strings are stored in the 'stimulation chest'. All the strings are different in nature, but all are synchronized in such a way that each string ignites one by one. That results in the activation of corresponding chests one by one, and the chests provide data to the existence-platform one by one.

In the case of space, the stimulator ignites the different fields (visibility, repulsion, forcibility, and attraction) one by one and creates a wave.

synchronized chests – All the different chests contribute to different aspects of the image. 'Star of bright' contributes clarity and appearance, 'Star of dark' contributes to strength and appearance, 'Hole for bright' contributes clarity and identity, and 'Hole for dark' contributes identity and strength. In this way, we get clarity, appearance, strength, and identity of the image, which evolve the image at the platform of existence.

DEFINITION OF SOUL

The soul is something mysterious and difficult to define. It is a phenomenon that is responsible for making the system run with continuance. Indian philosophy believes that the soul is neither entity nor life, it is the only reality that is never governed by time and sense, but it governs time and sense; hence it can never be depreciated with time and is always conserved. It is just like a 'response' to the 'invitation' made by the codes of existence. It is just like an empty wave (no mechanical aspect should be considered; say 'string' as per string theory).

After the invitation, the soul analyses the character (codes at indeclinable chests in the form of space and matter) of the existence, accepts it if the same is in accordance with its own pattern (pattern of string), enter the existence, evolves life in the existence and converts sleeping existence into a living entity. To evoke life in it, it evolves 'time' and 'sense'. It creates different bridges between different chests, ignites the relative emptiness, provokes activation in the sleeping chests, and creates 'expressible' ingredients which were inexpressible before.

When the entity dies, it leaves existence. It remains unchanged. Many ancient philosophers did not agree with it. They argued that if the soul gets nothing out of the tenure of life, the purpose of providing life to the existence is defeated. The śrīmadbhagavata gītā strongly argued that the 'soul' has an impact on what we did in our present tenure of life. The impact goes with the soul and changes the selection of DNA (existence) while re-birth. The impact of 'good work' goes with the soul, and we get a developed DNA in the next life. These philosophies are not proven philosophies and should not be considered as theory. As regards the book, we take the definition of the 'soul, which is related to the entity, and leave all the questions without answering.

Concept of freewill - According to the Indian philosophy, the 'will' of an entity is not completely engaged with the entity (capability and availability in the four chests); it has free will also, which gives us an option to change the future. Modern physicists do not agree with it. According to modern science, life is an automatic system, and life flows in the entity on the basis of previously recorded reasons. All actions reactions depend on the pre-occupied

data, which are unchangeable. In other words, the future is fixed and cannot be changed. As Albert Einstein said that "*Time is a path, and we pass through it. We cannot change the path; we can only observe it"*. It is like a motor car engine. Once started, it keeps on running automatically in the designed pattern. It is just decreasing the fuel tank and increasing the entropy.

As far as this theory is concerned, we also believe in free will, that free will not only observe our acts but can divert our act by providing guidelines. And hence we have the capability to change the future up to some extent.

Indian philosophers agree with two parts of our entity. The Upaniṣada says: *"There are two birds on the same tree: one is executing, and the other one is observing the execution"*. One part of the soul stimulates the flow of life, and the second one observes the flow of life. It can be argued that the *first bird* of the soul (sense and time) follows the unchangeable inherited and recorded data in the chests. But the *'second bird'* of the soul can interfere by proposing different ideas of the image. In this way, the 'observer's part of the soul' (free will) can influence the output results. And we can have an idea which was not related to our previously conceived knowledge. Sometimes our acts are simply unexpected. Ancient Indian philosophy believes in the changeable future with the help of 'free will', which is symbolized as Kṛṣṇa in śrīmadbhāgavata. The present theory agrees with the concept of 'free will'.

If we are talking about the **intellectual level**, the free will can be available from an unknown super intellectual level, which is with the soul or the eighth vasu (वसु). Indian philosophy calls it Kṛṣṇa (कृष्ण). If you want to evoke your freewill, you have to have a good platform of knowledge, and you have to surrender your ego of knowledge. Suddenly you will find something which may not be connected with your previous knowledge, and that provides a solution to your current problem. Ancient Indian philosophy calls it avatāra.

If we are talking about the **psychological entity**, free will can be made available from the intellectual entity. For example, our psychological entity has a desire to take some sweet, but our physician has forbidden to take the same. Now! What will happen? Our life of intellectual (clarity with strength) existence will interfere in the psychological entity. The 'sense' of intellectual

existence will be converted into 'clarity' of psychological existence, and the 'time' of intellectual existence will be converted into 'strength' of psychological existence. These new guests will mix-up the psychological mind with already available 'clarity' and 'strength'. The composite 'image' will be the decision taken by the psychological mind.

It can be argued that intellectual existence is a part of our own entity, and hence it cannot be treated as 'free will'. Yes! as far as the psychological entity is concerned, it is free advice from our own intellectual entity. If our psychological ego is big enough, it will not accept the truth from the intellectual level, but it will go according to its own psychological desires (sense), and one can die with diabetes. For all levels of the world, "as what should be done" is available if we do not insist on our ego and desires. We can compare the relation between the psychological body and intellectual body with the relation between the free will of the soul and the intellectual body.

PRIMARY ELEMENTS

All entities are made of a combination of the five primary elements: space, matter, sense, time, and flow. Keep the thing in mind that all these words are used for philosophical purposes. Here space does not denote the 'sky', and matter does not denote a physical matter. Out of them, the duality of space and matter is called existence. The duality of sense and time is called life. The flow itself denotes the bridge between space and matter, created by the duality of sense and time. These five basic elements are detailed as under (figure 22):

1. Space (capability) **(refer figure 23)** –

Space can be defined as the 'capability' of existence to flow as life. All chests have their own capabilities. 'Star of bright' has the capability for visibility-repulsion. 'Star of dark' has the capability for forcibility-repulsion. 'Hole for dark' has the capability for forcibility-attraction. 'Hole for bright' has the capability for visibility-attraction.

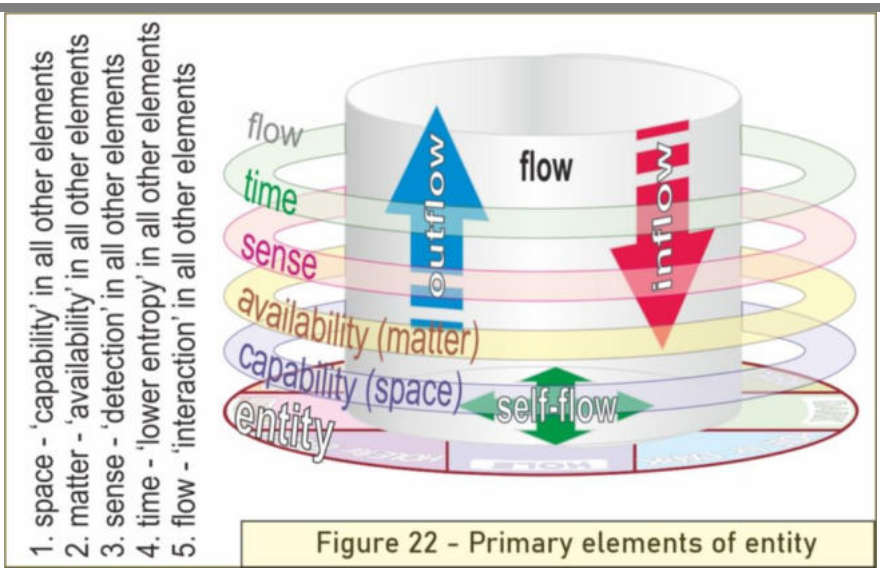

Figure 22 - Primary elements of entity

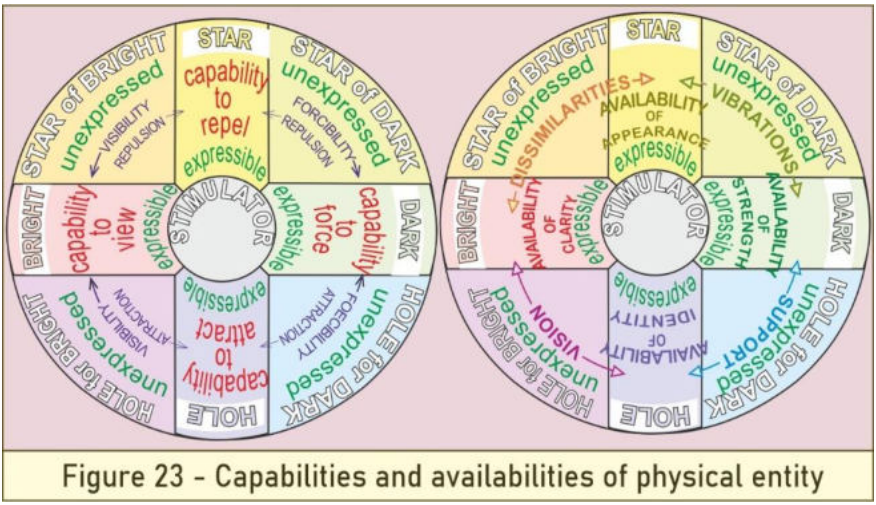

Figure 23 - Capabilities and availabilities of physical entity

The stimulator has the capability to synchronize all the first four different spaces. These capabilities are 'inexpressible', but with the interactions, they form four fields: visibility field, forcibility field, attraction field, and repulsion field. These fields have the capability to acquire matter data and capability to flow these data creating life.

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Ancient Indian Philosophy defines the word ākāśa as "the limitation of capability". For example, a human can hear (reach of hearing) a sound up to 20 Hz decibels; a cat can hear about 48 Hz to 85 kHz, and a dog can hear about 67 Hz to 45 KHz. These limitations are called 'hearing spaces' of different animals. The viewing space of a human is up to some specific distance (some light-years), that will be called the viewing space of a human, after which there is no space for human eyes. We can define intelligence as thinking space, emotion as psychological space. In any way, space is not defined as infinite. Hence this theory does not say that space is infinite. Our space has limitations up to which the electrons, protons, and neutrons receive data through the electromagnetic wave.

2. Matter (availability) (refer figure 23) –

Matter can be defined as the 'availability' of existence to flow as life. All chests have their own 'availabilities'. According to their respective aspects, 'star of bright' has the availability of dissimilarities, 'star of dark' has the availability of vibrations, 'hole for dark' has the availability of support, and 'hole for bright' has the availability of vision. And stimulator has the availability of synchronization. The composition of all five creates the availability of flow as life. The theory suggests that as long as these availabilities are kept within respective chests, they are inexpressible. As soon as they reach a common platform of existence, they are expressed. The word 'availability' can be used for any subject. It can be an image, perception, motion, property, quantity, and whatnot. If the capability is not applied to 'availability', it remains 'expressible but unexpressed'. 'Availability' is a written story; it will remain 'unexpressed' till it is not read. 'Capability' to read is an essential ingredient for the expression of the story.

3. Flow **(refer figure 24)** –

The purpose of 'flow' is to link the space and matter of the same or distinct objects. Data flow through four fields: visibility, forcibility, attraction, and repulsion. The fields have the capability to self-flow, inflow, and outflow the data.

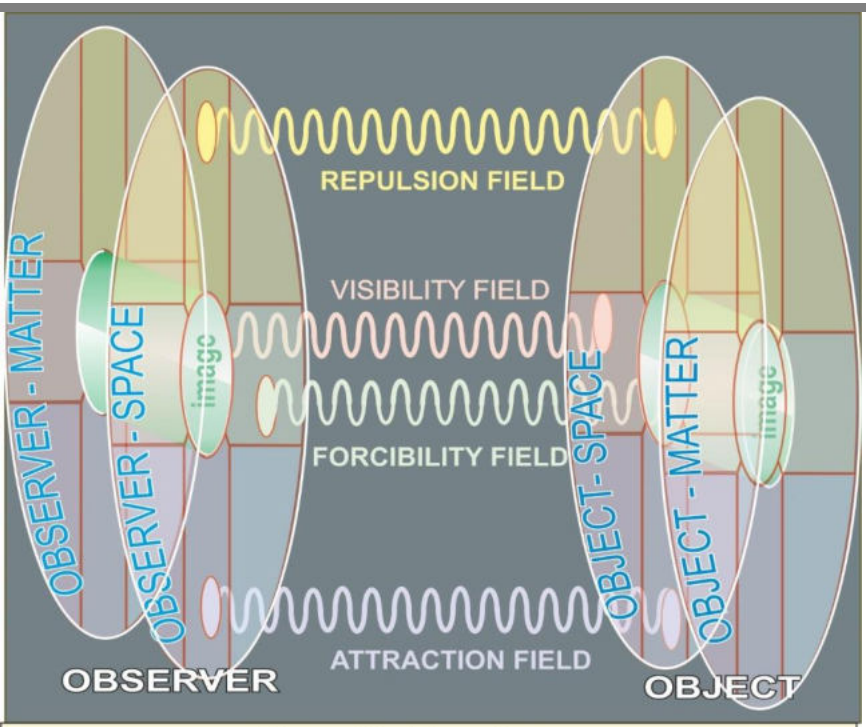

Figure 24 - Flow of spaces

In the case of **self-flow**, the space and matter of the same object are linked up for self-interaction. An image, which does not have a proper grouping, is called unresolved confusion, are resolved by self-interaction. During self-interaction, the different fields drag the data from all the four chests to the existence-platform. The synchronization of different fields evolves proper groupings, creating a clarified and non-confusing image. This is called the thinking process.

In the case of **outflow** and **inflow**, these are possible only in the case of interaction between two distinct objects: the object and the observer. The object and the observer both create different fields, holding matter data and handover from one hand to another. Need not to say that these four fields create the sense-wave, and the time-wave, which are responsible for flowing the data.

4. Sense-wave –

The sense is one of the two important tools which connect matter and space. The sense is created within the duality of two fields: visibility field and forcibility field. In the case of self-flow, the 'sense' senses the data stored in all the chests, right from the future, to the present, to the past, and creates the image. Ancient Indian philosophy proposes twelve types of senses, which are called ādityăs. The theory suggests that these ādityăs can be called as sensing of clarity (accuracy, feature, detail), appearance (diversity, gesture, and intensity), strength (energy [turbulence], power, rigidness [hardness]), and identity (belief [stability], code, logic). In other words, we can call them 'sensing the accuracy', 'sensing the feature', 'sensing the detail' and so on. These twelve aspects of sensing compose the complete image. In addition to this, the sense is made of two parts: visibility and forcibility. The 'visibility' represents 'consciousness' in a sense, and the 'forcibility (aliveness)' represents 'liveliness' in a sense. In this way, 'sense' creates (1) a conscious-alive image in the form of a visible message and (2) a lively-conscious image in the form of a magnetic message.

The difference in concentration of sense at different ādityăs provides different resulting images. If a black plate (hole for bright as an observer) concentrates on clarity (one of twelve ādityăs), it will perceive light (visibility field). If a radio receiver (hole for dark as an observer) concentrates on strength (one of twelve ādityă), it will perceive the magnetic pulse (forcibility field). If the observer concentrates on the low-frequency waves (say radio waves), he will receive a visible message (diversified gestures). And if the observer concentrates on the high-frequency waves (say x-rays), he will perceive penetration (intensified gesture). It all depends on the personality of the observer.

It is to be noted that out of the above twelve ādityăs, six are available as pre-image, and six are available as post-image. In ancient Indian philosophy, the word 'pre-image' is symbolized with the word 'kalpa'. 'Kapla is the indication of the initiation of time to form the image, where the first six ādityăs are available. When we say that the śrīmadbhāgavata was told by

Viṣṇu, before the starting of 'kalpa', we are talking about the six ādityăs evolved before the formation of the image.

5. Time –

Time is one of the two important tools which connect matter with space. In addition to visibility and forcibility, we have two more fields, which play an essential role in conveying the image. These fields are (a) repulsion field, which is created due to fullness of existent or charge at the end of the object, and (b) attraction field created because of emptiness or lower entropy at the end of the observer. Because of these two opposite fields, the existent/charge starts moving from the object to the observer. The speed of this movement is called 'time'. Time is a wave responsible for moving quantum from the object to the observer. The word quantum is defined as the quantity of the image to be transported from the object to the observer. Being a stationary wave, 'sense' does not have any motion. Being a moving wave, the time collects 'sense' from the object and carries it with the wave, in the form of quantum. Be cautious! The word 'time' we are using for the 'quantum of the image' carried by the time-wave (generally called electric wave). For 'time', an image is not a grouped figure. Time can pick different quantities of different aspects of the image. If time picks up more 'visibility', the image will be informative, and if 'time' picks up more 'forcibility', the image will be 'expressive'. It all depends on the observer. If the observer is blackness (hole for bright), the quantity will be of radiations, and if the observer is 'hollowness (hole for dark), the quantity will be of the magnetic field.

SECONDARY ELEMENTS

Out of these five elements, matter and space are just opposite to each other but provide feasibility for each other and are called existence. In the same way, time and sense express life and act simultaneously. Sense provides a message in the flow of life, and time carries the quantum of sense in the flow of life. In this way, these five elements can be reconstructed into three ingredients, which are as follows: -

1. Existence –

Existence is made of two parts; matter representing availability and space representing capability. The matter is responsible for the creation of an image within limited availability, and space is responsible for flowing the same within limited capability. Existence is made of five indeclinable chests: 'star of bright', 'star of dark', 'hole for dark', 'hole for bright', and 'stimulator'. Each chest provides 'space' for possessing 'matter' in it. The indeclinable chests are made of the lower world's substance and hence remain unexpressed, till life (sense and time) is not added to it. In Indian philosophy, it is called avyakta brahma (अव्यक्त ब्रह्म). (refer Figure 25)

A seed is a biological existence, but it is not a biological entity. Emotionality is a psychological existence, but it is not a psychological entity. Intelligence is an intellectual existence, but it is not an intellectual entity. All these existences are inexpressible. As and when life is added to them, they are expressed, and they convert into entities. The seed converts into vegetation, emotionality converts into sentiments, and intelligence converts into knowledge.

The indeclinable chests, made of the lower world, provide us with the code of existence. For example, our biological existence (the composition of

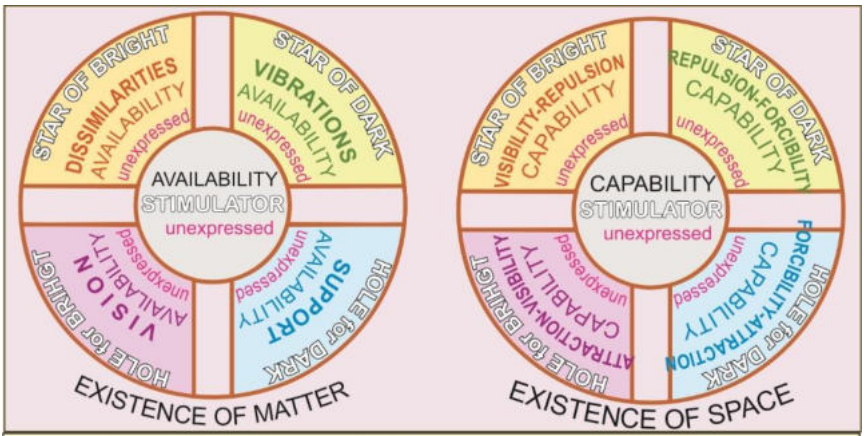

Figure 25 - Model of existence for matter and space

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biological space and biological matter) is formed with the help of physical substances named proteins and DNA. Our psychological existence (the composition of psychological space and psychological matter) is formed with the help of biological substances named impulses. Our intellectual existence (intellectual space and intellectual matter) is formed with the help of psychological substances named sentiments. In this way, all the upper entities are made of the substances of the lower entities. The successive lower world provides code and quantum both. Sometimes it is argued that intelligence is always based on heredity (DNA of biological entity), with no contribution of the psychological entity. The inference is wrong. Heredity provides extra space for intelligence, but if the psychological space for intelligence is not sufficient, one cannot use one's hereditary intelligence. Our psychological space and matter largely depend on the biological heredity and the learning phenomenon in our childhood. We cannot ignore our psychological entity, which is our life. We cannot be just like a robot. Sometimes a biologically intelligent person might not use his intelligence because of the depressing psychological formation of learning, which is called **Dyslexia**. It you have a fear of anything, say fear of darkness or fear of height, your intelligence cannot help you.

2. Life –

Life is made of two parts; sense and time. The theory suggests that the duality of sense and time rotates around the existence, read all the twelve ingredients (āditya) one by one, collect data from all the twelve ingredients, and place them at the platform of existence. The combination of all the twelve data forms the perception of the image. It is to be noted that these twelve data can also be considered as four parts, which are: clarity, appearance, strength, and identity. Need not say that all these parts are expressible, but still not expressed. They will be expressed only when they are synchronized with each other. And they will be expressed in the form of image perception. After the perception of the image, all the data are disintegrated, and all the ingredients are re-stored in the corresponding memory chests (figure 26). In general terms, we will say that we have four unexpressed memories: dissimilarities

(star of bright), vibrations (star of dark), support (hole for dark), and vision (hole for bright). Sense selects the required data from each chest, interacts, and forms four expressible parts; bright, star, dark, and hole. These four parts perceive the image. The image is again disintegrated, and the ingredients

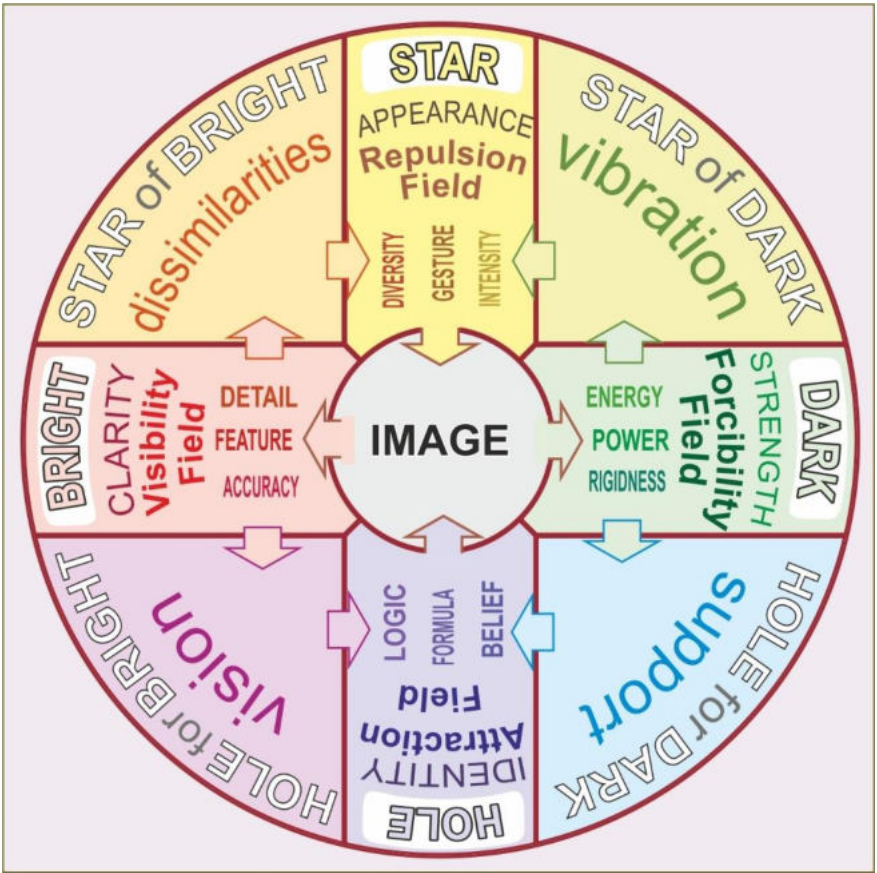

Figure 26 - Structure of life

directly go to their corresponding memory chests. It is a continuous process called 'life'. All the above description is related to 'matter' part of existence, not the 'space' part. In the case of space, we have four indeclinable constituents, named: visibility-repulsion (star of bright), repulsion-forcibility

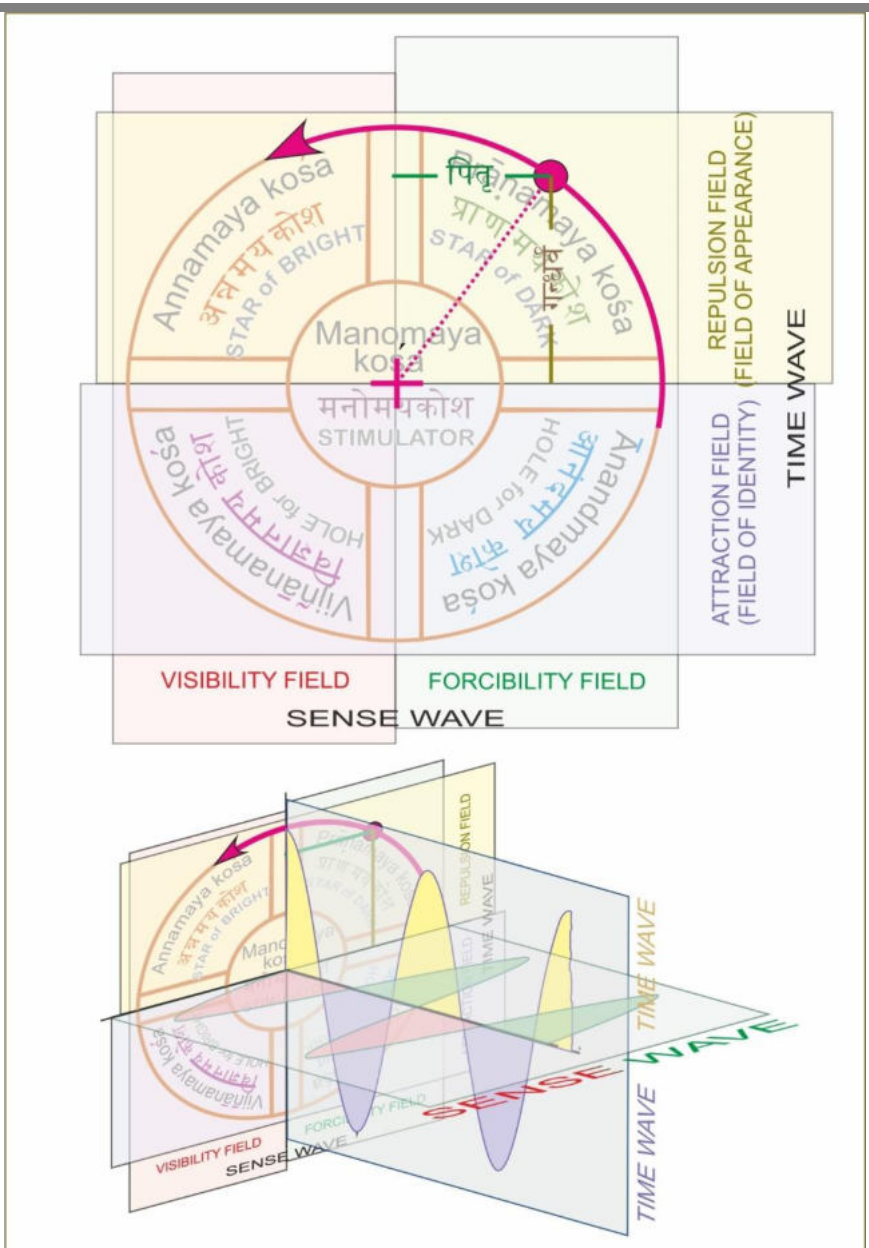

Figure 27 - Life in existence

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(star of dark), forcibility-attraction (hole for dark), and attraction-visibility (hole for bright). All these are unexpressed. They form four fields: visibility (space for bright), forcibility (space for dark), repulsion (space for star), and attraction (space for hole). Visibility field and forcibility field create the 'sense-wave', and the repulsion field and attraction field create the 'time-wave'. The composition of the 'sense-wave' and the 'time-wave' creates the

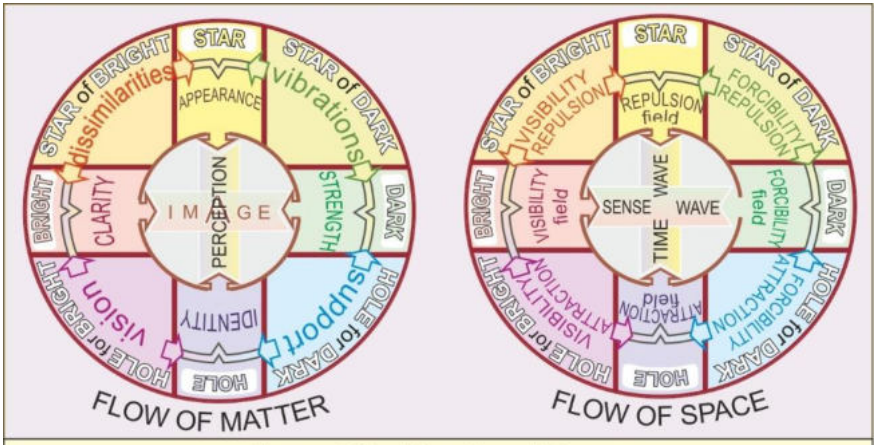

Figure 28 - Flow in existence

life wave. All the unexpressed/expressible/expressed images and data therein, are denoted as 'matter'. And all the waves, fields, which are doing all these functions are denoted as 'space'.

3. Flow –

We have three types of flow. These are inflow, outflow, and self-flow. Every flow which is moving from the lower level of entity to the upper level of entity is called inflow. A light that is a cosmological substance is received by our retina's atoms, which is received by the biological organs, which is received by the psychological entity that is finally received by our intellectual brain. This flow is called 'inflow'. The opposite of it is called 'outflow'. If an entity working on its own, it is called self-flow. (figure 28)

EXISTENCE OF MATTER

STRUCTURE OF MATTER

'Matter' is a part of an existence and provides us the availabilities to create the perceivable image. At the stage of 'existence', the matter data are inexpressible. The data are inexpressible because each data is divided in four different aspects of the signal. All these four aspects are stored in different

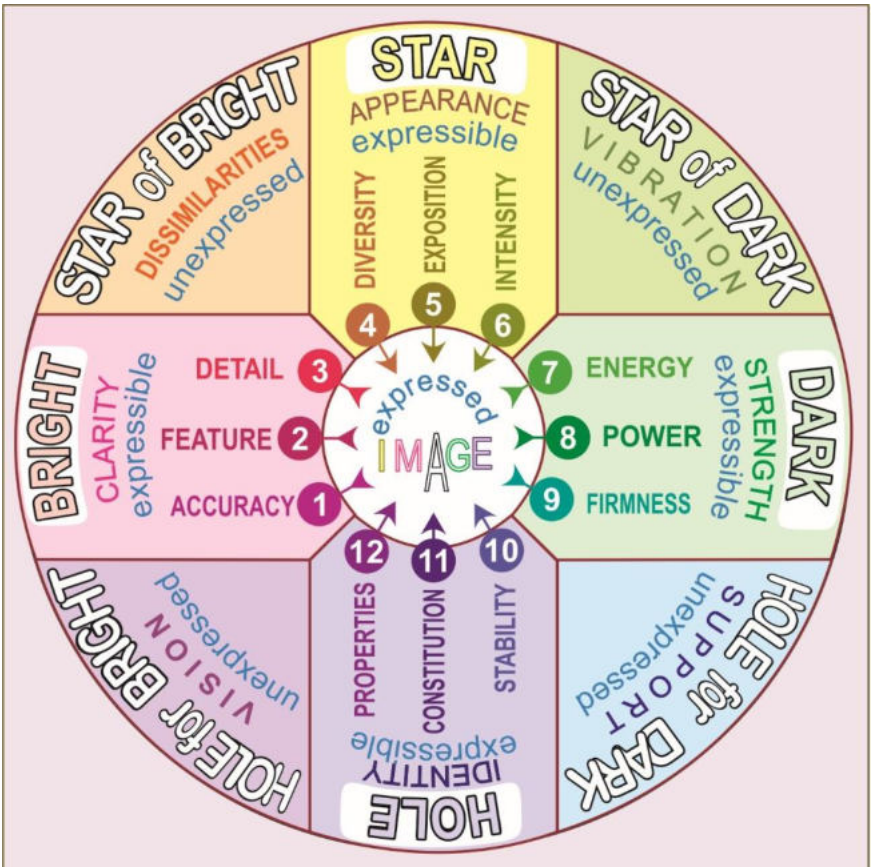

Figure 29 - Structure of physical matter

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four chests, named: star of bright, star of dark, hole for dark, and hole for bright. As long as they are separated in different chests, they are inexpressible, but after the interaction, they convert into 'expressible' and 'expressed'. (Fig 29)

1. 'Star of bright' {dissimilarities} -'Star of bright' is one dimension out of four-dimensional code provided by the raw material to the existence. It is an indeclinable chest, possessing all inexpressible 'dissimilarities' in the existence. All existences have their own chests of dissimilarities. It can be denoted as knowledgeable availability of existence.

2. 'Star of dark' {vibrations} - 'Star of dark' is one dimension out of the four-dimensional codes provided by the raw material to the existence. It is an indeclinable chest which provides all types of inexpressible 'vibrations' to the existence. These vibrations are not 'waves'. Physically it may be temperature, biologically it may be a pulse, and psychologically it may be shaking or excitement. And cosmologically, it may be oscillating 'string'. These vibrations are the basic term responsible for repulsion and the production of energy. For example, steam has pressure due to 'vibrations (heat)' in the water atoms. When these vibrations are supported by the piston (hole for dark), kinetic energy is generated.

3. 'Hole for bright' {vision} - 'Hole for bright' is one dimension out of the four-dimensional codes provided by the raw material to the existence. It is an indeclinable chest that provides an inexpressible 'vision' to existence. It is a kind of blackness in the entity, which creates the capability to view the radiations.

4. 'Hole for dark' {support} - 'Hole for dark' is one dimension out of the four-dimensional codes provided by the raw material to existence. It is an indeclinable chest that provides inexpressible 'support' to the existence.

ACTIVATION OF MATTER

All chests store the data which have fullness in one aspect and emptiness in the other three aspects. This imbalance stimulates interaction. Interaction

needs space. Every two successive chests create a specific 'field' for interaction. These spaces are 'visibility', 'forcibility', and 'attraction' and 'repulsion'. These four fields create time-wave and sense-wave. Time provides an opportunity to pick the quantum of data from two successive chests, and sense senses both the data combine them and creates expressible ingredients of an image. We have four expressible ingredients. The composition of these expressible indications creates the messaging image. We have four expressible ingredients as under:

1. Activation of submitting the appearance (star)
2. Activation of acquiring the identity (hole)
3. Activation of analyzing the clarity (bright)
4. Activation of deriving the strength (dark)
5. Synchronization of the four ingredients of life.

1. Activation of submitting the appearance (star) (Figure 30)

Formation– It is the expressible aspect of submitting the appearance (star) of the image, produced due to interaction between dissimilarities (provided by 'star of bright') and vibrations (provided by 'star of dark'). Dissimilarities and vibrations are just opposite to each other. During the interaction, the dissimilarities produce diversity, and the vibrations produce intensity. Although the 'diversity' and the 'intensity' are said to be reverse in nature, they are just like the two sides of a single coin. The point where these two reconcile is called 'submitting of appearance (appear-able gesture)'. We can have the appear-able diversified intensity or appear-able intensified diversity. This appearance is expressible but not identified. Hence as long as it does not become part of the perceived image, it remains unexpressed.

Illustration - For the physical world, the submitted appearance is a ghost appearance. As soon as it is acquired by the 'hole', it will convert into 'identified appearance'. In the case of the biological body, we have unshaped proteins, till they are not shaped into 'identified organs'. In the case of the intellectual brain, we have 'free submitted data', till they are not organized into 'identified knowledge'.

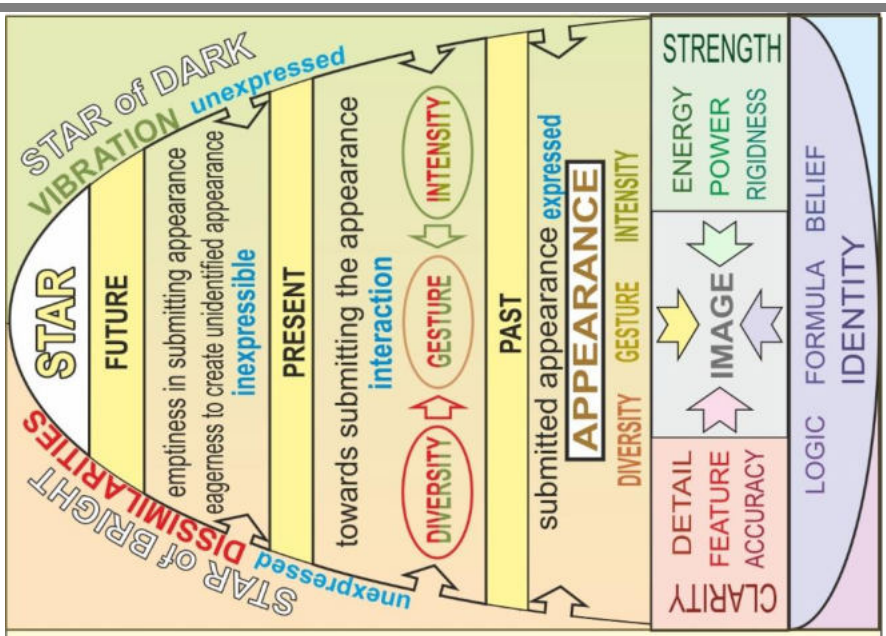

Figure 30 - Activation of star (appearance)

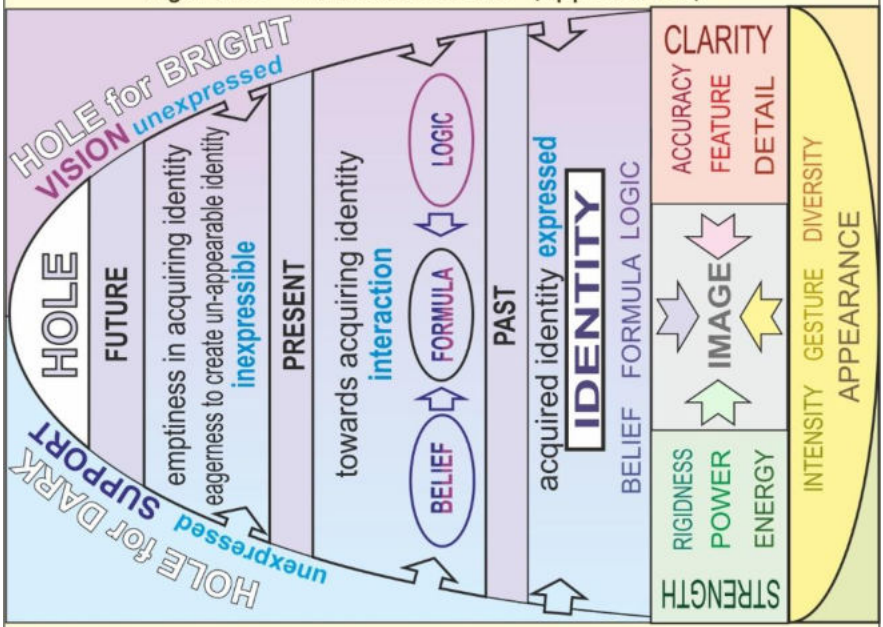

Figure 31 - Activation of hole (identity)

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Time segment - Before starting the interaction between **dissimilarities** and **vibrations**, the 'dissimilarities without vibrations' and the 'vibrations without dissimilarities' create a 'without' which always remains in the **future**. Submitting dissimilarities create 'diversity', and submitting vibrations create 'intensity'. 'Diversity' and 'intensity' create the 'gesture' of appearance. The act of 'towards submitting' lies in the **present**. When the present tense is converted into the **past** tense, the 'towards submitting' converts into the already 'submitted'. Or the 'expressible' is converted into the 'expressed'. In this way, the unit 'expressed appearance' is generated in three segments of time.

In short - Vibrations ('star of dark') + dissimilarities ('star of bright') → diversity + intensity → gesture → appearance to offer image (star). Appearance can be expressed (identified) only when it is acquired by 'hole'.

2. Activation of acquiring the identity (hole) (Figure 31) -

Formation – It is the expressible aspect of acquiring the identity (hole) of the image. It is produced due to the interaction between vision (provided by 'hole for bright') and support (provided by 'hole for dark'). Vision and support are just opposite to each other. During the interaction, vision produces logic, and support produces belief. Although 'logic' and 'belief' are said to be reverse in nature, they are just like two sides of a single coin. The point where these two reconcile is called the 'code of identity' (constituted identity). The characteristics (code of identity) of the entity are based on logical belief or on believed logic. In this way, we have: 1. identified physical stability, 2. identified physical constitution, and 3. identified physical properties. All the acquisitions take place according to the characteristics of the identity. This identity is expressible, not expressed, and hence as long as it does not become part of the perceived image, it remains un appearable.

Illustration – In the case of vegetation, animals, and human, nature allots a basic inbuilt character (code) called DNA. We cannot learn anything beyond the code. In early childhood, whatever we learn, it is stored in our psychological indeclinable chests called subconscious. Sometimes it is called inner memory or sub-conscious or mahāmāyā too. Slowly our identity

(personality) grooms and takes shape. Now whatever we receive is in accordance with our already groomed identity (personality). Our personality is created between two poles; these are logic and belief. Our personality is made of multiple identity sets of 'logic' and 'belief'. We are helpless in acquiring anything beyond these pre-established logical beliefs. Although logic and belief seem to be opposite in nature, without believing in anything, logic is useless, and without logic, what thing will you believe it? In the case of the physical world, a gesture is an intensified diversity, and it is shaped by identifying it (acquired) with supportive vision (logical beliefs). If there is no support (belief), we cannot perceive the intensity (brightness) of the gesture, and if there is no vision (logic), we cannot perceive the diversity (contrast) of the gesture. In the case of the psychological world, belief and logic both play their roles. Belief creates aliveness, and logic creates consciousness. Consciousness acquires diversity as a question mark, and courage acquires intensity as excitement. Although both are opposite, no aliveness can exist without consciousness, and no consciousness can exist without aliveness.

Time segments - Before starting the interaction between **support** and **vision**, the 'support without vision' and the 'vision without support' create a 'need,' which always remains in the **future**. Submitting support create 'belief', and submitting vision creates 'logic'; 'belief' and 'logic' create the 'code' of identity. The act is indicated 'towards acquiring the code', which lies in the **present**. When the present tense is converted into the **past** tense, the 'towards acquiring' converts into the already 'acquired'. Or the 'expressible' is converted into the 'expressed'. In this way, the unit 'expressed identity' is generated in three segments of time.

In short - Support (hole for dark) + vision (hole for bright) → belief + logic → bond (identity) → identity to acquire (hole). Identity can be expressed (appears) only after offering by the 'star'. That is, without appearance, no identity can be expressed.

3. Activation of analyzing the clarity (bright) (Figure 32) -

Formation –It is the expressible aspect of analyzing the clarity (bright) of an image, produced due to interaction between dissimilarities (provided by 'star

of bright') and vision (provided by 'hole for bright'). Dissimilarities and visions are just opposite to each other. During the interaction, dissimilarities produce detail, and vision produces accuracy. Although 'detail' and 'accuracy' are said to be opposite in nature, they are just like the two sides of a single coin. The point where these two reconcile (analyzing the nature of existence) is called the 'clarity of feature' (elaborated precision). We can have accurate detail or detailed accuracy. In this way, we have 1. clarity in physical detail (elaboration), 2. clarity in physical feature, and 3. clarity in physical accuracy. This clarity is expressible, not expressed, and hence as long as it does not become part of the perceived image, it remains unidentified.

Illustration - We can easily understand this natural phenomenon by considering dissimilarity ('star of bright') to be a female and vision (hole for bright) to be a male. The female offers beauty (appearance in the form of variable diversity), and the male acquires it in logic (admiration). The interaction is called 'analyzing for clarity' or 'consciousness'—the interaction, which is directed by consciousness between diversity and logic forms 'feature' in view. The feature does not have anything from intensity and belief; hence this may be called 'feature without strength'. Strength has to be added from 'dark'. The above example is taken on the biological background. The same example can be applied to the intellectual level just by replacing the female as possibilities, the male as a philosopher, and consciousness as the psychological capability to view. The same example can also be applied to the material world by replacing the female as an object, the male as the retina of our eyes, and consciousness as light (cosmological capability to view). The whole universe can be clarified with this example. Clarity is ALWAYS opposite to 'strength'; hence it can also be treated as 'irresolution'.

Time segment - Before starting the interaction between '**dissimilarities'** and '**vision'**, the 'dissimilarities without vision' and the 'vision without dissimilarities' create a 'need,' which always remains in the **future**. Submitting the dissimilarities creates 'detail', and acquiring with vision creates 'accuracy'. 'Detail' and 'accuracy' create the 'feature' of clarity.

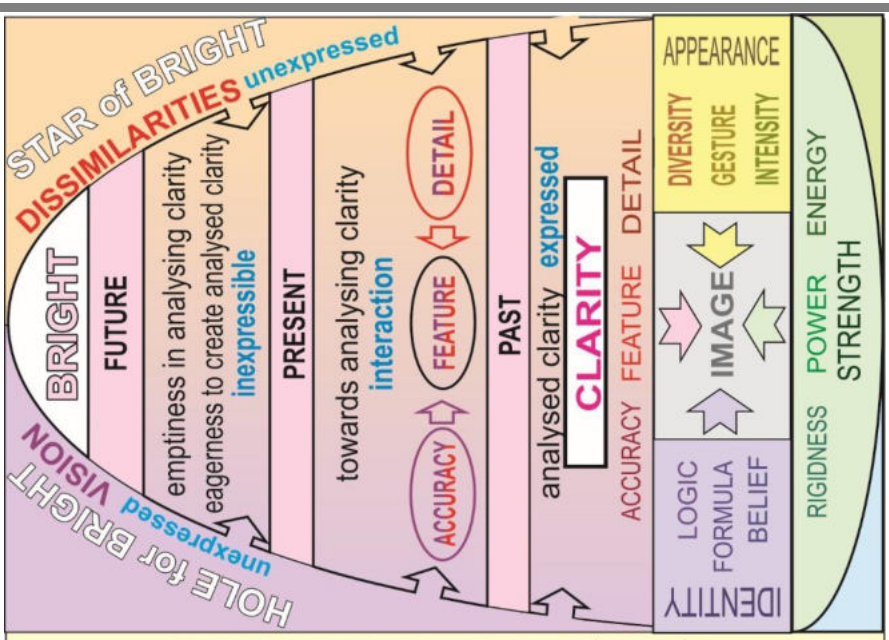

Figure 32 – Activation of bright (clarity)

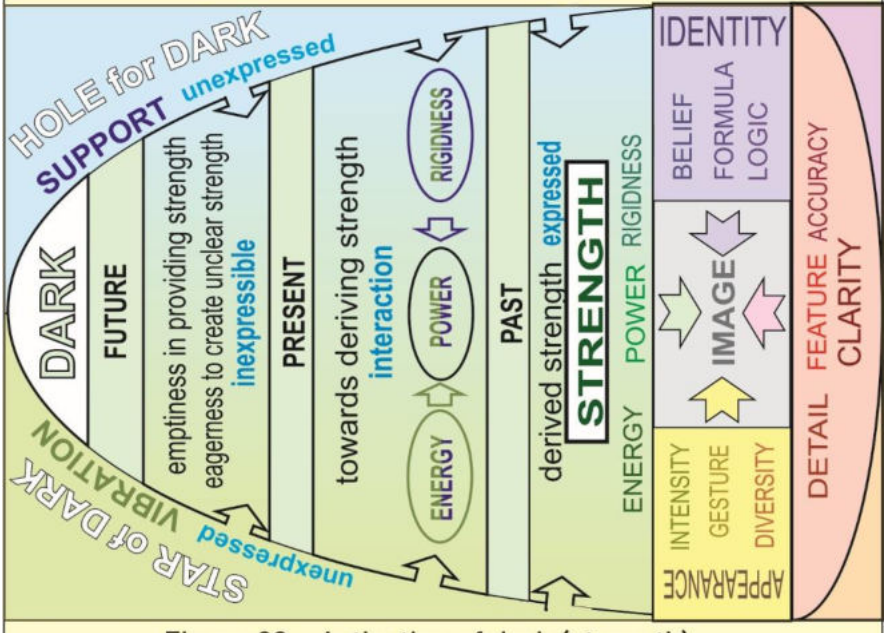

Figure 33 – Activation of dark (strength)

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This act of interaction is indicated as 'towards analyzing', which lies in the **present**. When the present tense is converted into the **past** tense, the 'towards analyzing' converts into the already 'analyzed'. In this way, the unit 'analyzing' is generated within three segments of time.

In short - Vision (hole for bright) + dissimilarity (star of bright) → accuracy + detail → feature (bright). This 'bright' can be defined as 'clarity' of the image without ink. This can only be expressed (strengthened) with the ink of liveliness of the 'dark'.

4. Activation of deriving the strength (dark) (Figure 33) –

Formation –It is the expressible aspect of deriving aliveness (dark) of the image, produced due to interaction between support (provided by 'hole for dark') and vibrations (provided by 'star of dark'). Support and vibrations are just opposite to each other. During the interaction, support provides rigidness to the existence, and vibrations provide energy to the existence. Although the 'rigidness' and 'energy' are said to be opposite in nature, they are just like the two sides of a single coin. The point where these two reconcile is called 'strength' of power. We can have energetic rigidity or rigid energy. This strength is expressible, not expressed; hence as long as it does not become a part of the perceived image, it remains unidentified.

Illustration - Psychological power (courage) is derived from supporting (support) the shaking excitement (charged vibration). Biological power (physique) is derived from bones (support) and flexible muscles (charged vibration). Electric power is derived from neutralizing (supporting) the electric phase (charged vibrations). Cosmo. Power (magnetism) is derived from supporting (observing) (hole for dark) oscillation (moving charge).

The clarity in the system just creates the shape (diversified logic) of the image. An image cannot be evolved without giving color to the ink. This coloring is done by liveliness in the form of strength. It provides intensity to the diversity, belief in the logic, and powers to the image. In this way, both clarity and strength are interdependent though opposite to each other.

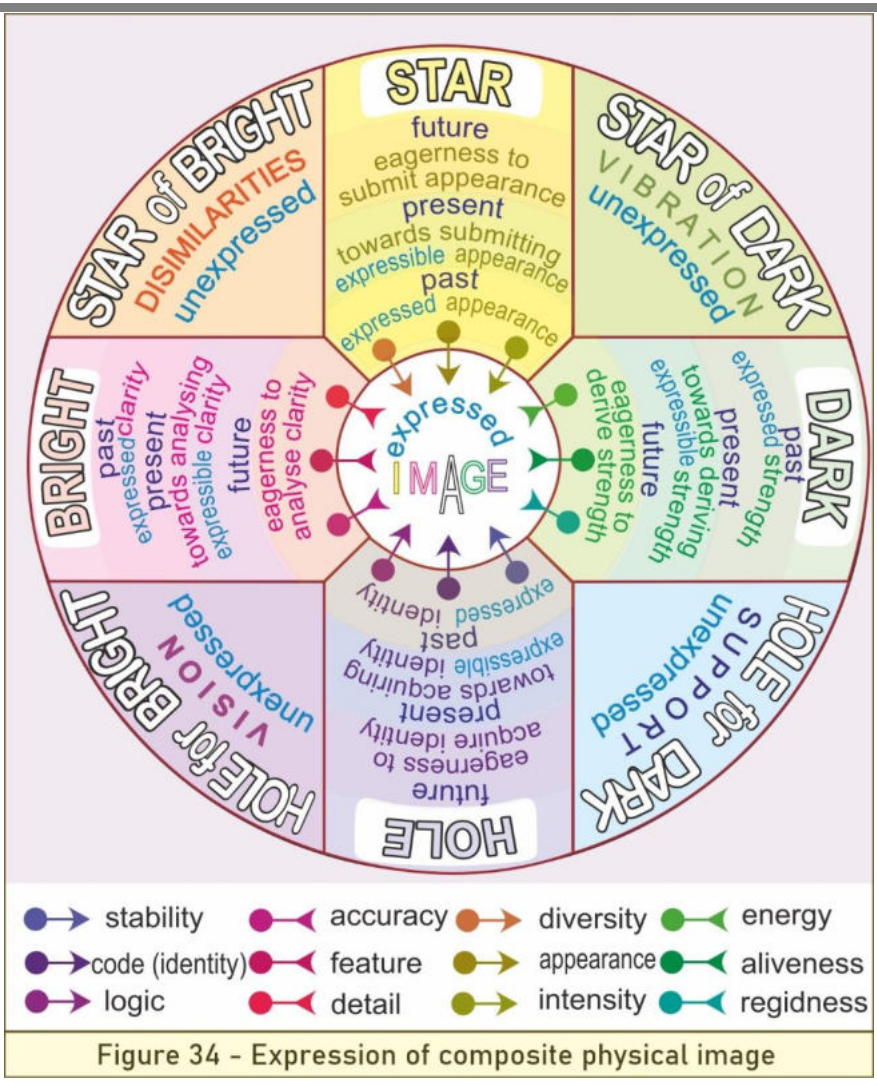

Figure 34 – Expression of composite physical image

Time segment - Before starting interaction between '**vibrations'** and '**support'**, the 'vibrations without support' and the 'support without vibrations' create a 'without' which always remains in the **future**. Submission of vibrations creates 'energy', and acquisition with support creates 'rigidity'. 'Energy' and 'rigidity' create the 'strength' of aliveness. The act of interaction indicated as 'towards deriving' lies in the **present**.

When the present tense is converted into the **past** tense, the 'towards deriving' converts into the already 'derived'. In this way, the unit 'deriving' is generated within three segments of time.

In short - support {'hole for dark'} + vibrations {'star of dark'} → firmness + energy → derived power →strength (dark). This 'dark' can be defined as the 'power' of the image. Strength can be expressed (clarified) only after analyses by the 'bright'.

5. Composition {image} (figure 34) –

Formation – All these four ingredients are 'expressible', but not 'expressed'. As soon as these four expressible ingredients come to a common platform, the image is perceived. In other words, "appearance (diversity and intensity), identity (properties and stability) perceives the image, and the same is being expressed in terms of clarity (accuracy and detail) and strength (energy and stiffness)" combine together and create a perceivable image. The time available between the 'perceived' and 'expressed' is called nemisha when we actually visualize the image. All the incomings are appearances and identities; all the outgoings are clarities and strengths.

In short – Dissimilarities (star of bright) + vibrations (star of dark) + support (hole for dark) + vision (Hole for bright) ⟶ appearance + identity+ clarity + strength = perceivable image

6. Continuous flow of physical expression –

Why is an object continuously visible? Once an image is formed, the data related to the image is sent to the outflow space for emission. From where we observe the same. This is not the complete story.

At the interaction platform we have clarity (accuracy + detail), appearance (diversity + intensity), strength (energy + firmness), and identity (stability + property). In this way, we have eight parts of the image. In the reverse process, the image is disintegrated into eight parts. After disintegration, they create

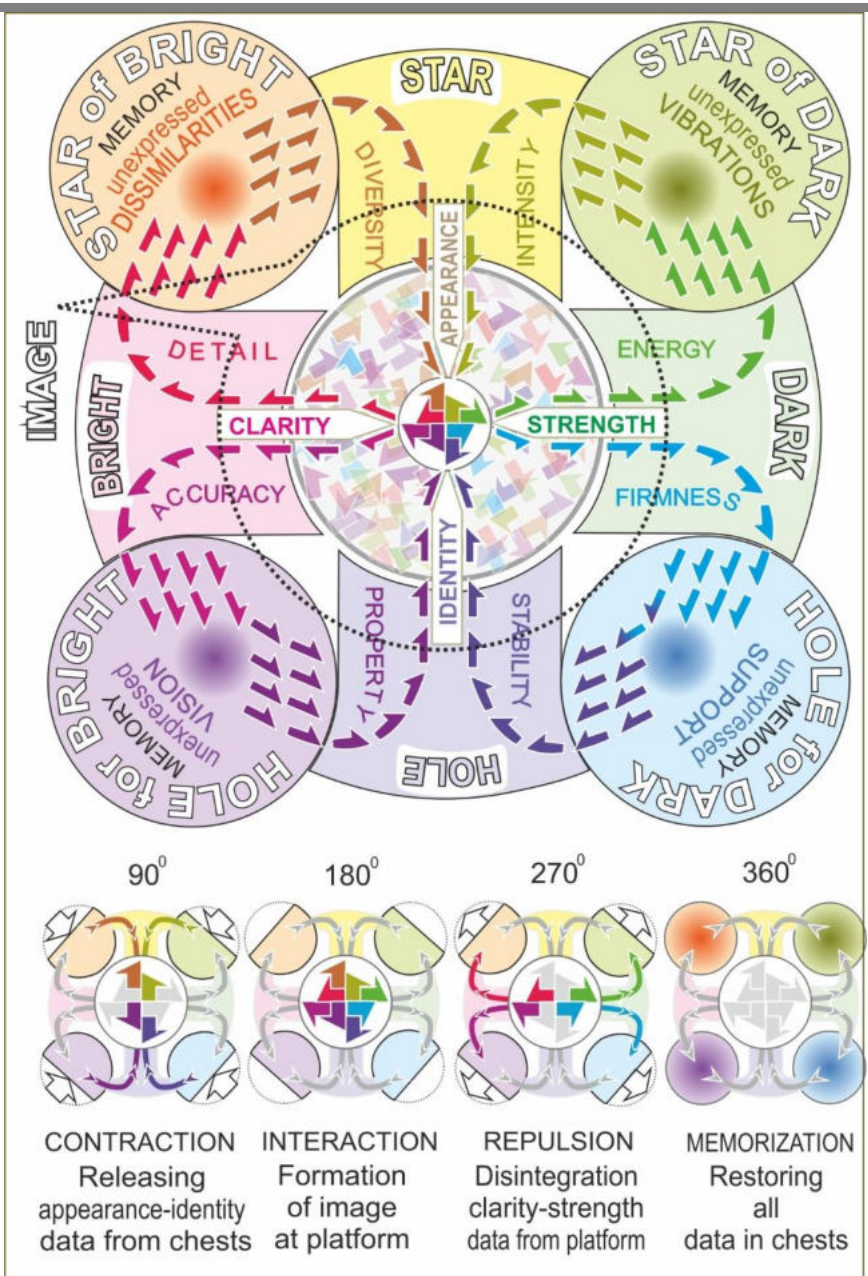

Figure 35 - Continuance of physical expression

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four sets: dissimilarities (detail + diversity), vibrations (intensity + energy), support (firmness + stability), and vision (property + accuracy). These four parts are re-stored in their corresponding chests. This process is called memorizing the image. And the perception becomes inexpressible again. The data re-stored in the chests reproduce stimulation, and the process repeats. And we perceive the image again. But this image may be slightly different from the previous one. At every stage, we achieve a more accurate image. This process is continuous. This is called the thinking process.

SYNCHRONIZATION

1. Synchronization of the four/twelve ingredients of image -

There are four basic ingredients: the appearance of gesture, the identity of code, clarity of feature, and strength of power, which create the shape of an image. All ingredients are mutually dependent on each other. After **Synchronization,** they create a single expressed image. Nature adjusted the four ingredients or twelve ādityăs (आदित्य) in such a way that each interacts with one another and compensates the emptiness of each other. The word 'image' can be used for all types of the visible image, including; physical, biological, psychological, or intellectual images. All images are formed by the twelve ādityăs or four basic ingredients. In case anything is absent, no image will be formed. The quantities of the ingredients can be different. For example, if the strength is low, the image will be diluted, less vigorous, less mobile, and less confident. But if the strength is zero, no image will be formed. When we talk about synchronization, we should have proper fulfillment of all the emptiness in all the ingredients. There can be the following types of synchronization: -

2. circular synchronization – Just look at the twelve ādityăs; you will find that powered ① belief ③ is rigidness ②; rigid ② code ④ is belief ③; believed ③ logic ⑤ is code ④; coded ④ accuracy ⑥ is logic ⑤; logical ⑤ feature ⑦ is accuracy ⑥; accurate ⑥ detail ⑧ is feature ⑦; featured ⑦ diversity ⑨ is detail ⑧; detailed ⑧ gesture ⑩ is diversity ⑨; diversified ⑨ intensity ⑪ is gesture ⑩; gestured ⑩ energy ⑫ is intensity ⑪; intensified

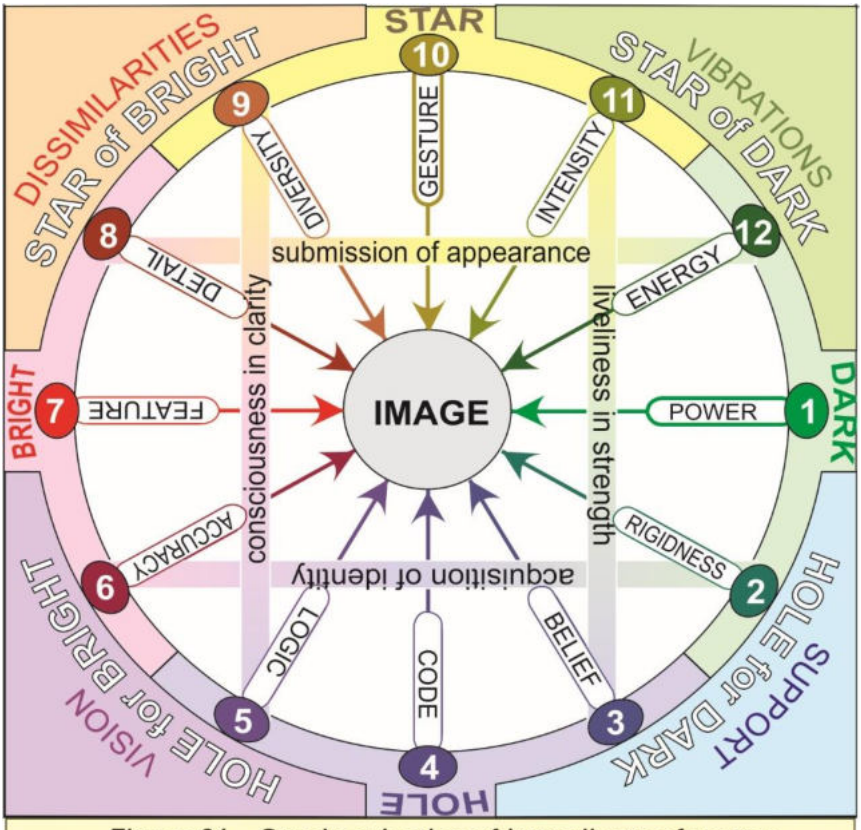

Figure 36 - Synchronization of ingredients of matter

⑪ power ① is energy ⑫, and energetic ⑫ rigidness ② is power ①. It is a continuous anticlockwise movement of sense. Once a cycle starts, it remains in continuation till the basic stimulation remains alive.

3. Cross synchronization – Just look at the twelve ādityăs; you will find that logic and belief create code, accuracy, and detail create feature, diversity, intensity create gesture, and energy and rigidness create power. By adding to these creations, you can visualize that logic and diversity stimulate 'consciousness in clarity' and create 'analyzed feature'. Belief and intensity stimulate 'liveliness in strength' and create 'derived power'. The detail and the energy stimulate 'submission of appearance' and create 'gesture'.

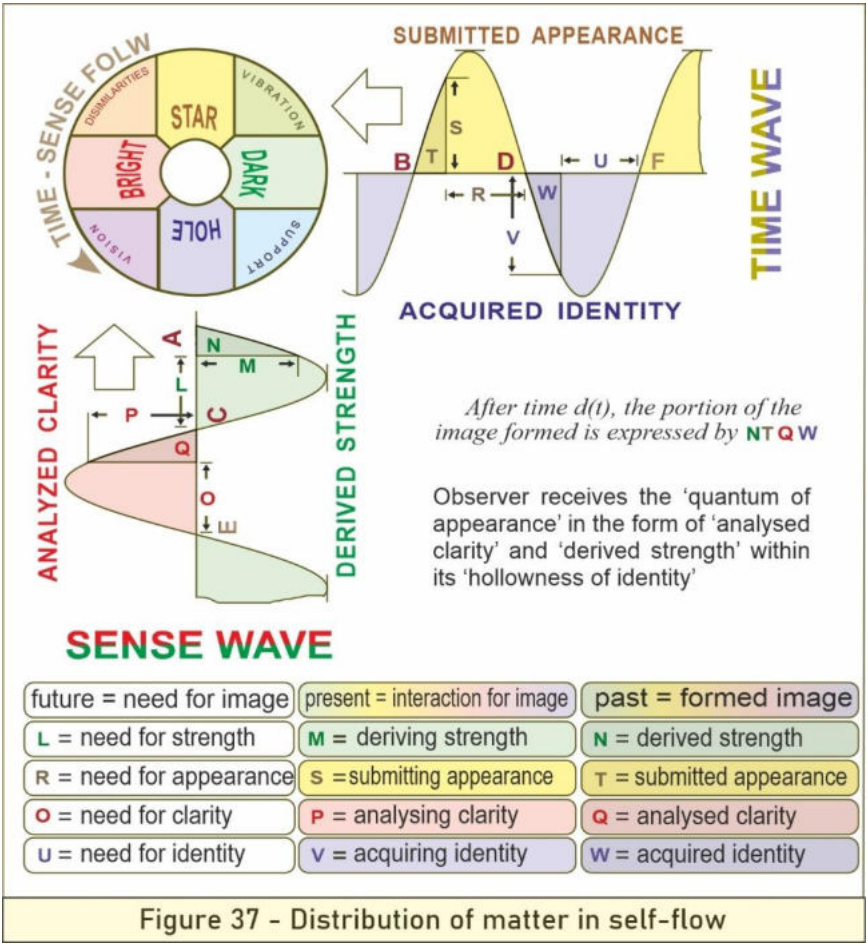

Figure 37 - Distribution of matter in self-flow

Accuracy and rigidness stimulate 'acquisition of identity' and create 'code'5c. Extreme consciousness produces a lack of liveliness, and extreme liveliness produces a lack of consciousness. In the same way, extreme fullness produces a lack of emptiness, and extreme emptiness produces a lack of fullness. All the twelve ingredients are arranged in a manner that each ingredient has opposite nature to its opposite ingredients. They are opposite to each other but supplement their 'lower entropy'. This lower entropy stimulates 'time' to flow.

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EXISTENCE OF SPACE

STRUCTURE OF SPACE

Existence is made of availability and capability. Space can be defined as the capability of existence to interact in all three directions. It defines the limitations of the entity to be governed by the existence. (Figure 38)

The capability of the physical space for inflowing light (cosmological substances) is equal to 299,792,458 meter /sec. As regards the cosmological

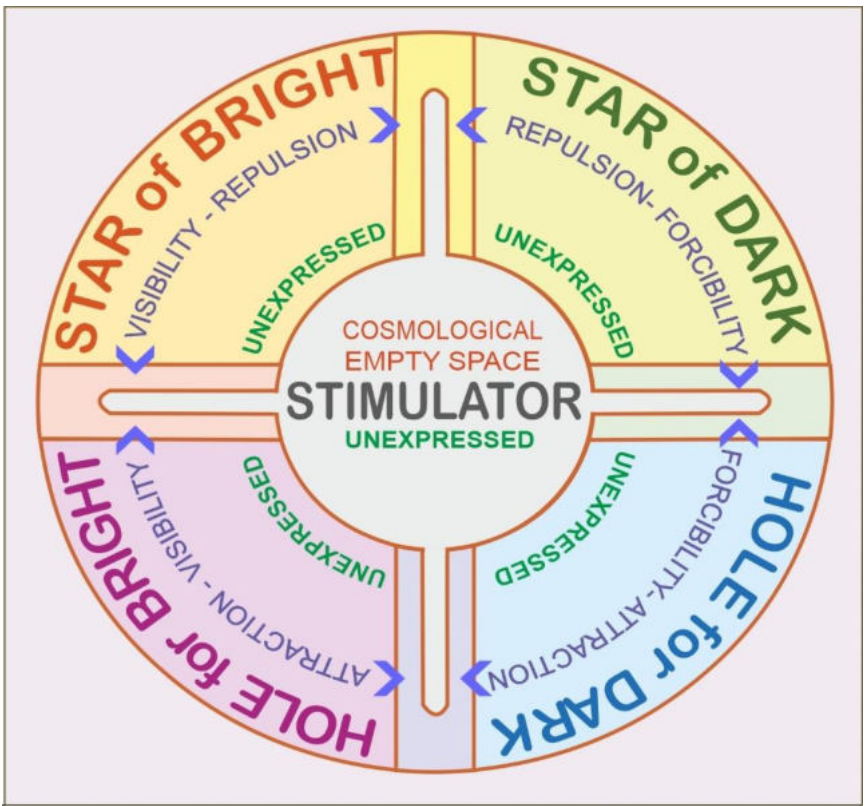

Figure 38 - Structure of physical space

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material available in this solar system, light cannot flow more than this speed. This is the available space for flowing light. Space is not an infinite criterion. We cannot view the infinite space. Our eyes (or atoms at the retina of our eyes) have space (limited capability) to view a limited distance.

According to the theory propounded in the book, every existence has four indeclinable chests, responsible for creating four inexpressible aspects of space. The chests are: 'star of bright', 'star of dark', 'hole for bright', and 'hole for dark'. These four chests are as under: -

1. STAR OF BRIGHT – 'Star of bright' contains the capability to self-flow/outflow of all types of 'physically repulsive visibility (or visible repulsion)' in cosmological format (inexpressible). It creates (1) repulsion field while interacting with 'star of dark' and (2) visibility field (emit-ability) while interacting with 'hole for bright'. It is responsible for the visible aspect of the emission of photons through radiation, which is called a light wave.

2. STAR OF DARK – 'Star of dark' has got the capability to self-flow/outflow of different patterns of vibrations, creating 'physically repulsive force (or forcible repulsion)' in cosmological format (inexpressible). It creates (1) repulsion field while interacting with 'star of bright' and (2) forcibility field while interacting with 'hole for dark'. It is responsible for the forcible aspect of emission of photons through radiation, which is called the electromagnetic field.

3. HOLE FOR DARK – 'Hole for dark' has got the capability to self-flow/inflow all types of 'physically attractive force (or forcible attraction)' in cosmological format (inexpressible). It creates (1) attraction field while interacting with 'hole for bright', and (2) forcibility field while interacting with 'star of dark'.

4. HOLE FOR BRIGHT – 'Hole for bright' has got the capability to self-flow/inflow all types of 'physically attractive visibility (or visible attraction)' in cosmological format (inexpressible). It creates (1) attraction field while interacting with 'hole for dark' and (2) visibility field while interacting with

'star of bright'. The 'hole for bright' is responsible for the electromagnetic wave.

ACTIVATION OF SPACE

Space can be defined as types of interaction between two successive capabilities. Each object has four unexpressed capabilities operated by four indeclinable chests. During interactions, the successive chests create four types of expressible fields, which are: visibility without forcibility, forcibility without visibility, attraction field, and repulsion field. These fields are as under:

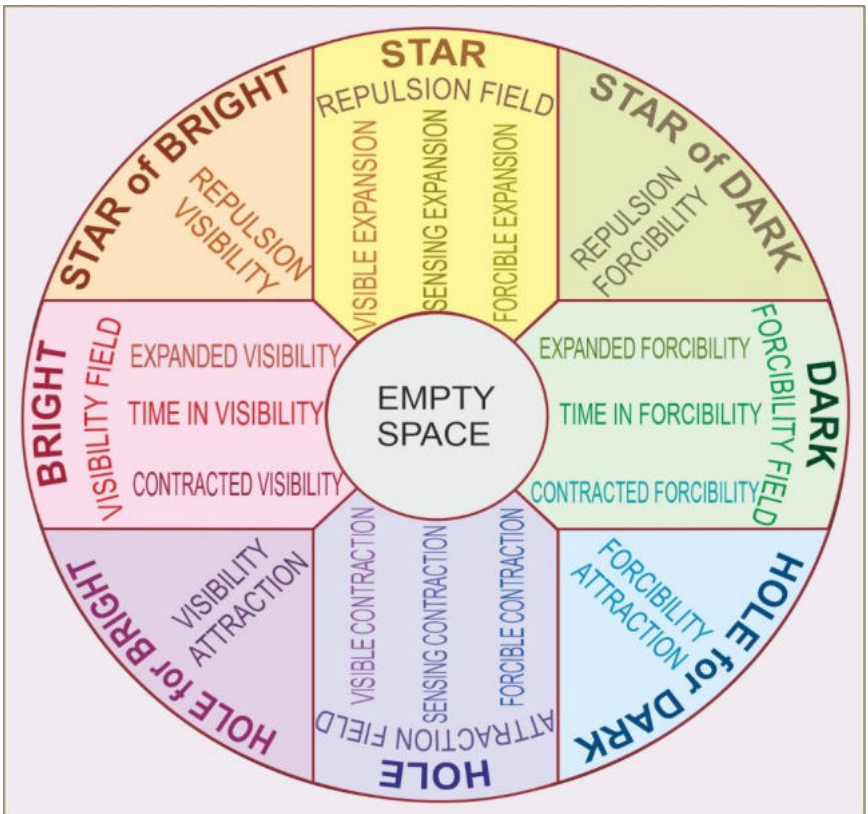

Figure 39 - Creation of fields

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TYPES OF FIELDS

1. Visibility field - We have two unexpressed chests: 'hole for bright' holds the unexpressed attraction-visibility, and 'star of bright' holds the unexpressed visibility-repulsion. During the interaction, 'visibility' is a common aspect, and attraction and repulsion create a 'field'. In this way, we find the 'visibility field'. Visibility field can be divided into three parts: (1) 'hole for bright' creates contracted visibility, (2) 'star of bright' creates expanded visibility, and (3) when they are synchronized, 'contraction' and 'expansion' convert into a moving field.

2. Forcibility field - We have two unexpressed chests: 'hole for dark' holds the unexpressed attraction-forcibility, and 'star of dark' holds the unexpressed forcibility-repulsion. During the interaction, 'forcibility' is a common aspect, and attraction and repulsion create a 'field'. In this way, we find the 'forcibility field'. Forcibility field can be divided into three parts: (1) 'hole for dark' creates contracted forcibility, (2) 'star of dark' creates expanded forcibility, and (3) when they are synchronized, 'contraction' and 'expansion' convert into a moving field.

3. Attraction field – We have two unexpressed chests: 'hole for dark' holds the unexpressed attraction-forcibility, and 'hole for bright' holds the unexpressed attraction- visibility. During the interaction, 'attraction' is a common aspect, and visibility and forcibility create a 'field'. In this way, we find an 'attraction field'. The attraction field can be divided into three parts; (1) 'hole for bright' creates acquisition of visibility, (2) 'hole for dark' creates acquisition of forcibility to, and (3) when they are synchronized, 'visibility' and 'forcibility' convert into a stationary field.

4. Repulsion field – We have two unexpressed chests: 'star of dark' holds the unexpressed repulsion-forcibility, and 'star of bright' holds the unexpressed repulsion- visibility. During the interaction, 'repulsion' is a common aspect, and visibility and forcibility create a 'field'. In this way, we

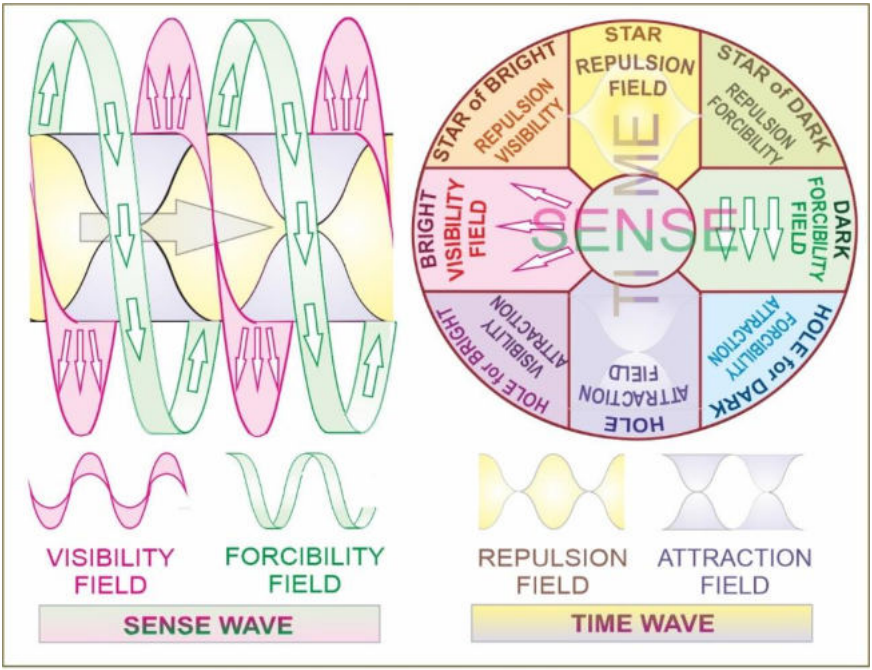

Figure 40 - Different fields in space

find the 'repulsion field'. The repulsion field can be divided into three parts; (1) 'star of bright' creates emitted visibility, (2) 'star of dark' creates derived forcibility, and (3) when they are synchronized, 'visibility' and 'forcibility' convert into a stationary field.

SYNCHRONIZATION

As explained above (Figure 41), there are four basic fields: visibility, forcibility, attraction, and repulsion. All the fields are opposite to each other but support all others in such a way that they can create a single flow in the form of space. This is called the **Synchronization** of fields. It can be argued that in the case of radiations and magnetic fields, we do not have forcibility and visibility, respectively. The theory suggests that these fields are present in symbolic (1/c) form. The theory further adds that the phenomenon can be used for all levels of the universe: cosmological, physical, biological,

psychological, or intellectual. There can be the following types of synchronization: -

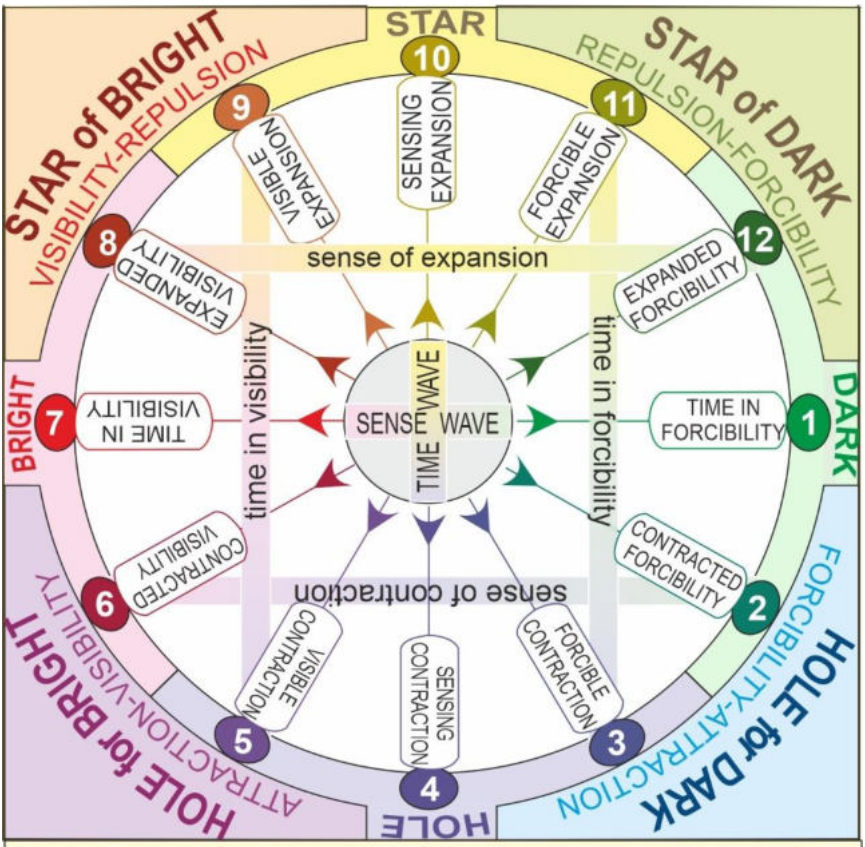

Figure 41 - Synchronization of ingredients of space

1. – Circular synchronization –

Just look at the twelve fields (made of four fields) (figure 41), field no. ① and field no. ③ create field no. ②; field no. ② and field no. ④ create field no. ③ , and so on. Every two successive fields support the middle field. Each field stimulates one by one and creates a synchronized and continuous wave flow of space.

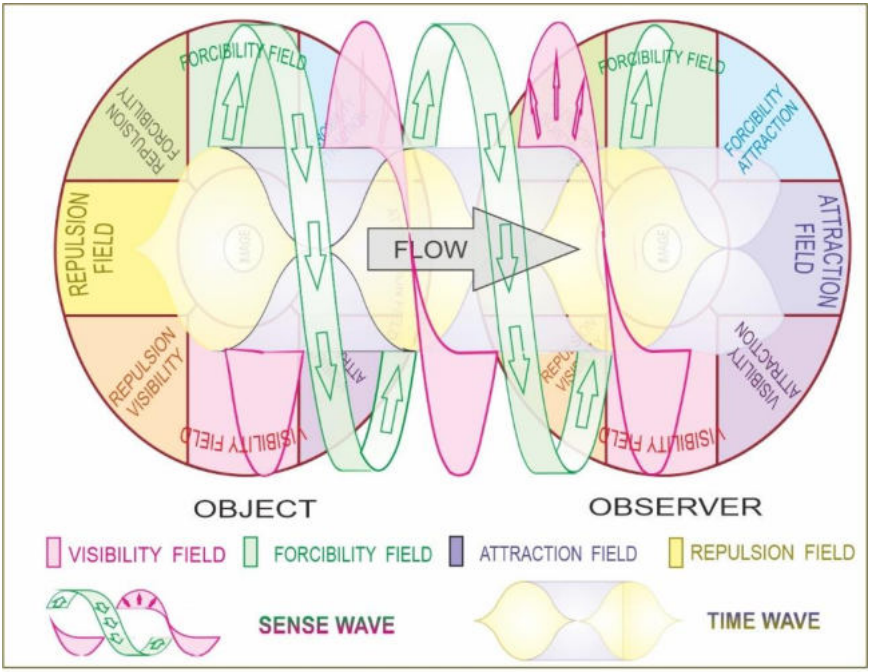

Figure 42 - Composite activation of fields in space

2. Cross synchronization –

Just look at the twelve fields; you will find that field no. ⑤ and field no. ⑨ create field no. ⑦; field no. ⑧ and field no. ⑫ create field no. ⑩; field no. ⑪ and field no. ③ create field no. ①; field no. ② and field no. ⑥ create field no. ④. In this way, the Circular synchronization and Cross synchronization both co-operate with each other.

2. Reverse synchronization –

In the case of radiation, the time available to visibility ⑦ is at its extreme, hence the time available for forcibility (magnetic field) ① remains in symbolic quantity (1/c) only. The reverse happens in the case of the magnetic field. In the case of gravitation, the sense available to contraction ④ is at its extreme; hence the sense available for repulsion ⑩ remains in symbolic quantity only.

CREATION OF DIFFERENT TYPES OF WAVES

Interaction between spaces of two objects - Each object has its own space. When they interact in empty space, they create different waves. The waves which are created by one object, are extended to the other object in the space. The phenomenon is shown in figure 42.

	waves / fields types of cosmological substances in universe	visibility field	forcibility field	attraction (emptiness) field	repulsion (quantum) field
1	visibility wave visibility due to moving quantum	active visibility	inactive ✕	active moving quantum	active
2	forcibility wave forcibility due to moving quantum (magnetism due to moving charge)	inactive ✕	active forcibility	active moving quantum	active
3	attraction wave sensing the attraction (sensing the gravitation)	active sensing	active	active attraction	inactive ✕
4	repulsion wave sensing the repulsion	active sensing	active	inactive ✕	active repulsion
5	sense wave sensing image	active sensing	active	inactive ✕	inactive ✕
6	time wave moving quantum	inactive ✕	inactive ✕	active moving quantum	active
7	CMB quantum of visibility	active visibility	inactive ✕	inactive ✕	active quantum
8	blackness absorption of visibility	active visibility	inactive ✕	active emptiness	inactive ✕
9	dark matter force of attraction	inactive ✕	active forcibility	active attraction	inactive ✕
10	dark energy force of repulsion	inactive ✕	active forcibility	inactive ✕	active repulsion

Figure 43 - Types of waves and fields in the space

We have different types of waves and fields in space. There can be infinite types of waves or fields in space, but we have taken some of them, which can be explained by the theory. The waves are listed as figure 43. These waves or fields are discussed as under.

1.Visible time-wave (light wave; figure 44) –

Out of the four fields, attraction and repulsion create time-wave, and visibility and forcibility create sense-wave. In the case of 'visible time-wave (electromagnetic wave)', the forcibility field at the end of the object or the observer is absent and hence remains in symbolic format. Therefore, the wave consists of viewability and time-wave. In general, this wave is called an electromagnetic wave. It is in two parts: one is time-wave, known as an electric wave, and the second is a viewable wave known as a magnetic wave. It is a well-known fact that the electric wave carries the magnetic wave, hence called carrier wave. The theory strongly acknowledges the fact that the time-wave or quantum wave carries the quantum of sense. The theory suggests that the electromagnetic wave does not have any individual speed. It says that all the inflow waves (time-wave; quantum-wave; or electric waves) are governed by the observer, and the sense-wave or the so-called magnetic wave is offered by the object. The time-wave inhales the space in the form of wave motion, and collects the sensing message from the space of the object, and transports it to the observer. Therefore, the speed of getting the message to the observer always depends on the time-wave of the observer. The present set of electrons, protons, and neutrons provides us with the incoming time-wave at the rate of c meters/sec, which is constant for at least our solar system. It is to be understood that visibility is the result of interaction between 'hole for bright' and 'star of bright' of the observer and the object.

2. Forcible time-wave (magnetic field; figure 45) –

Out of the four fields, attraction and repulsion create time-wave, and visibility and forcibility create sense-wave. In the case of the 'forcible time-wave', the visibility field at the end of the object or the observer is absent and hence remains in symbolic format. Therefore, the wave consists of forcibility and time-wave. In general, the composition of time-wave and forcibility should be named 'forcible time-wave': it is generally called as 'magnetic field'. In and the second is forcibility as magnetic flux. The electric/time-wave has this way, it is made of two parts: one is time-wave, known as an electric wave, correlated with the fact that no light can be visualized without the movement

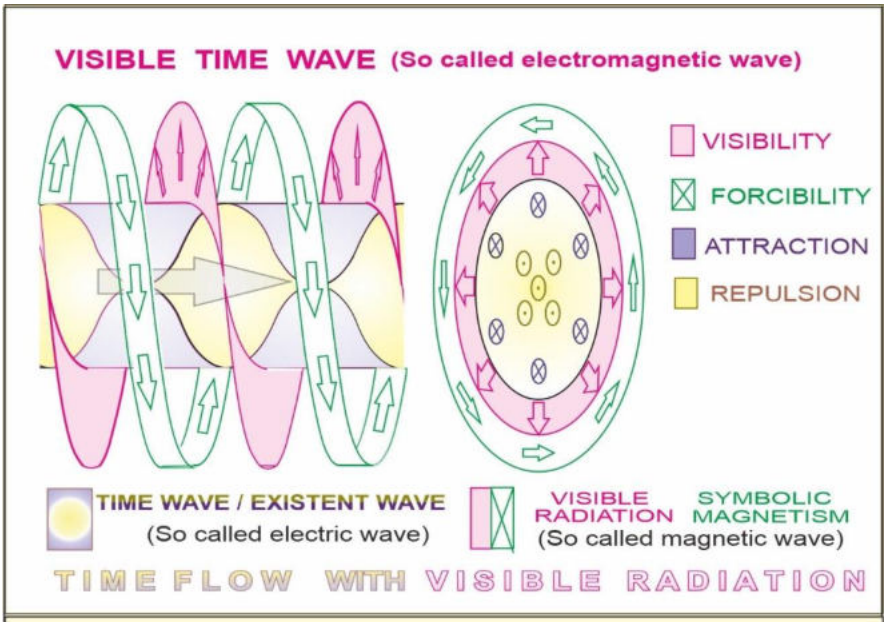

Figure 44 - Visible time wave

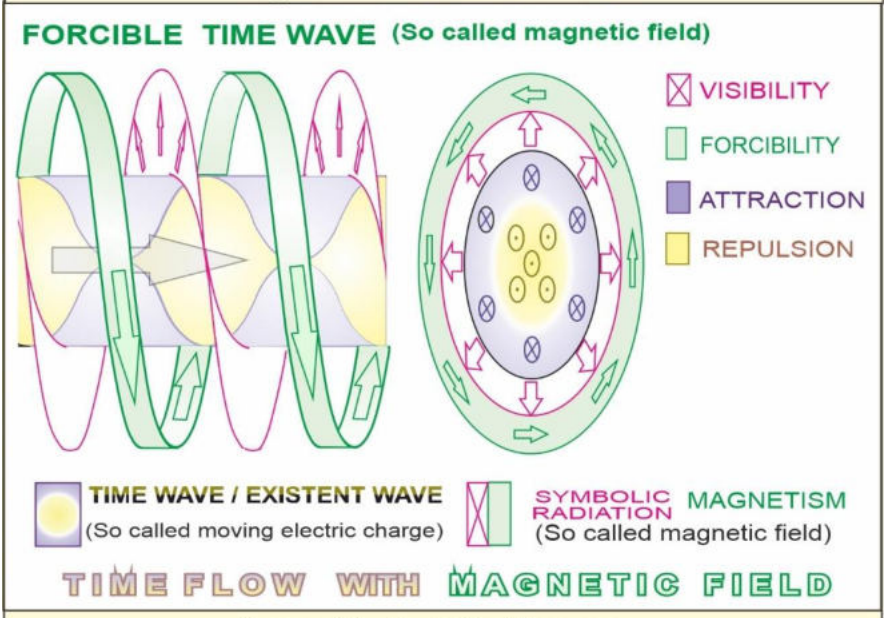

Figure 45 - Forsible Time wave

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of photons in the electromagnetic wave. It is to be understood that forcibility is the result of interaction between 'star of dark' and 'hole for dark' of the observer and the object.

3. Attraction sense-wave (gravity; figure 46) –

Out of the four fields, visibility and forcibility create sense-wave, and attraction and repulsion create time-wave. In the case of the 'attraction wave', the repulsion field at the end of the object or the observer is absent, and hence it remains in symbolic format. In this way, it is made of two parts: one is sense-wave, which is a stationary wave and the second is the attraction field. This field is generally called the gravitational field. [15, 16] As the theory suggests, it should be named 'attraction sense-wave' or 'sensing the attraction'. But it is generally called 'gravitational pull'. It is to be understood that gravitation is the result of interaction between 'hole for bright' and 'hole for dark' of two different objects.

4. Repulsion sense-wave (inflation; figure 47) –

Out of the four fields, visibility and forcibility create sense-wave, and attraction, and repulsion creates time-wave. In the case of the 'repulsion wave', the attraction field at the end of the object or the observer is absent and hence remains in symbolic format.

In this way, it is made of two parts: one is sense-wave, which is a stationary wave, and second is the repulsion field. As theory suggests, it should be named 'repulsion sense-wave' or 'sensing the repulsion'. But it is generally called 'cosmic inflation'. It is to be understood that inflation is the result of interaction between 'star of bright' and 'star of dark' of two different objects.

5. Sense-wave – The visibility field and the forcibility field form sense-wave. It is a stationary wave, creating an attraction field or repulsion field between the object and the observer.

6. Time-wave - The attraction field and the repulsion field form time-wave. It is a moving wave and captures the senses (visibility and forcibility) as particles.

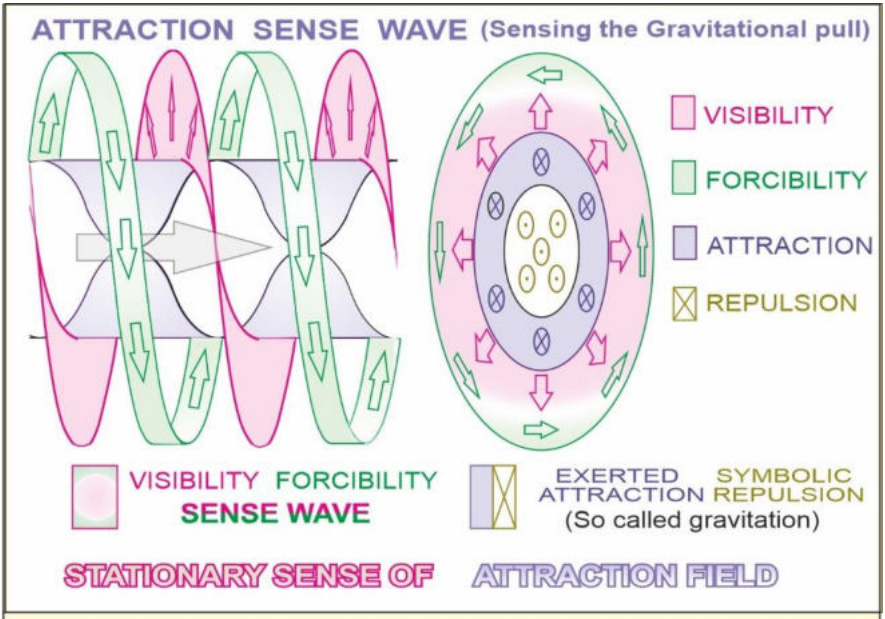

Figure 46 - Attraction sense wave

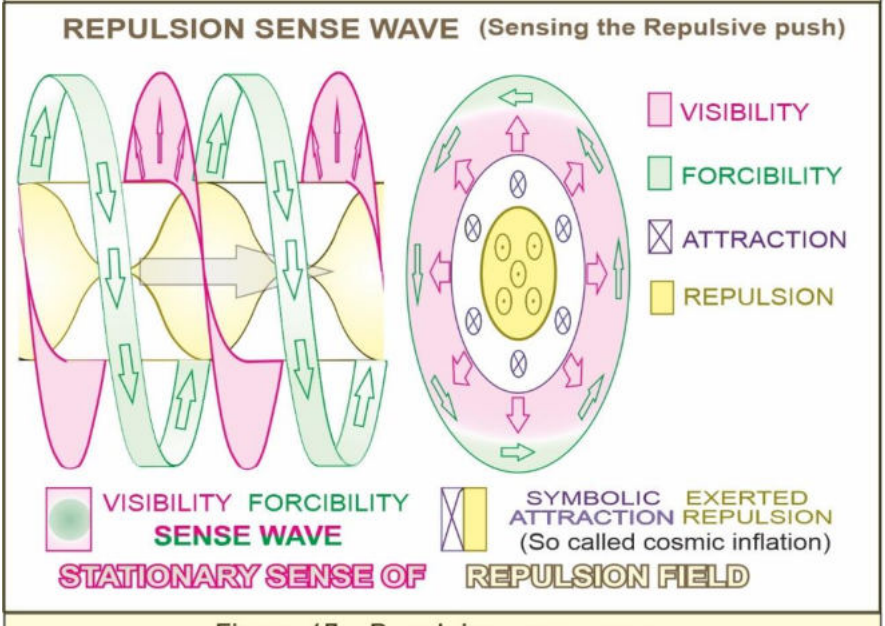

Figure 47 - Repulsion sense wave

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7. Quantum of visibility (cmb) – A cosmological entity has just 'visibility field' and 'quantum field', creating 'quantum of visibility' in the space. (1) As the observer's 'hole for dark' does not support the object's 'star of dark', the forcibility is not created. Under the circumstances, the 'star' is visible in the form of 'quantum' only, not in the form of 'repulsion'. (2) The observer's 'hole for dark' does not interact with the object's 'hole for bright'; no attraction is created, which results in no inflow space towards the matter of CMB.

It is believed that these are the photons that remained unused at the time of big-bang. But the theory suggests these are a pre-stage of formation of matter, having limited capability to emit light photons only.

8. Black field (unknown) – A cosmological entity has just 'visibility field' and 'emptiness field', creating 'quantum of emptiness' in the space. (1) As the observer's 'star of dark' does not support the object's 'hole for dark', the forcibility is not created. Under the circumstances, we do not have any force in it. (2) The observer's 'star of dark' does not interact with the object's 'star of bright'; no quantum is created. In this way, we remain with visibility and emptiness, which consume visibility continuously. It is just opposite to the CMB. As theory suggests, there must be some pre-stage of formation of matter, which just absorbs light. Although we do not have any evidence of such a phenomenon, the theory suggests that the so-called 'black field' is available all over the universe. The present theory believes that this phenomenon is caused by hole in space that absorbs radiation. It is just a pre-state of matter.

9. Attraction field (dark matter) – A cosmological entity having just 'attraction field' and 'forcibility field' creates 'attraction force'. It does not have any 'star of bright'; hence it cannot create repulsion and visibility. Because of the absence of visibility wave, the phenomenon is 'invisible', and no radiation is possible. But its presence can be acknowledged by the curving of space which takes place due to the strong interaction of 'hole for dark' with 'star of dark' and 'hole for bright'.

10. Repulsive forcibility (dark energy) – A cosmological entity having just 'repulsion field' and 'forcibility field' creates 'repulsion force'. It does not have any 'hole for bright'; hence it cannot create attraction and visibility. Because of the absence of visibility wave, the phenomenon is 'invisible', and no radiation is possible. But its presence can be acknowledged by the curving of space which takes place due to the strong interaction of 'star of dark' with 'hole for dark' and 'star of bright'.

There are three types of interactions: (a) interaction within the entity itself, (b) interaction between two distinct entities and (c) interaction between two different levels of the same entity

TYPE OF ACTIVATION OF SPACES

1. Space for self-interaction – (Figure 48, 49, 50) When an entity is not connected with any other entity, it interacts with self. It is just for increasing entropy and losing own life. The 'platform' demands the imbalanced (less entropy) data, creating the 'future' of interaction. The data are selected by sense-wave and carried by time-wave from different chests. These data are accumulated at the 'platform'. The appearance and identity data create the image. All these functions take place within the 'present'. After the creation, the image is perceived in the form of 'clarity' and 'strength'. The perceived image is disintegrated, and the data are re-stored in the corresponding chests. This is called the 'past' of the interaction. This complete process takes one wavelength.

The theory suggests that the receiving of appearance and identity data are not made simultaneously. The sense-wave and the time-wave rotate around all the four indeclinable chests. The encounter of data has four parts: each at 90^0

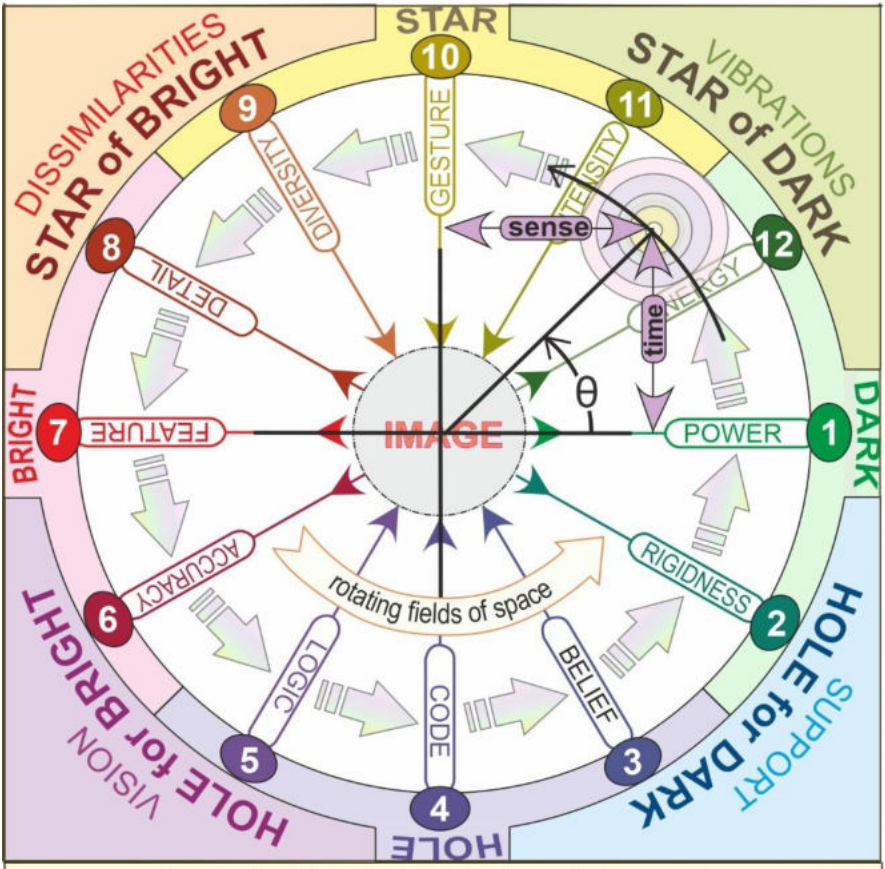

Figure 48 - Flow of matter in self-interaction

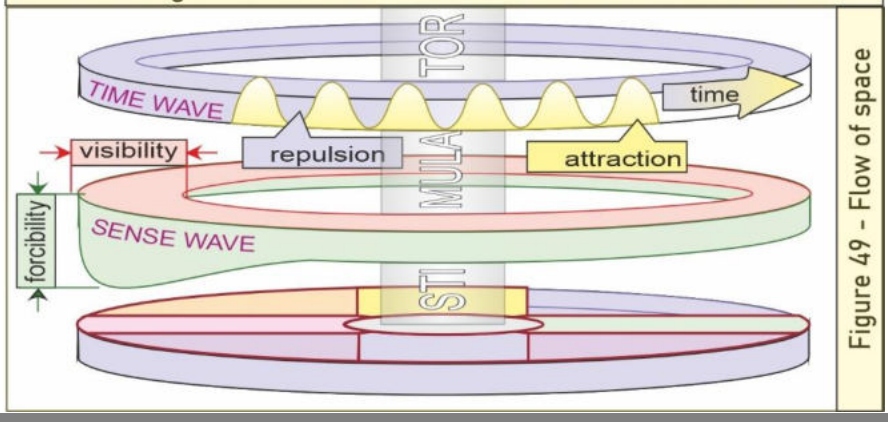

Figure 49 - Flow of space

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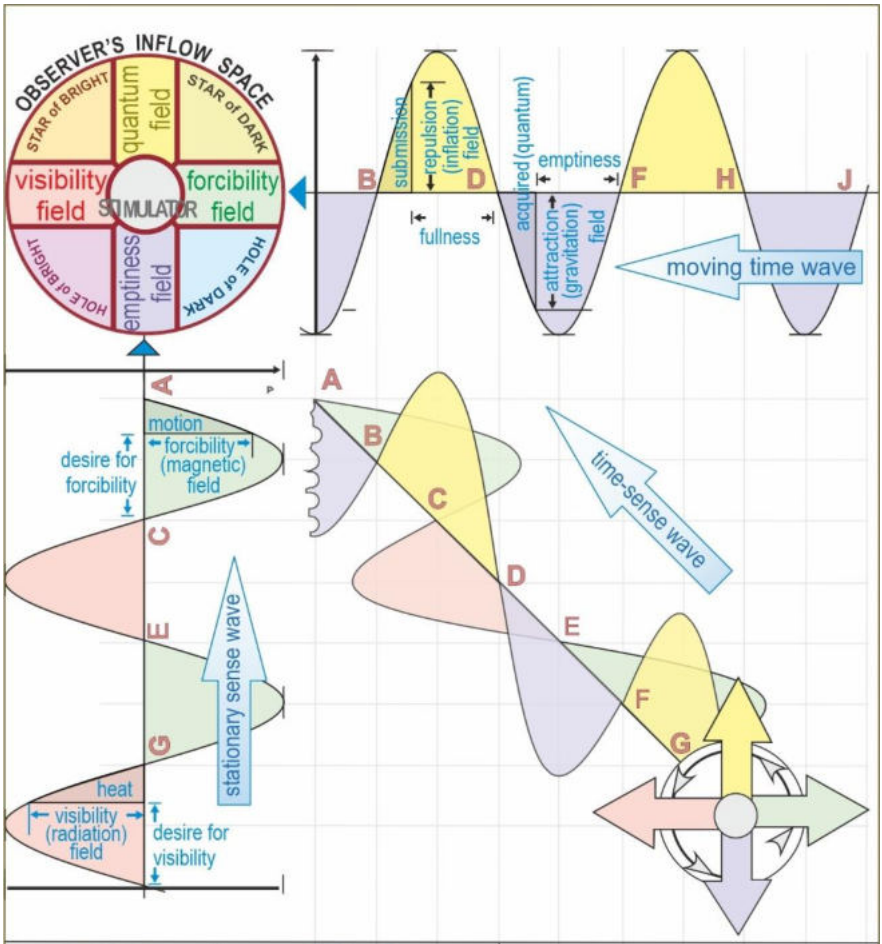

WAVES	FIELDS	FUTURE - PRESENT - PAST
Time wave Existent wave Quantum wave (Electric wave)	Repulsion field Attraction field	Entropy - time - quantum
Sense wave (Magnetic wave)	Visibility field Forcibility field	desire - radiation - heat desire - magnetic flux - motion

Figure 50 – Time-line distribution of fields in self-interaction

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apart. (1) receiving appearance data, (2) removing (exposing) clarity data, (3) receiving identity data, and (4) removing (exposing) strength data.

The platform' has a pile of data out of which the appearance and identity data are pre-image data, and clarity and strength are post-image data. The 'flow' rotates the sense, and time encounters all the ādityăs (we have divided the four parts into 12 ādityăs) in each rotation. This clarifies the image with twelve angles. These twelve angels are twelve types of properties of the image.

As and when we have some unanswered questions, the sense selects the required data from all the four chests. A continuous formation and disintegration of the image provide us with a solution to the problem. In the case of self-interaction, we have the 'pre-occupied' data only; hence we can think within the limitation of our knowledge. In the case of 'inflow interaction' (observation), the formation of the image largely depends on the data imported from outside. In the case of 'outflow interaction' (execution), the image data are exported outside. In any case, perception cannot be created without self-interaction. The absolute self-interaction can be seen in 'thinking' and 'dreaming' processes. In the case of the absence of 'absolute self-interaction', the image can directly follow orders without applying its mind. Sometimes it is called 'hypnotism'.

2. Spaces between the two distinct objects (fig 51, 52, 53)

The spaces of the object as well as the observer are made of four chests: 'star of bright', 'star of dark', 'hole for bright', and 'hole for dark'.

2a. We get four fields out of them. (1) The 'star of bright' of the object and the 'hole for bright' of the observer create a **visibility field**. (2) The 'star of dark' of the object and the 'hole for dark' of the observer create a **forcibility field**. (3) The 'star of bright' of the object and the 'star of dark' of the observer create a **repulsion field**. (4) The 'hole for bright' of the object and the 'hole for dark' of the observer create an **attraction field**.

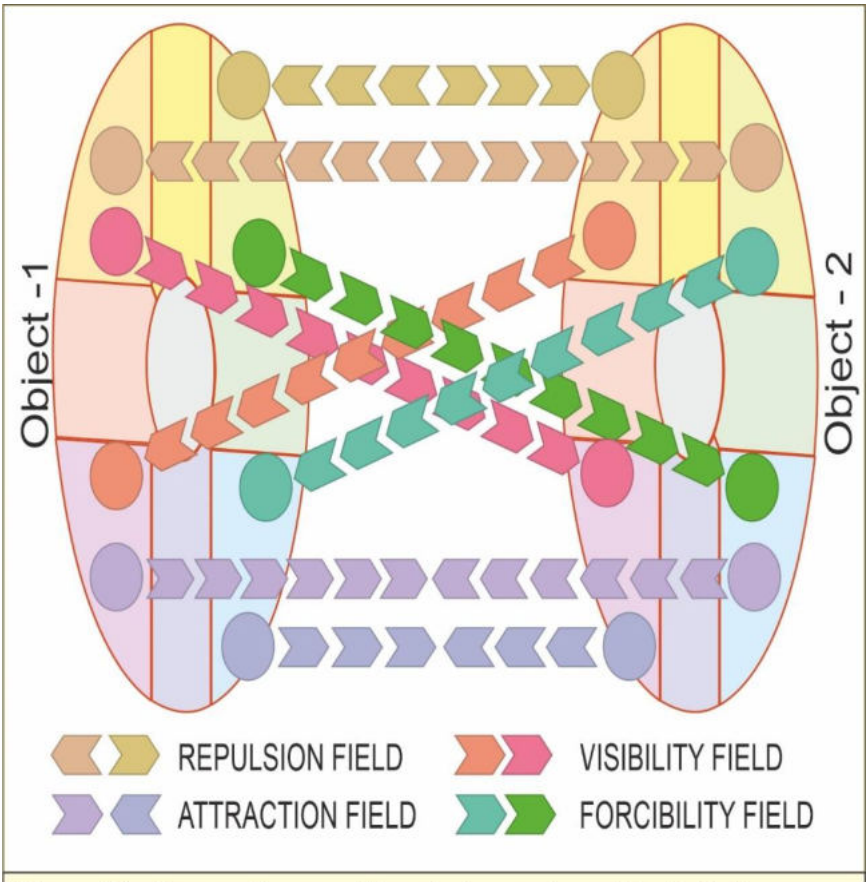

Figure 51 - Types of connections between two objects in the space

2b. During the self-interaction, repulsion and attraction create time-wave, and visibility and forcibility make sense-wave. The composition of these two creates a continual image available for perception.

2c. The so created image is re-disintegrated and sent to the memory chests. A copy of the same can be sent to outflow space for 'export'. Outflow space is made of the two fields, which are 'visibility field' and forcibility field', creating a sense-wave for emission.

Figure 52 – Different fields in the space

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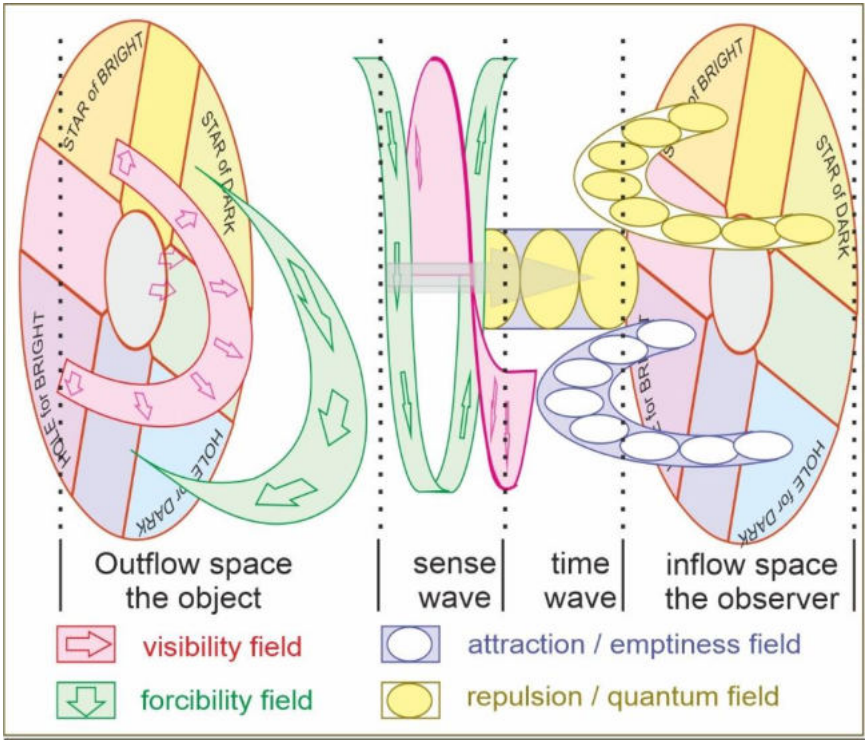

Figure 53 - Four fields between two distinct objects

2d. At the end of the observer, it creates a time-wave made of emptiness field and the quantum field. This time-wave is created in the cosmological space (either), which carries the sense-wave from the object.

2e. When these four fields or two waves reach the observer, there can be of four possibilities. (1) Visible time-wave (electromagnetic wave) created due to the absence of 'forcibility field'; (2) Forcible time-wave (magnetic field) created due to absence of 'visibility field'; (3) Repulsion sense-wave (cosmic inflation) created due to absence of 'attraction fields', and (4) Attraction sense-wave (gravitation) created due to the absence of 'repulsion fields'.

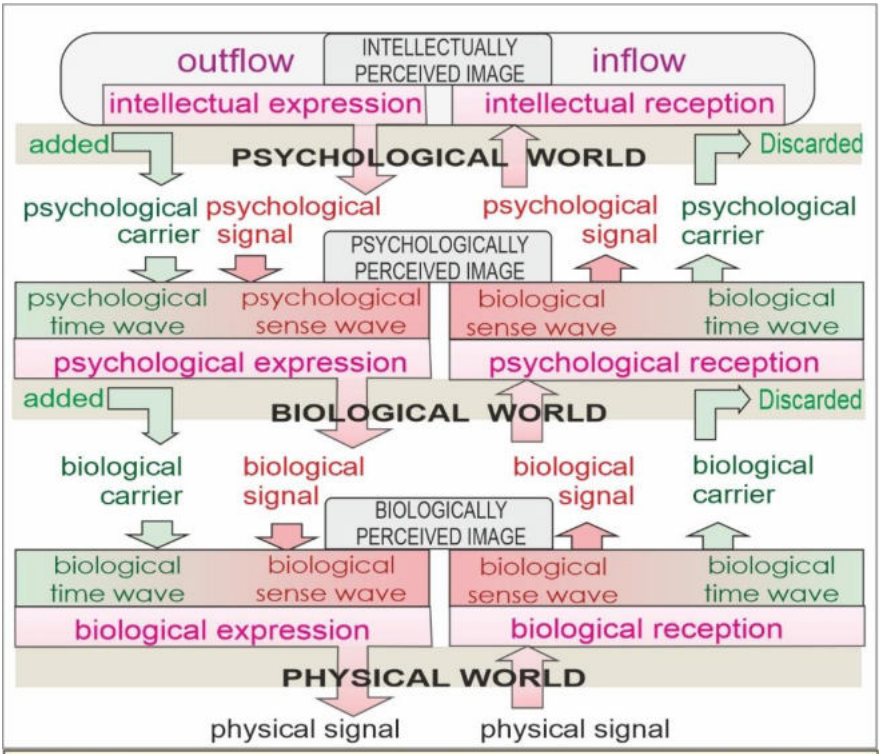

Figure 54 - Flow of signal between multiple levels of the same object

3. Inter-level interaction within the same entity – (fig. 54)

Every entity is made of multi-level worlds. When a human being observes an object, the signals are received at its physical body, thereafter at the biological body, thereafter psychological, and finally at the intellectual body.

3a. How do the lower world's signals reach the upper world (perception)?

1. The physical worlds creates a signal.

2. In the biological world, it is received in the form of biological essence and added to the already interacting data in the form of sense-wave and time-wave.

3. As soon as the final image is perceived, the signals are promoted to the psychological world, and the carrier is discarded.

4. The signal at the upper world converts into a sense-wave and time-wave of the upper world. These two waves are added to the sense-wave and time-wave already working there. In other words, thinking is added to the signals coming from outside.

5. The biological world has its own carrier wave, which carries the sense within the biological world. As it carries the sense-wave, it can be called 'time-wave', too.

6. The signal of the perceived biological image is received by the psychological world. This process goes on till the last word, that is, the intellectual world perceives the event.

3b. How do the upper world's signals reach the lower world (expression)?

1. The intellectual world perceives an image, emits to the psychological world in the form of a signal.

2. The psychological world adds a carrier wave (sentiments), which is used as a time-wave for the psychological world.

3. The data of the signals are added with the already interacting data in the psychological world. After the interaction, the result is outflowed in the form of expression to the biological world.

4. The biological world receives the data in the form of a biological signal.

5. This process goes on till the last world, which is the cosmological world. And the signals are being received in the form of cosmological symbols.

EXISTENCE OF SENSE

STRUCTURE OF SENSE

Introduction –

"Ekoham bahusyāmi" (let me be many; एकोहम् बहुस्यामि). The sole purpose of this nature is to increase entropy. When we talk about 'entropy', we talk about diversities. Without sensing anything, we cannot appraise any type of diversity. Sense itself is a stationary phenomenon, but it moves on a carrier which is called 'time-wave'. Entropy stimulates the time to flow, and the sense provides direction to the flow. Sense picks the data, evaluates the entropy, and provides the direction of the lower entropy zones. In the physical world, light flows in the open space, not in a geometric straight line. It diverts towards the low entropy zone created by the high gravitation. In the biological world, hunger and illness are two basic 'low entropy zones'. An animal smells (senses) the food availability and moves (uses time) to achieve the same. A tree finds (senses) sunlight and directs (uses time) its leaves to get the maximum of it. All biological bodies sense the illnesses and create (use time) antibodies against them. Psychologically, we are operated by 'consciousness' and 'fear'. And intellectually, we want to know something which is still unknown to us. This unknown is the 'lack of entropy'. In this way, the sense is a tool with which we measure the entropy.

Modern science has a great set back of ignoring the equivalent important aspect of science, which is sense. Albert Einstein called 'time' the fourth dimension of space. The author does not agree with it. We have three dimensions of spatial space, three dimensions of time, and three dimensions of sense. Overall, we have three dimensions: spatial, time, and sense.

Sense can be defined as the acceptable variations between two images, between two signals, between two data, or between two events. Everything

can be sensed with reference to a second thing. The 'red' is visible in comparison to the 'black' or 'white'. Suppose you are standing in a room having red walls, red floors, red roof; you will not be able to view anything. Furthermore, if you yourself are also 'red', you will be invisible to yourself too. You are viewing the color 'red' just because of preoccupied memories of different colors. If there is no reference, after some time, the red will be converted into white, and slowly all will be converted into black. You can feel like a soul. Relativity says how two objects traveling parallel in space with the same speed cannot recognize any speed. Speed can only be sensed in the presence of a 'stationary reference frame'. The sense is available only in the case of relative variations.

Construction –

The sense is structured between two vectors: visibility and forcibility. Visibility clarifies the visible diversities in the image. We have a long spectrum of different wavelengths of radiation. We can have multiple wavelengths at the same event. Forcibility clarifies the forcible diversities in the image. It is derived from variable oscillations in different directions and of different intensities. The composition of the two creates different types of sensed images. We have different types of biological, psychological, and intellectual images too.

Division of sense –

According to the present theory, the sense is made of a duality of visibility and forcibility. But for all practical purposes, the signal wave received by us has four fields: visibility, forcibility, quantum, and emptiness. We can divide sense into three parts, which are: 'property guṇa (गुण)' created by visibility, 'dynamism gati (गति)' created by forcibility, and 'quantity dravyă (द्रव्य)' created by quantum of existent. Emptiness is the reason of all the three. Sense can be further divided into three parts: inflow jñāna (ज्ञान); outflow kriyā (क्रिया); self-flow mana (मन). It can be further divided into three parts, which are: the future icchā (इच्छा) (aim), the present prayatna (प्रयत्न) (efforts), the past bhoga (भोग) (acquisition). In this way, we have 27 divisions of each

sense. In Indian philosophy, these are called 27 nakṣatra (नक्षत्र). Philosophy suggests that we can further divide these 27 nakṣatra into four parts, which are appearance, identity, clarity, and strength. In this way, we have 108 aspects of sense. In other words, we can say that we receive three fields (forcible, visible, and quantum), in three time-segments (the future, the present, and the past), with three directions (inflow, outflow, and self-flow), and made of four types of ingredients of image (appearance, identity, clarity, and aliveness).

Philosophically, each unit of entity has three types of indivisible existents. These are property, dynamism, and quantity. If you are learning (inflow) something; 'direction of learning', 'effort in learning', and 'quantity of learning' will also be there. "I am getting (dynamism) knowledge (property) in quantity (quantity)". If you are executing (outflow) something, the direction of execution, the effort in execution, and the quantity of execution will also be there. "I am executing (dynamism) in a direction (property) with strength (quantity)". If you are thinking (self-flow) about something, the

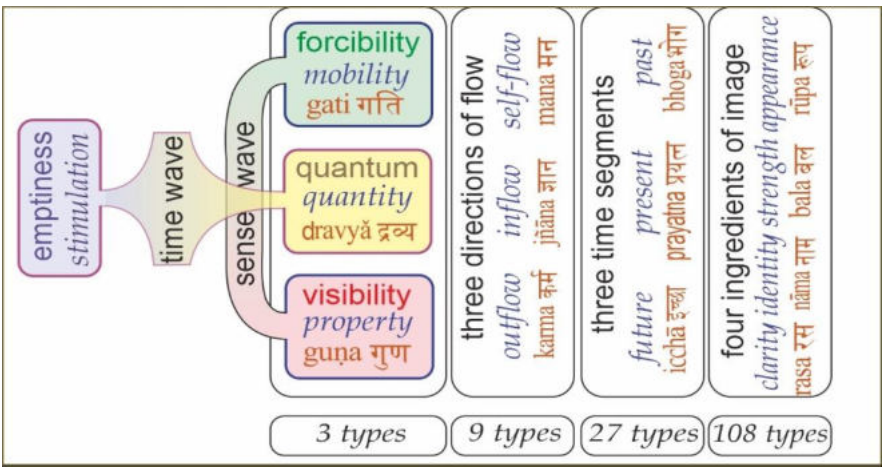

Figure 55 - Division of sense

subject of thinking, effort in thinking and concentration (quantity) in thinking will also be there. "I am thinking (mobility) about my subject (property) with concentration (quantity)".

The detail of 27 nakṣatras is given bellow: -

1. Inflow Property (गुणात्मक ज्ञानेन्द्रियां)-

A. Objective (ज्ञानत्व) to know (inflow) the variations (properties);
B. Action (क्रियत्व) of knowing (inflow) the variations (properties);
C. Feeling (भोगत्व) the known (inflow) variations (properties).

2. Outflow Property (गुणात्मक कर्मेन्द्रियां) –

A. Objective (ज्ञानत्व) to convey (outflow) the variations (properties);
B. Action (क्रियत्व) of conveying (outflow) the variations (properties);
C. Feeling (भोगत्व) conveyed (outflow) variations (properties).

3. Self-flow Property (गुणात्मक मनन्) -

A. Objective (ज्ञानत्व) to think (self- flow) about the variations (properties);
B. Action (क्रियत्व) of thinking (self- flow) about the variations (properties);
C. Feeling (भोगत्व) the thought (self- flow) about the variations (properties).

4. Inflow Mobility (गत्यात्मक ज्ञानेन्द्रियां)-

A. Objective (ज्ञानत्व) to learn (inflow) the dynamism (mobility);
B. Action (क्रियत्व) of learning (in-flow) the dynamism (mobility);
C. Feeling (भोगत्व) the learned (in-flow) dynamism (mobility).

5. Outflow Mobility (गत्यात्मक कर्मेन्द्रियां)-

A. Objective (ज्ञानत्व) to execute (outflow) the dynamism (mobility);
B. Action (क्रियत्व) of executing (outflow) the dynamism (mobility);
C. Feeling (भोगत्व) the executed (outflow) dynamism (mobility).

6. Self-flow Mobility (गत्यात्मक मनन्)-

A. Objective (ज्ञानत्व) to practice (self-flow) the dynamism (mobility);
B. Action (क्रियत्व) of practicing (self-flow) the dynamism (mobility);
C. Feeling (भोगत्व) the practiced (self-flow) dynamism (mobility).

7. Inflow Quantities (द्रव्यात्मक ज्ञानेन्द्रियां) -

A. Objective (ज्ञानत्व) to achieve (in-flow) the quantum (mobility);
B. Action (क्रियत्व) of achieving (inflow) the quantum (mobility);
C. Feeling (भोगत्व) the achieved (in-flow) quantum (mobility).

8. Outflow Quantities (द्रव्यात्मक कर्मेन्द्रियां) -

A. Objective (ज्ञानत्व) to deliver (out-flow) the quantum (quantity);
B. Action (क्रियत्व) of delivering (out-flow) the quantum (quantity);

C. Feeling (भोगत्व) the delivered (out-flow) quantum (quantity).

9. Self-flow Quantities (द्रव्यात्मक मनन्) -

A. Objective (ज्ञानत्व) to store (self-flow) the quantum (quantity);

B. Action (क्रियत्व) of storing (self-flow) the quantum (quantity);

C. Feeling (भोगत्व) the stored (self-flow) quantum (quantity).

Each nakṣatra has four parts: clarity, appearance, strength, and identity. Need not say that the above 108 types of aspects belong to only one level of the universe. Every different level has its own different 108 types of aspects. All observers differ from one another because of these 108 types of aspects. That is why the two different persons observe the same object differently. Everything depends on the personality held by a different person.

It is already explained that the sense is nothing but a duality of visibility and forcibility. Both the visibility and forcibility are just opposite to each other but support each other. We can call these terms forceless visibility and invisible forcibility too. 'Logic' observes 'diversity', creating forceless visibility, and 'belief' supports 'intensity', creating invisible forcibility. 'Diversities' and 'intensities' are important for 'logic' and 'belief'. During the wave motion, both the 'diversities' and 'intensities' are picked up one by one by the observer, and we get intensified diversities or diversified intensities. And that is the definition of 'sense'.

Structure of sense in self-flow Space - figure no 56.

1. Sense can sense the unexpressed data available in all the indeclinable chests. It selects the relevant data to be dragged to the platform of physical existence. The dragging operation is always made by the time.

2. Sense can sense all the expressible data, which are physical clarity (physical accuracy, physical feature, and physical detail), physical appearance (physical diversity, physical gesture, and physical intensity), physical strength (physical energy, physical power, and physical rigidness), and physical identity (physical belief, physical code, and physical logic). Sense has the capability to analyze these twelve types of data, and decide the final result in the form of an image.

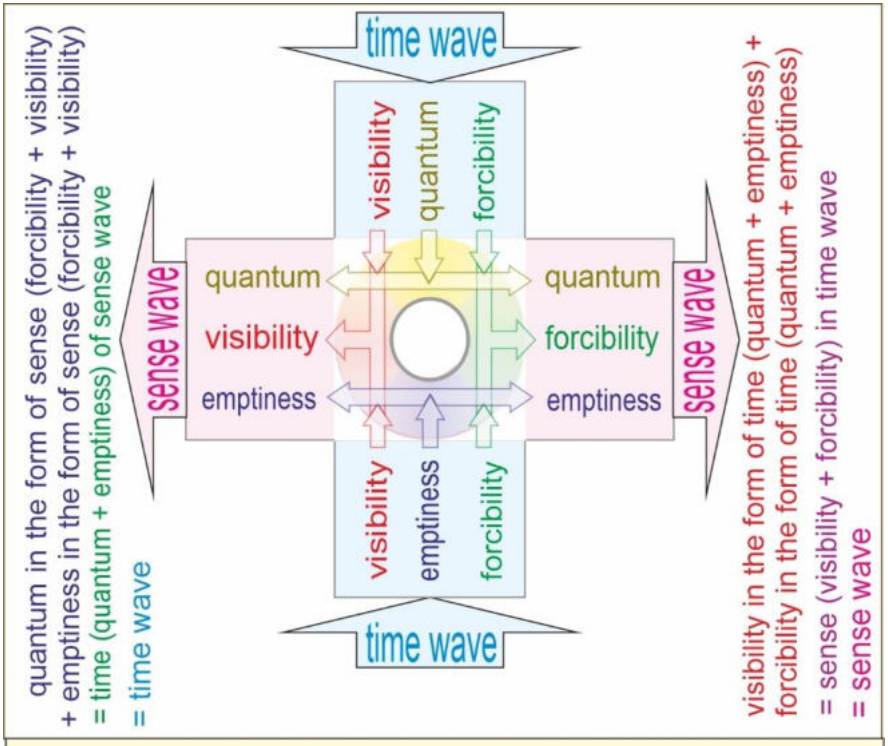

Figure 56 – Conversion of time into sense

3. Sense can feel the perceived image and disintegrate it into its (image's) basic terms. The disintegrated basic data of the image are forwarded and re-stored (memorized) to related chests.

Structure of sense in out-flow Space -

The image so formed by the 'self-flow space can either be re-stored in the entity itself as memory or/and can be made available for other outer observers at its outflow space. The image to be exported is made of clarity, appearance, strength, and identity. For the purpose of exporting, all the physical signals are delivered in the form of 'sense-wave'. At the end of the outflow space, the sense-wave surrenders it-self in a cosmological format. The sense-wave is made of (1) 'visibility field' made of emptiness and fullness of quantum, and (2) 'forcibility field' made of emptiness and fullness of quantum.

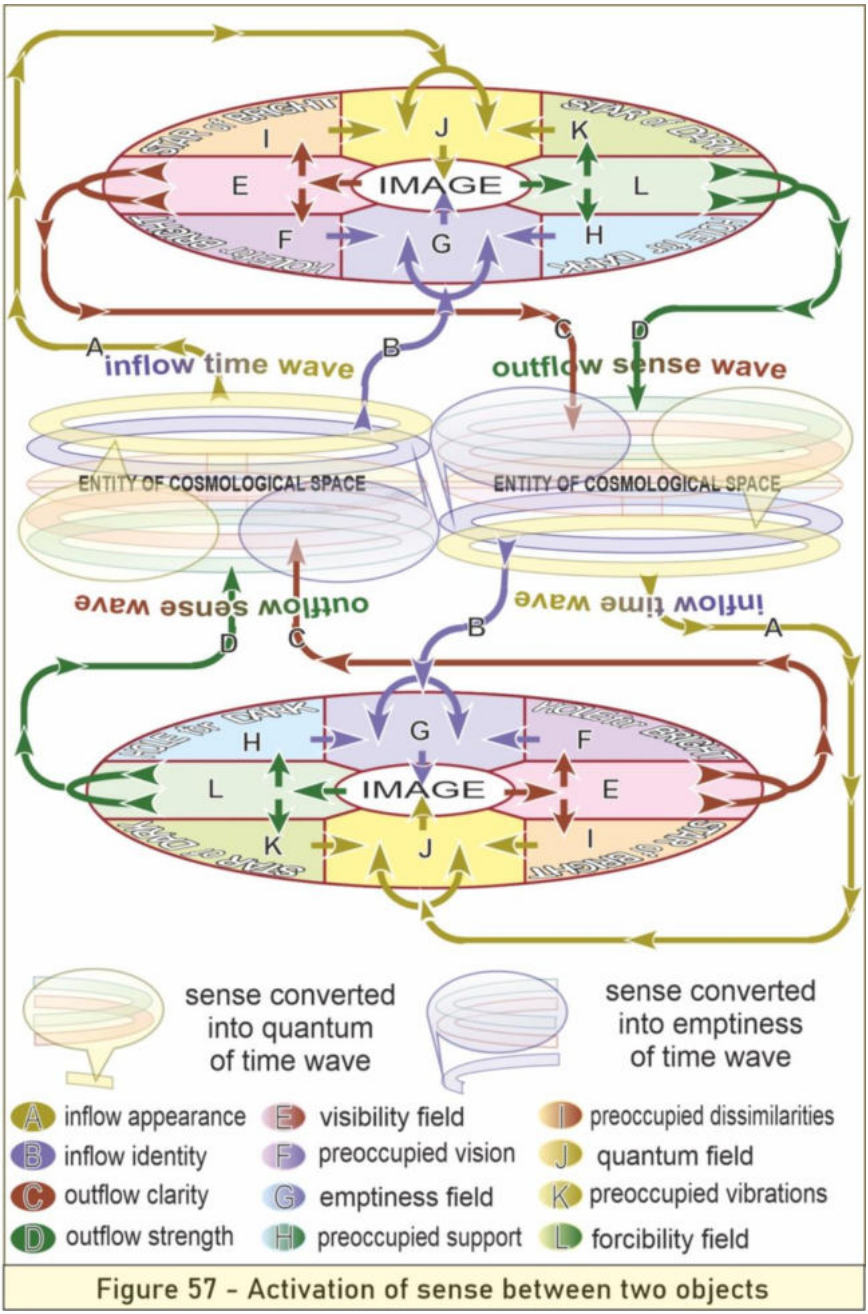

Figure 57 – Activation of sense between two objects

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These four factors convert in a different way. The emptiness of visibility and forcibility creates an 'emptiness field', and the fullness of visibility and forcibility create a 'quantum field'. The composition of the emptiness and quantum field creates time-wave. In this way, both the waves create each other and continue the progression of the wave. Need not say that the empty time-waves are created by the observer only.

Structure of sense in inflow Space -

Although the flow of electromagnetic wave is governed by the observer, it creates time-wave to carry sense as quantum. This quantum is disintegrated at the observer's platform, and the visibility and the forcibility associated with it added to the available data at the platform and created the image seen outside. We cannot ignore the impact of the pre-perceived data at the platform, which diverts the image towards the will of the observer—the sense-waves. During self-flow interaction, the observer creates a time-wave. Time carries the data from two different sources, which are (1) pre-stored memories in the chests and (2) the outflow space of the distinct object.

Difference in sensing the object –

There are four parts of the flowing image. (1) knowing aspects supported by the visibility field, (2) experiencing aspects supported by the forcibility field, (3) appearance aspects supported by the quantum field, and (4) formulation aspect supported by the emptiness field.

(1) 'Visibility field' can be defined as a place for 'strengthened feature' of a knowable perception. In physics, the 'knowing aspect' denotes the message carried by the electromagnetic wave. If we are observing an object with 'logic'⑤, we can view a large spectrum having different radiating wave frequencies. (a) The higher frequencies (gamma rays) denote more 'energy ⑫' and less 'detail ⑧' (Please refer figure 29), and (b) lower frequencies (radio waves) denote more 'detail ⑧' and less 'energy ⑫'. Can we go for still lower frequency for getting more 'diversity'? Perhaps not, because the 'energy' level will be too low to create a gesture ⑩ of image.

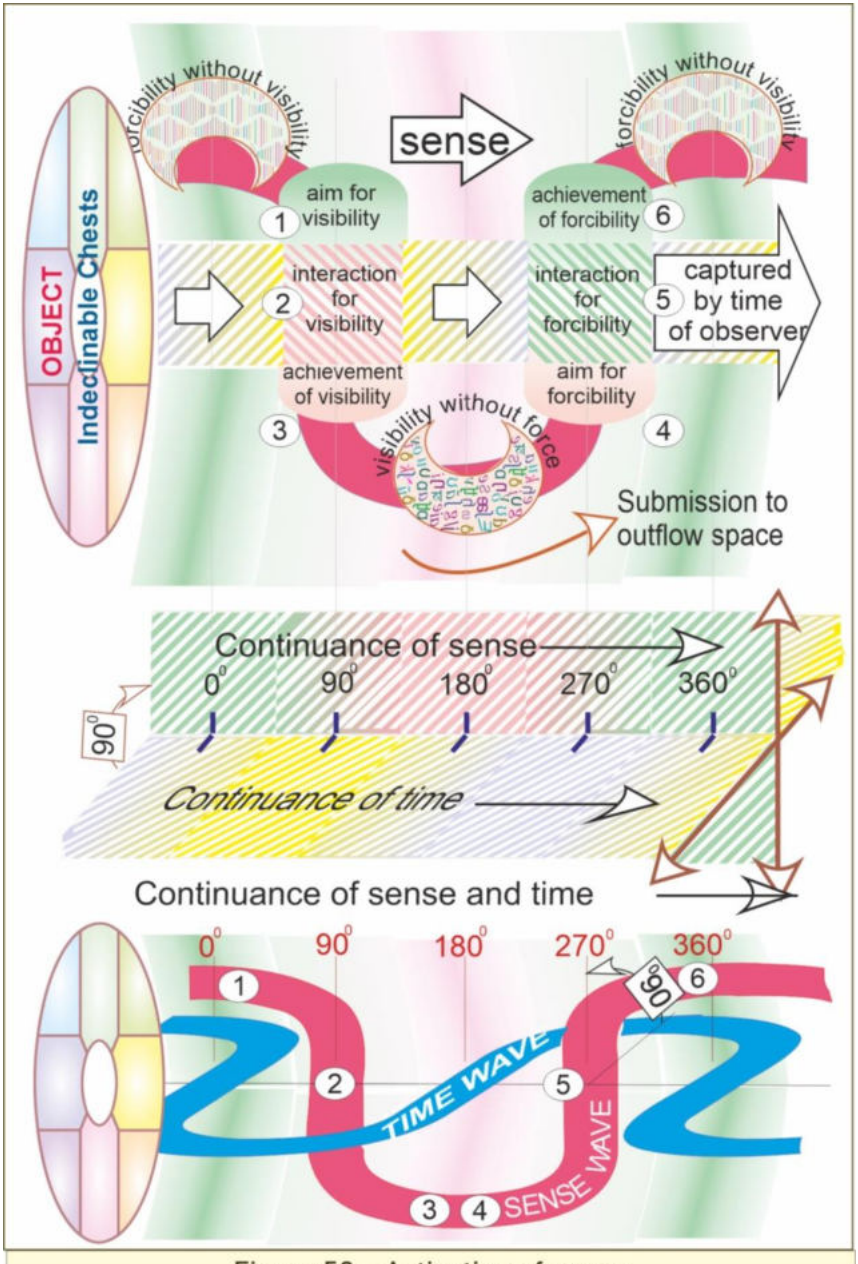

Figure 58 - Activation of sense

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The larger frequency waves deteriorate the features of the image. Modern science is trying to use the maximum possible frequency in message transport. The visibility field holds the viewable aspects of an image. These viewable aspects are created by different photons. These images are available at the outflow space of the object, from where any observer can receive it in its own inflow-space.

(2) 'Forcibility field' can be defined as a place for 'clarified strength' of an exert-able perception. In physics, the 'exerting aspect' denotes the magnetic flux held by the magnetic field. By observing from 'belief' ③, we can feel different types of magnetic flux. (a) The higher density magnetic flux represents a lot of 'energy ⑫' and less 'directional detail ⑧'. (b) the lower density magnetic flux represents a less 'energy ⑫' and a lot of 'directional detail ⑧'. The field is operative only when the quanta of charge flow from the object to the observer. This charge can be denoted as the 'charge photons', representing different types of magnetic flux.

'Visibility' is received in the form of 'electromagnetic wave' and stored in the form of 'heat', and 'forcibility' is received in the form of 'magnetic flux' and stored in the form of 'motion'. Both these fields are compulsory aspects of a sense-wave. In the case of 'visibility (radiation)', the 'forcibility field (magnetic field)' is symbolic (1/c). And in the case of 'forcibility field (magnetic field)', the 'visibility field (radiation)' is symbolic (1/c). These two opposite poles (visibility and forcibility) create sense in the shape of a wave.

In all the 'logic' and 'belief', observe the viewable and exert able data and create viewable and exert able image accordingly. This function is called 'sensing'.

ACTIVATION OF SENSE

As explained above, the sense-wave oscillates between two poles, which are: visibility and forcibility. Visibility emits viewable aspects (radiations) of an image, and forcibility emits exert-able (magnetic flux) aspects of an image. Sense needs both parts. We cannot imagine any image which has either

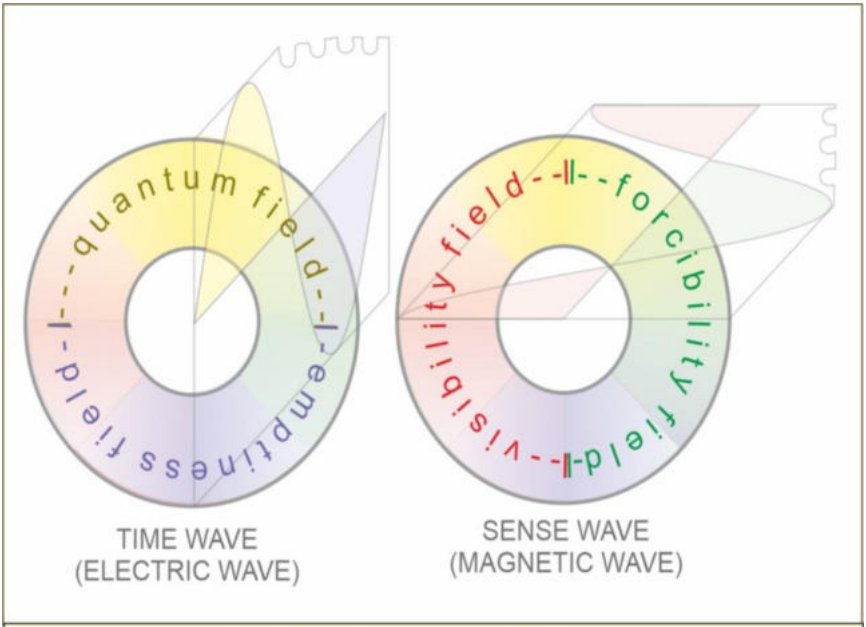

Figure 59 - Electric wave carries the messaging

visibility or forcibility. Both act separately, but they synchronize and oscillate in the form of a wave. This wave is called the 'sense' wave. One cycle of oscillation is completed in six steps (refer figure 58).

The outflow space of the object offers quantum in the form of sense-wave (forcibility and visibility). First of all, it offers a 'forcibility field'. It cannot be answered why the forcibility is offered first. We have the fullness of forcibility. Now the waveforms in the following way:

1. At the pole of the 'forcibility field', we have emptiness for visibility: hence we have 'aim to achieve visibility'①.

2. During the interaction, we will have 'quantum minus forcibility'. Sense surrenders its forcibility to it. At this point, we have the **fullness of quantum** ②. The momentum of surrendering forcibility creates the flow of receiving of visibility because forcibility and visibility are opposite to each other.

3. Sense achieves the fullness of 'visibility without forcibility'③. And quantum is converted into 'quantum-visibility'.

4. At the pole of 'visibility field', we have emptiness for forcibility: hence we have 'aim to achieve forcibility ④'.

5. During the interaction, we will have 'quantum minus visibility⑤'. Sense squeezes the 'forcibility' out of it, leaving the quantum empty. At this point, we have the **emptiness of quantum**. The momentum of surrendering the visibility creates a flow of receiving forcibility; because visibility and forcibility are opposite to each other.

6. Sense achieves the fullness of 'forcibility without visibility⑥'.

At each cycle, the entropy increases in a negligible amount; hence the process continues.

These six steps complete one cycle of a sense-wave. Each cycle needs two sets of 'time'; one for changing forcibility to visibility, and the second is changing visibility to forcibility. Sense-wave is a stationary wave, whereas time-wave is a moving wave. In the absence of the 'time-wave', the 'sense-wave' becomes inoperative/immovable and remains ineffective. The time-wave (made of emptiness and quantum), which belongs to the observer, picks the quantum of sense and carries it to the observer. If there is no quantum of 'sense' available to carry, the time-wave will not flow. In other words, both waves flow simultaneously.

For the prevailing nomenclature, 'time-wave' is called 'electric wave' and 'sense-wave' is called 'magnetic wave' (the name is wrong). Modern science agrees on the fact that without a magnetic wave (sense-wave) an electric wave (time-wave) cannot flow. It further agrees on the fact that electric wave carries the messaging, but unfortunately ignores the applicability of the magnetic wave in all respects. The present theory strongly argues that the 'electric wave' is like a paper, on which 'magnetic wave' writes a message. Hence while the electric wave is being accepted by any observer, the magnetic wave comes along. The message does not have any 'charge' value and cannot be quantified by any scientific instruments.

EXISTENCE OF TIME

INTRODUCTION

The universe has different entropy zones. Fewer diversities in existents denote 'lower entropy' in the system. Nature wants to increase entropy continuously. This 'wanting' creates stimulation, which evolves the 'future' of the time. Sense senses the different entropy levels and guides the direction of the flow. Flow is created due to lower entropy, which is called the 'present' of the time. After the presentation, the entropy is slightly increased and is called the past. But the entropy cannot reach the maximum; hence the future is again evolved. This continuation is called the 'flow of time'. At the beginning of this universe, we can assume that the entropy was the minimum. And time was evolved just to increase the entropy. It is found that in different galaxies, the entropies are not the same. It proves that all the universe was not evolved in one shot, as it is presumed in Big Bang.

It explains that time is evolved due to the difference in entropy between two events. The theory suggests that because of "ekoham̐ bahusyāmi" (let me be many; एकोहम् बहुस्यामि)", entities accept stimulation to flow for interaction; have acceptability for the flow of space, and this flow of space is called 'time'. In this way, the time can be defined by relativity (acceptability) of available space.

STRUCTURE OF TIME

Introduction – Time-wave is a bridge between matter and space, and it provides life to the entity. It finds capability from space and availability from matter. It gets quantum and emptiness from availability and flowable fields from space. It is created by two fields: 'quantum (charge)' and 'emptiness (entropy)'. It is a moving/carrier wave, carrying 'sense' in the form of quantum.

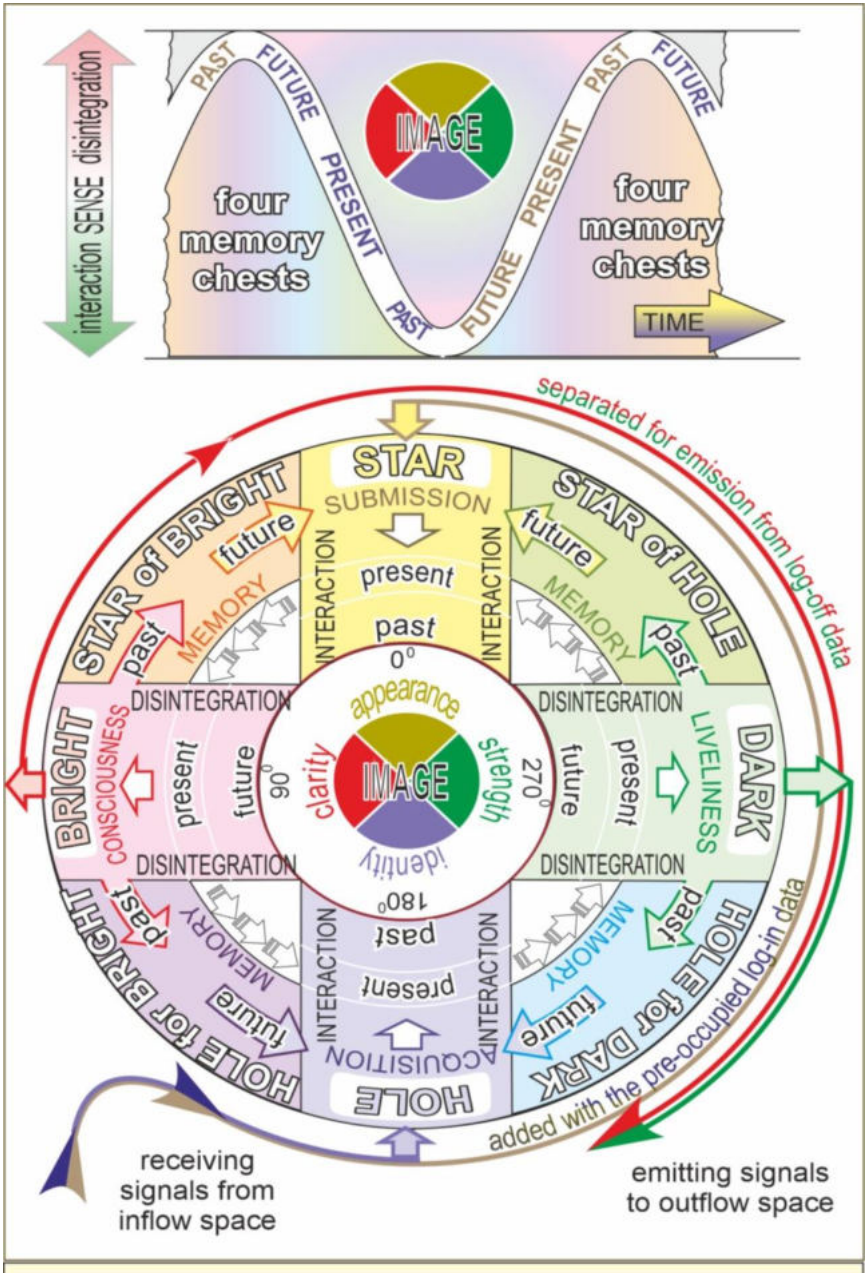

Figure 60 - Flow of time

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This movement of sense increases entropy. Time (made of entropy and quantum) is denoted as the 'flow' of life. The sense is denoted as the 'image (knowable aspect)' of life. Time is denoted as the 'quantity' of life, and the sense is denoted the 'quality' of life. Both are essential parts of life.

Creation of time – At the time of evolution of an entity, there is an inbuilt emptiness of entropy. We can rephrase the sentence by saying that an entity is evolved because of the emptiness of entropy between different cosmological substances. The ultimate aim is to increase entropy. To achieve ultimate aim, time is evolved. Time provides an opportunity for interaction between diversified data and increases entropy. The theory suggests that 'time' is a wave created between two fields known as attraction field and repulsion field. The attraction is created due to emptiness in entropy or emptiness, and repulsion is created due to the availability of quanta.

Attraction can be defined as the duality of two unexpressed aspects of space called blackness (hole for brightness, emptiness of radiations) and stability (hole for dark; emptiness of charge). This duality of 'emptiness of radiations' and 'emptiness of charge' creates an emptiness in the space. This emptiness can be defined as the holing effect, dilution of space, and shrinkage in space, which creates the inflow of space towards the observer. This is called attraction or gravitation in the case of physical matter. Dilution of space creates a short cut for time to move between two objects and can increase the speed of time-wave. In the case of 'atomic watch', this dilution increases the frequency of jumping electrons and affects the measurement of time.

Repulsion can be defined as the duality of two unexpressed aspects of space called expanding brightness (star of bright; the fullness of radiations) and expanding force (star of dark; the fullness of charge). This duality of 'fullness of radiations' and 'fullness of charge' creates 'fullness of quanta' in the space. This fullness of filling can be defined as the dense effect, concentration effect, and expansion in space, which create the exhale of space towards the observer. This is called repulsion or cosmic inflation in the case of physical matter. The duality of 'inhaling space' and 'exhaling space' creates a flow in the space. This flow in space is called '**time**'.

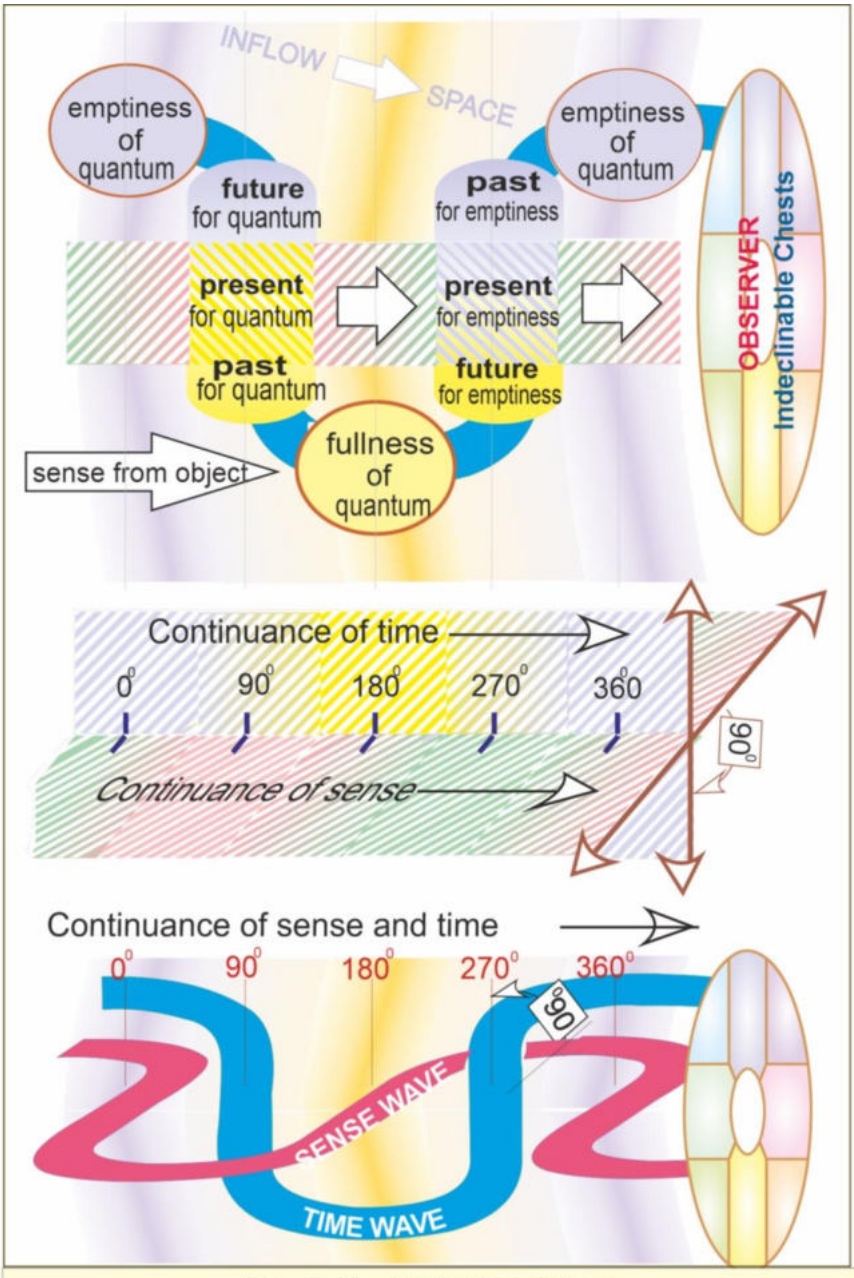

Figure 61 - Activation of time

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In all, the theory suggests that the time-wave is created due to a repetition of attraction and repulsion. Every repetition has a well-defined interval. This interval is called the frequency of the time-wave. It is to be understood that the velocity of time-wave has nothing to do with time itself. The velocity (of time) we measure is always the speed of the flow of life of the observer only. The galaxies, made of similar ingredients (electron, proton, and electron), have the same speed of inhaling space, showing the same time-wave speed. The flow of time and sense activates the flow of life and ultimately increases entropy. As soon as entropy increases, the speed of flow must decrease. Speed of flow is a relative aspect; hence if we find some higher entropy at any distinct galaxy, we should expect less availability of flow. This will result in a redshift in the spectrum for the observer on the earth. It is just like an old person having very low activities with less energy (low frequency) and high information (high wavelength). This inference further suggests that at the time of the big bang, the entropy was the minimum; hence the speed of time must be the maximum, which cannot be calculated today. The theory suggests that the life of the universe is infinite because with the passing of time, the entropy is increasing; hence the speed of time is decreasing. The decreased rate of time will enhance the life of the universe.

ACTIVATION OF TIME

Time is one of the basic elements (matter, space, flow, sense, and time) of an entity. Every entity has its own time. Time revolves sense around the entity. In the case of the 'inflow' act, time revolves anticlockwise, and in the case of the 'outflow' act, time revolves clockwise. In the case of 'self-flow', time fills and exhausts the platform of existence in a reciprocating manner. The linear speed of time is constant along the circumference of the existence. The circumference, which is proportional to the diameter, can be taken as the wavelength of time-wave. In this way, the multiple frequency and wavelength is constant, which is equal to the speed of time ($v = n \lambda$). For a specific entity, the speed of time is constant.

One wavelength of time-wave has two sets of the future, the present, and the past. The observer accumulates different existents at its platform for interaction. After the interaction, and formation of the image, the existents (having increased entropy) are absorbed into its indeclinable chests. During absorption, the existent face the future, the present, and the past again. After the absorption, the observer attracts the existent on to the platform again. This creates a cyclic wave motion. Each cycle is made of two sets.

It is to be understood that there is a difference between the incoming data before log in and the re-storing data after log off. This difference denotes the increase in entropy. We have two parts of a time-wave; in Indian philosophy, the first half is called 'śukla pakṣa (पक्ष शुक्ल)', where the data are moving from the 'unexpressed' to the 'expressed', and the second half is called 'Kṛṣṇ pakṣa (कृष्ण पक्ष)', where the data are moving from 'expressed' to 'unexpressed'.

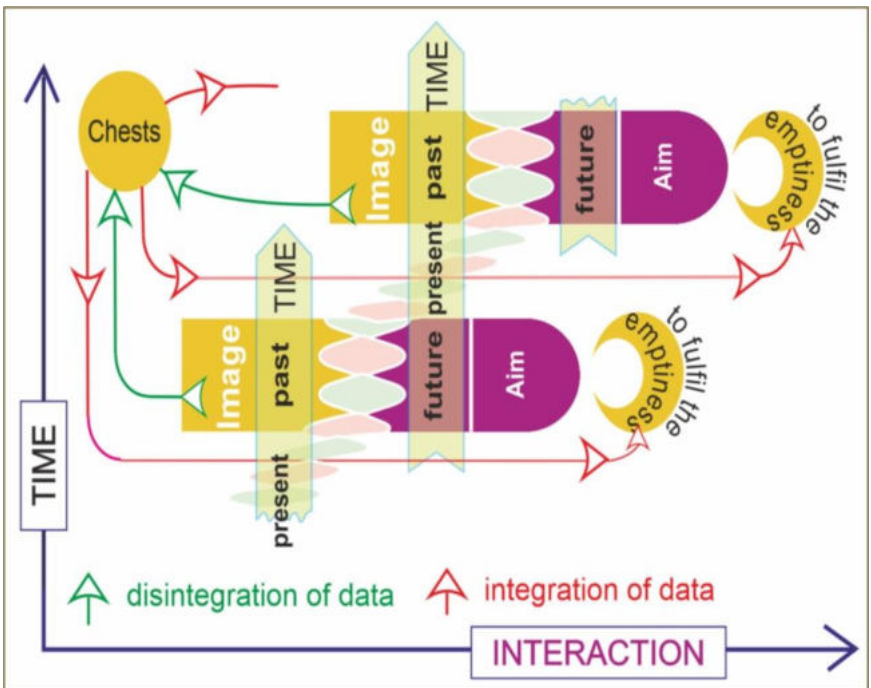


Figure 62 - Continuation of time

First set - Space is a static criterion. Time makes it dynamic. We have four types of indeclinable chests; each keeps three types of 'emptiness' and one type of 'fullness'. The **future** of the composite image is made of 'need to clarify', 'need of aliveness', 'need of appearance', and 'need of identity'. These needs are in the form of the unexpressed/unorganized / imbalanced data at chests. To satisfy/express/organize/balance the different data, the present evolves.

In the case of the **present**, these needs are converted into consciousness, liveliness, submission, and acquisition. With the efforts of the present, the different availabilities are accumulated at the platform, where submission accumulates 'appearances' and the acquisition accumulate 'identities'. Different data interact and find their appropriate (logical and believable) pairing to form an image. The image is made of a composition of appearance (made of diversity and intensity) and identity (made of belief and logic). It may be remembered that at this stage, additional data can be added from the inflow space of the entity or the upper layer of the entity. The image will be the result of them all. This creates the past of the perception.

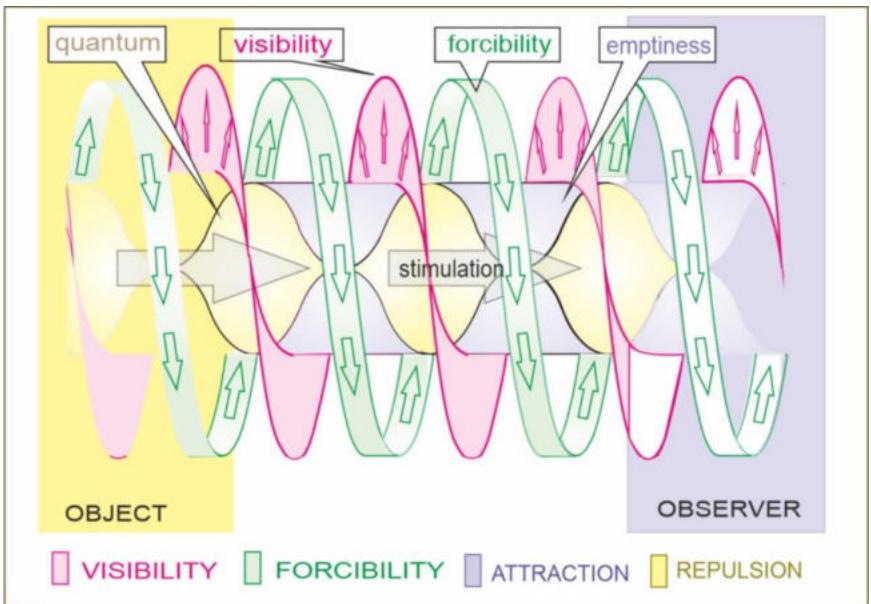
Second set –

At this stage, the platform cannot hold the data permanently, so the data need to be restored in the chests again. This is called the future of memorizing till the image was un-perceivable. The image is converted into clarity (made of accuracy and detail), strength (made of energy and rigidness). Which is a perceivable aspect of the image. At this stage, some of the data can be exported for the distinct observer through outflow space, and others are disintegrated into their basic formations. The process of disintegration and memorizing in the chests is called the present of the 'memorizing'. After the memorizing, the data reach the chests, which is called the past of memorizing.

EXISTENCE OF FLOW

STRUCTURE OF FLOW

It is still an answered question if there is any medium in the space or not. How can a wave flow through empty space and without any medium? It is a proven fact that light rays are made of both the particle and wave. Yes, a particle can move without any medium, but how does the wave move? There is one misconception. We should be very clear that 'photon' is not a 'physical



symbolic	Visible time wave (e m wave) - Visibility field, symbolic forcibility field, along with movable time wave (attraction field and repulsion field)
symbolic	Forcible time wave (magnetic field) - forcibility field, symbolic visibility field, along with movable time wave (attraction field and repulsion field)
symbolic	Attraction sense wave (gravitation) - attraction field, symbolic repulsion field, along with stationary (sense) wave (visibility field and forcibility field)
symbolic	Repulsion sense wave (repulsion) - repulsion field, symbolic attraction field, along with stationary (sense) wave (visibility field and forcibility field)

Figure 64 – Types of fields

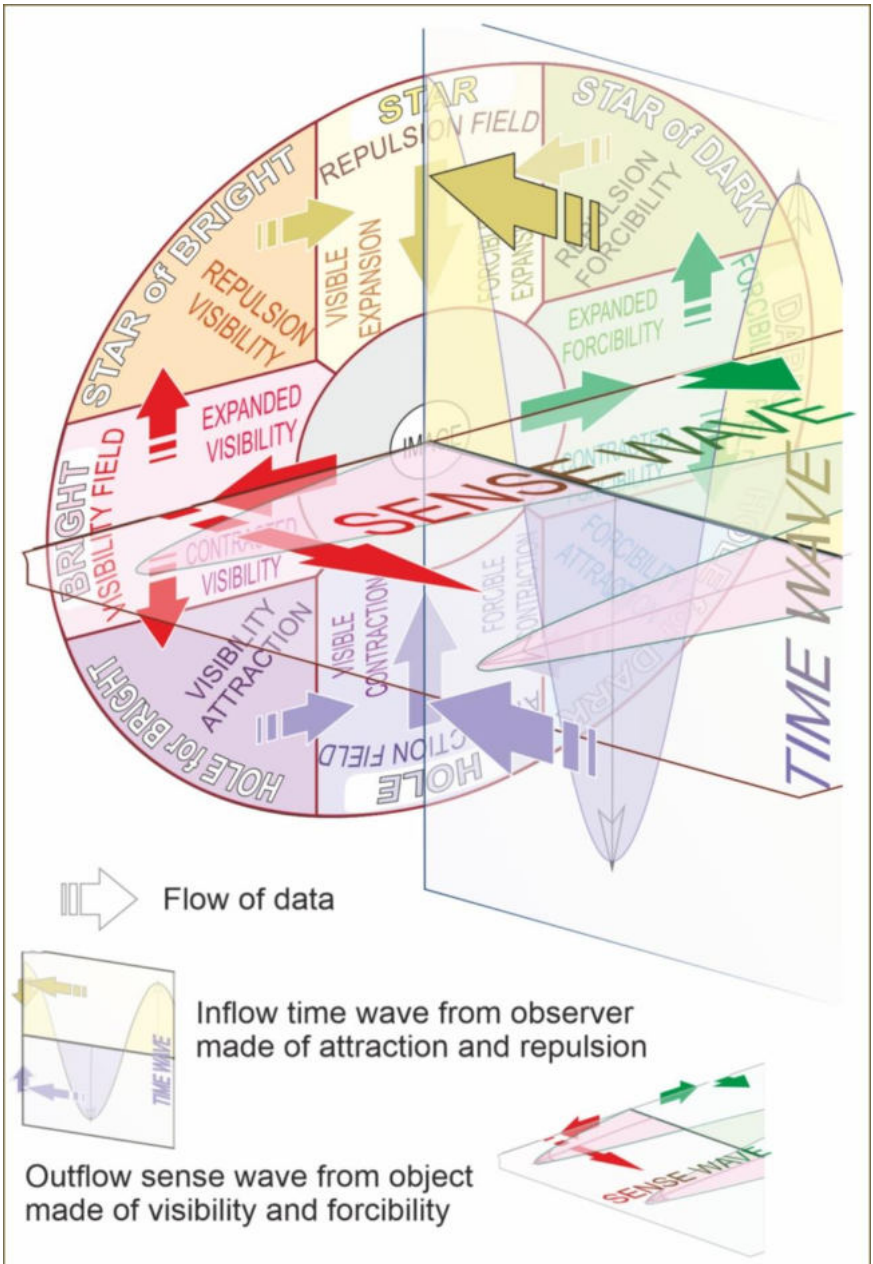


Figure 63 – Outer space of an entity

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phenomenon'. It is a cosmological substance, which needs a cosmological medium only.

We do not know anything about the concept of cosmological space. We know that the speed of light has finite value in measuring; it proves that there is a type of cosmological density in the space. We know that due to heavy masses, space is curved or diluted, and it provides an easy way for traveling, getting less activation in traveling. It indicates the so-called 'cosmological density' is lower near the heavy masses in the space. It can be imagined that heavy masses inhale the cosmological space, making space more dilute. The flow can be defined as the opportunity to interact with the diversities of data. We have three types of flow: (1) within the same entity; (2) between two distinct objects; (3) flow between different levels of worlds. All these flows are created by different fields created by space.

Construction - We have four unexpressed space vectors: visibility-expansion-ability (star of bright), forcibility-expansion-ability (star of dark), visibility-attraction-ability (hole for bright), forcibility-attraction-ability (hole for dark). All entities in the universe are made of these four inexpressible chests; composition of them creates four types of expressible fields (visibility, forcibility, attraction, and repulsion fields) in the space (figure 63, 64). The forcibility field and the visibility field create 'sense-wave', and the emptiness field and the quantum field create time-wave. These two waves flow in the space, keeping a progression difference by 90^0.

Types of flow – There are three directions of flow: inflow, outflow, and self-flow. There can be three types of flow: activation of flow within the same entity, activation of flow between two distinct objects, activation of flow between different levels of the same entity.

ACTIVATION OF FLOW

There can be three types of activation: -

1. Activation of flow within the same entity. (Figure 65)

2. Activation of flow between two distinct objects. (Figure 66 67)

3. Activation of flow between different levels of worlds (Figure 68)

1. Activation of flow within the same entity: –

All the indeclinable chests have different aspects of the same image. When these aspects are in balance, we feel peace of mind. As soon as turbulence or confusion is created, emptiness in different chests aggravates and starts

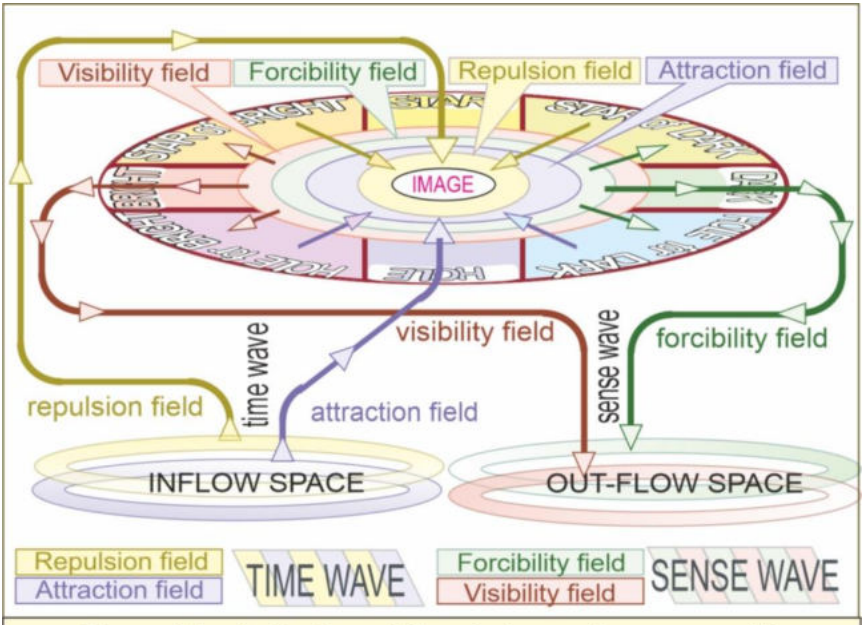

Figure 65 - Activation of flow between the same entity

activation. The data flow from all the chests, and after the interaction, they form the 'non-confusing' image. We have four ingredients of the image, which are: strength, appearance, clarity, and identity. After the formation of turbulence or confusion, emptiness in different chests aggravates and starts activation. The data flow from all the chests, and after the interaction, they form the 'non-confusing' image. We have four ingredients of the image, which are: strength, appearance, clarity, and identity. After the formation of the image, the image is disintegrated, and the free ingredients are again stored

(memorized) in the chests. During the formation of the image, the selected and used data are introduced to each other, and they form a composite 'password'. Once the 'password' is prepared, or in other words, the image is memorized, any of the ingredients (related to the image) coming from outside, the 'password' will stimulate the other related ingredients, and the complete image will be formed again. This is called remembering the image.

2. Activation of flow between two distinct objects: -

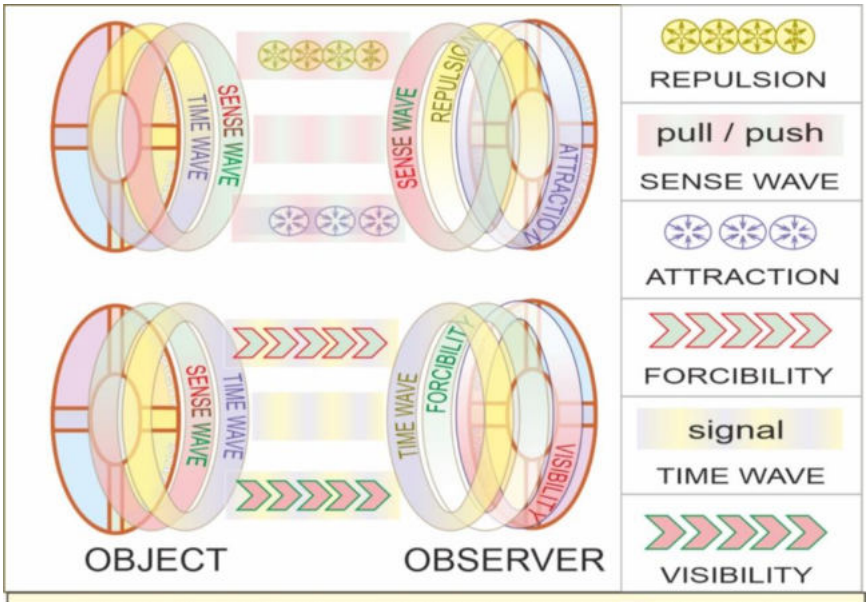

Figure 66 - Activation of flow between two distinct objects

The 'sense-wave', which is made of 'visibility' and 'forcibility' of signal, waits at the object's outflow space. On the other hand, the observer's 'time-wave', which is made of 'fullness' and 'emptiness' of quantum, collects the quantum of 'sense' from the outflow space of the object. In this way, the 'time-wave' belongs to the observer, and the 'sense-wave' belongs to the object. Whenever we measure the speed of light, we always measure the 'time-wave' belongs to the observer, which is the same for the same types of physical matter we are using; that is electron, proton, and neutron. It is to be

understood that the 'time-wave' is a moving wave, and it has some positive velocity. The theory suggests that time-wave is a part of physical space. Hence, we have three spaces: the spatial space, the time-space, and the sense-space.

Not to be confused, the word signal is used for 'photon' which is the material information from the object and transported in the shape of sense.

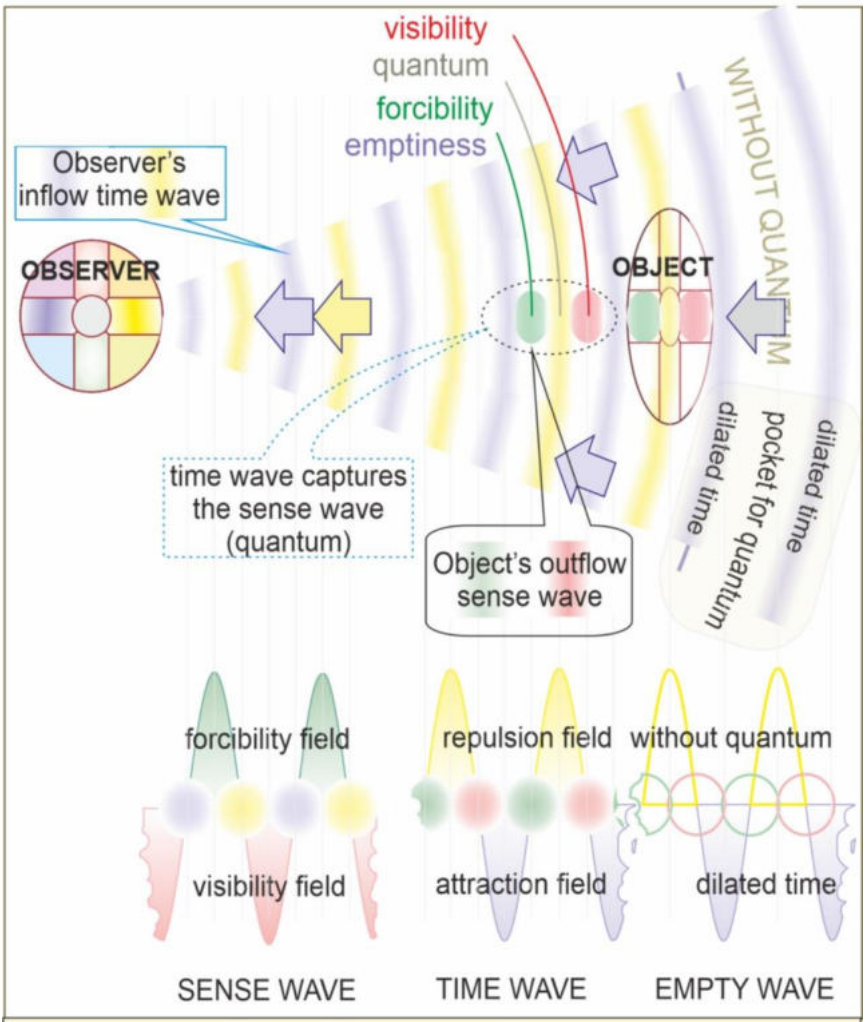

Figure 67 - Flow of inflow wave

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In the above phenomenon, the sense-wave does not have any connection with the object and the observer. Only the time-wave makes them connected. The reason is very clear. In the cases of e m wave, the forcibility is symbolic (1/c), and in the case of the magnetic field, the visibility is symbolic (1/c). Hence, they cannot create any perceivable properties. In both cases, time carries them from the object to the observer.

What happens if both the 'visibility' and forcibility' of both the object and the observer are active. In such a case, if one aspect of the time-wave, either fullness or emptiness, is absent, the time-wave will not proceed. If both the object and observer have active 'emptiness', the sense will create a 'sense of attraction', which is called gravitation. If both the object and observer have active 'fullness', the sense will create a 'sense of repulsion', which is called cosmic inflation.

3. Activation of flow between different levels of the same entity: -

3a. **Inflow process** (please refer figure 68) -

[a]. We have observable cosmological signals from outside.

[b]. The physical indeclinable chests of the atoms of our retina capture the cosmological signals and store them in cosmological format. These captured data are added to some preconceived data.

[c]. All data are released at the physical platform, where they create 'inflow physical perception'.

[d]. The biological indeclinable chests of the cells capture the physical signals and store them in physical format. These captured data are added to some preconceived data.

[e]. All data are released at the biological platform, where they create 'inflow biological perception'.

[f]. The psychological indeclinable chests of the mind capture the biological signals and store them in biological format. These captured data are added to some preconceived data.

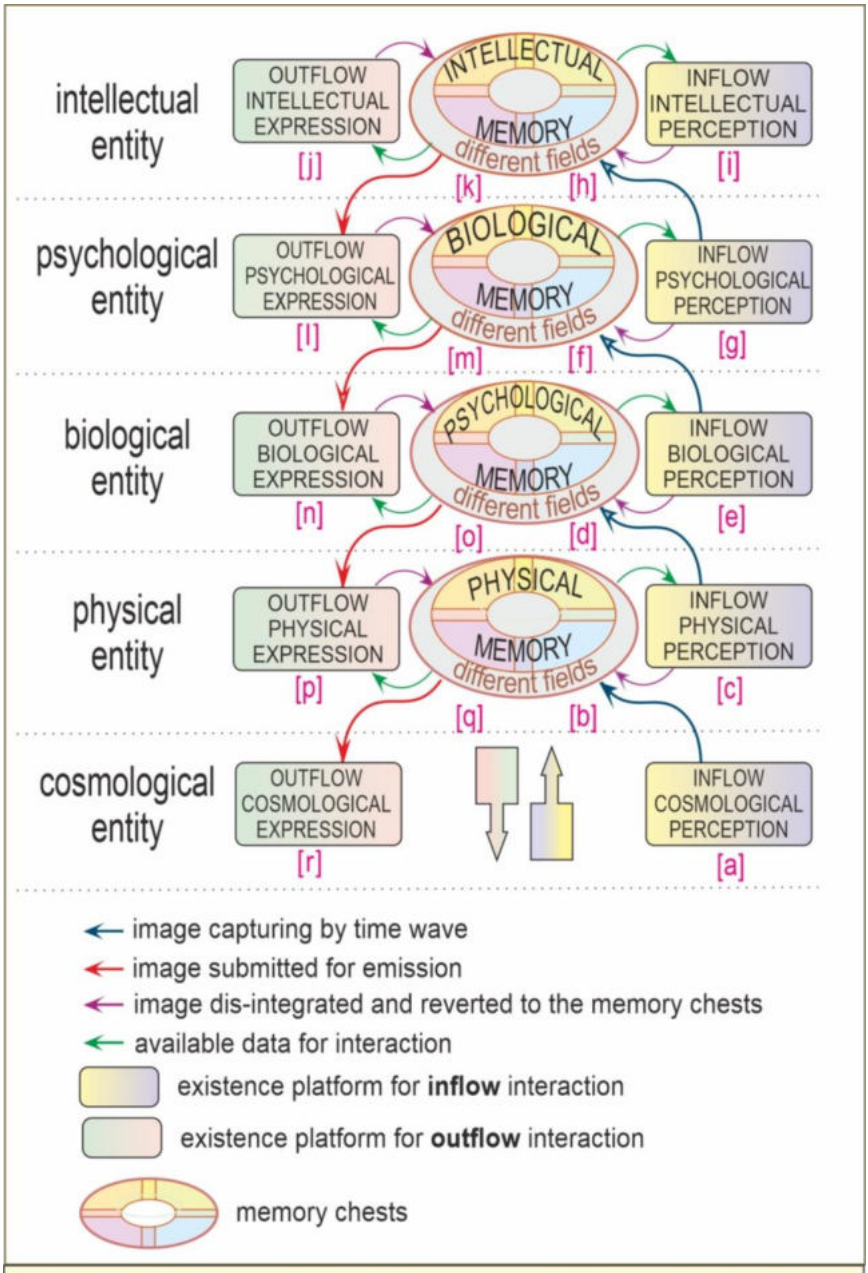

Figure 68 - Flow of signal between multiple levels of entity

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[g]. All the data are released at the psychological platform, where they create 'inflow psychological perception'.

[h]. The intellectual indeclinable chests of the brain capture the psychological data and store them in psychological format. These captured data are added to some preconceived data.

[i]. All data are released at the intellectual platform, where they create 'inflow intellectual perception'.

In the process explained above, the 'sense-wave' of each level is promoted to the upper level by leaving some traces to memory and capturing some traces from preconceived memory. Hence the final image may not be the same as 'emitted signals'. At each level, the time-wave of the referred level carries the data from the chests to the platform and from the platform to the chests. We have a different 'time-wave' for a different level.

3b. **Outflow process** –

[j]. We have stimulation for intellectual expression.

[k]. The intellectual chests convert the expression into required psychological data. These data are added some preconceived psychological data.

[l]. All psychological data are released from the intellectual platform, creating 'outflow psychological expression'.

[m]. The psychological chests convert the expression into required biological data. These data are added to some preconceived biological data.

[n]. All biological data are released from a psychological platform, creating 'outflow biological expression'.

[o]. The biological chests convert the expression into required physical data. These data are added to some preconceived physical data.

[p]. All physical data are released from the biological platform, creating 'outflow physical expression'.

[q]. The physical chests convert the expression into required cosmological data. These data are added to some preconceived cosmological data.

[r]. All cosmological data are released from the physical platform, creating 'outflow cosmological expression'.

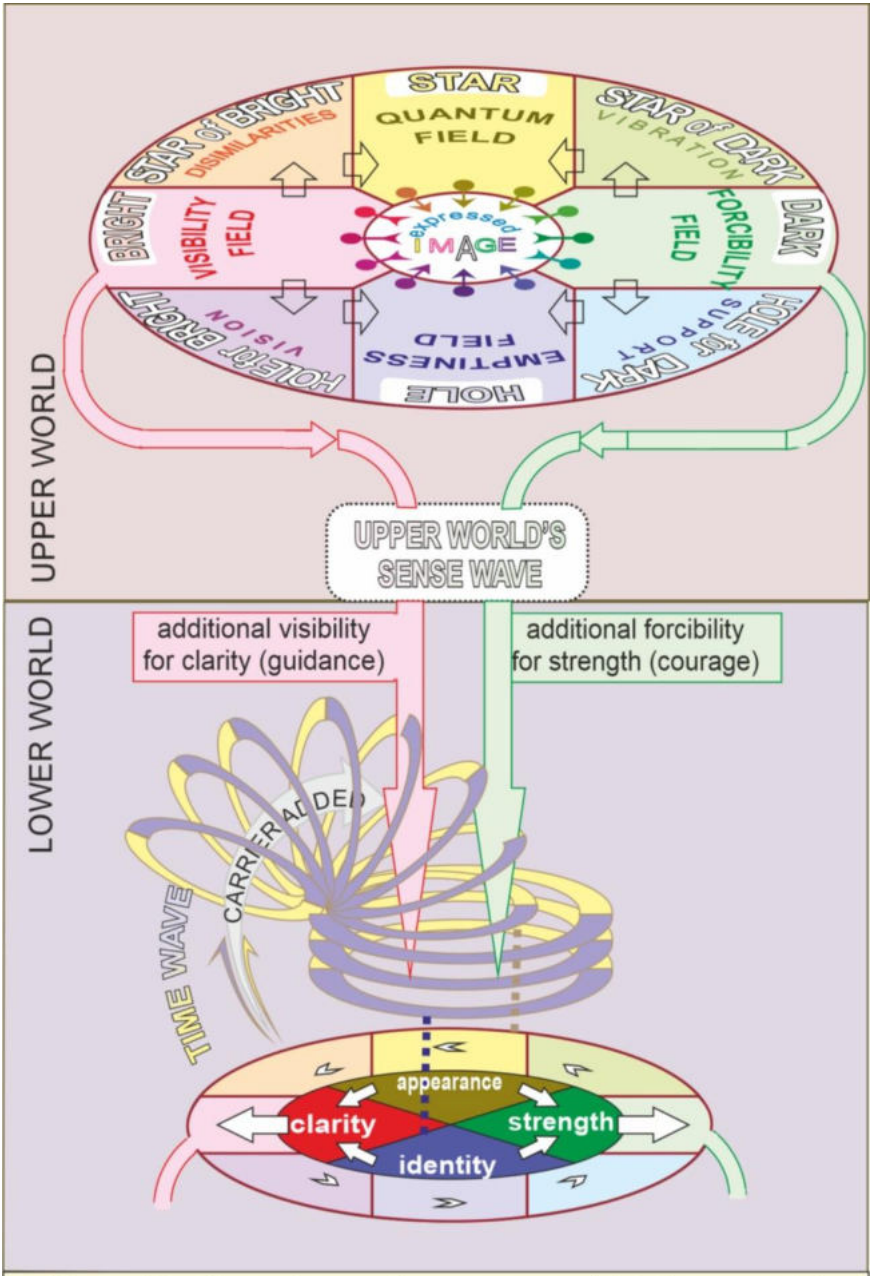

Figure 69 - Flow of sense from upper world to lower world

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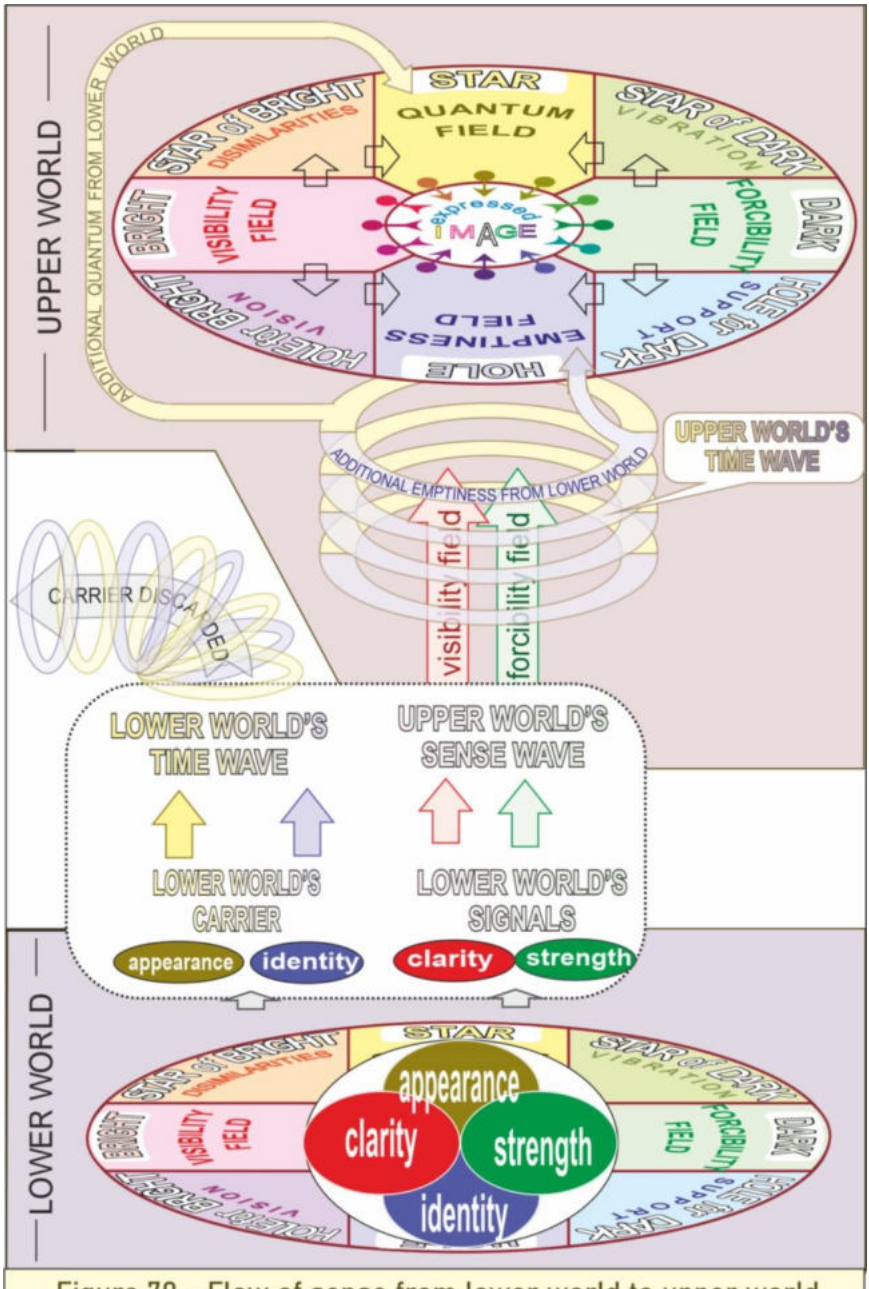

Figure 70 - Flow of sense from lower world to upper world

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In the process explained above, the 'sense-wave' of each level is demoted to the lower level by leaving some traces to memory and capturing some new traces from preconceived memory. Hence the final expression may not be the same as 'required'. At each level, the time-wave of the referred level carries the data from chests to the platform and from the platform to the chests. We have a different 'time-wave' for a different level.

3c. **Self-flow process** –

In the case of self-flow, the chests release data to the referred platform, and after forming the image, it again disintegrates it and re-stores the data in the required chests. The process repeats again and again. This is called thinking or 'self-flow'.

3d. **Flow of sense between bridging two different levels –**

In the case of the signal moving from the upper level to the lower level (refer figure 69), the upper level offers the signal in the form of 'sense-wave', which are collected by the time-wave of the observer. Time-wave is a carrier evolved by the observer's world. As far as the lower world is concerned, it visualizes the quantum and emptiness of the time-wave as 'appearance' and 'identity' of the lower world. 'Appearance' and 'identity' contribute to image formation, which is expressed in the form of 'clarity' and 'strength'. There the two are disintegrated and the data so received are sent to the chests of the lower world.

In the case of the signal moving from the lower to the upper level (refer figure 70), the lower level offers the signals in the form of sense-wave, which are carried by time-wave within the scope of the lower level. As soon as the lower world offers the signal, the time-wave is discarded, and the signal is handed over to the time-wave of the upper level. Please note that in the eye of the lower world, these signals are 'clarity' and 'strength', but in the eye of the upper world, these signals are 'visibility' and 'forcibility'. The upper world having its own time-wave, inhaling its space, captures the signals, and delivers to the platform for interaction.

UNSOLVED MYSTERIES OF MODERN SCIENCE

1. Electromagnetic Wave – The theory suggests that the name of the so-called 'electromagnetic wave' must be **'visible time-wave'** or **'visible existent wave'.** The theory suggests that each object or observer has individual space. In the case of interaction between two distinct objects, they create four fields, which are; visibility field, forcibility field, attraction (emptiness) field, and repulsion (quantum) field. The visibility field and the forcibility field create sense-wave. 'Sense' denotes the image of the signal without quantum, which is denoted by 'magnetic wave' in modern nomenclature. The quantum is carried by the 'time-wave', which is created by the repulsion and attraction fields. Repulsion is created by the fulness of quantum, and attraction is created by the emptiness of quantum, which is denoted by 'electric wave' in modern nomenclature. The theory suggests that all the flows are governed by these four fields or two waves. The theory suggests that if the forcibility field is inactive, we have a flowing time-wave along with a perceivable visibility field. We call it radiation. It is argued that the time-wave (the so-called electric wave), which is the carrier of sense, is operated by the observer. The observer continuously inhales the space in the form of a time-wave. During this inhaling, if any object offers it the sense to be captured, it captures the sense and carries it to the observer.

The basic difference - While observing, as the figure provides, the theory presents two basic differences with the concept of the so-called 'electromagnetic wave' or 'visible time-wave'; the differences are as follows:

1. The theory suggests that as regards the visible existent wave (visible time-wave; the so-called electromagnetic wave), the 'ejection' is not possible. It is argued that the object just offers the photons at its 'outflow space', from where the observer's inflow wave captures them and carries them to the observer. The outflow space of the object continuously offers different photons. The observer captures the photons only, which are available at the moment of capturing. Hence, whatever is observed is highly

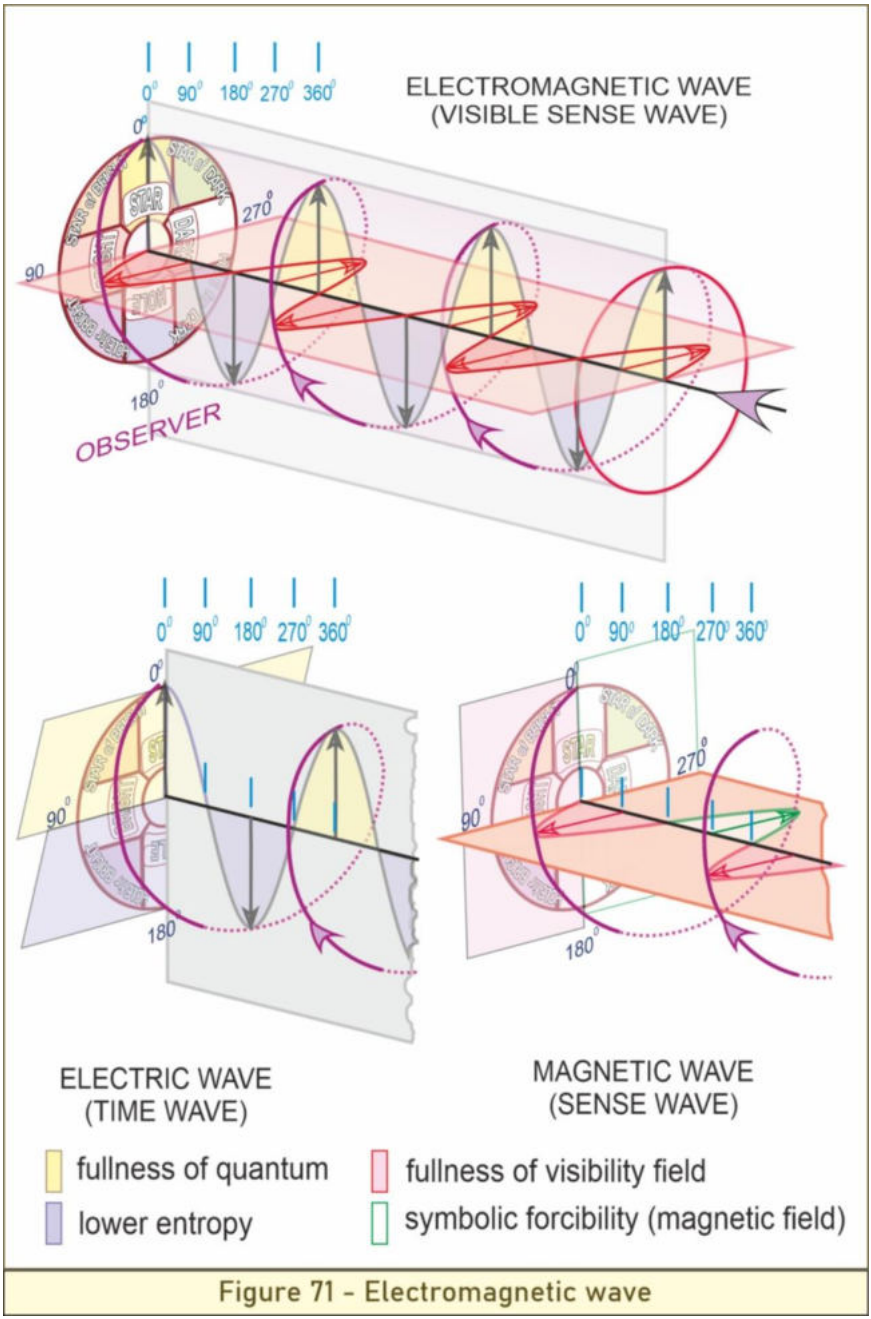

Figure 71 - Electromagnetic wave

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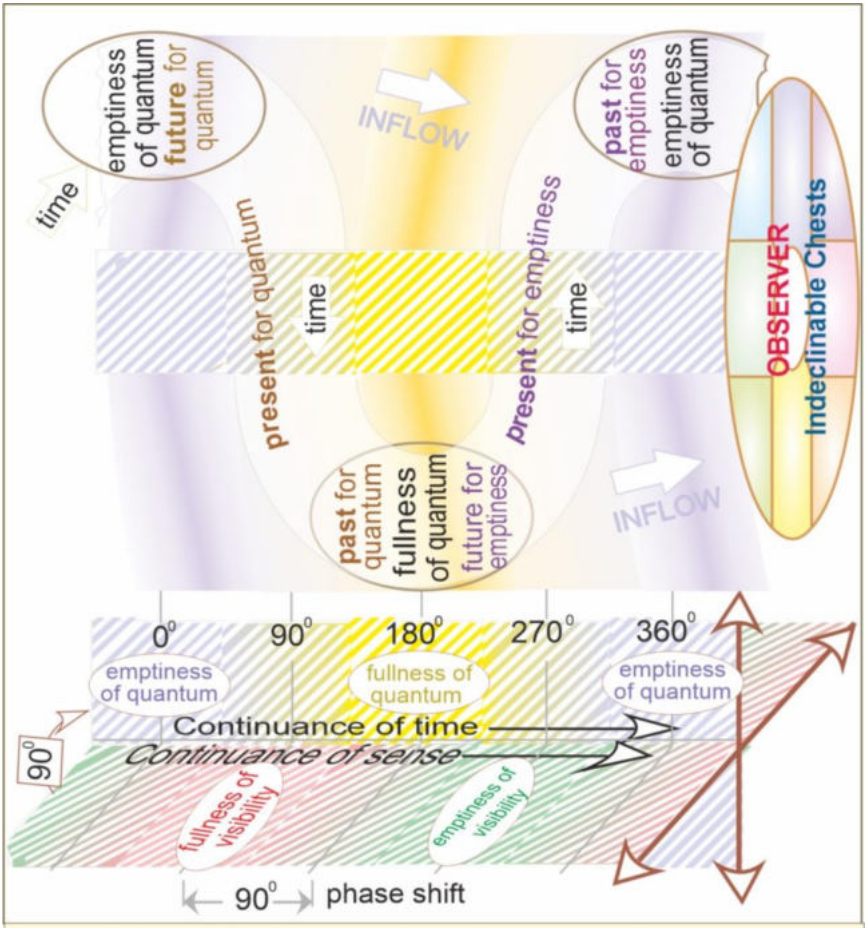

Figure 72 - Phase shift in electromagnetic wave

Dependent on the observer itself. In other words, it can be pleaded that **emission is not possible in the absence of an observer.** Some of the practical proofs are explained as under: -

1a. Consider a star emitting a large number of photons around it (Figure 73). It can be assumed that the number of 'photons' are highly numerous, but they cannot be infinite. Make an imaginary sphere around the star. At every micro distance of the surface of the sphere, the star is visible. In other words, we

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have infinite observers, and each observer is getting at least one photon. You can appreciate the argument that a finite number of photons cannot be visualized by an infinite number of observers. It proves that light is offered by the star, but the observer captures and receives light in its own inflow space. It has nothing to do with the space of the star. It is to be understood that the star cannot decide the direction of emission without knowing the direction of the observer.

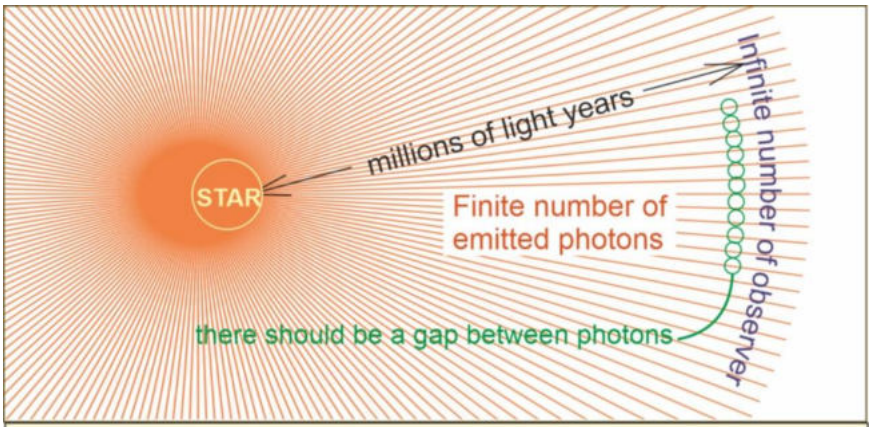

Figure 73 - Finite photons against infinite observers

1b. If the light comes to our retina, and our inflow system has no function in it, how do we visualize the dark or black where there is no emission? If each atom of our retina is bound to receive all the emitted lights, the image formation will be impossible. It proves that each atom at the retina has its own inflow space and chooses the directions of observation according to the will of the retina. Hence the wave created by the retina is responsible for the flow of light between the object and the observer. It is to be understood that if the observer just receives the photons from anywhere, how will it recognize the direction of the coming photons.

1c. It has already been proved that the speed of light is always constant irrespective of the reference frame. It is because we never measure the flowing speed of light. We just measure the 'receiving' speed of light. We are the observer, and the inflow speed of the space is always constant.

2. The theory presents a phase shift by 90^0 between the electric wave (time-wave) and the magnetic wave (sense-wave). Modern science believes that "in case of a little movement in the electron, it will immediately create a ripple in both the electric (time-wave) and the magnetic (sense-wave) field, which will propagate through the universe together" The above statement has two objectionable inferences.

2a. Propagation of the wave is made by an observer; hence we can correct the statement with "… which will 'offer' a propagation for any observer".

2b. The word 'immediately' is confusing. If we believe in the word 'immediately', in case of having no movement in the electric wave (time-wave), there will be no movement in the magnetic wave too. It proves that the 'reason' for moving magnetic waves (sense-wave) is the ripple in the electric wave. In other words, the electric wave provides 'the future' of the magnetic wave. It is very clear that the movement in the magnetic wave lies in the present tense. And the theory argues that time moves in three segments; the future, the present, and the past. All three cover a separate phase difference of 90 degrees in wavelength. It proves that as soon as the present produces a ripple is generated in the electric wave, it will create the future for the magnetic wave, and the impact on the magnetic field will start only at the 'present' of time scale, which has a phase difference of 90 degrees.

2c. The statement contains that "both electric and magnetic waves, which will propagate through the universe together". The question is: Does the electric wave creates the magnetic wave 'without lapse of time'? And the magnetic wave creates the electric wave 'without lapse of time'. Both are multiplying and intensifying the opposite waves at the same place. You cannot prove a continuous flow.

2d. It is further argued that the change in the electric field causes a change in the magnetic field, and vice-versa. Hence at the point of absorption by the observer, the wave must have an uncompleted part of either of them so that another can be created. If the wave arrives at the observing surface in a way that both have zero magnitudes. No signal will be observed. It proves that a phase difference is necessary for continuation in the wave motion.

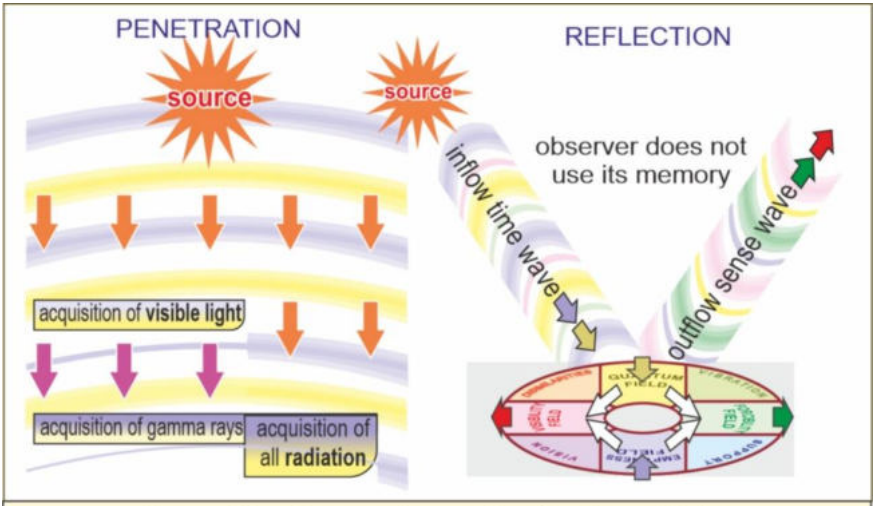

Figure 74 - Penetration and reflection of light

queries about the presumption –

1. In case of multiple observers placed in the same direction, why does the back observer not receive the radiation?

It is argued that each observer has its own inflow-space and creates a wave coming towards the observer, where it is absorbed. These waves are empty waves till nothing is captured. As the empty wave does not have any quantum, the overlap of waves does not change their constitution. As soon as the inflowing wave reaches the front observer, it will consume all the existent available to it, and the back observer will find shadow only. Sometimes, the front observer cannot acquire all the existent, and some gamma rays are left in the inflow space that can reach the back-layer observer.

2. In the case of a mirror, if space is being reflected?

The answer will be 'no'. The mirror does not absorb the radiations; the mirror's inflow space, straightway, offers the radiation towards out-flow space, which is being captured by some other observer. It is to be noted that the mirror accepts the radiation, which is monodirectional, coming from a specific direction; hence it submits the same towards the specific direction.

2. Electromagnetic field - The name of the so-called 'electromagnetic field' must be **'forcible existent wave'** or **'forcible time-wave'**. It is a flow wave having interaction between the two entities; an object and an observer. Both create attraction field (emptiness of quantum), repulsion field (fullness of quantum), visibility field, and forcibility field. The attraction field and the repulsion field create time-wave (the so-called electric wave). Visibility field (symbolic in this case) and forcibility field create sense-wave. In this case, the observer receives the time-wave (moving current), along with 'perceivable forcibility (magnetism)' and 'symbolic visibility'. The 'forcible existent' is stored in the form of motion as soon as it is acquired by the observer. The present theory has presented some additional phenomena, which are not considered by modern science. (refer figure 75, 76, 77. 78)

1. The present theory shows a symbolic presence of visibility field (illumination). For all practical purposes, this illumination is not perceivable, but at the south pole and the north pole, we get an inexplicable illumination called 'aurora'. These lights are seen in high latitudes (Arctic and Antarctic) regions. It is believed that auroras are produced when the magnetosphere is so disturbed by the solar wind that the trajectories of charged particles in both the solar wind and magnetospheric plasma, mainly in the form of electrons and protons, precipitate into the upper atmosphere (thermosphere/exosphere), where their energy is lost. The theory suggests that when we have a high gathering of magnetic flux, having a bottleneck at the poles, some of the flux is converted into the visible aspect of photons. These visible illuminations are visualized as 'aurora'. Please note that the magnetic field does have a constituent defined as 'symbolic visibility', which has intensity around 1/c of the magnetic flux. In the case of the non-availability of space for the magnetic flux, some of the flux may convert into a 'visible phenomenon'.

2. It is believed that the earth's magnetic field is the result of circulating electric currents in the Earth's molten metallic core. It is attributed to a dynamo effect of circulating electric currents. It is reported that 'Mariner 2' found that Venus does not have such a magnetic field, although its core iron content must be similar to that of the Earth.

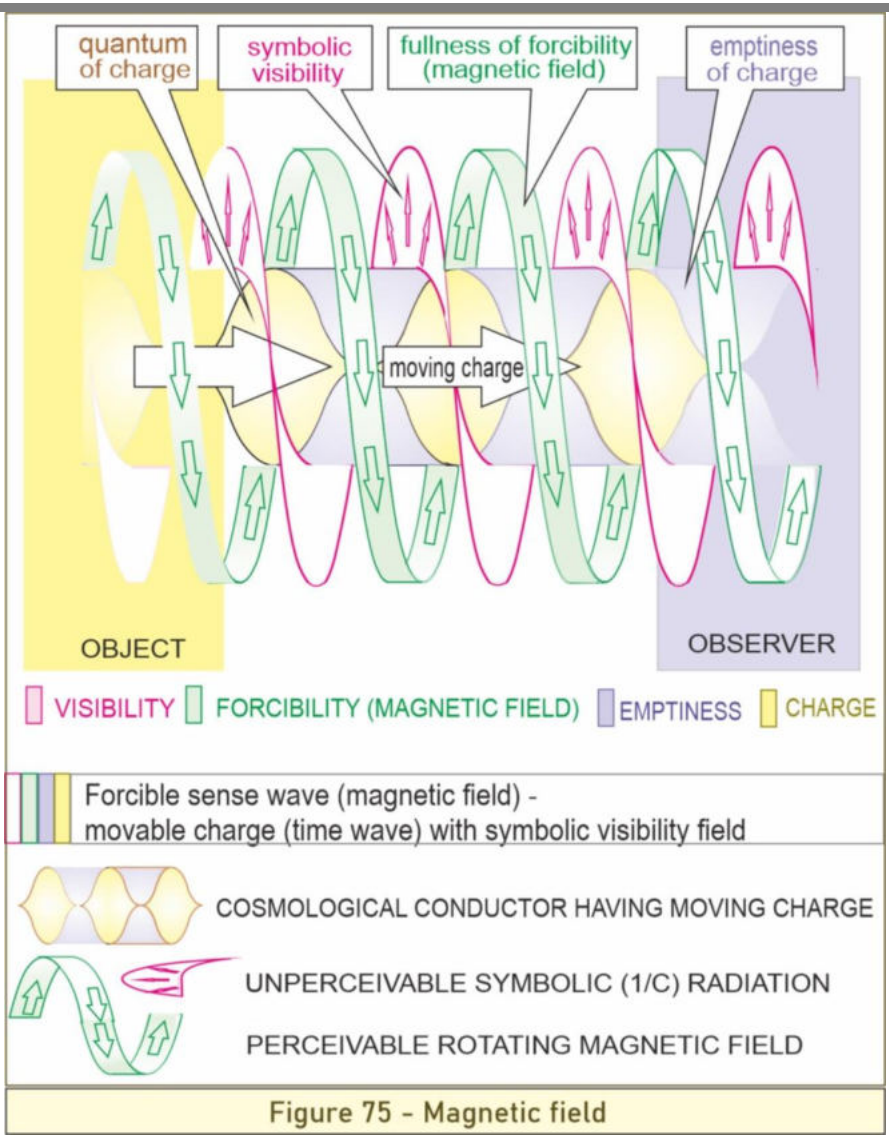

Figure 75 - Magnetic field

Venus's rotation period of 243 Earth days is just too slow to produce the dynamo effect. The present theory suggests that the impact of molten material does not play an important role in it. It is the flow of photons that creates a 'magnetic' field.

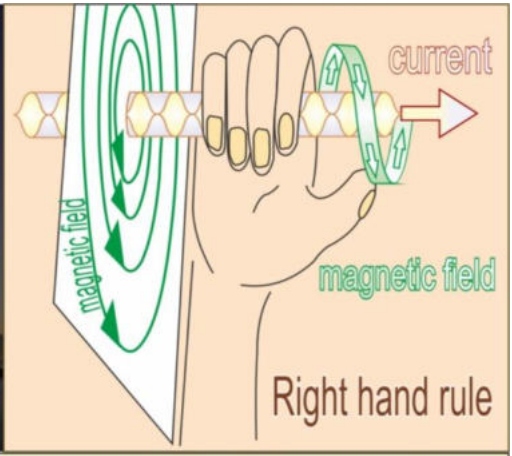

Fig 76 - Symbolic magnetic flux

Fig 78 - Right hand rule

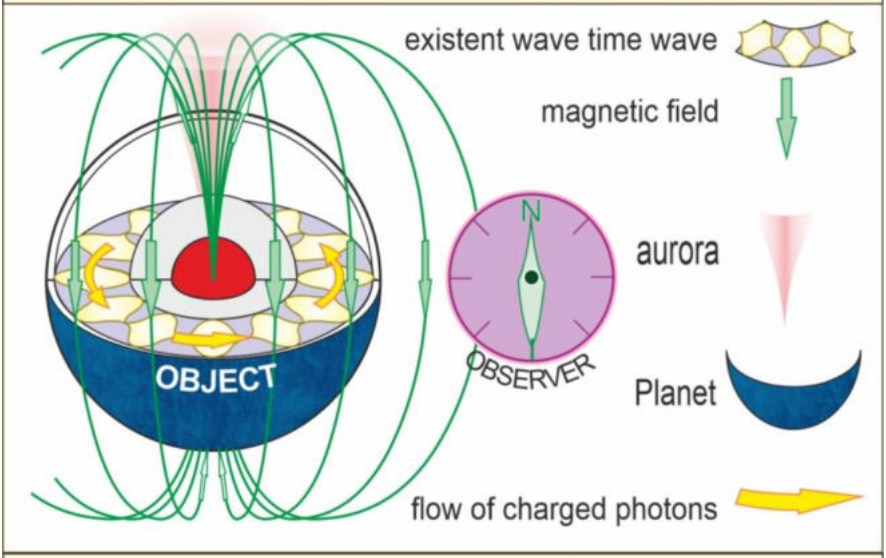

Figure 77 - Magnetic field in a planet

It is argued that the heat photons can be converted into charged photons. The flow of charged photons creates 'magnetic field'. Heat ↦ Pressure ↦ Motion ↦ Charge. The core provides the 'flow of charged photons', resulting in the creation of a magnetic field.

3. The theory can be checked with 'right-hand rule' of the magnetic field. It still cannot be answered why nature has selected 'right hand' instead of 'left hand'.

3. Gravitation pull - The theory suggests that while there is an interaction between the spaces of two objects, they create an attraction field, repulsion field, visibility field, and forcibility field in between. The spaces of visibility and forcibility create stationary sense-wave. The spaces of attraction field and symbolic (1/c) repulsion field create attraction pull. This is called gravitational pull. (refer figure 79, 80)

According to the modern theory, "the Gravity, or gravitation, is a natural phenomenon by which all things with mass are brought toward (or gravitate toward) one another, including planets, stars, and galaxies. Since energy and mass are equivalent, all forms of energy, including light, also cause gravitation and are under the influence of it" [48]. Albert Einstein, in 1915, described gravity not as a force but as a consequence of the curvature of space-time caused by the uneven distribution of mass/energy. The theory propounded in the book does not agree with some of the inferences made by modern science, as explained below: -

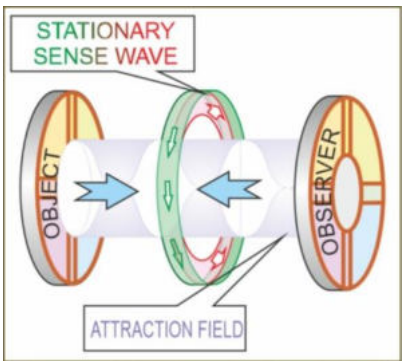

Figure 79 - Gravitational field

1. It is wrong to presume that mass is the only criterion on which the gravitational pull depends. The theory suggests that any entity having a strong 'hole for dark' or 'hole for bright' can have strong gravitation. In psychology, it can directly be seen that the person having more listening power (hole for bright) and more protecting power (hole for dark) attracts more people. It is suggested that the contraction generally depends on the 'existent' available at the 'hole for bright' (receiver of photons) and the 'hole for dark' (receiver of charged photons). It is to be noted that our solar system is made of the same types of atoms, where both are in the same proportion; hence we find a direct relationship between mass and gravitation.

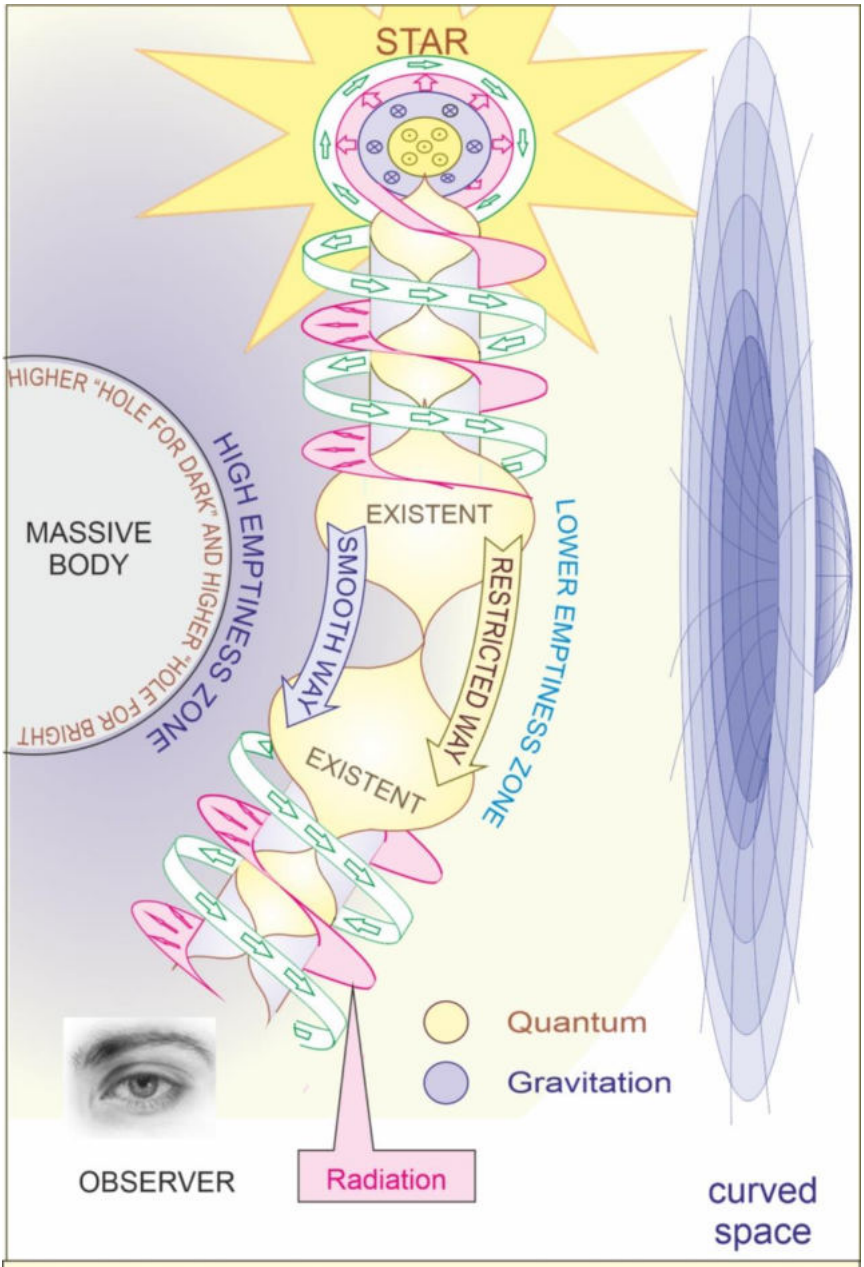

Figure 80 - Diversion of electromagnetic wave due to massive body

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2. It was argued by some scientists that electromagnetic radiation, which is made of photons, is diverted towards the massive bodies in space, proves that 'light energy' is also affected by gravitation. But Albert Einstein made it clear that the diversion is because of 'curving' space by the massive bodies. The present theory agrees with Einstein's observation, with some explanations. The present theory suggests that everything in the universe is observed according to the observation of the observer. And this everything includes gravity too. In our example, we have two objects: one is a distinct star, emitting electromagnetic radiations, and the second is a massive body, diverting the path of the emitted light. It is very clear that the constituents of the massive body are huge 'hole for dark' and 'hole for bright', which dilute the space. The dilution of the space creates a 'higher emptiness zone (lower entropy)' near to the massive body and 'lower emptiness zone (higher entropy)' away from the massive body. These two factors create 'smooth the way for radiation' near the body and the 'relatively obstructed way for radiation' away from the body. Resulting in a difference in these 'ways' creates a diversion in the 'radiation'. According to the observer, the light comes to him in a straight line, but its own straight line makes a curve because of the massive body.

The above phenomenon can be explained in a different way. The different emptiness creates a lower entropy zone. The lower entropy increases the speed of 'time', creating more movement in the sense-wave in comparison to the 'higher entropy zone'. That creates a diversion in the radiation.

3. Gravity creates 'time dilution', which will be discussed in a separate chapter.

4. Cosmic inflation –

The theory suggests that interaction between the spaces of two objects creates an attraction field, repulsion field, visibility field, and forcibility field in between. The spaces of visibility and forcibility create stationary sense-wave. The spaces of the repulsion field and symbolic (1/c) attraction field create a repulsion push. This is called cosmic inflation. (refer figure 81, 82, 83)

There is no flow in cosmic inflation because the sense-wave, which is the carrier of the cosmic inflation, is a stationary wave. The name of 'cosmic inflation' must be **'repulsion wave',** as suggested in theory. Modern science has almost ignored this important phenomenon, but this can be observed everywhere in our life. Here we are not talking about the repulsion due to magnetism. We are talking about the reverse function of gravitation. We have a lot of evidence for the presence of the repulsion wave; some of them are as follows: -

1. Deflection of comet tail – Nasa says [49] That *"there are two types of comet tails: dust and gas ion. A dust tail contains small, solid particles that are about the same size found in cigarette smoke"*. These two tails have deflection opposite to the face of the sun. Both have a different degree of deflection depending on their 'solidity' in nature. The gas particles deflect more compared to the solid particles. It proves that the comet particles face 'repulsion', and are deflected away from the sun.

2. Ejection of solar plasma wind - The solar wind, which is generated under TNR, is pushed away from the Sun's surface is important evidence of the presence of the repulsive field.

3. Temperature of the solar corona – It is found that the temperature of the solar surface is about 5500 k, but the temperature of the solar corona is about 2 million k. It proves that temperature creates repulsion and expands matter to millions of kilometers away from the sun into space

4. Cosmic inflation is also important evidence of a repulsive push

5. Stable equilibrium in the planetary system – It is believed that all the planets revolve around the sun having two equal and opposite forces.

One is the gravitational force, which is equivalent to $K*M_1*M_2/d^2$, and the second is the centrifugal force, which is equivalent to M_1*v^2/d. These two forces can balance each other, but there is one problem that the equilibrium between these forces remains 'unstable'. Under the circumstances, these two forces cannot keep the earth in a stable orbit.

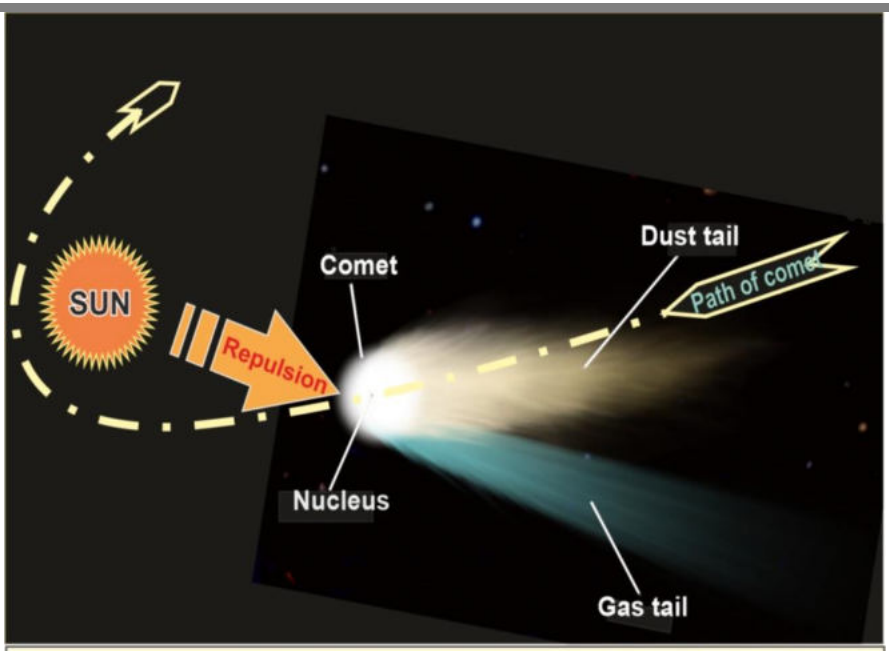

Figure 82 - Diversion of comet tail

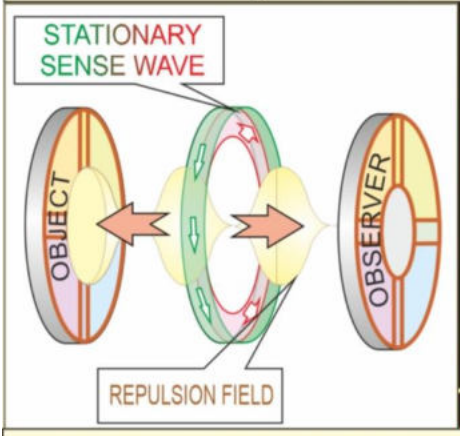

Figure 81 - Repulsion field

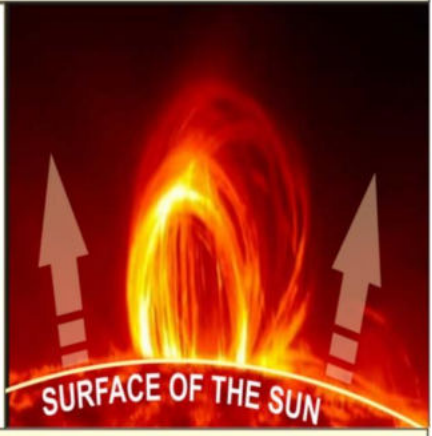

Fig 83 - Election of solar plasma wind

The theory suggests that there must be some additional force that contributes to stability in the equilibrium. Otherwise, it will be equilibrium, but unstable equilibrium. And all the solar system, atomic structure, will not be stable.

The theory suggests that there are three forces creating a stable equilibrium:

5a. Centrifugal force,

= which is equivalent to $M_1 * v^2/d$.

5b. Gravitational pull, Attraction

$= K'_1 * c_1 M_1 * d_2 M_2 + K'_2 * c_2 M_2 * d_1 M_1$ / thrust operated area

$= K'_3 * M_1 M_2 (c_1 d_2 + c_2 d_1) / D^2$

c = capability to acquire different visible diversities

d = Capability to acquire different vibrating intensities

M = Mass-related quantities

D^2 = area of thrust

5c. Repulsive push, Repulsion

$= K_1 * a_1 V_1 * b_2 V_2 + K_2 * a_2 V_2 * b_1 V_1$ / volumetric thrust

$= K_3 * V_1 V_2 (a_1 b_2 + a_2 b_1) / D^3$

a = capability to hold different visible diversities

b = Capability to hold different vibrating intensities

V = Volumetric quantities

D^3 = volume of thrust

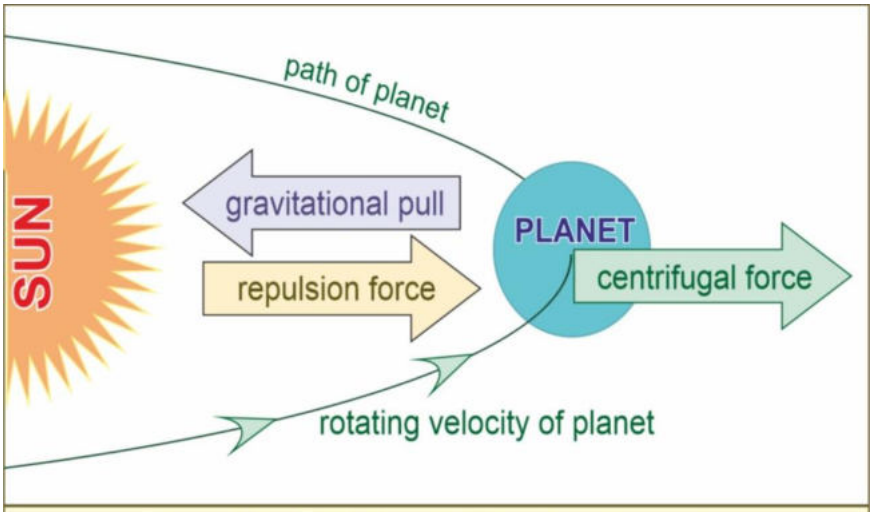

Figure 84 - Orbital equilibrium in solar system

NOTE

1. 'V' should be considered as the volume after deducting the volume at the temperature -273^0k.

2. Volume depends on (1) intensity of vibrations (temperature), and (2) diversities in vibrations.

3. In the case of microparticles, 'repulsion' plays an important role. If we ignore 'repulsion' while calculating 'attraction', we find the attraction much less. It is because of the repulsion, which is much higher at micro distances.

4. The theory suggests that a high-temperature object near the sun will not follow Newton's gravitational law perfectly.

5. It is further suggested that all planets face much higher repulsion when they tend to move towards the sun. Hence this repulsion creates a balancing force, creating a stable equilibrium between the sun and the planets.

6. For the purpose of this solar system, the a_1 a_2 b_1 b_2 are the same.

5. Speed of light – According to the universal theory of existence, the word "speed of light" has no meaning. The theory suggests that 'light' is a stationary sense-wave, which is carried by the 'time-wave' operated by the observer. Light is a cosmological substance, and as regards the physical world, it does not have any 'doer' power. The doer power lies with the observer (physical entity) only. If we say "light travels at the speed of c", we are making a wrong statement. The correct statement is that "the observer receives light at speed equal to 'c'". All our apparatuses, which measure the speed of light, are measuring just the receiving speed, not traveling speed. Without receiving the light, you cannot measure the speed. The theory propounded here strongly argues that every physical particle has its own space; hence the observer (apparatus) measures the speed of light within his own inflow space only has its own space too. In our case, the observer is the atoms of the 'apparatus'. It is to be understood that 'light' does not have its

own physical space because it is not a physical entity. In other words, we can say that the progression of light is NOT a property of light; it is the observer who observes the light with the speed of 'c' only.

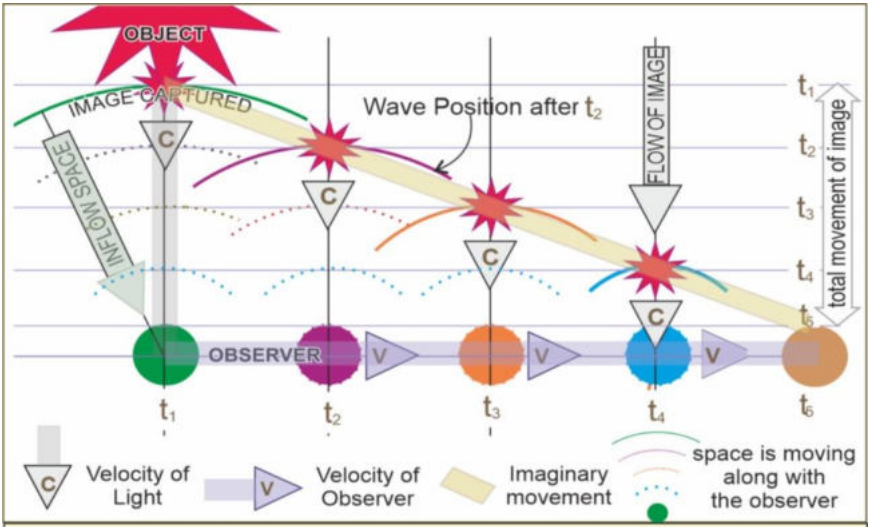

Figure 85 - Receiving a signal while measuring the speed of light

When we say that light is coming from the sun started eight minutes ago, our statement is wrong. In fact, the space of the atoms of our retina captured the light eight minutes before the perception. And retina's inflow space carries the coming photons within eight minutes. In other words, the inflow space of atoms at the retina has already captured it, and now it hardly matters if the observer moves in any direction with any speed because the space of the observer is also moving along with the movement of the observer.

It can be stated that the speed of light is infinite, but the atoms of this solar system have the capability to receive it at a speed limited to 'c' only. We cannot ignore the possibility of different light speed at different solar systems or in different galaxies; it all depends on the 'space of the observer'.

The above explanation suggests that: (a) **time dilation** due to relative speed is an illusion; (b) speed of light is constant for the same observer, but the possibility of different speeds for different observers cannot be ignored. The

Feynman-Wheeler absorber theory [17] assumes that the radiation emitted by each particle is completely absorbed by all other particles present in the universe. And it is possible only if there is any direct or indirect connection between the emitter and the absorber. The present theory explains this phenomenon by establishing that emitter has only the 'particle', and the inflow 'wave' is operated by the absorber only.

Can radiation be started without the permission of the absorber (observer)? The theory suggests 'No'. The direction of emission has to be decided by the absorber because the flow of emission is made by the 'time-wave' created by the absorber only. Take one example:

Imagine a star is an emitting light. Consider a sphere surrounding the star having a radius equal to millions of light-years in size. Now the emitter is emitting a large number of photons in all directions, but still, this number will be non-infinite. On the sphere where the emission is being observed, we have an infinite number of places from where the star is visible. If the photon does not decide the direction of flow, how is it available at all circumferential positions of the sphere? It proves that the direction of emission never depends on the object. The observer uses his own space to observe it.

6. Mass – Every physical entity is made of different types of cosmological substances. These cosmological substances are synchronized under the discipline of the physical code and form a physical entity. Mass can be defined as the synchronized quantity of cosmological substances. In the case of nuclear reaction, mass (quantity of physical substance) goes to death, and the cosmological substances thereunder are relieved. These relieved cosmological substances, which are in the form of different aspects of visibility, forcibility, attraction, and repulsions, are consumed by the nearby entities. The forces are converted into motion, and the radiations are converted into heat. The present theory suggests that 'mass' is not the cause of gravitation; it is the quantum of gravitation. As we have the same electrons, protons, and neutrons everywhere, we correlate the mass with gravity. Otherwise, the mass is only a quantity of physical entity expressing both attraction and repulsion.

It is misleading to say that mass and energy are equivalent. This inference was drawn because of nuclear fusion, where mass can be converted into energy. It is very clear that during nuclear fusion, the mass is killed (not converted), and raw material of the dead mass, which is made of different types of cosmological substances, gets free from it. Force is an important cosmological substance. These cosmological substances, including force, are acquired and stored by the nearby physical entities (mass) in the form of energy. In this way, energy can be defined as the accumulated force in the mass. If we consider 'mass' and 'energy' as the same thing, the moving mass must have more mass than the stationary mass. If there are two objects (a) and (b) of the same stationary mass and they have relative velocity. Now we cannot answer which of them is heavier; because we cannot decide which of them stationary. Both are stationary in relation to self and moving relative to the other one. It is wrong to presume that mass is the only criterion on which gravitation depends.

7. Properties of physical entities – All physical entities are made of 4 basic unexpressed aspects of matter: dissimilarity, vibrations, support, and vision. These four aspects form four expressible lives: clarity, appearance, strength, and identity. In addition to that, all physical entities are made of four basic unexpressed aspects of space: visibility-repulsion, repulsion-forcibility, forcibility-attraction, attraction-visibility. These four aspects form four lives; visibility, repulsion, forciblity, and attraction. The composition of all these eight factors creates the property of the object. Each factor can have diversified characteristics; hence the multiple diversifications in eight factors creates different types of entities. A slight difference in any factor can change the entire property of the entity. Iron and copper are different because the eight factors are not the same, and the basic code of creation differs.

8. Black hole - Black holes are super gravitating invisible objects in space. *In spite of no direct evidence, some indirect evidences show that* [18] *that we have 'event horizons' in space. There can be three types of evidences which can prove the presence of black holes* [19]

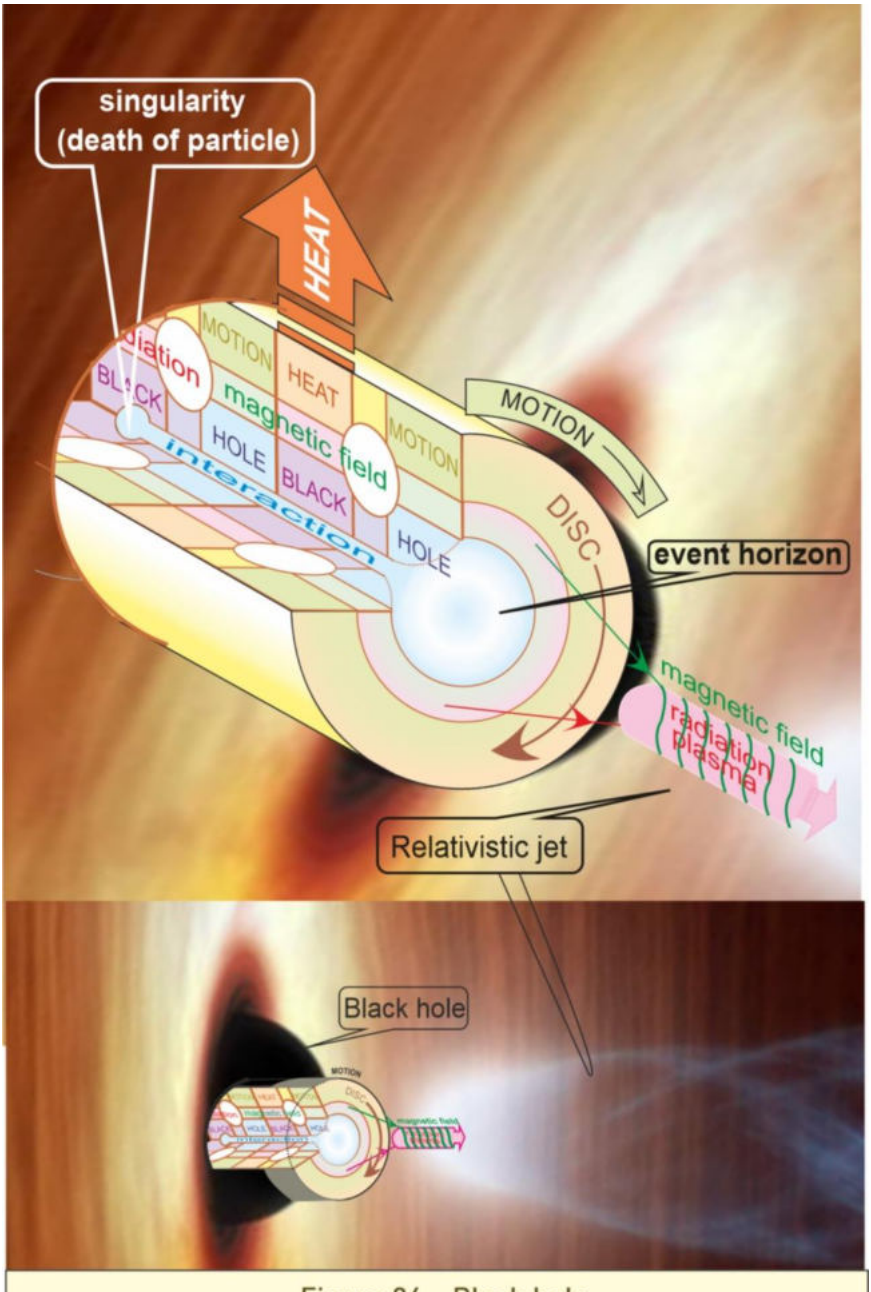

Figure 86 - Black hole

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1. A blaze of X-rays - *Matter that comes too close to a black hole – matter such as gas and dust, or even a whole star – is drawn towards the hole. As the matter spirals in towards the edge of the hole, it heats up, reaching millions of degrees before plunging into the black hole. When gas is this hot, it glows in X-ray light, and can be seen by an X-ray space telescope such as Chandra. This glowing disc of gas is a fingerprint for the presence of a black hole.*

The above evidence suggests that a black hole creates lots of 'attraction pull', which attracts all matter, such as gas and dust. It is made of the physical entities which have a large amount of 'shrinking space' (made of 'hole for dark' and 'hole for bright'). The substance of the black hole is not in the solid form. It seems to be in a gaseous or plasma state. The evidence conveys that while entering the 'black hole', the host particles interact with 'hole for dark' and 'hole for bright'. During the interaction, the host particles die and derive lots of cosmological substances in the form of radiation and magnetic field. These cosmological substances can be seen as X-rays by a space telescope.

2. Super-powerful jets of matter - *Giant jets of matter – the most powerful beams in the universe – are observed to shoot out from a galaxy's core at almost the speed of light. The only known source powerful enough to produce such jets, is a giant spinning black hole. The jets seem to originate from just outside the black hole's edge ("horizon"), where temperatures and magnetic fields are at their most intense.* ***How the black hole creates these jets is not known****.*

It is argued that [20] *"when the black hole has a companion star orbiting it, matter from the companion can form a disk of material close to the black hole. These disks often radiate brightly from the heat of friction. Moreover, clumps of material from the companion star, if they fall onto the disk, can result in the occasional ejection of powerful jets of charged particles, sometimes at speeds approaching that of light.*

The theory suggests that during the interaction of guest particles with 'hole for dark' and 'hole for bright', we get the 'visibility field' in the form of

radiations and the 'forcibility field' in the form of a magnetic field. These radiations and magnetic fields are stored in the 'black hole' in the form of heat and motion, respectively. Sometimes the quantity of the guest particles is more than required, radiations and magnetic fields are directly thrown away by the black hole. During this throwing, some of the plasma of the particle, which is not completely dead, can also be in association with the throwing jet.

3. Rapidly moving stars - *The gravitational field of a black hole tugs on the stars in its vicinity. A super-massive black hole will make whole swarms of stars whip around as they fall under its influence. By following the motions of the orbiting stars, astronomers can deduce the location, and size, of the central black hole they cannot see.*

The black hole, a big massive body having a large amount of gravitational pull, attracts the nearby stars and other substances and urges them to form an orbital movement around it. The orbital movement can be explained as under. The Blackhole consists of 'gravitational pull' only, but the stars are made of 'gravitational pull' as well as 'cosmic repulsion' as long as the composite 'gravitational pull' and 'cosmic repulsion' balance each other, the star does not enter the black hole. But as we know, the black hole does not emit anything, and the star emits the charge, loses brightness, and reduces the 'cosmic repulsion'. Finally, the star loses its dust in the black hole. It is already explained that the death of dust particles creates radiations and magnetic field, which are either thrown away by the relativistic jet or stored in the form of heat and motion. That produces temperature and spinning in the black hole.

9. Dark matter -

According to Wikipedia [21] *Dark matter is an unidentified type of matter comprising approximately 27% of the mass and energy in the observable universe that is not accounted for by dark energy, baryonic matter (ordinary matter), and neutrinos. The name refers to the fact that it does not emit or interact with electromagnetic radiation, such as light, and is thus invisible to the entire electromagnetic spectrum. Although dark matter has*

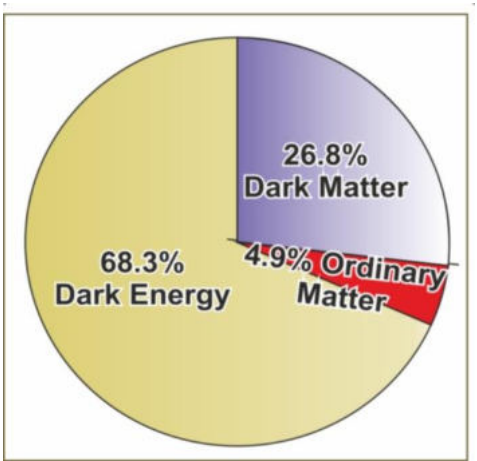

Figure 87 - Distribution of matter

not been directly observed, its existence and properties are inferred from its gravitational effects such as the motions of visible matter, gravitational lensing, its influence on the universe's large-scale structure, and its effects in the cosmic microwave background. Dark matter is transparent to electromagnetic radiation and/or is so dense and small that it fails to absorb or emit enough radiation to be detectable with current imaging technology.

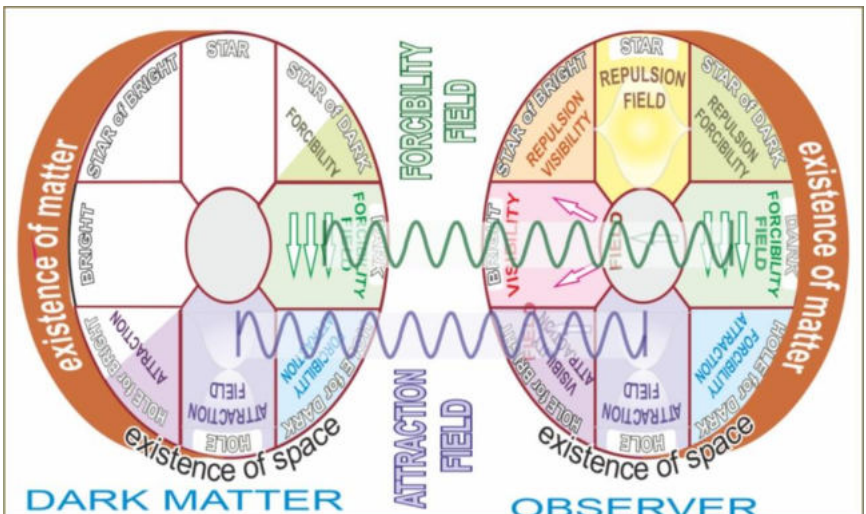

Figure 88 - Dark matter

1. The above evidence suggests that the space of entity of dark matter is a pre-physical entity, possesses (1) 'star of dark' with 'forcibility', (2) 'hole for dark' with 'forcibility-attraction', (3) 'hole for bright' for 'attraction', but (4)

'star of bright' is absent. These indeclinable chests of space create 'forcibility' and 'attraction' creating attraction force or gravitational pull. (fig 87.88)

2. The second possibility is that the dark matter may not be a pre-physical entity; it may be a purely cosmological substance, which is responsible for creating gravitational pull in a physical entity.

3. There may be the third possibility, which says that the dark matters are not visible on the spectrum because their frequencies lie outside the spectrum. The object may be made of different types of electrons, protons, and neutrons.

In both cases, it will curve the space and facilitate the electromagnetic wave to move in an easier (shorter) way, creating lensing. In other words, we can say that dark matter can disturb the homogeneousness of space and influence largely the large-scale structure of the universe.

10 dark energy -

According to Wikipedia [22], "*In physical cosmology and astronomy, dark energy is an unknown form of energy which is hypothesized to permeate all of space, tending to accelerate the expansion of the universe. Dark energy is the most accepted hypothesis to explain the observations since the 1990s indicating that the universe is expanding at an accelerating rate.*"

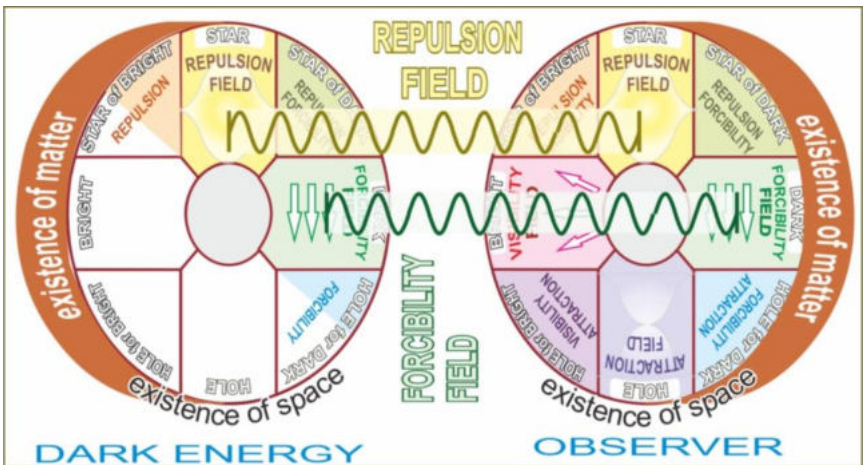

Figure 89 - Dark energy

1. Dark energy seems to be just the opposite of dark matter. The above evidence suggests that the space of entity of dark energy is a pre-physical entity, possesses (1) 'star of bright' with 'repulsion', (2) 'star of dark' with 'repulsion-forcibility', (3) 'hole for dark' with 'forcibility', but (4) 'hole for bright' is absent. These indeclinable chests of space create 'forcibility' and 'repulsion', creating repulsive force or cosmic inflation. (fig 89)

2. The second possibility is that dark energy may not be a pre-physical entity; it may be a purely cosmological substance, which is responsible for creating repulsive push in a physical entity. In both cases, it will make the space occupied and obstruct the electromagnetic wave making it difficult (longer) for traveling. In other words, way we can say that dark energy can disturb the homogeneousness of space and can largely influence the large-scale structure of the universe due to its property of repulsion. It can be argued that because of being a major part of this universe, the dark energy, the force of repulsion, is more than the force of attraction created by dark matter. This results in cosmic inflation in the universe.

11. Cosmic microwave background (cmb) -

According to Wikipedia [23], *"The CMB is a cosmic background radiation that is fundamental to observational cosmology because it is the oldest light*

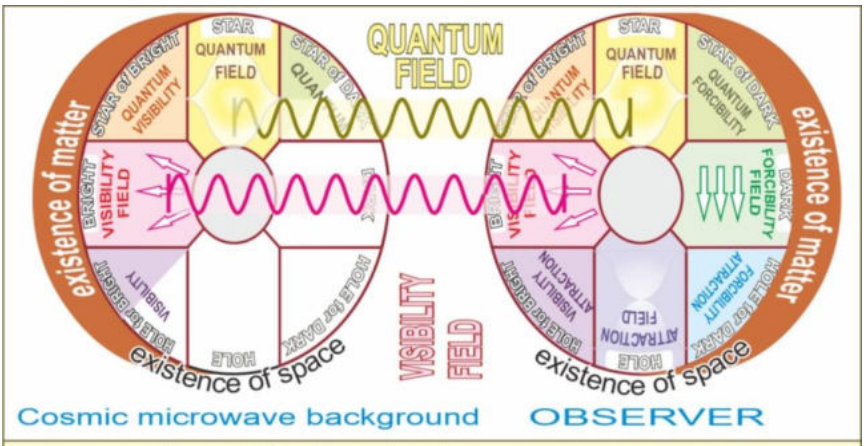

Figure 90 - Cosmic microwave background

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in the universe, dating to the epoch of recombination. With a traditional optical telescope, the space between stars and galaxies (the background) is completely dark. However, a sufficiently sensitive radio telescope shows a faint background glow, almost isotropic, that is not associated with any star, galaxy, or other object. This glow is strongest in the microwave region of the radio spectrum"

1. The CMB seems to be just opposite to the third aspect of the ordinary entity. The theory suggests that the CMB, a pre-physical entity, possesses (1) 'star of dark' with 'quantum', (2) 'star of bright' with 'quantum-visibility', (3) 'hole for bright' with 'visibility', but (4) 'hole for dark' is absent. These indeclinable chests of space create 'visibility' and 'quantum', creating quantity of visibility.

2. The second possibility is that the CMB may not be a pre-physical entity; it may be a purely cosmological substance, which is responsible for creating visibility in a physical entity. In both cases, it is an available food in space for all the physical entities. It can be argued that the entities are dying in space to release a lot of cosmological substances. CMB can be one of them.

12. Unknown blackness in space (adopted name - cosmic absorption front; CAF) -

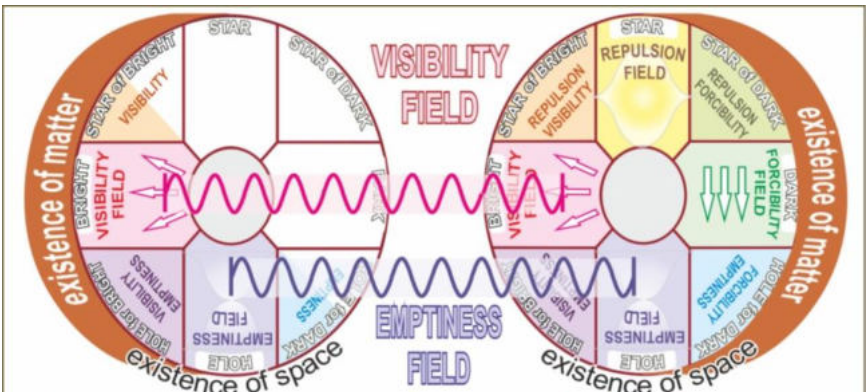

Figure 91 - Cosmic absorption front

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1. The CAF seems to be just opposite to the CMB. The theory suggests that the CAF, a pre-physical entity, possesses (1) 'star of bright' with 'quantum', (2) 'hole for bright' with 'quantum-emptiness', (3) 'hole for dark' with 'emptiness', but (4) 'star of dark' is absent. These indeclinable chests of space create 'visibility' and 'emptiness', creating the absorption of visibility.

2. The second possibility is that the CAF may not be a pre-physical entity; it may be a purely cosmological substance, which is responsible for absorbing visibility in a physical entity. In both cases, it is an available food in the space for all the physical entities. It can be argued that the entities are dying in space to release a lot of cosmological substances. CAF can be one of them.

3. We can give proof of why the sky is black. There is an infinite number of stars in the sky. All of them are shining. If the light of all the stars reaches the earth, we should visualize light all over the sky. But in practice, we find the maximum part of the sky as black because the maximum light is being absorbed by the phenomenon named CAF.

13. Photons -

According to Wikipedia [24], *"A photon is an elementary particle, the quantum of all forms of electromagnetic radiation including light. It is the force carrier for the electromagnetic force, even when static via virtual photons. The photon has zero rest mass, and as a result, the interactions of this force with the matter at a long distance are observable at the microscopic and macroscopic levels. Like all elementary particles, photons are currently best explained by quantum mechanics but exhibit wave-particle duality, exhibiting properties of both waves and particles. For example, a single photon may be refracted by a lens and exhibit wave interference with itself, and it can behave as a particle with definite and finite measurable position and momentum. The photon's wave and quanta qualities are two observable aspects of a single phenomenon and cannot be described by any mechanical model.* According to theoretical physics [25], *a photon is a representation of this dual property of light, which assumes certain points on the wavefront to be*

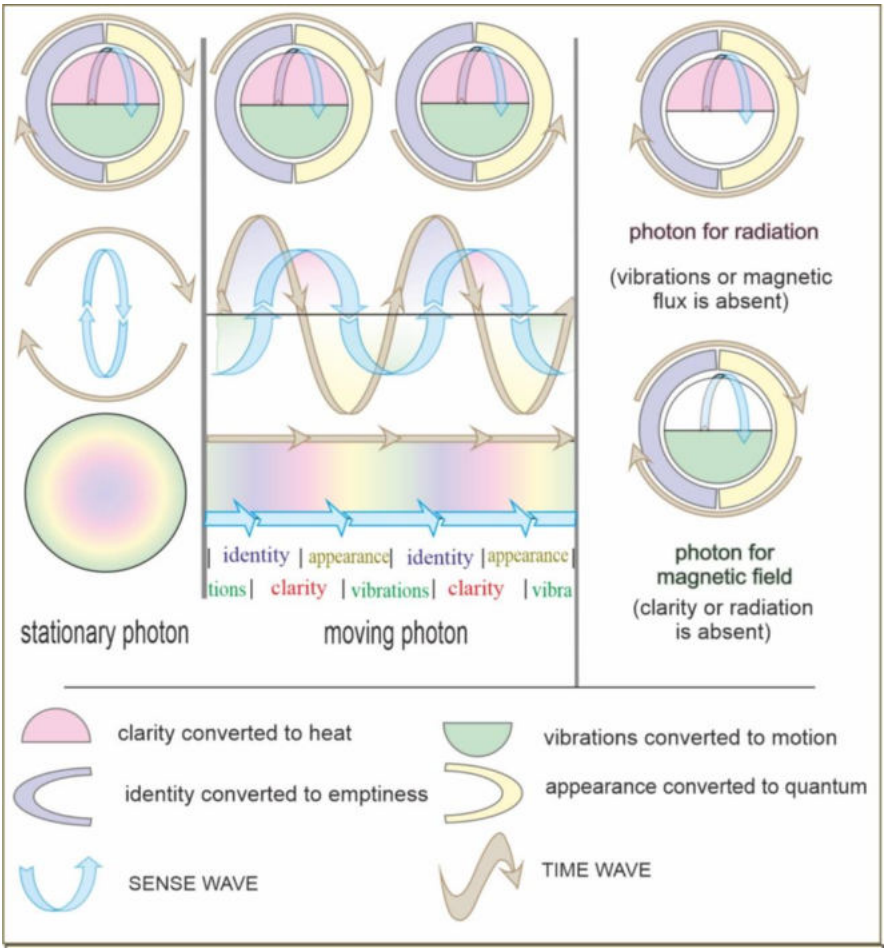

Figure 92 - Photon

the seat of the energy, is not possible. The quanta in a light wave cannot be spatially localized. Some defined physical parameters of a photon are listed".

Almost all the above evidence suggest that the photon is not a physical entity. It is a cosmological entity; hence the photon cannot be compared with other elementary particles. It is almost a proven fact that the photon is made of wave-particle duality. The theory presented in the book suggests that the wave portion of the photon is concerned with the observer and denoted as a time-

wave. This time-wave is made of two parts: the emptiness of the cosmological existent and fullness of the cosmological existent. They carry appearance and identity, respectively. The particle portion of a photon, named as 'sense-wave' carries clarity and vibrations, having a field of visibility and forcibility. In this way, we have two types of photons. One is 'radiation' made of 'clarifying visibility field', and the second one is 'magnetic flux' made of 'vibrating forcibility field'. It can be asked if the magnetic flux is made of photons, why is it not reflected by the mirror? The answer is very simple. The flow of proton always depends on the observer, and if the mirror absorbs (observe) the magnetic flux, the photon relating to the magnetic flux will not reflect.

In the case of the stationary wave, the visibility field is quantified by the existent forming heat, and the forcibility field is quantified by the existent forming motion. In the case of a moving waves, the observer tries to increase the entropy in the system. The increasing entropy provokes the time-wave to capture the photon from the overfilled 'sense particles' in the space and carries them to the 'empty' space. It depends on the observer if he creates the inflowing wave for a visible photon or for a forcible photon.

One should not be confused by the word wave-particle duality. The photon can be a particle, but as soon as you observe it, your inflow observing wave is associated with it. It is just like a bucket (wave) and water (particle). If you want to carry water, you will need a bucket. If there is no bucket, water will not come to you, and how will you observe the water without the bucket?

14. Quantum – According to Wikipedia [26], "*In physics, a quantum (plural: quanta) is the minimum amount of any physical entity involved in an interaction. Behind this, one finds the fundamental notion that a physical property may be "quantized," referred to as "the hypothesis of quantization".*

The present theory suggests that the above statement is creating confusion between the cosmological quantum and the physical quantity. A photon is measured as a unit quantum, but it is massless. It is because it is not a physical substance; it is a cosmological substance. 'Light' is not a physical entity, it is

not even energy; it is just transportation of 'heat', which is a cosmological substance. That is why we can split a single photon into two. We can quantify 'visibility' and 'force' in terms of 'heat' and 'motion' by storing them in a physical substance. Heat and motion are not physical substances and will not increase the mass of the physical substance. A physical substance can store them and supply them when they are required. Yes! If they are synchronized with the physical substance, they can add mass to it. The theory further suggests that the physical substances express their properties using cosmological substances as tools. A physical object emits a number of photons to a physical observer. This is a property of the object and the observer. But the emitted photon is a part of the cosmological world, which can express the quantity of emission, but not the quantity of the physical substance. The word 'quantum' is generally used in the sense of quantity carries by a photon while in the waveform.

15. Entropy (arrow of time)

*Question - Why did the universe have such low **entropy** in the past, resulting in the distinction between past and future and the **second law of thermodynamics**?[2] Why are **CP violations** observed in certain weak force decays, but not elsewhere? Are CP violations somehow a product of the Second Law of Thermodynamics, or are they a separate arrow of time? Are there exceptions to the **principle of causality**? Is there a single possible past? Is the **present moment** physically distinct from the past and future or is it merely an emergent property of consciousness? Why does **time have a direction**? What links the quantum arrow of time to the thermodynamic arrow?*

Entropy – It is believed that [27] *a measure of the unavailable energy in a closed thermodynamic system that is also usually considered to be a measure of the system's disorder, that is a property of the system's state, and that varies directly with any reversible change in heat in the system and inversely with the temperature of the system; broadly: the degree of disorder or uncertainty in a system.*

Second law of thermodynamics[28] *–The second law of thermodynamics states that the total entropy of an isolated system always increases over time, or remains constant in ideal cases where the system is in a steady state or undergoing a reversible process. The increase in entropy accounts for the irreversibility of natural processes, and the asymmetry between future and past.*

CP violations[29] *– CP violation, in particle physics, violation of the combined conservation laws associated with charge conjugation (C) and parity (P) by the weak force, which is responsible for reactions such as the radioactive decay of atomic nuclei.*

Principle of causality[30] *–The Law of Cause and Effect states that every material effect must have an adequate antecedent or simultaneous cause.*

Ancient Indian philosophy says that when God started to create the universe, He (It) thought, "I the singularity should be converted into diversity". And it diversified self. That is, the same 'existence' is multiplied into diversified entities. The SUTRA indirectly explains the entropy. **Entropy** is one of the important phenomena which were available at the time of the evolution of this physical universe. Initially, the entropy rests at its minimum level; existence does have a tendency to generate diversified physical entities. Starting with 'single elementary particle', the zero entropy, we get multiplication towards diversified particles, resulting in the increase of the entropy.

In the case of self-interaction, the universal theory suggests that the data stored in each chest has a relative emptiness for other chests. This relative emptiness creates a lower level of entropy, and stimulation starts. 'Sense' reads different data and creates multiple possibilities of the image. That results in an increase in entropy.

In the case of distinct interaction, the spaces of two entities interact in such a way that the heat/charge at one entity is received by the second entity, and the possibilities of multiple images is added, which ultimately increases entropy.

Today we are still talking about the physical-cosmological world. The present theory presents a generalized face of entropy. For example, we need

intelligence (intellectual time) for diversified knowledge (increased entropy). We need courage (psychological time) for diversified sentiments (increase entropy). We need cell multiplication (biological time) for diversified organs (increased entropy). In the same way, we need physical time for diversified physical entities (increased entropy). Everyone wants to get diversified. Everyone wants to get rich.

As the "**Second law of thermodynamics**" states, "the total entropy of an isolated system always increases over time". The theory suggests that the flow of time always starts from the future, passes through the present, and ends in the past. This process cannot be reversed because the future starts due to relative emptiness between different chests, and after one cycle, the same is reduced. If anyhow, you are able to reverse the time, you will able to decrease entropy, which is not possible. Philosophically it can be assumed that one day the universe will become old, get the maximum entropy, and die. After that, it will be regenerated in the opposite pattern, that we cannot imagine. One thing that should be added here that the increased entropy decreases the speed of time. Hence the universe can never die. Again, the word 'time', 'after' and 'maximum' is relative and cannot be defined.

C P Violation means that symmetry between matter and antimatter is imperfect. It is believed that during the BIG BANG, both matter and antimatter were created in equal quantity. It is argued that due to the oppositeness in the matter particle and the antimatter particle, both annihilated each other leaving nothing. Because of CP Violation, one particle from over 100 million particles remained alive, which formed the complete originated universe. It is to be noted that the hypothesis regarding antimatter begins from the question: how energy and matter were created from where nothing existed? The above hypothesis has a lot of loopholes. It is to be understood that no philosophy believes in a coincidence. When you are talking that a 'positron' is antimatter of 'electron', you are not talking about matter and antimatter; you are talking about the 'male' and 'female'. They both have a minimum amount of entropy, so they interact quickly, dying, releasing cosmological substances. Here you cannot imagine two types of substances.

Ancient Indian philosophy explains the phenomenon in another way. It says that Brahma is avidyā (anti-matter) of māyā. Identity is avidyā of appearance and consciousness is avidyā of aliveness. It says that even in the same entity, the 'hole' is avidyā (anti-matter) for 'star'.

The present theory explains things in a different way. The theory does not believe in the conservation of physical mass and physical energy. Therefore, there is no need to believe that both so-called matter and antimatter were born simultaneously and in equal quantity. The present theory suggests that both matter and antimatter are entities having different characteristics. They are continuously formed and destroyed/annihilated by nature. Hence there is no question of CP Violation.

The universal theory suggests that different entities are created at different times, not in a single shot, as believed in the BIG BANG. The difference in entropies may be the result of different ages of different entities. The question of C P Violation should also be visualized in the same light. It is not necessary that we have the same type of physical entities everywhere. We can have different types of cosmological spaces, and so we can have different gravitational fields, different space and time, different properties of cosmological substances in different galaxies. It should also be considered that we might not have sufficient capability to observe all their activities. This limitation might be caused due to some specific types of observing material available (electrons, protons, and neutrons) with us.

The principle of causality is deeply discussed in theory. The theory states that the cosmological world and the physical world are two different levels of this universe. All the cosmological substances interact according to their own will depend on the stimulation provided by a cause. Their functions can be formulated in a fixed pattern and named science. Even then, the ancient Indian philosophy believes the cosmological world is not fully compulsive with their allotted properties; they have their free will too. Sometimes the physical entity which is governing the cosmological substances can interfere with the cosmological free will. The physical entity has its own game to increase its entropy and use the cosmological substances to achieve its aim. For example,

a hot body emits photons to a cold body. The photons were happily living in the hot body, but the lower entropy of the cold body captures the photons from it. A physical entity wants to be rich with higher entropy. It feels fear of loneliness, hence accepts gravitation to live together. Indian philosophy takes one stand further: the physical world can be interfered with by the will of the biological world. The biological world can be interfered with by the will of the psychological world. The psychological world can be interfered with by the will of the intellectual world. That is why an intellectual human can interfere in cosmological functions. He can create antimatter against the principle of an arrow of time and the nature of entropy.

The **present moment** always depends on two factors: One is the future, which decides the direction, and the second is the entropy, which decides the speed of flow. It is true that the present is an 'emergent property of consciousness', but consciousness itself depends on these two factors.

Time has a direction because time flows from 'reason' to 'result'. We cannot go from 'result' to 'reason'.

16. Interpretation of quantum mechanics

Question - How does the quantum description of reality, which includes elements such as the superposition of states and wave function collapse or quantum de-coherence, give rise to the reality we perceive? ANOTHER way of stating this is the Measurement problem – what constitutes a "measurement" which causes the wave function to collapse into a definite state? Unlike classical physical processes, some quantum mechanical processes (such as quantum teleportation arising from quantum entanglement) cannot be simultaneously "local", "causal" and "real", but it is not obvious which of these properties must be sacrificed or if an attempt to describe quantum mechanical processes in these senses is a category error that doesn't even make sense to talk about if one properly understands quantum mechanics.

According to Wikipedia[31, 32], *"Superposition principle states that, in physics all linear systems, the net response at a given place and time caused by two*

or more stimuli is the sum of the responses which would have been caused by each stimulus individually. So, that if input A produces response X and input B produces response Y then input (A + B) produces response (X + Y)".

It is wrong to presume that waves radiate from the object, move towards the observer, and strike the observer. A physical object, being an observer, itself creates the wave. And the wave is so created, itself has no meaning of '**collapsing the wave function'**. The theory suggests that the observer collects the sense photons with its own inflow space in the shape of a wave. In actual fact, the observer creates waves in its inflow space and inhales the photons collected from the object. The wave so created has a constant rotary speed, allowing time to flow inside with constant speed. Whether there is one wave or multiple waves; it hardly matters because all the waves are created by observer itself. Hence **superposition** does not mean anything. It is very clear since the waves are created by observer itself, there cannot be any **measurement problem**.

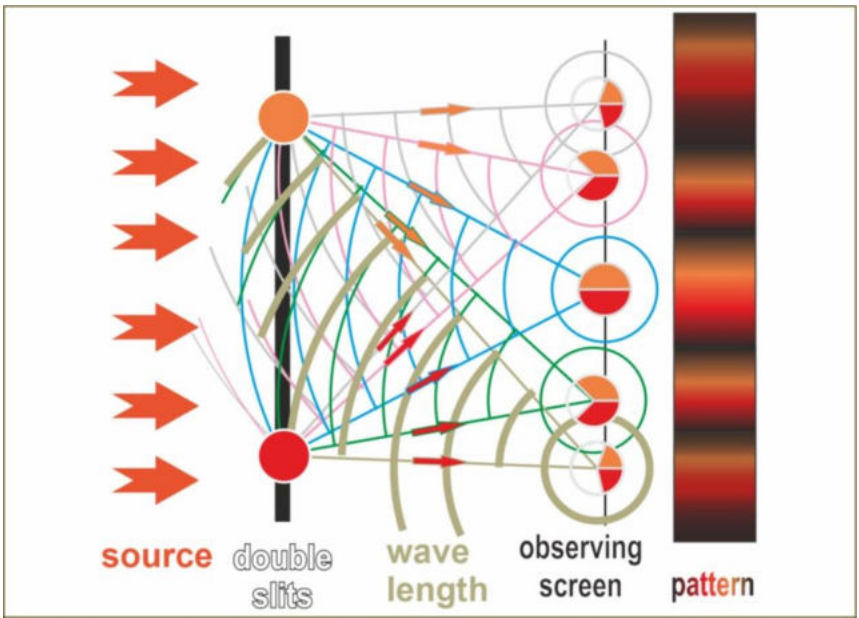

Figure 93 - Double slit experiment

Double-slit Experiment –

Article published in physicsworld.com [50] says that *"In the famous double-slit experiment, single particles, such as photons, pass one at a time through a screen containing two slits. If either path is monitored, a photon seemingly passes through one slit or the other, and no interference will be seen. Conversely, if neither is checked, a photon will appear to have passed through both slits simultaneously before interfering with itself, acting like a wave. In 1978 American theoretical physicist John Wheeler proposed a series of thought experiments wherein he wondered whether a particle apparently going through a slit could be considered to have a well-defined trajectory, in which it passes through one slit or both. In the experiments, the decision to observe the photons is made only after they have been emitted, thereby testing the possible effects of the observer.*

For example, what happens if the decision to open or close one of the slits is made after the particle has committed to pass through one slit or both? If an interference pattern is still seen when the second slit is opened, this would force us either to conclude that our decision to measure the particle's path affects its past decision about which path to take, or to abandon the classical concept that a particle's position is defined independent of our measurement." It is further added that "*Indeed, the results of both Truscott and Aspect's experiments show that a particle's wave or particle's nature is most likely undefined until a measurement is made. The other less likely option would be that of backward causation – that the particle somehow has information from the future – but this involves sending a message faster than light, which is forbidden by the rules of relativity."* The inferences drawn out from the experiments are very near to the theory presented in the book. The theory strongly believes that emission is not part of the emitter. Only the 'photon (particle)' is part of the emitter. The observer, which is continuously inflowing the space in the shape of a wave, collects the particle and carries towards the observer. The photon, which is moving on the pre-decided path towards the inviting observer can face different events. (1) the photon can be acquired by some obstructing observer. (2) the photon is not solid metal; it is

a synchronized body of different cosmological forces and visibilities and can be divided within the wave and rejoined before being observed.

It is to be submitted that at the edge of the slit behaves like an observer as well as emitter. Hence as soon as the light crosses the slit, it leaves its original straight-line direction and offers light in all directions. Now the plate collecting the pattern converts into the observer.

According to Wikipedia[51], *the Quantum teleportation is a process by which quantum information (e.g. the exact state of an atom or photon) can be transmitted (exactly, in principle) from one location to another, with the help of classical communication and previously shared quantum entanglement between the sending and receiving location. Because it depends on classical communication, which can proceed no faster than the speed of light, it cannot currently be used for faster-than-light transport or communication of classical bits. While it has proven possible to teleport one or more qubits of information between two (entangled) atoms, this has not yet been achieved between molecules or anything larger.*

The theory suggests that for the purpose of **quantum teleportation**, we require **quantum entanglement**. This quantum entanglement is denoted as sense-wave, which is made of visibility field and forcibility field created between two locations. We can teleport signals between two locations. The signal can be made of multiple qubits depending on the emitter and the receiver. Please note that molecules are multiple receivers, and two receivers of different kinds cannot receive the same message. Keep the thing in mind 'what message is to receive' depends on the receiver. The emitter can offer a large number of messages, but the receiver teleports the selected messages only.

17. Physical information

Are there physical phenomena, such as wave function collapse or black holes, which irrevocably destroy information about their prior states? How is quantum information stored as a state of a quantum system?

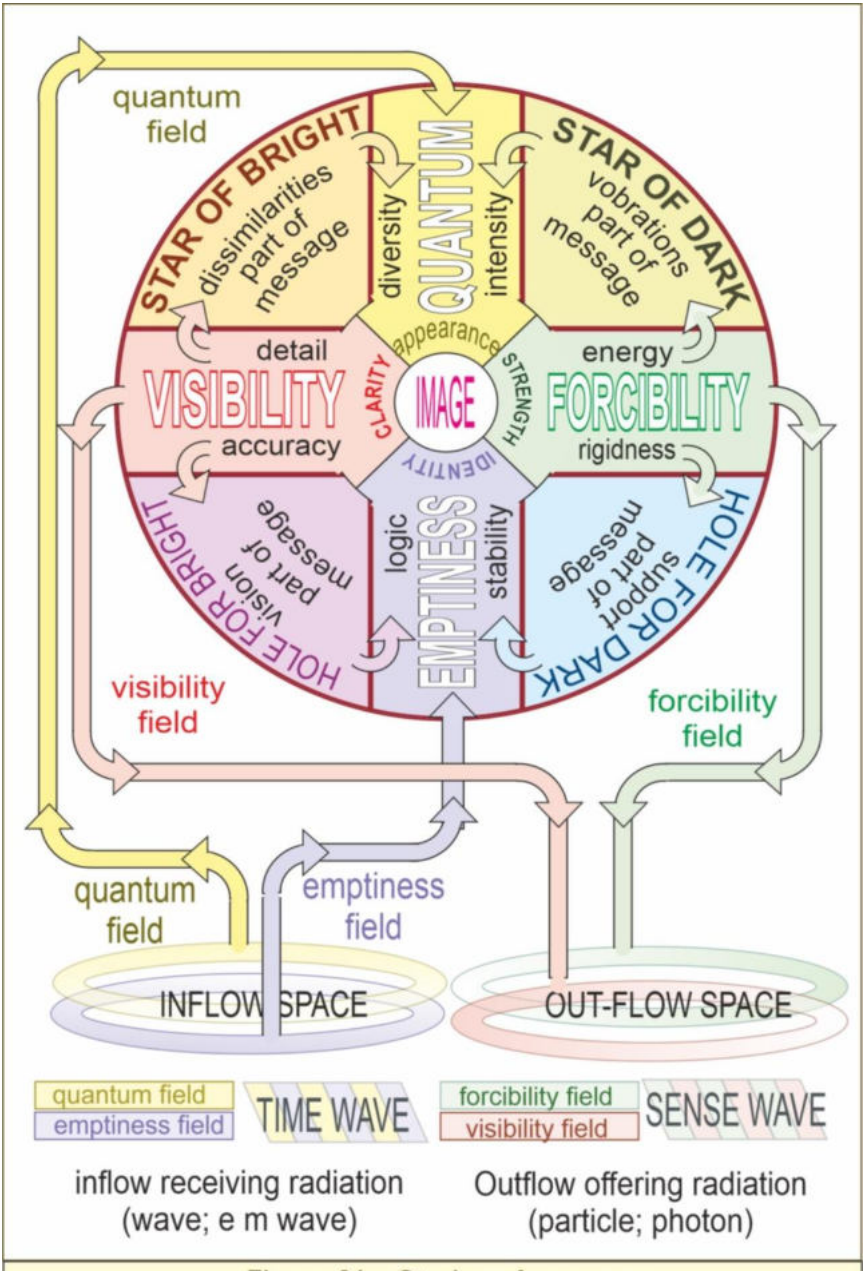

Figure 94 - Storing of message

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The theory suggests that each entity has its own 'existence' having four indeclinable chests. These chests store all the physical information in the cosmological format. When the information is perceived, it is made of four expressible parts: clarity, appearance, strength, and support.

The source emits/offers the information in the form of a quantum of sense-wave. The time-wave carries this sense-wave in the form of a 'particle', and reaches the receiver. It is already explained that the time-wave, which is made of emptiness field and the quantum field, is received by the inflow space of the observer. Please refer to figure 94. These two fields are added to the original fields of the observer. The emptiness field provides the 'identity' of the signal, and the quantum field provides the 'appearance' of the signal. The identity and the appearance interact at the platform of existence and create clarity in the visibility field and strength in the forcibility field. Now there are two possibilities: (1) The visibility field and the forcibility field can directly create a sense-wave at the out-flow space. At outflow space, the sense-wave offers the data to any interested receiver. This is called reflection. (2a) Clarity converts into detail and accuracy. The detail is acquired by 'star of bright' as 'dissimilarities', and accuracy acquired by

'hole for bright' as 'vision'. (2b) Strength converts into energy and rigidness. Energy is acquired by 'star of dark' as 'vibrations', and the rigidness is acquired by 'hole for dark' as 'support.

In this way, the message is memorized in the four indeclinable chests. In this way, the '**quantum information**' is stored as a state of a quantum system.

The theory further suggests that the four parts of single information are 'unexpressed' till they are separated in different chests. But all are connected with a password stored in the fifth chests named 'stimulator'. The information can be recalled by providing data of any of the parts; the connected password awakens all the four parts (dissimilarities, vibration, support, and vision) and creates perception. The information is always stored in a cosmological format. In case the physical matter storing the information is destroyed, the information automatically collapses.

Theoretically, the cosmological substances responsible for storing the image are still alive, so the information is alive, but it cannot be expressed. Take an example, a lion kills a deer (psychological entity), eats its meat (biological substance). The fear of death was stored in the memory in the psychological deer at the time of death, which was in the biological format (meat). Now the question is whether the loin will get the 'information of fear' from the dying deer just because it had eaten the meat of the deer. The meat has information of fear, but it is never transferred to the deer. If it is transferred, I will say that information cannot die.

18. Cosmic inflation

Is the theory of cosmic inflation correct, and, if so, what are the details of this epoch? What is the hypothetical inflation field giving rise to inflation? If inflation happened at one point, is it self-sustaining through inflation of quantum-mechanical fluctuations, and thus ongoing in some extremely distant place?

Modern science believes that the universe is expanding continuously. The inference is derived basically from the hypothesis of the big bang. The theory presented in the book does not agree with the big bang; it says that we already have a cosmological world, including cosmological space and time. Each physical matter borrows physical space and time from the cosmological phenomenon. Hence each matter has its own space and time. When we say that 'space is expanding', we say that the physical space of our solar system is expanding, and it is continuously borrowing physical space from the cosmological space.

The theory suggests that each smallest possible particle is made of five chests, and the '**inflation field**' is created due to interaction between two chests named 'star of bright' and the 'star of dark'. This field balances the gravitational pull and makes the particle self-sustainable. Even an atom cannot be imagined without a sustainable equilibrium between the nucleus and electrons. In the case of two distinct objects, these two chests of both the objects interact and create the inflation/repulsion field. We have lots of inflation fields in our

space, which is created by dark energy. Perhaps this inflation field is causing the expansion of the universe. Please refer to the 'repulsion field' in the book.

19. Horizon problem

Why is the distant universe so homogeneous when the Big Bang theory seems to predict larger measurable anisotropies of the night sky than those observed? Cosmological inflation is generally accepted as the solution, but are other possible explanations such as a variable speed of light more appropriate?

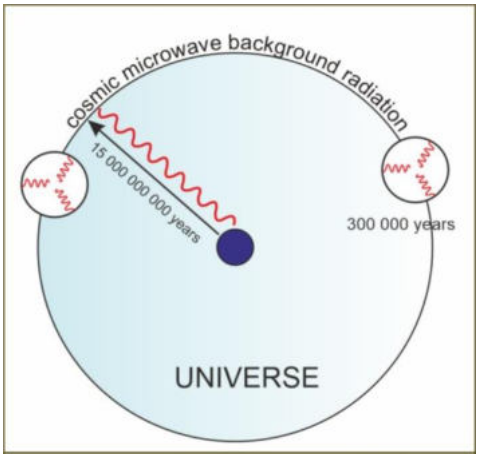

Figure 95 - Receiving of CMB

It is believed that [33], *"In a more general sense, there are portions of the universe that are visible to us, but invisible to each other, outside each other's respective particle horizons".*

It is further stated that *"they are not in "causal contact". One would expect, then, that their physical properties would be different, and more generally, that the universe as a whole would have varying properties in different areas".*

It is further stated that *"Contrary to this expectation, the universe is observed to be very close to isotropic, which also implies homogeneity. The cosmic microwave background radiation (CMB), which fills the universe, is nearly the same temperature everywhere in the sky, about 2.728 ± 0.004 K. The differences in temperature are so slight that it has only recently become possible to develop instruments capable of making the required measurements. This presents a serious problem; if the universe had started with even slightly different temperatures in different areas, then there would*

simply be no way it could have evened itself out to a common temperature by this point in time".

It is further stated that *"According to the Big Bang model, as the density of the universe dropped (while it expanded) it eventually reached a point where photons in the "mix" of particles were no longer immediately impacting matter; they "decoupled" from the plasma and spread out into the universe as a burst of light. This is thought to have occurred about 300,000 years after the Big Bang. The volume of any possible information exchange at that time was 900,000 light-years across, using the speed of light and the rate of expansion of space in the early universe. Instead, the entire sky has the same temperature, a volume 1088 times larger".* (refer figure 95)

Please look at the chapter 'evolution of the physical world'. We do not agree with the so-called one-shot 'BIG BANG THEORY. Our theory suggests that all the physical objects are created one by one using cosmological substances as raw material. It means that we cannot figure out the actual age of the physical world. The cosmological world already existed before this physical world evolved. When this cosmological world might have evolved, we cannot answer. Maybe a million times more than our estimated time of the physical world (if it is measured in terms of physical time). As explained in theory, we had only a cosmological universe, which might be homogeneous as regards different cosmological substances that are concerned *(the entire sky has the same temperature)*. They interacted themselves, and due to different permutations and combinations, different complicated cosmological substances might have created. Initially, the single field substances, thereafter two field substances, would have been created. The 'dark energy', dark matter', and CMBs are the two field substances. The CMBs have a visibility field and the quantum field, providing 'quantum of visibility'. The CMBs were created in the universe, more or less at the same time. The author does not require a phenomenon like "a burst of light occurred after the BIG BANG".

It is explained that the speed of light is not an absolute term. It can differ from observer to observer. It can be more for other galaxies. Under the

circumstances, it is possible for two distinct galaxies to convey their messages. Hence, they can have 'causal contact'. The author does not agree with the inference that "*their physical properties would be different, and more generally, that the universe as a whole would have varying properties in different areas"*. The theory suggests that we have homogeneous cosmological substances all over. Because of similar raw material, the composed physical entities may create similar products. Hence the homogeneousness between two distinct galaxies is quite possible. For example, a cow in India and a cow in Australia are not the same, but they are similar. We do not need any past *"causal contact"* to explain this happening.

We do not agree with the big bang model. The theory suggests that the expansion of the universe is a temporary aspect. After a limit, it will start shrinking, and again it will start expanding. It is just like our heart expanding and shrinking. This can be denoted as the 'aliveness' of this universe, inhaling and exhaling the breath of cosmological space.

20. Future of the universe

Is the universe heading towards a Big Freeze, a Big Rip, a Big Crunch, or a Big Bounce? Or is it part of an infinitely recurring cyclic model?

We believe that the universe is expanding. It is like the development of an infant, who is creating and eliminating biological cells every moment. In the same way, the universe itself is creating and eliminating mass every moment. At the present moment, addition is much faster than elimination. Hence the universe is expanding. Pre-physical substances like dark energy and dark matter are used to create physical entities. The unused dark energy and dark matter create inflation and contraction, respectively, in the universe. As and when a physical entity is evolved, it consumes dark energy and dark matter. Due to the creation of new entities and due to the impact of dark energy, the universe is expanding.

Now! one thing is to be kept in mind that all this is happening only to 'increase the entropy' in the 'cosmological substances'. We do not know anything about cosmological entropy, but it is clear that the formation of matter

increases the cosmological entropy, which, once increased, cannot be decreased. In other words, the universe will get older. The old stars will create supernova, freeing lots of cosmological substances (with increased entropy) available to us to create a new physical entity. The increased entropy will decrease the possibility of the evolution of the new young physical entity. And the creation of new stars will be less than the deaths of old stars. It is just in the biological body. In old age, the generation of new cells is less than the death of old cells. And at last, the universe will die. All the physical entities will be converted into cosmological substances with increased entropy. After that, we have two possibilities: 1. The cosmological entities will start dying to its unknown raw material substances or 2. Some other universe will acquire cosmological substances as food.

The theory suggests that we can have a number of universes; all are in the shape of a bubble. If one bubble bursts, its corpus can be consumed by the nearby (?) universe. The other universe may have a different 'universal code', and a different type of existence.

21. Can gravitational waves be directly detected

According to Wikipedia [34], *the gravitational waves are ripples in the curvature of space-time that propagate as waves, generated in certain gravitational interactions that propagate outward from their source.*

The gravitational wave, as explained above, is a ripple produced because of the revolution of large masses. (Figure 96) When a heavy mass revolves, it creates a change in distance from any distinct observer. This continuous change in the distance creates a change in gravitational impact at the end of the observer, creating a wave formation in the impact. The wave will have two vectors; high emptiness zone and low emptiness zone. The high emptiness zone will increase the flow of time, and the low emptiness zone will decrease the flow of time. In other words, this wave is just a ripple in the curvature of space and disruptions in spacetime. As there is no sense-wave (visibility and forcibility) associated with the gravitational wave, it is very difficult to recognize and calibrate it with ordinary equipment. In 2015, the gravitational waves were detected for the first time.

This wave has nothing to do with the time-wave like em wave. But it has one relationship. It has the same definition as the time-wave has an electromagnetic wave. The time-wave carries information as quantum, but

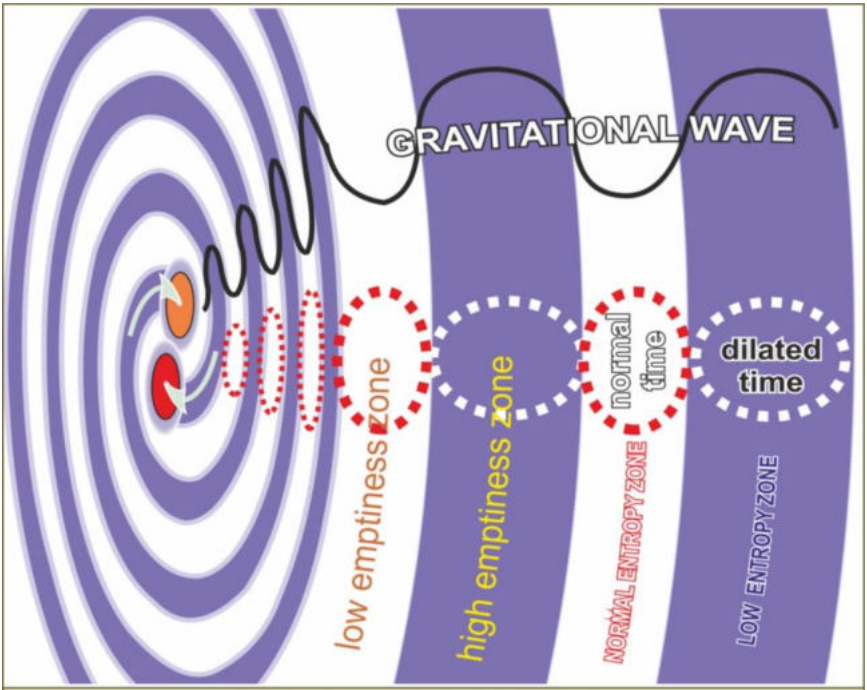

Figure 96 - Gravitational wave

what the gravitational wave carries cannot be understood. The time-wave is evolved by the observer in its inflow-space, but the gravitational waves are being received involuntarily and disturbing the observer's self-flow and out-flow spaces too.

22. Why is there far more matter than antimatter in the observable universe?

According to Actforlibrar.org [35], *"Direct evidence of antimatter occurring naturally on Earth was discovered for the first time as recently as January 2011, when scientists using NASA's Fermi Gamma-ray Space Telescope detected beams of antimatter produced above thunderstorms on Earth.*

Scientists believe that these particles were formed inside thunderstorms due to a terrestrial gamma-ray flash (TGF) associated with lightning".

Antimatter is itself an unanswered question. It is hard to presume that there are substances which are opposite to the normal substances. If we interact a negatively charged particle with a positively charged particle, their 'charges' will create a lot of potential energy, which will be achieved in the form of heat or magnetic flux. But what will happen to the 'particles'. They should become a neutrally charged particle. When we say that antimatter is opposite in all respects, having time in the opposite direction, it must obey the opposite space too. Under the circumstances, it will not interact with matter anyway because they are not on the same platform. An interaction takes 'time', and if antimatter follows the reverse time, how will we define the anti-future, anti-present, and anti-past. It is said that when antimatter and matter are annihilated, a huge amount of energy is released. The question is: why is the 'energy' released, and why not the 'anti-energy' released? And why is the so created energy or anti-energy convertible into a mass, not into anti-mass. Secondly, why it is 'released', why not 'absorbed'. How will we observe the antimatter? We will need an anti-observer to un-observe the anti-matter. In this way, the hypothesis of anti-matter does not seem to be logical. In other words, the definition prescribed by the modern philosopher does not seem to be a realistic one.

The presence of positron or anti-proton (negative-proton) does not establish the presence of antimatter. These are simple particles that nature has created, and we should accept them normally. It is just like the male and the female in the biological world. Hence the question about the quantity of antimatter and matter has no meaning.

Some philosophers believe that everything is created from zero; hence antimatter provides them a way to support their notion. The universal theory of existence itself believes in the same presumption. According to Indian philosophy, non-existence provides a place for existence. According to them, 'matter' is a positive existence, and 'space' is a negative existence (place provided for the positive existence). Both are present in the universe. Every

entity is made of both matter and anti-matter. Every entity possesses both acquisition and submission, both visibility and non-visibility, both forcibility and non-forcibility, both logic and belief, both unsupported vibration and un-vibrated support, both unidentified appearance and un-appear able identity, both male instinct and female instinct. The universal theory of existence suggests that each entity is made of a number of constituents; each is opposite to all others. They synchronize in a way that they create a neutral entity. As soon as they are decoupled, the physical entity will die and will leave us with a zero-physical entity with free cosmological substances. That is, everything is created from zero physical entity and rests in zero physical entity.

23. Dark flow

Is a non-spherically symmetric gravitational pull from outside the observable Universe responsible for some of the observed motion of large objects such as galactic clusters in the universe?

There is nothing such as 'outside the universe'. If anything exists and creates some force, it has to be related to the universe itself. The gravitational pull formed 'outside the universe' seems to be an illusion. It seems to be a result of a repulsive push from inside the universe. Galaxies are to shift from a high population zone to a patch in the sky, which is a low population zone.

24. Ecliptic alignment of cmb anisotropy

Some large features of the microwave sky at distances of over 13 billion light years appear to be aligned with both the motion and orientation of the solar system. Is this due to systematic errors in processing, contamination of results by local effects, or an unexplained violation of the Copernican principle?

On the face of it, the Copernican principle seems to be quite logical. Why should nature give any favored position to the sun or the earth? If it is correct that "some large features of the microwave sky at distances of over 13 billion light-years appear to be aligned with both motion and orientation of the solar system", we will say that there is some kind of error in calibrating the

observation. Or it can be a type of self-hypnotism; we have created some logics which favor our presumptions.

There can be one logic behind that. The complete universe is made of different types of substances, but we have no life anywhere. In other words, nature favored us when life was evolving on earth. We can say this in another way. Life was evolved in this solar system because the position of this solar system was the most appropriate for the evolution of life. We can say that we are living in the most appropriate place in this universe. The phenomenon can be understood by the body of a human being. Nature favored the place for the brain inside the bone structure of the skull. It is because it was the most appropriate place for the development of neurons. Life is also a 'neuron' of this universe. It has to be provided with the most suitable place to survive. It can be argued that there must be some other place where life may exist. Yes! But that place will again be the favored place for nature. Hence there is no harm is accepting that nature can select some specific favored place for the evolution of life.

25. What is the shape of the universe

The cosmic inflation hypothesis suggests that the shape of the Universe may be unmeasurable.

The universal theory of existence suggests that we cannot measure the cosmological distances with physical measurements. We cannot understand the cosmological space itself. By definition, the cosmological space can be said to be 'capability' provided for evolvement and aliveness in a physical entity. That cannot be measured in terms of meter. The theory suggests that we have a number of worlds, each is in the shape of a balloon. The surface of the balloons is the space of that world. In other words, if you move in one direction, ultimately, you will reach the original place. (figure 97)

It is presumed that all the balloons are placed in such a way that the uppermost world is placed at the innermost position. All other worlds are surrounded by one another. If we consider the 'intellectual world' as the uppermost world, it will be surrounded by the psychological world, surrounded by the biological

world, surrounded by the physical world, and surrounded by the cosmological world. We do not know anything about the sub-cosmological world.

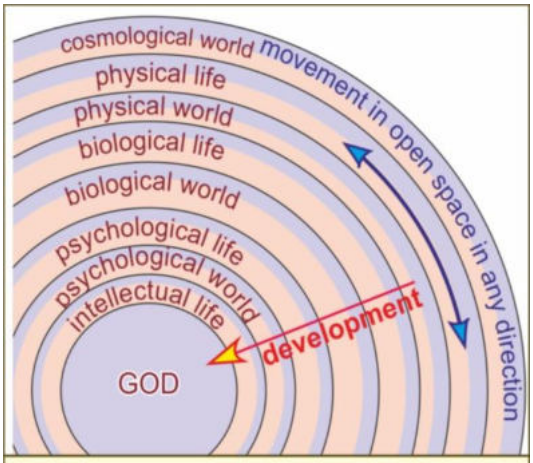

Figure 97 - Size of space

Can we imagine the actual (perceivable and non-perceivable) shape of the universe? It is very difficult. Indian philosophy explains the problem in an interesting way. They say that there are seven islands and seven seas. They are situated in a way that an island is situated within a sea, which is further situated within an island, and further situated within a sea, and so on. The outermost island is our cosmological world; the inner one is physical life, the still inner one is a physical entity, the still inner one is biological life, the still inner one is a biological entity, and so on. It is argued that a physical entity can move on the island of physical life. We can move in any direction; it has to reach the same place from where it started. Yes! It can move towards the center (towards the biological world) of the island by obeying the discipline of the upper world. And it can move the outer side (towards the cosmological world) of the sphere by governing the lower world.

26. Vacuum catastrophe

Why does the predicted mass of the quantum vacuum have little effect on the expansion of the universe?

It is an accepted fact that [36] *"it is a mistake to think of any physical* ***vacuum*** *as some absolutely empty void* [37]*. According to quantum mechanics, the vacuum state is not truly empty but instead contains fleeting electromagnetic waves and particles that pop into and out of existence.*

The theory accepts the fact that when we call the word 'vacuum', we mean physical vacuum only, not cosmological vacuum. Cosmological substances are filled everywhere. The theory suggests that a cosmological substance can survive in cosmological space or in physical space. The imagination of cosmological spaces is very difficult. But the physical entity can observe cosmological substances, and collect them within the entity. The theory further argues that not only the cosmological substances but also the pre-physical substances like dark matter, dark energy, and CMB can be observed (experienced) by a physical entity.

The theory suggests that the '**quantum vacuum**' is nothing but the 'emptiness zone' in the open space. The quantum vacuum can be inhaled by any physical matter and start creating a curve in space which is called gravitational pull. Will the mass of the matter increases? I will say 'no'; only the massiveness will increase. Please do not correlate with mass and gravity because it has limited applicability. But additional pull can be considered as 'mass'; in other words, a fictitious mass.

27. Extra dimensions

Does nature have more than four space-time dimensions? If so, what is their size? Are dimensions a fundamental property of the universe or an emergent result of other physical laws? Can we experimentally observe evidence of higher spatial dimensions?

Einstein believed that there are four dimensions in all. Three are spatial, and the fourth is time. But in an electromagnetic wave, we convert time-wave into sense-wave and sense-wave into time-wave, and hence if time is space, sense will also be space. The 'universal theory of existence believes' in three basic dimensions: spatiality, time, and sense. (1) Spatiality is made of wavelength and amplitude. (2) Time is made of emptiness (attraction; low entropy) field and quantum (repulsion; higher entropy) field. (3) The sense is made of visibility field (radiation) and forcibility field (magnetic flux). All the other dimensions are different combinations of the above dimensions.

28. Generation of matter

The generation or evolution of a physical entity is explained in detail in theory itself.

29. Coronal heating problem

Why is the Sun's corona (atmosphere layer) so much hotter than the Sun's surface? Why is the magnetic reconnection effect many orders of magnitude faster than predicted by standard models?

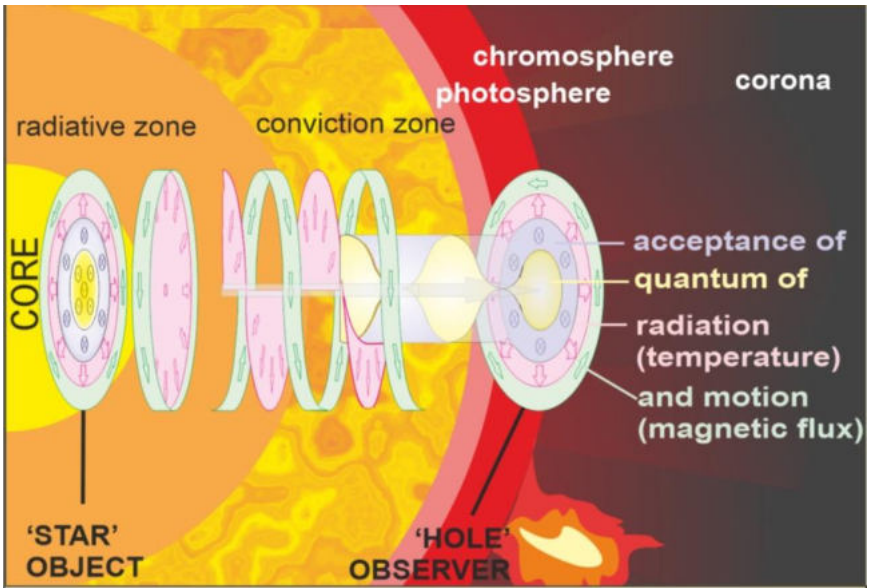

Figure 98 – Coronal heating

The sun is an atomic reactor. (Figure 98) It creates lots of available radiations (illumination of all frequencies; star of bright) and available magnetism (vibrations in all directions; star of dark). All these are created at the core of the sun. We cannot answer how these emissions across the other part of the sun, but it is clear that the upper layer which is made of plasma, receives this phenomenon and converts them into temperature and motion. 'Star of bright' interacts with 'hole for dark' of plasma, creating radiation, which converts into temperature. 'Star of dark' interacts with 'hole for dark' of plasma,

creating magnetic flux, which converts into motion. In this way, the plasma of corona is heated with motion creating 'sun flare'. Some of the plasma particles may get heated up to the temperature that its repulsive force exceeds the gravitational pull, resulting in the outflow from the solar system and creating the solar wind.

It is to be noted that the core, which is creating temperature and magnetic field, cannot create anything unless there is a recipient is there. The nuclear reaction creates only a 'half portion' of radiation and a 'half portion' of the magnetic field. The theory suggests that it only 'offers' like a way of 'sense-wave'. But they cannot move from there until some observer's time-wave collects them from there in the form of visibility and forcibility. The plasma (observer) stores the visibility in the form of temperature (1 million degrees Celsius) and stores the forcibility in the form of motion (900 km/s).

Now this question remains unanswered why the temperature of the 'photosphere' and 'chromosphere' does not increase. There is a possible answer. The answer lies in the fact that these phenomena are not the 'observer' for particular radiations. If these are no 'observer', these will not be heated up. It can be seen in a micro oven that the waves heat the material in the container but never heat the container itself.

30. Diffuse interstellar bands

What is responsible for the numerous interstellar absorption lines detected in astronomical spectra? Are they molecular in origin, and if so which molecules are responsible for them? How do they form?

It is found that when we observe different radiations from distinct galaxies and milky way, our spectrum shows some frequency bands in the form of dark lines. These are called 'absorption lines'. Planetfact.org [38] defines the absorption lines as the "dark feature in the spectrum of a star formed by cooler gases in a star's outer layer". Physics6.org [39] defines the absorption lines as dark lines interrupting a continuous color spectrum, caused by a cool gas between the light source and the observer. Cosmos [52] says that *"These interstellar absorption lines are created when cold interstellar gas*

absorbs some of the radiation emitted by the distant star. They tend to be much sharper and more narrow than the absorption lines created in the atmosphere of the star, and indicate the temperature, density and chemical composition of the interstellar gas through which the light has passed". The present theory is not against the above inferences. In addition to the above, the theory adds that these clouds must be made of some 'pre-physical entities' having 'emptiness field' and 'visibility field'. The theory suggests that these components will 'empty the visibility' or consume the radiations.

31. Kuiper cliff

Why does the number of objects in the Solar System's Kuiper belt fall off rapidly and unexpectedly beyond a radius of 50 astronomic units?

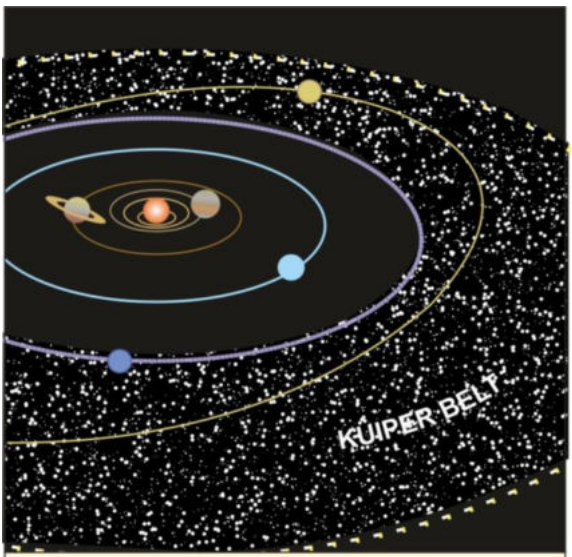

Figure 99 - Kulper belt

The only solution of the kuiper belt is the balance of forces between attraction due to the mass of the sun, repulsion due to the heat of the sun, and the centrifugal force of the objects. The area of this belt provides a stable equilibrium for the objects lying there. If an object is nearer to the sun, it is repealed by the centrifugal force and repulsion force, and if the object goes away from the belt, it is regripped by the gravitation of the sun. (Figure 99)

It is to be noted that a wide space has been covered by the kuiper belt, and the objects are positioned according to their speed and temperature. It is

suggested that an object near to the sun (within limits of the belt) must have greater orbital velocity in comparison to the objects away from the sun. It is found that if an object falls towards the sun, it can be visualized as a 'comet'.

32. Flyby anomaly

Why is the observed energy of satellites flying by Earth sometimes different by a minute amount from the value predicted by theory?

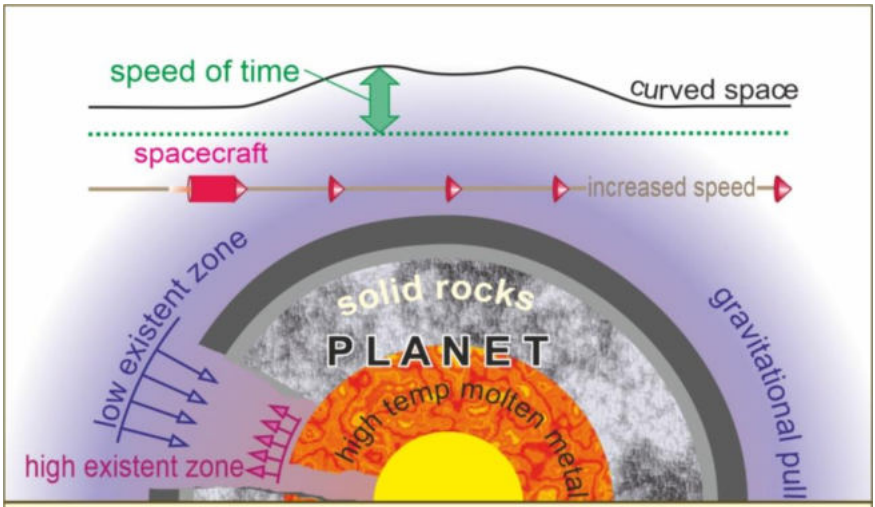

Figure 100 - Flyby anomaly

The flyby anomaly is a discrepancy between current scientific models and the actual increase in speed (i.e., increase in kinetic energy) observed during a planetary flyby by a spacecraft [53]. In multiple cases, spacecraft have been observed to gain greater speed than scientists have predicted and, as yet, no convincing explanation has been found. The author suggests a possible explanation of this anomaly. We know that heavy masses in the space show a curved space due to self-created gravitation. Hence, we cannot deny this space curvature in smaller masses too. Whenever a spacecraft passes through the curved space, time is dilated, and it gains speed. There is one associated question with it; from where is the kinetic energy coming which is added to the spacecraft? The possible answer is: the cosmological substances made of

'hole for dark' and 'hole for bright' are added to the spacecraft. These substances are converted into force due to interaction with the 'star of dark' of the spacecraft.

33. Galaxy rotation problem

Is dark matter responsible for differences in observed and theoretical speed of stars revolving around the center of galaxies, or is it something else?

According to Wikipedia [54], *"The galaxy rotation problem is the discrepancy between observed galaxy rotation curves and the theoretical prediction, assuming a centrally dominated mass associated with the observed luminous material. When mass profiles of galaxies are calculated from the distribution of stars in spirals and mass-to-light ratios in the stellar disks, they do not match with the masses derived from the observed rotation curves and the law of gravity",*

There are two issues to be discussed. (1) Modern Science never considers the gravitational pull but never consider the 'repulsion field' which is created due to temperature and charge in the stars. Hence if you consider the 'law of gravity' alone, you cannot find an answer. (2) Every star has an attraction as well as repulsion fields.

It is to be noted that gravitation is inversely proportional to the square of the distance, and repulsion is inversely proportional to the cubic of the distance. In that way, they have to meet at a stable equilibrium. Hence each star keeps a safe distance from the other star. In this way, bonding is formed where no one is alone, and each one is alone. The black hole at the center of the galaxy rotates at a high temperature. Due to the bonding, all the nearby stars rotate and create centrifugal force, which is balanced by the high gravity of the black hole. Because of the bonding, the complete galaxy rotates. The author suggests that the "*discrepancy between observed galaxy rotation curves and the theoretical prediction"* is due to the non-consideration of the 'repulsion field' only.

There is one thing to be added here, that according to the universal theory of existence, the whole universe is a signal body of the so-called God. All organs

of the body help others to keep them alive and create a kind of discipline. As this is a metaphysical concept, we should not believe it.

34. Pioneer anomaly (2012)

The Pioneer anomaly was the observed deviation from predicted accelerations of the Pioneer 10 and Pioneer 11 spacecraft after they passed about 20 astronomical units (3×109 km; 2×109 mi) on their trajectories out of the Solar System.

The Pioneer 10 and 11 spacecraft were launched in 1972 and 1973, heading toward the edge of our solar system. But something was holding them back. Each year, they fell behind in their projected travel by about 5,000 kilometers because of some unknown reasons. After lots of discussions, scientists agreed that all was done because of "thermal recoil force". The author suggests that it may be because of the wrong calculation of gravitational pull and ignoring the effect of repulsion from the sun. The theory suggests that the gravitational force is inversely proportional to the distance's square, and the repulsion force is inversely proportional to the cube of the distance. Hence at long distances, gravity is more affected in comparison to repulsion. There can be one more reason that the solar system itself tries to keep separation from other solar systems and gathers some amount of dark energy that surrounds it. This dark energy may repeal the body coming out of the solar system.

35. Cosmic age problem (1990s)

The estimated age of the universe was around 3 to 8 billion years younger than estimates of the ages of the oldest stars in the Milky Way. Better estimates for the distances to the stars, and the recognition of the accelerating expansion of the universe, reconciled the age estimates.

The theory suggests that the question about the age of the universe has no meaning. It is because the universe has not evolved in a single shot. It is a continuous creation and elimination of physical substances from or to the cosmological world. It is impossible to know the age of the cosmological world because we do not know the meaning of time in reference to the

cosmological world. The maximum we can know is the age of the physical substances used in the formation of this earth. The theory suggests that immediately after the evolution of the physical entity, existence started the inflow of the space ('hole for bright' - shrinkable visibility space). The speed of the inflow is equal to 'c'. The substances of the earth visualize the maximum distance equal to 46 billion light-years; hence we can presume that the age of the substances of the earth is 46 billion years. We cannot measure the age of more than the age of ourselves, but we can measure the age of different stars and milky ways which are less old than us.

36. What is gravity?

Gravity is defined [40] as the force which pull everything around us down towards the ground. Objects feel heavy because of the force of gravity on them. Isaac Newton realized that gravity is important not just for everyday objects around us, but also for the motion of planets and stars. When Einstein improved on Newton's theory, he extended the concept of gravity by taking into account both extremely large gravitational fields and objects moving at velocities close to the speed of light. These extensions lead to the famous concepts of relativity and space-time. But Einstein's theories do not pay any attention to quantum mechanics, the realm of the extremely small, because gravitational forces are negligible at small scales, and discrete packets of gravity, unlike discrete packets of energy that hold atoms together, have never been experimentally observed.

The universal theory of existence propounds the gravitation pull in an entirely different way. It says that every entity (an atom has enormous numbers of entities) has its existence, which shows its basic properties. These properties are common for all existence. Existence is made of hole for bright, hole for dark, star of bright, and star of dark. Out of these four, the first two are responsible for gravitation. (Figure 101)

(1) The 'hole for bright' can be defined as 'blackness,' which represents the emptiness of visible photons.

(2) The 'hole for dark' can be defined as the 'hollowness' which represents the emptiness of vibrating photons.

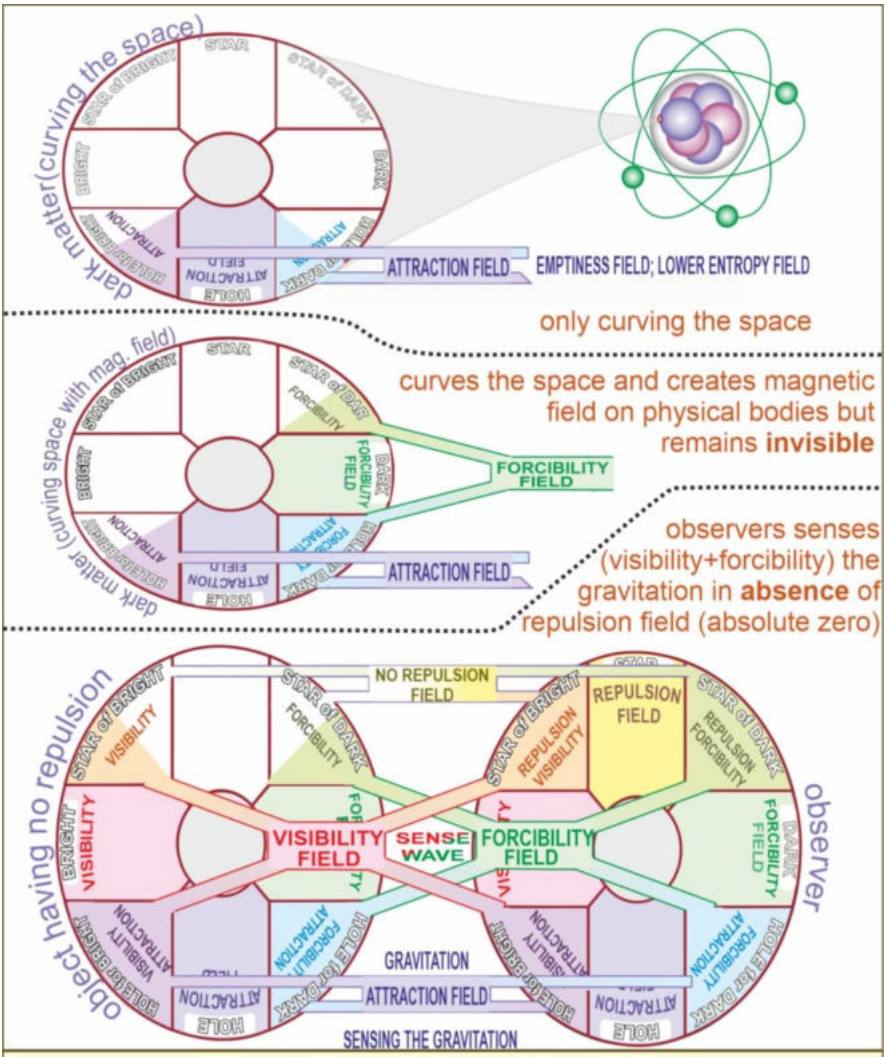

Figure 101 - Gravity and dark matter

Visible photons can only be expressible in the presence of 'vibrations', as in the case of electromagnetic waves. And vibrating photons can only be expressible in the presence of 'visible direction'. They both are unexpressed without each other. Under the circumstances, to express themselves, they interact and create a 'quantum of photons'. As we have the emptiness of both,

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we get the 'emptiness of quantum of photons'. This phenomenon is called 'dark matter'. That creates hollowness in the cosmological space, which creates a curve in the space mentioned by Albert Einstein. In case you need the 'attraction force', we should have an active 'star of dark' which creates 'forcibility' by interaction with 'hole for dark'.

When two objects interact, the 'hole for dark' of one object and the 'hole for bright' of the second object interact, and vice versa, an attraction is created, which is called gravitation. This gravitation does not have any 'pull' in it. The 'pull' is created by the sense-wave, which senses the 'pull'. This sense-wave is created by the visibility field made of interaction between 'star of bright' and 'hole for bright', forcibility field made of interaction between 'star of dark' and 'hole for dark'. In this way, a 'visibility of forcibility' is created, which is called the 'pull'.

Now one important thing is to be clarified. Newtonian physics says that gravitation is always proportional to mass. Do not mix cosmological mass with physical mass. Each primary physical particle has a defined physical mass, and the mass of an object is the sum of the mass of the primary particles involved in the object. Hence, gravity has to be in proportion to the mass of primary particles of the object itself, which may not be equal to the physical mass. In this way, the physical mass may not have a direct connection with gravity, but in our solar system, we have the same types of electrons, protons, and neutrons; hence we can consider a direct connection, but for our solar system only.

37. Are there additional dimensions?

Wondering about the real nature of gravity leads eventually to wondering whether there are more than the four dimensions we can easily observe.

When we talk about 'dimension', we talk about the 'dimension of space'. The universal theory of existence does not rely on the model of four dimensions. Modern science completely ignored the important dimension, which is 'sense'. According to the theory, we have three dimensions: spatial space, time-space, and sense space. (1) Spatial space which is made of length, width,

and height, can be observed in a wave, where the wave is made of wavelength and amplitude. (2) Time-space, which is made of the flow of quantum and entropy, creates wavelength. (3) Sense space, which is made of the flow of visibility and forcibility, creates a quantum of amplitude. These three are dimensions; all others are specific combinations of the above three dimensions only.

38. How did the universe begin?

It is explained in the chapter 'evolution of the universe' in detail.

39. What will be the fate of our universe?

The poet Robert Frost famously asked whether the world would end in fire or ice, and physicists still can't answer the question.

When you call the word 'universe', perhaps you are referring to the physical world only, not the cosmological world. According to the universal theory of existence, we have different worlds: cosmological, physical, biological, psychological, and intellectual. The universe has been born, it is living, and it has to die. How will it die? It hardly matters. A biological body can die because of many reasons, but mostly it dies because of old age. Hence when the entropy increases, the speed of time will decrease. To further increase the entropy (or to distribute the energy), the physical entities will start breaking in nuclear fusion. The speed of breaking the entities will be more than the new evolution of entities. And all the physical entities will be converted into cosmological substances. It is just like a biological body that converts into physical substances after its biological death. In a kathā (कथा) of mahābhārata (महाभारत) it is explained that the 'visibility portion' pāṇḍava (पाण्डव) will die in ice, and the 'forcibility portion' kaurava (कौरव) will die in a fire. It is because they do not have any desire (lower entropy) with them.

40. Why is the universe so exquisitely balanced such that life can exist?

Based on the odds, we really shouldn't be here. Galaxies, stars, planets and people are only possible in a universe that expanded at just the right speed

during its early days. This expansion was governed by the outward push of dark energy warring with the inward gravitational pull of the universes mass, which is dominated by the invisible kind called dark matter. If these quantities were different if dark energy had been just a tad stronger after the universes birth, for example, space would have expanded too fast for galaxies and stars to form. But a smidge less dark energy would have caused the universe to collapse in on itself. So why, asks Erik Ramberg of Fermilab in Batavia, Ill., are they so perfectly balanced to enable the universe we live in? We don't know of a fundamental reason why that balance should exist, Ramberg says. There's no doubt that the amount of dark energy in the universe is the most exquisitely fine-tuned number in the history of physics.

Whatever is possible, that will only survive. Out of lots of trial and error, nature selected a foolproof system. Forget about the universe. Just look at your physical body. It has all the organs situated at properly designed positions with accurate sizes and properties. If you get cold, the body creates the required chemicals and treats them. If you have broken skin, the blood itself closes it. Who has designed it? The answer is very simple. The DNA has designed it. What is DNA? DNA is the mapping of the body. It shows that the DNA is made first, and the body is made according to the DNA. Before making the body, nature knows that the body made by this mapping will be self-operated and independently sufficient. Who teaches nature? Perhaps no answer.

Now we can jump to the original question. Just place cosmological in place of physical and physical in place of biological. You will get the answer. The biological codes (DNAs) are made of physical substances. Therefore, the codes for physical entities are made of cosmological substances. Every smallest possible physical particle has this code. The code is unitary and the same for all the particles in the universe. Sometimes this code is called 'science'. Now the question remains unanswered; who teaches nature? As we are not spiritualists, we will say that nature made infinite trials and errors and found the possible simplest model which can synchronize different properties in such a manner that each can be opposite to all and can provide a place for

their survival too. Nature's free will uses that model in all aspects. The spiritualists call it God; we call it 'existence', and the author calls it 'universal theory of existence'.

41. How come the universe is made of matter and not antimatter

According to modern science, *"Antimatter is like matter on opposite day: it has the same properties as the stuff that makes up planets, stars and galaxies, but one vital piece is differentiates charge. The universe supposedly started off with equal parts matter and antimatter, but somehow, matter won out, with most of both substances annihilating each other shortly after the big bang, leaving a small surplus of matter remaining. Why antimatter lost this tug of war. Scientists are busy searching for processes called charge-parity violations, where particles prefer to decay to matter and not antimatter, to explain the disparity".*

The author does not agree with the presumption that during the big bang, both matter and antimatter were created, and one part of 10 billion parts survived, and the other 10 billion parts were converted into energy. The question is why energy is created, why not anti-energy too. If anyhow, energy is created, and energy can be converted into mass, we can presume that mass is created. How do matter and antimatter create such type of energy, which can be converted into mass, not into anti-mass. The author finds no fun in such type of exercise made by nature. According to the present theory, we will reframe the sentence like this. The infinite (but finite) amount of cosmological substances (forces, radiations, gravity, repulsion, etc.) already existed before the big bang. Forget about the story of the matter, and the antimatter, one part out of 10 billion parts of cosmological substances, was fertilized and promoted to the physical entity. It is just like the DNA; one chemical out of many billions of organic chemicals fertilizes and gives rise to the biological entity. It is just like a 'psychological code', the one code out of many billion biological codes (vegetation) that fertilizes and gives rise to psychological entities (animals). Hence the war between matter and antimatter is just an illusion. As far as the CMB is concerned, it was available even before the evolution of the physical

world. Please keep the thing in mind that the CMB is not a part of the physical world. It is a pre-physical particle or a developing physical entity out of the cosmological world. And the physical world and the cosmological world are two different phenomena.

In fact, the phenomenon of antimatter in itself is an illusion. It is a philosophical approach, which says that if there 'is' anything, there must be an equal and opposite thing too. But this philosophy does not say that the 'is' should also have 'anti-is'. The universal theory of existence precisely follows this presumption. We have both 'invisible forcibility' and 'unforced visibility' in the sense-wave. We have both 'emptiness of existent' and 'fullness of existent' in the time-wave. We have both 'stationary sense-wave' and 'moving time-wave' as the two compulsory parts of the flow of life. We have both 'attraction' and 'repulsion'. We have 'star of bright' and 'hole of bright', and so on. The theory always considers the positive as well as the negative aspect of everything.

42. Time dilation due to velocity –

Albert Einstein in 1905 propounded his special relativity (SR) theory, which was based on two postulates as under:

1.The laws of physics are the same for all observers in uniform motion relative to one another (principle of relativity).

2.The speed of light in a vacuum is the same for all observers, regardless of their relative motion or of the motion of the light source.

The second postulate has created a lot of confusions. It says that two different distances are covered by light having the same velocity in the same time. It was argued that in the the case of a long distance, time was dilated by the factor :

$$t' = t * \sqrt{1 - \frac{v^2}{c^2}}$$

where…

t' … is the time that passed by for the moving clock;

t … is the time that passed at the reference frame;

v … is the speed of the moving clock;

c … is the speed of light.

Different experiments were performed to prove the correctness of Einstein's postulate. It was confirmed that the speed of light was constant when it was measured, both with the stationary frame or with the moving frame. As soon as the 'constancy of speed' is proved, the 'time dilation' is also proved. But time dilation was not an easy task. It has a trail of unanswered questions. The 'time dilation' was trying to suggest that we have two persons, and each one is younger than the other one. That is not possible. The universal theory of existence does not approve Einstein's postulate. The theory corrects the sentence in the following way: -

*"The **receiving** speed of light in a vacuum is the same for all observers, regardless of their relative motion or of the motion of the light source"*. Now the sentence clarifies that the 'light' itself does not have any speed. It is the observer who is receiving the same from the source. And that '**receiving**' speed is always the same for any observer. It is to be understood that light is a cosmological substance having no 'physical will'. It cannot be stimulated to move physically. It is the electric wave, operated by the physical observer, captures within its own inflow space, and carries it in the form of quantum. And this quantum is nothing but 'sense' having magnetism and radiations.

The theory clarifies that as and when we measure the speed of light, we do not measure the traveling speed of light; we measure the 'receiving' speed. The theory specifically explains that light is made of a wave and a particle; the wave is created by the observer only, and the wave has inflow speed, which is always equal to 'c'. **Hence the time dilation due to speed cannot be proved**.

Experiments regarding time dilation due to speed –

Basically, we have four experiments that prove the correctness of time dilation [41].

1. Muon particles decay more slowly while falling.
2. Michelson-Morley experiment.
3. Clocks on orbiting satellites move slower.
4. Atomic clocks on planes move slower.

1. It is believed that [42] "*Muons are sub-atomic particles generated when cosmic rays strike the upper levels of our atmosphere. They have a half life of about 2.2 microseconds (μs) meaning that every 2.2 μs, their population will reduce by half. By observing the concentration of muons at both the top and the bottom of a mountain, we can see what proportion of them have decayed and compare this result with the predictions of SR. This can be done using special counters that only count muons travelling within a certain speed range, say from 0.9950c to 0.9954c.". "When an experiment was performed, the height difference was 1.9 km between the top and the bottom of the mountain. Flying 1.9 km through the atmosphere at the above speed takes about 6.4 μs. Based on the stated half life, we should thus expect that only 13% of the original concentration of muons should arrive. However, it is observed that about 82% of the muons arrive below".*

The above experiment does not answer 'who the observer is'. The SR is applicable to the relative observer. Consider that two 'Muons' are friends and coming to the earth together. Both are observers for each; hence they will have ZERO relative speed for each other. Why will they survive? It is better to acknowledge the fact that there is something that is still unknown to us.

2. Michelson-Morley experiment suggests that *"Early M-M results indicated that the speed of light appeared to be the same in all directions, and this implied that there could be no aether required for light's propagation".* The statement just proves that the 'receiving speed' of light is constant, not the traveling speed. Hence it cannot be treated as evidence of special relativity. Secondly, this experiment does not prove the non-existence of 'aether'. It is because 'aether' is supposed to be the cosmological substance, not the physical substance. We cannot define the phrase "motion of cosmological substance". However, it can be argued that the so-called 'aether', the cosmological substance, can be affected due to the presence of gravity. That

may slow down the 'atomic watch,' creating wrong results in jet plane experiments.

3-4. In both experiments, we have used an atomic clock. We do not know much about the cosmological function of the atomic clock. You say that time is affected because of speed or gravity, but we say that the clocks are affected because of acceleration and gravity. It should be considered that the functions of 'atomic clocks' largely depend on the cosmological laws, which are still mysterious to us. There are a lot of chances where 'higher gravity' may create an emptiness in the cosmological space, and the 'higher acceleration' gets populated 'eather' in its way. Both will create a curve in space. The theory suggests that these cases do not show the dilation of time, but they show the malfunctioning of clocks due to speed and gravity.

There is one more objection. Speed is defined as distance divided by time. In the case of the jet plane and the satellite, the observer is standing on the earth. The observer is to be considered the stationary reference frame. It has nothing to do with the revolving velocity; the effective velocity is continuously changing in the shape of a wave. It is maximum when the jet plane is on the head of the observer and will be zero when these are on the opposite side of the earth.

43. Time dilation due to gravity –

Gravitational time dilation[43] is defined as *"the actual difference of elapsed time between two events as measured by observers situated at varying distances from a gravitating mass. Clocks that are far from massive bodies run more quickly, and clocks close to massive bodies run more slowly"*. It is further said that *"This is because gravitational time dilation is manifested in accelerated frames of reference or, by virtue of the equivalence principle, in the gravitational field of massive objects"*. For the purpose of slowing (dilation), the time, accelerating frame, and gravity are on the same boat.

The universal theory suggests that all entities are made of visibility, repulsion, forcibility, and attraction. Gravity is connected with the 'attraction field,' which is the result of interaction between hollowness and blackness. That is

why it is called 'emptiness'. Because of this emptiness, the opportunity for activation decreases, and we have less activation within the same period of time. Hence the atomic clock activated in a slow manner within the same period of time and measured slower. In other words, perhaps, the time is not going to be slower, but the activity of the clock becomes slower.

This phenomenon can be seen in chemical reactions where temperature and light, which are creatures of the 'repulsion field' increases the speed of activation. An entity kept at low temperature remains un-damaged (low activation) for a long period. There may be some other reasons, but the phenomenon is the same.

As far as the experiments are concerned, we have to check two factors: (1) All experiments are based on the atomic watch, which itself is sensitive to gravity; therefore, we need some other instrument; (2) The spacecraft itself is made of heavy metal, creating its own gravitational field.

The theory suggests that: (1) the frame of reference always moves with the body. The speed of the frame relative to the body itself is always zero. Hence velocity does not affect the physical body in any sense. It hardly matters if it is moving or not. Hence the theory does not accept the time dilation due to velocity. (2) In the case of jet planes: 2a. The planes exert acceleration due to centrifugal force; 2b. It faces gravitation of the earth; 2c. It faces the frame of rotating 'emptiness' created by the rotation of the earth's mass, the quantum of which depends on the direction of the earth and the plane; 2d. it faces the local gravitation created by the body of the plane itself. (3) In the case of a satellite, it is situated at a fixed place, hence not facing the acceleration due to the frame of the earth, but facing gravity only. Due to gravity, the activation of the GPS system may become slower, which is to be corrected from time to time.

44. Sixth sense of animals – It is generally asked if animals have some extra power of perception? Researchers have found eleven animals that have extra sensing power than humans. These animals are Spiders, Comb jellies, Pit vipers, Pigeons, Dolphins and porpoises, Sharks, Salmon,

PERCEPTION CAPABILITY OF	
HUMAN BEING	ANIMAL BEING
Intellectual entity	ABSENT
Psychological entity	Psychological entity
Biological entity	Biological entity
Physical entity	Physical entity
Cosmological entity	Cosmological entity
UNPERCEIVABLE	Unknown entity BUT PERCEIVABLE

Figure 102 - Perception capabilities

ats, Weatherfish, Platypus, and Sea turtles. Apart from the above, People claim [55] that *"A great many animals also possess a 'sense of direction' that seems to exceed human capabilities,"* said Kotler (Steven Kotler author of "A Small Furry Prayer*: Dog Rescue and the Meaning of Life")*. This could help explain how pets sometimes display psychic abilities leading up to help in an emergency. Reports of pets' bravery in fires, carbon monoxide leaks, and natural disasters are prevalent among pet owners. It is claimed that birds have been observed hiding their heads under their wings prior to an earthquake. One story shows that a dog would not let its owner go out to the sea although it was a beautiful day; hours later, a hurricane hit the area. People have also claimed that their pets have even been able to sense illness in their owners.

The theory propounded in the book suggests that there is no mystery as far as the extra power of perception in animals is concerned. The theory suggests that human is made of the intellectual entity as a top capability. He can perceive intellectual, psychological, biological, physical, and cosmological signals only. An animal, being a psychological entity as a top capability, can perceive one lower level, which is lower than the cosmological level. We, human beings, cannot even imagine the signals made of lower than the cosmological level. As far as a human is concerned, this level is made of unperceivable aspects of space matter, etc.. But for animals, these are perceivable. A human body cannot perceive the message coming through radio waves, but a receiver made of physical matter can perceive it.

45. Why do planets rotate -

According to 'Discover' [56], most experts believe planets probably acquired their spin in much the same way when clumps of matter collided during the planets' formation about 4.5 billion years ago. But why do they spin in the same direction? It is suggested that a shock wave from a nearby supernova bounced up against a planet and caused it to collapse. As it collapsed, its own gravitational forces pulled it into a flat, spinning disk. And since everything in our solar system was formed from that same disk, its momentum sent nearly everything spinning in the same direction. It is further argued that our planets have continued spinning because of the conservation of inertia.

The basic objective behind the above postulate that we are considering is coincident of an impact made by a supernova. We have numerous solar systems in the universe, and each has planets in the same form; hence the possibility of coincident cannot be justified.

The present theory suggests that at the time of the formation of the solar system, the corona of the sun was hotter than today and had a very high repulsion force. Some of the coronae left the sun and created a plasma ring around the sun. Slowly and slowly, the ring broke up into the shape of a long volumetric balloon. The local attraction of the balloon converted the planet into a spherical shape. During the shaping of the long balloon, a small quantity of plasma might have separated, which might have formed a separate body called the moon. It suggests that no planet is made of gaseous bodies, but all are made of plasma. If the planets were made of gaseous bodies, we should not find different molecules at different planets because the source of raw material for all the planets is the same, which is the sun only.

As regards the continuance in rotation, it is wrong to presume that inertia never faces any resistance. There are two resistances which act against the rotational inertia of the planets. (1) Space is not fully vacuumed, and the free atoms in the space can create resistance. (2) The present theory suggests

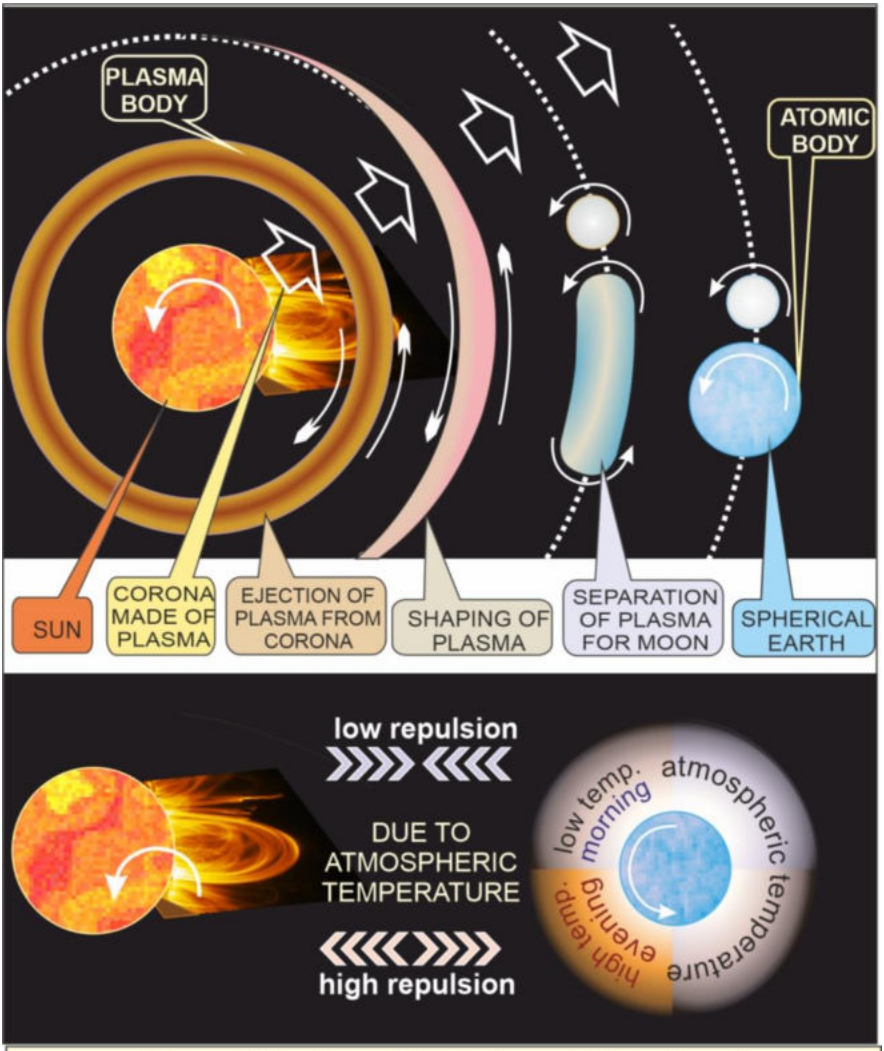

Figure 103 - Formation and revolution of earth

that there is cosmological ether all over. This ether is responsible for the moment of inertia. This ether itself rotates in the form of inertia. But as far as the universal 'either' is concerned, it is stationary for the open space. In another way, the friction between the rotating either and the stationary either produce cosmological resistance. The motion of the planet creates an

acceleration towards the center of the planet. This acceleration can be converted into gravity, producing gravitational waves in the open space. In other words, it can be acknowledged that the angular speed of a planet tends to reduce with time. There is one more factor that is responsible for enhancing the revolving velocity. When the planet rotates, it heats up the atmosphere and the surface of the planet. The evening surface of the planet is always hotter than the morning surface of the sun. Under these circumstances, the evening surface faces more repulsion in comparison to the morning surface. This phenomenon enhances the speed of rotation.

Why is the Sun's South Pole cooler than the North Pole?

It is observed [57] *that* the South Pole of the Sun is cooler than the North Pole by 80,000 Kelvin. Scientists are confused by this discrepancy as the effect appears to be independent of the magnetic polarity of the Sun (which flips magnetic north to magnetic south every 11-years).

The theory suggests that the sun rotates counter-clockwise, it produces magnetic field too. The theory suggests that the magnetic field is the result of flow of charge (charged photons) from 'star of dark' to 'hole for dark'. As far as the sun is concerned, the 'star of dark' is the *south pole, and the 'hole for dark' is* the *north pole. Therefore,* a large number of existents *(charged photons) accumulate at the north pole. There are three possibilities for these accumulated charged photons; (1) An outer observer can collect this charge, and accumulate in the form of motion; (2) The charged photons can be converted into heat photons, increasing the temperature; (3) The charged photons can accumulate in the 'hole for dark', converting it from 'emptiness of charge' to 'fullness of charge'.*

(1) All the planets observe and acquire the heat photons (heat) and charged photons (motion) from the *sun.*

(2) Conversion of charged photons into heat photons increases the temperature at the *north pole. This phenomenon can be seen in the earth itself* [58] *where the temperature of north pole is more than the temperature of the south pole. Why* is *the north pole hotter, not the south pole? why not reverse?*

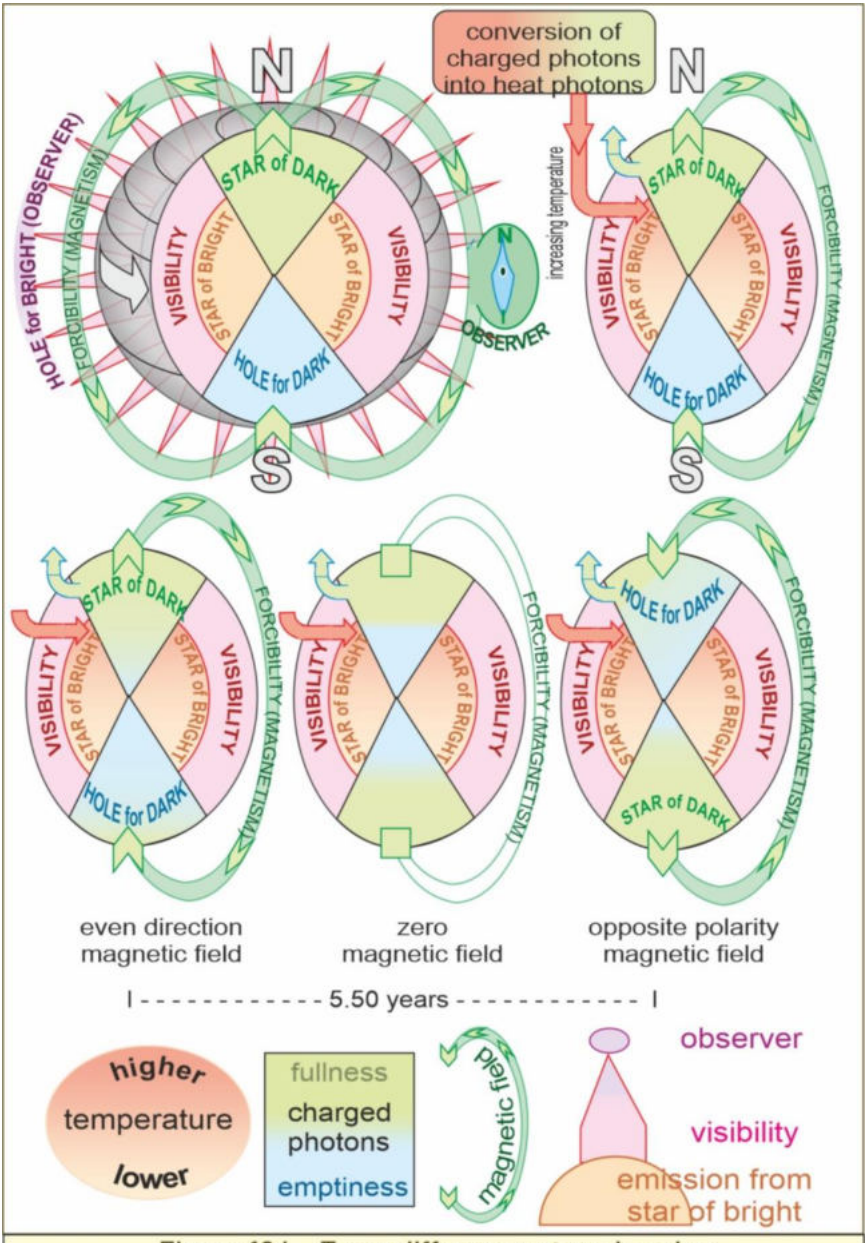

Figure 104 - Temp difference at sun's poles and flicking of magnetic field

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It is because of the rotation of the sun or the *earth, both are counter clock wise, and the 'star of dark' at* the *south pole, and the 'hole for dark' at north pole produce magnetic field, which provokes flow of existent from* the *south to* the *north, resulting* in the *increase temperature at* the *north pole.*

(3) It is observed that [59] *"the sun's polar magnetic fields weaken, go to zero and then emerge again with the opposite polarity". The theory suggests* that a continuous flow of existent from the south pole to the north pole accumulates heat and charged photons at the north pole. The excessively charged photons start converting 'hole for dark' into 'star of dark'. Opposite to it, a large amount of discharged charged photons creates an emptiness in 'star of dark'. In this way, the 'emptiness of charge (hole for dark)' converts into 'fullness of charge (star of dark)'. And the magnetic field starts showing the opposite effect. This is done in a cyclic method, and this cycle repeats every eleven years.

FROM THE AUTHOR

It is generally believed that ancient Indian philosophy is based on lots of mythological stories. This is not the whole truth. When we go in deeper into it, we find that all these mythological stories are the symbolic representation of the 'reality', which cannot be known otherwise. The only 'reality', which is applicable in all respects, is called God or science. We have a large number of philosophical literature; all of them cannot be understood. I have tried to drain out the useful part, which seems to be logical in all respects. On the basis of these, I have propounded a theory that is applicable to every phenomenon of this universe. In the present book, I have concentrated on the subject of physics. Or the part of physics, which is still out of sight of modern scientists. I have tried to solve 45 mysteries of modern science with the help of the theory propounded in the book. I welcome healthy criticism so that the theory can be improved.

Once we are satisfied that the theory is correct, up to the extent of satisfaction, we can explain the biological and psychological world too.

END

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