CHAPTER-10

Consciousness Regime

Abstract

Physics—a science dealing with matter—has elaborate theories about the properties of matter like its dimensions, space and time. The current theories regard space as nothingness or vacuum even though it is a medium in which the objects get created, remain sustained and disappear—exactly in a way as *upanishads* state. This observation has no significance in science. Again, science tells us that earth goes round the sun and sun around the galaxy centre at speeds of several kilometres per second. If so, the scenarios like Lakhpat Fort and features like Bagh Frog or Neanderthal man in the thought photographs of Ted Serios are left far behind in the galactic space and their appearance in the present day on the same spot is unexplainable by the current theories of physics. On the Copernicus' model of planetary motions and Einstein's theory stating that nothing can travel faster than light the past scenes can no more fall in the photographic frame of today. Obviously, the present knowledge of physics is incomplete and there is something wrong in the theories of physics without invocation of properties of consciousness medium or *chetanakash*.

When advance mathematics reached from India to Europe, it led Copernicus to bury the old concept of a fixed earth and moving heavens around it. In the Copernicus model, sun became the nucleus for movement of planets around it. Laws of Planetary Motion were established by Kepler. Men found something other than God to put their belief and faith. It was mathematics and science which were accepted to prove the wrongs in the antiquated belief of religion. It now created something new to believe i.e., planets including earth going round the sun instead of sun taking rounds of the earth as observed in daily life. In their journey of belief in mathematics and science, when planets were seen mobile, the space between the planets also drew the attention and Newton had three postulates to offer. Between the planets exists: a) absolute nothingness; (b), space between the planets is filled with something inaccessible for observation and experimentation, and c) emptiness between the objects and objects themselves are permeated with finest particles, ether. Both vacuum and ether were topics of active discussion for about four centuries. For the last five decades vacuum rules supreme because it has been proved that earth shows no motion with reference to any medium around like ether.

The twentieth century evolution of Modern Physics has brought a new theory of space and time showing a radical shift from classical physics. In both the theories time is uniform and the space is homogeneous and isotropic. Even in the two postulates of the theory of relativity, the first is a continuation of the old Galilean mechanical principles—all physical phenomena are the same under the same conditions in all inertial frames of reference, and the equations expressing these laws have the same form. There is no absolute frame of reference among these inertial frames, however, in the the second postulate of the theory of relativity. It has a distinction from the classical physics because the theory assumes and tries to prove **mathematically** that time is variable in different frames while speed of light or c is consistent in all the inertial frames.

In the postulates of science a large impact is owing to the shift of faith factor from God to mathematics where the beginning of the staunchness may be linked with Copernicus' heliocentric world view and the Kepler's Laws of Planetary Motion. **As on today, four fallacies of belief have come to stay in the western mind due to the faith factor, viz., planetary motions, the inertial reference frames of time, isotropic vacuum and consistency of velocity of light** and lastly the objects seen by men depict the true picture of space-time.

The Lakhpat photograph shows that an extant-scenario-frame of merely a few seconds has been projected from the past into the present on the same spot. This is equally true of the Bagh photograph with a living and agile frog dating back to 70 Ma. If the planetary motion were true, the Bagh frog would be at a distance of 66 x 10^{17}km away from its present site and can never be photographed there. Thus the motion of heavens and the mathematics used to model these motions of Copernicus portrays solely a feature of consistent illusion or *maya* that forms the visual world of ours. They do not relate to the true reality of nature. Even consistency of time in the same frame does not hold good. An observation of the Miami airport shows that when a Boeing 727 passenger plane landed after missing for ten minutes, passengers had no knowledge of the time gap. Time was uniform for both—people on the ground as well as within the plane—in the earths inertial frame of Miami. When watches were compared there was ten minutes difference on the same spot. Time and its perception were absent for ten long minutes in the plane. The time in the science of physics is also a part of the world of illusion, it proves .

Time as a primary attribute is relatable to consciousness pulse-packet or rhythm of *chetanakash*. It constitutes the present between frames of past and future. The movement of frames of time pulse scenarios, already stacked in the earth-*chetanakash* is considerably variable and dependent upon the *brahm*-generated object frames or *atma*-related absorption-emmision frames. For human *antahkaran*, it is 0.009 second per frame. Earth-*paramatma* displays a duration of 0.0016 second per frame. A fundamental time unit is expected at universal *chetanakash* level but it is not determinable.

Since time is not a property of matter but belongs innately to consciousness regime, neither Classical nor Relativistic concepts of time are valid as both treat the time as a property of matter. Man's equipment of time has two intrinsic components: a pulsating *brahm* linked with *antahkaran* responsible for generating time-frames and a visibly stable memory-registering equipment *attadhar*.

The empty space between objects is neither ether nor vacuum. The former is inert and the latter means nothing. It is an energy system as also a substance in which materials get created and destroyed. It is a consciousness material responding to the commands of the consciousness energy system of man. This consciousness energy system has three components : a) time-pulse, b) gravitational pulse and c) electromagnetic pulse.

Our appreciation of space as an isotropic medium is incorrect. A critical analysis proves *chetanakash* to be a medium of non-matter type. *Chetanakash* fills the intergalactic space and space between the objects. Its, first order differentiation, *attadhar*, is made of an optically non-material substance. Its second order differentiation includes pulsating gravitative bodies like *brahm* with a pulsating field. A parallel differentiation from the *chetanakash* is *atma* and associated thought-fields and emotion. The non-pulsating *atma* is made of anti-matter and the thought-field is anti-photonic in contrast to the matter and the electromagnetic field. The *brahm* and its anti-gravitational field are also parts of an anti-matter regime, it seems. *Atta* is also made of non-matter. It is conceived to be made of the finely compacted anti-matter with high frequencies of gravitative radiations.

Chetanakash is a medium with different velocities for electromagnetic and gravitative pulses in varied frequency domain. The latter, in high frequency is apparently the latent heat pulse. Of these, the electromagnetic pulse is seemingly restricted only to the one plane of maximum velocity; gravitative or the latent heat pulse has three different velocities. Optical instruments and eyes are both restricted in their operation only to the electromagnetic pulse. Our thoughts do project sun or moon in a direction of the higher density of this optical medium at the time of sun rise or sun set. Thoughts accordingly are both—*atmic* and *brahmic* or electromagnetic and gravitative.

Among the spheroidal consciousness bodies the *malinatmas* and the *sitatmas* operate upon low frequency (earthy) and high frequency (solar) antielectromagnetic radiations respectively. Similarly, the *brahm* and *atta* are the bodies operating low frequency deformative antigravitational pulse and high frequency pulse perceptible as latent heat (without any pulse). Particles from *atta* to *sitatma* remain same.

These are anti-particles of matter. *Attadhar* is non material composed of *attons*. In the energy system they move progressively as *malinatma→sitatma→brahm→atta.→attadhar* —corresponding to movement from electromagnetic, gravitative and time pulses.

Smeared and micropulsed photographic images help to identify pulsation of the *brahm* linked *antahkaran* at 375 Hz. The pulsation of *brahm* is around 5000 Hz., a photograph suggests. Earth-*paramatma* has a frequency of 1818 Hz. Objects look as continuous in shape and forms but are not so. Discrete frames of earth *paramatma* contain them as overlapping images. As the decay time of a frame of *antahkaran* is longer (0.009 second) than the time of image generation, around 0.0025 seconds per frame, the objects look continuous in the vision of a man.

Half exposure effect in the Lakhpat Fort of past and double exposure effect of the Bagh frog suggest existence of two sources of illumination in the regular sunlight. The solar radiation contains, besides electromagnetic radiation, a flux of identical whitish *attaic* radiation with gravitons in place of photons. The electromagnetic radiation is limited to the present and x-y optical plane. The *brahmic* (and *attaic)* radiations reach to the past and future. These illuminations are responsible for the photography of past or future as also consciousness spheroids like *brahms* .

Direct perception of consciousness, as revealed in the experience of enlightenment, involves activation of some segments in the *antahkaran* and brain. There is a period of psycho-metamorphosis lasting for about a month whereafter the *brahmic* personality sets in a man persuing *samadhi* during the *sadhana*.

Introduction

In the world of matter, physics is the science dealing with properties of matter. Theories exist about the attributes of matter like dimensions, space and time. The last is divisible into past, present and future. What is seen in the preceding chapter is a coexistence of past and present which has hardly drawn any notice after Einstein's concept has been followed emphasizing only two components of physical nature—matter and vacuum and nature of time as irreversible in a given frame of reference. Of late, however, scientists have argued that nothingness itself is not absolute nothingness and also talk about the possibility of coexistence of past and present, opposed to the relativistic concept. Observation in the preceding pages highlights the requirement for an analysis of space-time in detail. It is so, because what is seen as **nothingness of sky** embodying us all turns out to be a substance in which the objects get created, remain sustained and then disappear, e.g., Lakhpat Fort dating back to 3.8 Ka. It is not nothingness but a **substance—*brahm s.l.***—whose properties are exactly the same as mentioned in *upanishads*. Physics sees it as nothingness not because it is in reality so, but due to strength of belief. The deformative properties of the medium around us, even if seen in earlier photographs, have not been considered in view of the prevalent belief in the theory of vacuum.

A too obvious property of the *brahm s.l.*, christened here as *chetanakash*, is its potential to generate, by force of consciousness, objects out of neutral looking transparent sky. The objects so generated have the same optical properties as earthly ones. Accordingly, the optical properties of matter are not specific properties of matter but of the *chetanakash* which is inseparably associated with the matter—enveloping it and soaking it. Matter and *chetanakash* differ in property of **mass**. The *chetanakash*, in contrast to matter, appears airy and massless. In generating objects and forms, as seen in multiple smudged images, consciousness involves not only an apparatus of knowledge with potential to replicate matter of same type but also deformative strength to push out and generate forms out of otherwise 'uniform' and morphologically stable *chetanakash*. It is also seen that *antahkaran* of man has a deformative energy or force to give the shape to the neutral substance of *chetanakash* as well as to impart the property of earthly substance being replicated. The former requires the force and the latter involves transaction and translation of knowledge—the knowledge that lies in the individual's *atma s.l.* as to what material substance is being replicated under the command of the *antahkaran* . The two functions of *antahkaran* join to create an object

in the *chetanakash* by interaction between the individual consciousness and enveloping *chetanakash*. The material like substance and the form of replicated substance, thus, are a part of consciousness regime which as the Mundakopanishad, for this reason, states—"It is all knowledgeable"[MUN:1.1.9].

The uniqueness of the consciousness regime or *chetanakash* does not end with image-object creation. What is most intriguing about the regime is the replication of the invisible past in the present frame of time which is otherwise unseen on the spot. Lakhpat Fort of 3.8 Ka is seen in the present as much as the frog of Bagh dating back to 70 Ma. Similarly, Neanderthal man is snapped from the thoughtograph of Ted Serios. Apparently, none of the frames of the past has been destroyed and they all exist where they once have been. Our consciousness linked to mind, however, cannot see them; nor are these available to the usual electromagnetic regime—restricted to matter as a photographable substance in the present .

We have been educated that earth goes round the sun, sun goes round the galaxy at a speed of several kilometres per second; and, also that nothing can travel faster than the speed of light. Accordingly, the Lakhpat-frame is left behind in galactic space around 3.8 Ka. There is no method to bring it at Lakhpat for photography in the present. Similar are the images of Neanderthal and Bagh frog. Necessarily, these observations impose new constraints in physics to be explained with an appealing rationale. Europe has lately started thinking about consciousness as something different than the Artificial Intelligence with lots of arguments and counterarguments (Penrose, 1989) . That the problems in consciousness are so trivial has completely eluded those who have simply shifted their faith from God to Blackholes and Big Bang—all unverifiable by the methods available to the man in the west. West does not have a rationale to explain the existence of all time frames at the same spot with invisibility of past or future frames. It lies far above the level of mental training among scientists because they never had *upanishadic* background and perception.

There are other fields of interest also, like the relationship between consciousness and visual solar image. It enlarges when the sun travels from mid heaven to horizon even though the camera photographs equal size of sun at all the levels. Again, as the image of Raheli shows the field of electromagnetic radiation is out of focus when the field exhibits freely pulsating consciousness spheroids or *brahm*. How do these phenomena happen ? Are the enlargement of sun and the out-of-focus phenomena of Raheli related ? Even a similar out-of-focus phenomenon is seen with reference to the time while moving from the present to the past.

The characteristics of consciousness are the main objects of analysis in this chapter for finding a logical explanation for the same observations in the previous chapter.

Vacuum, Space and Time

Mathematics and Indian numerals, christened as Arabic numerals in Europe, reached there in the tenth century and found intimate use in astronomy later. During the 16th century Copernicus (1473-1543) buried the old concept of a fixed earth and moving heavens through application of mathematics and shifted the centre of heavens from earth to the sun. This revolution from geocentric orbit to the heliocentric orbit required **a faith in mathematics to believe in some thing unseen but postulated on the strength of this subject**. It was, in a way, a quest of faith factor, once again, which got further strengthened though Kepler's Laws of Planetary Motion around the sun, i.e., 1) all the planets of the solar system travel along ecliptic orbit where sun occupies the focal point; 2) radius **vector** of a planet sweeps out equal area in equal lengths of time; and 3) the squares of the periods of revolution of periods of the planets around the sun are proportional to the cubes of the major semi-axes of the ecliptic orbits of these planets. An era set forth at this point on account of faith in mathematical language, leading people to believe in something that was not observable. Heavens keep going around the earth is our observation. However, we keep believing earth is going round the sun and the latter around the galactic centre.

Now, in context with the space between the planets, we see nothing. Newton, the famous physicist of 16-17th century, expressed three different beliefs on this invisible space (Podolny, 1986).

First: The sun, planets and stars are surrounded by absolutely nothing. This **nothing** is filling the universal space between all physical objects.

Second: This space is occupied by some kind of matter or material medium. This is not nothing but **something inaccessible for observation or experimentation**.

Third: Everything in the universe, from the emptiness between the objects as well as the objects themselves, is permeated with the finest particles **Ether**.

Ether as well as nothingness or vacuum had been merely a point of difference of opinion for those who were not aware those days about the famous experiment of Torricelli. For them an absolute vacuum bereft of air was unimaginable. During 1643 Torricelli filled a long glass tube open at one end, with mercury, closed it with thumb and placed it in a bowl full of mercury. The mercury column rose merely 76 cm above the surface of mercury in the bowl. The remaining space, without air or mercury, was a Torricellian **vacuum** or nothingness which denoted its property as an empty space without air. It was accepted as nothingness by some like Pascal in conformity with the first belief of Newton. However, Rene Descartes, the famous philosopher of the time, rejected the idea of absolute emptiness. In the hypothesis of Descartes "all physical bodies are the result of vortex motion in an incompressible and unexpansible **ether**."Newtons second and third beliefs confirm to the ideas of Descartes.

In all these discussions and beliefs about medium or vacuum between the objects, existence or non-existence of ether had not much of a relevance since any one of the three 'beliefs' of Newton could be argued and applied with equal conviction. If the planets were large bodies the smallest among these moving objects in the space were corpuscles or particles or light proposed by Newton in 1672 in his memoirs "The new theory of light and colours". A detailed account on the nature of light in 1690 by the famous Dutch scientist Christian Huygens, nevertheless, furnished a profound and comprehensive basis for an entirely different view about light. Light in this concept is of the nature of wave and is not corpuscular.

For Huygens ether became an essential requirement through which waves of light would travel from sun to earth and, in his opinion , it also fills the space between elements of ordinary matter. This ether became a favourite topic of discussion among physicists and philosophers of 17th and 18th centuries. What was added in these deliberations was the property of light and resultant requirement in the property of ether. "The English scientist Thomas Young and the French physicist Augustine Jean Fresnel came to the conclusion that light consisted of transverse vibrations. These vibrations were taking place, in their knowledge, in an **ether liquid** and the properties of liquid are not at all suitable for such vibrations" (Podolny, 1986, p.42-43). Ether, accordingly had to be understood as a solid with elasticity of steel in view of the velocity of light. But elasticity is basically a property of solids, and ether referred to as a solid, posed another problem. Ether did not hinder the motions of stars and planets, and, for light it was more transparent than any gas. George Gabriel Stokes, in 1845, compares it with Tar and Cobblers Wax like material sufficiently stiff yet allowing harder solids to pass through them.

The undulatory or wave theory of light acquired increasing certainty in the late nineteenth century in connection with Maxwell's electromagnetic equations (Stephenson and Kilmister, 1958). The mathematical derivations suggest that disturbances in the electromagnetic fields will be propagated with the velocity c. This constant c when determined equalled to $3.1x10^{10}$cms/ second, close to the speed of light in vacuum. "More accurate experiments (Curtis, 1929) gave c=2.99790x10 ^{10}cm/sec which agrees very closely with a recent value 2.99792 x 10^{10} cm/sec. obtained by Froome (1952). This suggests the identification, and such an identification gives a very satisfactory explanation of optical phenomena" (Stephenson and Kilmister, 1958, p.3,4).

The wave equation contains no reference to the velocity of the source of light and accordingly the light must be independent of the velocity of the source. Observations support this. For example in the double stars, on a common centre of gravity, when one star moves towards earth and the other away from it at a specific time, any change in the velocity of light from two sources would produce apparent irregularities.

These have not been observed and an obvious conclusion is drawn—velocity of light is independent of the velocity of source. Such a situation is very much seen for sound too which travels in a medium like air or water. What about light? Concept of ether provided this medium ideally in the nineteenth century till it was caught in the very web of belief and disbelief. Earth, as we believe on account of Copernicus model, is going round the sun at a speed of 29.79 km /second and if it is passing through a medium like ether it must be transitting through this medium, leaving the medium at this speed. An experiment was devised—the Michelson-Morley experiment - in the eighties of the last century to verify if the **earth** was really moving with reference to such a medium. This was logical in view of the predicated change in velocity of light on account of 'ether drag' in the Fresnel's theory about the assumed ether density. Accordingly, the doubts about the existence of ether, could be solved by detecting the motion of earth relative to it.

Michelson (1881) carried out what is now known as the Michelson-Morley experiment (this was repeated later, with technical improvements, by Michelson and Morley, 1887). In this experiment (Fig.10.1), A,A are mirrors and B is a half-silvered mirror. Monochromatic light from a single source is split at the half-silvered mirrór and travels over two paths at right angles, returning and interfering at the telescope. If at any time the apparatus happens to have a velocity v as shown, relative to the ether, we have the travel-time difference along the two paths. This time difference would produce a shift of fringes in the interference pattern observed by the telescope. This experiment was repeated after an interval of six months to mitigate the implication of the earth's differential velocity.

No shift was observed by Michelson. "The experiment was repeated on various occasions and no fringe shift was observed until Miller (1925) in a series of experiments claimed to find a shift corresponding to a velocity of the earth relative to the ether of about 10 km./sec. More recently, Synge (1952) has suggested a theory which would account for Miller's non-zero shift, and his theory suggested a certain experiment, similar to Michelson and Morley's which would give a larger result. This experiment was carried out by Ditchburn and Heavens (1952), and gave a null result to a high order of experimental accuracy. We are forced to conclude that the residual shift in Miller's experiments is due to some unknown experimental error. Miller's results have been discussed recently by Shankland, Mc Cuskey, Leon and Kuerti (1955) with the conclusion that no significant fringe shift exists" (Stephenson and Kilmister, 1958). Michelson-Morley experiment demonstrates one thing certainly - there is no relative motion of earth's surface with reference to a medium around, if such a medium exists. It suggests, in effect, one of the four conditions: i) the earth and ether do not move; ii) the earth and adjacent ether are moving together with same speed; iii) the two are moving relative to each other but the electromagnetic radiation does not reflect this movement; and iv) movement is illusion. This experiment, however, was tied with **a belief on mathematical model** relating to **heliocentric motion** of earth to conclude the absence of any medium like ether between the planets. **The experiment, by itself, does not prove the absence of ether** unless **we believe** in mathematically derived heliocentric motion contrary to our every day observation.

The end of ether in the experiments of Michelson and Morley at the close of the nineteenth century, even though dragging upto mid-fiftees of the current one led to believe in the first premise of Newton, i.e., nothing exists between two planetary bodies.

Early years of the twentieth century have brought to us the Modern Physics. In its very first decade emerged a new concept in physics of time and space. This was the concept of relativistic time and space introduced by Einstein 1905 and later (Anon., 1983). It lives till date and followed by most eminent men of science. A short history of time by Hawkins (1989) tells us in a popular way about different issues of relativistic space-time scenario and related later developments in modern physics. For a concise and better understanding of the postulates in the theory of Relativity, the author reproduces below a write-up by Yavorsky and Detlaf (1982, pp. 82-87.)

"As in classical Newtonian mechanics, it is assumed in special relativity theory that **time is uniform and that space is homogeneous and isotropic**. The special theory of relativity is based on two main principles accepted as the initial postulates.

The first postulate is a generalization of Galileo's mechanical principle of relativity to cover any physical processes. This postulate, called the principle of relativity, or Einstein's relativity principle, states: **all physical phenomena proceed in the same way, under the same conditions, in all inertial frames of reference**. In other words, the principle of relativity contends that physical laws are independent (invariant) with respect to the chosen inertial frame of reference; equations expressing these laws have the same form in all inertial frames of reference. Consequently, it is impossible to ascertain, by means of any physical experiments whatsoever, conducted in a closed system of bodies, whether the system is at rest or is travelling at uniform velocity in a straight line with respect to some inertial frame of reference. All inertial frames of reference are equally justified in physics. **It is impossible, on the basis of physical experiments, to select from the host of inertial reference frames any "preferred" or "absolute" frame of reference possessing any qualitative distinction from other inertial reference frames.**

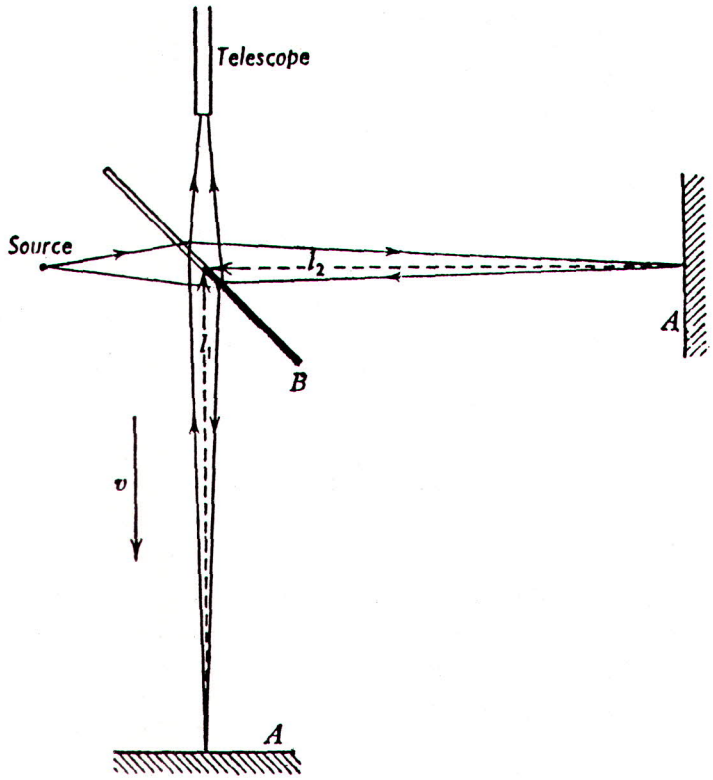


Fig. 10.1 : Michelson-Morley experiment.

The second postulate expresses the principle of the invariance of the velocity of light—the velocity of light in free space (or vacuum) is independent of the motion of the source of light. **It is the same in all directions and all inertial frames of reference, being one of the most basic physical constants. Experiments show that c,the velocity of light in free space, is the limiting velocity in nature. The velocity of any particles and bodies, as well as the velocity of propagation of any interactions or signals, can not exceed c.**

These specific laws governing the process of light propagation in free space enable this real physical process to be made use of in establishing a procedure for the **chronometry of a frame of reference,** i.e. for the synchronization of clocks located at various points in space and travelling together with the frame of reference being considered .

The postulates of the special theory of relativity contradict the concepts of the properties of space and time that are accepted in classical mechanics and on which the Galilean transformations are based. In particular, this refers to the contention, considered to be "self - evident" in Newtonian mechanics, that the passage of time is identical in all inertial frames of reference. From this it follows that the time interval between any two events is of an absolute nature. For instance, if two events occur simultaneously according to the clock in one inertial frame of reference, then, according to classical concept they also occur simultaneously according to the clock of any other inertial frame.

The above mentioned contradiction can be illustrated by the following example (Fig.10.2). We have two inertial frames of reference—fixed frame **K** and frame **K'** which travels along the **OX** axis at constant velocity **V.** Assume that a flash of light is produced at point **O** at the instant of the zero time reference in

both frames **K** and **K'** (t=t'=0), when their origins **O** and **O'** of coordinates coincide. By the instant of time t> O,light, propagating in free space at the velocity c, reaches points at the surface of a hollow sphere in the frame K. This sphere has its centre at point O and its radius equals ct. It can be assumed that in frame K' the light flash occurred at the instant of time t'=O at point O'. Hence, according to the postulates of the special theory of relativity, by the instant of time t'=t, light in frame K' reaches points at the surface of a hollow sphere of the same radius ct as in the frame K but with its centre at point O'. At this instant, however, point O'is not at point O, but at a distance of Vt from this point. **Hence, any attempt to combine the postulates of the special theory of relativity with classical conceptions of absolute time that elapses identically in all frames of reference leads to an absurdity**: the light flash must simultaneously reach points in space that belong to two different hollow spheres".

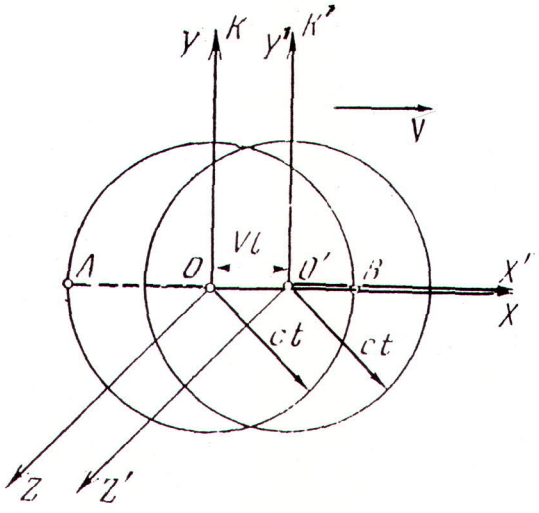


Fig. 10.2 : Properties of space-time in relativistic perspective.

Belief Factor

In the above survey of space-time concepts the postulates have moved strongly on the lines of faith and assumptions in mathematics rather than the substance of observations in nature, rigours and logic. Theory of Relativity is, thus, a mathematical exercise in which a common mind is forced to believe and those who try to disapprove it mathematically are treated as outcasts among the scientists. Much of it is on account of human weakness for the language of mathematics as absolute truth of nature as understood in the classical concepts. It has hardly been cared that mathematics is a creation of man's mind and its predictions are unvarifiable in so many fields and the theory of relativity may also fall there. Man's organs and intellect have developed for sustenance of physical body; and, the human biological system is mostly for eating and reproduction like any other animal. Physical system cannot look at the truth beyond the physical world because man's knowledge base is limited on account of his physical observations. Again, a feature of the community framed mind is its inability to accept the observations against the faith instilled in him through education. It is seen that a physicist aware about the rare probabilities of occurrence of pi-meson (one frame out of fifty thousand photographs) will spend years finding them but will not digest somewhat more common photographic results in the author's collection e.g. from Lakhpat, Bagh or Umia whose frequency may not exceed 1: 1000. Some of them under punishment threat, like Randi in Uri Geller case, may also cry hoarse in the name of science and scientists try to rescue them bound by emotions and not by logic. Uri Geller is no better to many scientists than Salman Rushdie under Fatwa. In discovering the truth of nature, however, it is not the abundance but relevance of data that needs consideration. These are, as cited above, some times rare. Even if scanty they are valuable when the truth has to be established with logic and rationale. The rare photographs of the last chapter are used here as standard material to look into some of the scientific concepts of today inspite of their paucity.

Fallacy of Planetary Motions

It is now an accepted principle of heavens and celestial bodies that the earth is going round the sun at a speed of 29.79 km per second and the sun around the galaxy with a speed of 19.95 km per second. We can critically analyse the photographs of Bostan Strangler, Lakhpat fort and frog of Bagh in this perceptive and

see if the **motion of planets** holds out as the **truth** because the same has been used as a basis to write off a medium for propagation of light, the ether.

In the case of the car park scenario of Boston Strangler, the photographer snapped the car park two hours after it was empty and yet cars were available there in the photograph; in the Lakhpat scenario the chariot was photographed moving at the same spot nearly four thousand years later; and, the agile, swimming frog of Bagh was there, in the same pose, nearly seventy million years ago. The Lakhpat photograph also proves that the exact scene and frame of a few seconds though, projected in the present, lies in the past frame. Accordingly, the past frame scenario remains alive even today where it existed once but it is not a part of the present frame. Now let us apply the belief in mathematical deduction of astronomy, i.e., earth is moving around the sun at a speed of 29.79 km/second and sun around the galaxy at a speed of 19.95 km/sec. The earth with scene of the car park would lie around 143,000 km away in the pitch dark space at the moment of infrared photograph due to the movement of earth around the sun. In the case of Lakhpat and Bagh photographs, it is the movement of the sun and not earth which needs focus. The Lakhpat photograph was snapped around 3.8 thousands years after the chariot was in this position physically and its original position in space is at a distance of 20 x (3,800x365.25x24x60x60) kilometres. The frog of Bagh lies at a distance of 20x(70,000,000x365.25x24x60x60) kilometres. Accordingly, we land at figures like $24x10^{11}$ Kms and $66x10^{17}$ Kms respectively as distances separating the vantage points of today and past.

It is hard to conceive if scenes left as far behind in the space as the car park in Boston Strangler (being photographed under artificial infrared), the Lakhpat scenario or the frog of Bagh could be brought into the focus of any camera on earth . There is no option, therefore, except to accept that **the motion of heavens and mathematics used in this context portrays solely our world of constant visual illusion . This illusion is not the absolute reality of nature. What is considered as real in physics about planets in motion is a fabric of *maya* on account of our eyes, human sense organs and brain. It is not the fact of nature but a limitation of imaging mechanism of our individual consciousness with frame duration of 0.0097 second. Our eyes and brain constitute an apparatus of illusion. Physics treats this illusion as real and makes laws of nature in this funny world of illusion**. These are the laws of *maya*, no way near the truth.

With contradiction of the concept of the movement of planets in a homogeneous and isotropic space, even the uniformity of the time in a specific frame also stands as an attribute of *maya*. To illustrate this point, here is an incident quoted from the "Bermuda Triangle" (Berlitz, 1975, p.103).

"An incident involving time lapse occurred at the Miami airport about five years ago which has never been satisfactorily explained. It concerned a National Airlines 727 passenger plane which, on approach to landing from the northeast, and being tracked on radar by the Air Control Centre, suddenly disappeared from the radar screen for about ten minutes and then reappeared. The plane landed without incident and the pilot and crew evinced some surprise over the expressed concern of the ground crew since, as far as the crew was concerned, nothing unusual had happened. By way of an explanation one of the Air Control staff said to one of the pilots, 'Man, for ten minutes you just did not exist.' It was at this point the crew checked their watches and the various indicators in the plane and discovered that they were uniformly ten minutes slow according to real time. This was especially remarkable as the plane had made a routine time check twenty minutes before the incident and at that time there was no time discrepancy."For the people in the plane, time was uniform; for those on ground also it was the same uniform time but when we put them together the concept of uniformity of time gets a jolt of missing time equivalent to 600 seconds. For both of them, inertial plane of reference was the same space of earth, very much in the range of the airport-radar operating with consistent speed of light and yet the "c" is not the same.

Illusion of Reference Frames

The incidence of Bermuda Triangle and the 'Camel-herdsman' photograph of Umia when related to the concept of 'frame of reference ' in the relativistic concept bring out the illusion about concept of reference

frame in the context of space-time. In the event of Bermuda Triangle the passenger plane in the air and radar continue to be in the same reference frame for all times or earth's reference of space-time frame till one of the objects, i.e., plane is seen dropping out of this reference frame for ten long minutes. Without moving an inch from its spot, it suddenly reappears on the radar screen again. The period of ten minutes of absence is null in the minds of passengers and instruments of the plane without any explanation in the science known to us. Obviously, the plane in flight had moved from material frame of a moving present to *paramatmic* frame where morphology of object could be retained but the properties of matter, e.g. motion of watch and electrical activity of brain become zero. The human eyes and mind in this state were naturally non-material and unable to register their separation from the material world as we do in deep sleep. Possibly they had moved into the past through a time-fault and became non-matter like the Lakhpat charioteer (Fig.10.3). Similarly, in the Umia photograph a herd of camels and herdsman seen in the first frame of photo disappears after five seconds altogether. Obviously the objects in the first photograph represent a frame of scenario of future or past brought into present. The time-frame of Umia camel is possibly coming from future as a *brahmic* thoughtograph with pulse effect. So is also the photograph of Dr. Biswas (Fig.9.19).

As the smudged micro-shifted and pulsating photographs show, the micro-shifted objects in time have form but no mass. The Bermuda plane was **lost from present**; and, it lost its mechanical and biorhythmic time-frames. It had retained its form as a massless body without mechanical motion of its parts in a past or future of time-frame. Possibly this also applies to Umia photographs showing micro-shifted images in time. The duration of anomaly of Umia was less than five seconds. At Bermuda, it was over ten minutes. It brings out clearly that present is a material time-frame of earth with mass while past or future frames are *paramatmic,* non-material, devoid of mass. Forms as *atmic* bodies exist without mass in the frame of future or past.

The analysis above brings out the illusion about inertial frames of reference for space-time in relation to the gross objects like earth and earthly objects because the plane at the airport of Miami or camels at Umia move back and forth in time as objects in the same segments of space-time frame. Speed of light is meaningful in a simple reference frame of time where the time by itself could be appreciated uniformly in an illusory time-frame under the control of our galaxy. However, the objects visibly available and seen as a part of a single one reference frame of space-time may disappear (in past or future) and get lost in the otherwise continuous looking frame of reference of time because the homogeneous looking large components or segments of space-time may have several smaller segments with invisible boundaries. What is the relevance of c as a constant for reference frames when the frames themselves are segments within otherwise **uniform-looking isotropic space** with potential of retarding or accelerating the time.

Velocity of light in different time-frame segments will remain same till all segments are following the space of time-pulse of the galaxy. In segments with the independent acceleration or retarder of speed of time, it loses its relevance. Micro-frames of space-time, retarding the speed of time and taking it to the past are responsible for the total absence of an object in a specific space-time frame of earth. **The relativistic concept of the inertial frame of reference** is seen due to a more or less an **uniform illusion** of ours. What is of relevance in the whole affair is the segmented nature of **space-time frame** where every segment can move in the times of past and future. It will become zero or an invisible object in the mega frame at that time. If all the space-time frame segments are uniformly moving in a mega-set of space segment then these constitute a single illusory reference frame of relativistic type. **Such space-time segments cannot figure in determining c on earth but may be invariably seen when c is determined involving the distances of planetary and stellar magnitude c will give a range and no constant value.** A fundamental and primary attribute of space-time does not exist in nature to have some kind of inertial frame of reference.

The isochronous pulse of galactic **time-frame** is characterised by the phenomena of impregnation of mass in the objects of earth-*paramatma.* Objects and forms do exist in future and in the past frames here. By imbibing the mass on account of galactic time pulse these become matter in the present and then are succeeded by *paramatmic* morphological replica of the same objects with 'zero' mass in the past. Earth's 'present' has, thus a transiting speed between future and past at a rate of 1818 frames per second with frame

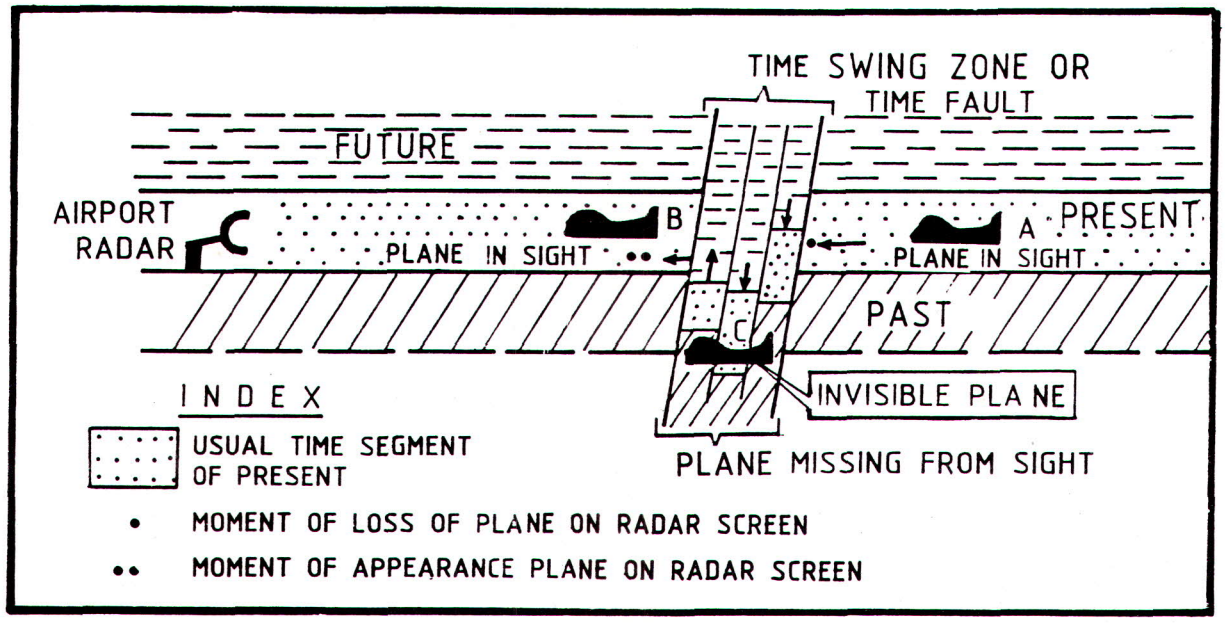


Fig. 10.3 : Time faulting or time swing zone, where the present dips into the past segment leading into disappearance of the plane from the radar screen.

life of 0.0016 seconds as discussed later. Still the earth's speed of 'present' is not a fundamental time. A fundamental time unit is expected at the paragalactic level, however. In general the concept of a consistent time frame in **relativistic theory portrays an illusion on account of human sense organs and mind which see space as nothingness; and, there is no organ in man to see the 'space-time-frame-segments'** as they figure in the preceding text because the physical, electrically expressed consciousness is travelling as a part of earth's time-frame of matter moving in time.

The concept of inertial frames in the theory of relativity treating space-time as a continuum is essentially due to a **belief** in the **continuous** nature of time which, in reality of nature, is an illusion of sight and sight related sense organs of our physical body made of matter. Time is not at all a property of matter. This property belongs innately to the galaxy on one hand and of one's own consciousness or *attadhar* on the other. It is appreciated by man for one reason—he has manifestation of time through the *attadhar* in the *antahkaran* and in continuously monitoring it . Neither Newtonian nor Einstein's concept of time—both related to matter—connote the true nature of time.

The importance of *atta-attadhar* as an individual time-monitor is seen in accelerating or retarding time-frames of the two pairs of close-up photographs taken by macro-zoom in Kachchh and Madhya Pradesh (Fig. 9.4). The author's *attadhar* has in both cases altered the time.

In the second pair of photographs in figure 9.4, a Vindhyan fossil is seen as alive and trailing while the coin over the stone is out-of-focus and deformed. The frame depicts time of living annelid of Vindhyan around 700 million years ago when the Kaimur sands were under deposition. The time shift with a high speed has been carried out by the *attadhar*. It has been carried out within a few seconds by simply destroying (absorbing) the time-pulse energies of 700 million years emitted by *paramattadhar*. Accordingly, the time is of the nature of a pulse of *attadhar* and the *atta* may reach any time-frame of *paramattadhar* (galaxy) by regulating its own pulse. Time shifts of Bermuda triangle area and elsewhere may relate to large, invisible *attadhars* floating in the area as seen in the photograph of Shimla where these reach up to a size of half a meter.

Fallacy of Vacuum

In the long history of ether and vacuum, discussed earlier, vacuum has lost on one count heavily, viz., the Michelson-Morley experiment. It is appreciated now that *nothing is moving in the form seen by men* and planetary motions are illusions of human sense-organs and mental apparatus. This experiment, therefore, loses its value altogether and we have to look back to the days of three options of Newton—there is a vacuum, there is a medium and there is an all permeating ether.

It is seen in the photographs of Lakhpat, camels of Umia and several others that objects take form from a medium and disappear in the same medium within 5 seconds or less. The premises then suggest that there is a medium physically present all around us and described in *upanishads* with the same properties. *Upanishads* refer to it as *brahm* but it is designated here as *chetanakash* for avoiding confusion because *brahm s.l.* is referred variously in many past works and restricted, in this work, to the pulsating spheroids of human consciousness. Vacuum, arising out the Copernicus' mathematical model, limitations of sense organs, faith of scientists in this model, and Michelson-Morley experiment in pursuance of this model is invalid on account of the physical presence of a medium with specific property of generating and disintegrating optical replicas of material substances. This material medium falls under none of the three categories of Newton for one reason. Newton takes matter as consistent and then a medium in between two bodies. What we see is that the bodies of matter themselves are already existing as frames of *paramatma* and appear for a fraction of second in the present and then disappear into the past . Matter is created out of *paramatma* and disappears as *paramatma*. This *paramatma* itself is a creation within *chetanakash*. Except *upanishads*, no one describes this property of the medium. Hence, the nomenclature *chetanakash* or conscious-space is most suitable for it.

Medium Versus c

In nature we classify any medium through which light can pass into two categories. In the materials like glass or water, light travels in all directions with equal speed. These are called isotropic media. There are also materials where light does not travel with equal velocity in all directions. These are called anisotropic media. How these media differ in this respect may be visualized by conceiving a point within each medium where light is allowed to flash for a hundredth of a billionth of a second and then the moving light front 'frozen' by some method just after a ten billionth of a second. In such a condition there are three possibilities of shape of the frozen light-front. In an isotropic medium, the wave-front will be a sphere—about three centimetres in diameter, if the medium were air. In the anisotropic medium the spheroid shall be distorted in two forms. Firstly an ellipsoid or discoid with one short axis (vertical) and two axes of equal size (left to right /front to back). In the second case, this ellipse will also get distorted so that the symmetrical equatorial plane changes to be a differentially compressed one with a direction of one smaller axis and the other longer axis. Accordingly, this wave-front will look like a compressed tabloid which will have three perpendicular axes: long, medium and short suggesting directions of fast, medium and slow propagation of light. There will be three axial planes in such a frozen wave form at right angle to one another:first containing the direction of long and intermediate axes (x-y plane); second, containing intermediate axis and short axes (y-z plane); and, the third containing short and long axes (x-z plane). The long axis in any case may measure upto about 3 cm while others will be smaller. These three directions are conventionally named x, y and z in the description of optical property of a material. Usually, an indicatrix system based on size of three axes corresponding to the refractive indices of the medium in specific directions is used to understand the property of an anisotropic medium and we may extend it to the *chetanakash* medium too [Box 10.1].

In the isotropic medium there is only one refractive index and in an anistropic medium there may be two or three. Since the refractive index of a medium is dependent upon the velocity of the propagating light and is inversely proportional to velocity, the fast direction (x) has the lowest refractive index and the lowest

direction (z) has the highest refractive index [Box 10.1].

How do the refractive indices affect our vision grossly can be seen by comparing a rod kept in air and another identical rod in the water at equal distance. The rod in air with higher velocity (lower refractive index) looks farther as compared to the rod placed in water of higher refractive index. In other words, denser media bring things nearer. The ratio between the real versus virtual distances, in such a case relates to the refractive indices of the media.

With the above background we shall ponder over the photograph of Raheli (Fig.9.33) where spheroids are in focus and the background, including the roads and the pillars, is out of focus. But before the interpretation, a recapitulation of the whole event alongwith the background of the picture is necessary.

Yonder at a hill almost due east of Raheli stands a temple. The author photographed this feature through Mamiya SLR at f 5.6, zoom 70mm, 1/125 sec. The picture shows that the pulsating spheroids of consciousness or the *brahms* are in focus and the background is out of focus. At this moment the following seems to have happened:

i) My *antahkaran* having the potential of rotating the position of optical plane (cf. rotation in the Lakhpat photo) has rotated the plane containing the spheroids to that of electromagnetic radiation (y-z plane →xy plane).

ii) The focus of the objects in the frame was controlled by the projection of the objects from the plane of electromagnetic radiation to the plane of *brahmic* consciousness under operation by *antahkaran*, as if a rod was thrown from air into water in the cited example. These were perceived as optical image by me in a denser medium or plane than the optical plane of camera with refractive index of air; and, the sharp focus so reached was conceived as the standard focus of the camera at that time of clicking the shutter. In reality, it was not the optical plane of normal physical image and hence the image is out of focus on the screen.

iii) This altered focus had brought the *brahmic* objects in focus but has put out of focus the entire earthly scene suggesting a difference between the refractive indices of the optical plane of camera (matter) and *brahmic* spheroids.

iv) In the process, the optical focus of the camera was moved much closer instead of infinity as it would normally have been.

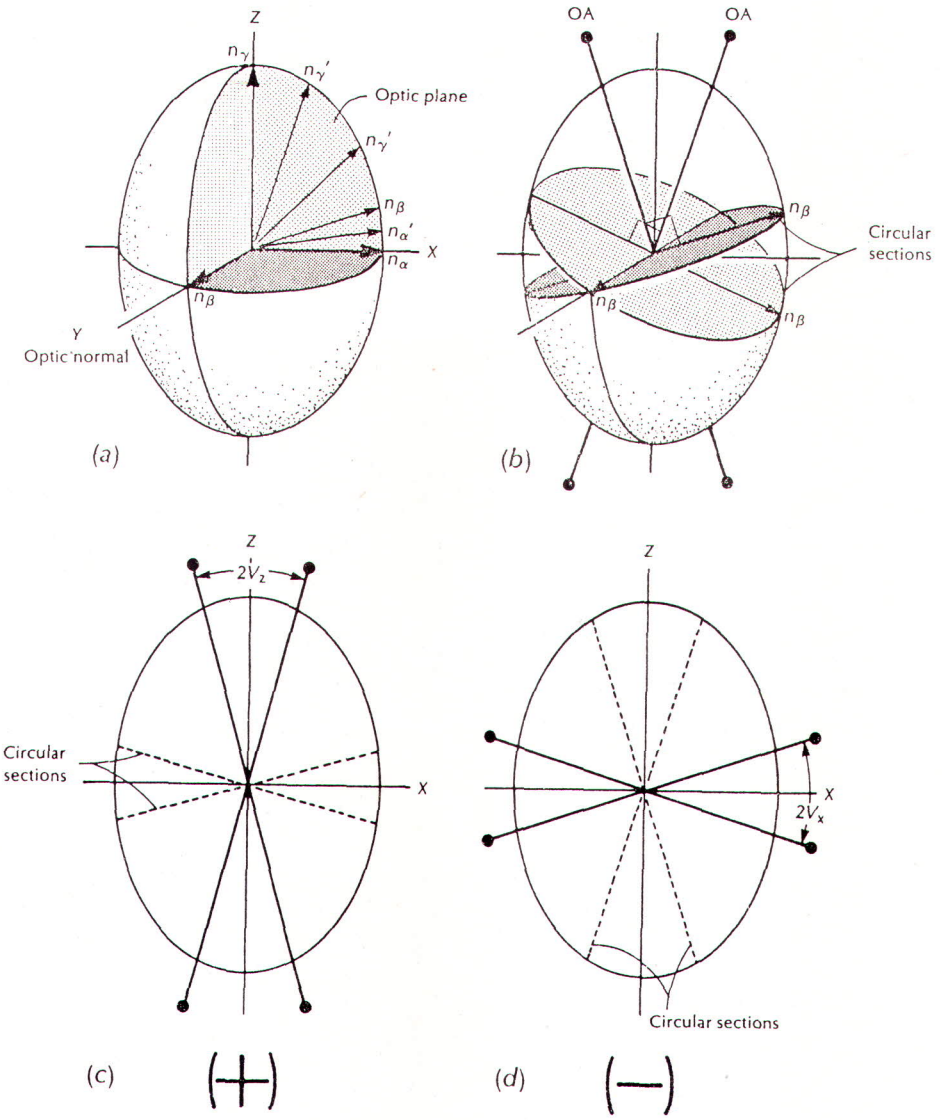
While analysing the above situation we see that the rotated plane is optically denser and with higher refractive index. It is possible to compute the refractive index of the rotated plane rather simply because the physical object of focus was at infinity and the shift in the focus of camera lens may be compared by re-exposing a hill at infinity with varying distance stops. Thus the photograph that shows denser direction of the medium; i.e., the plane containing the image of *brahmic* spheroids when compared with identical exposure may provide the focus shift and idea of the refractive index of the denser medium. A set of photographs were taken at Dehra Dun in March, 1994, with the same camera focused to the north to find out the degree of out-of-focusness. The Dehra Dun photograph, helps to measure the refractive index of the plane of human consciousness related to the natural plane of the *brahmic* bodies (Figs. 9.35, 9.40).

Dehra Dun photographs incidentally show yet another type of spheroid—small and non-pulsating. It is the *atta*. Change of size of *atta* suggests that *brahmic* refractive index is an intermediate one corresponding to the y direction. In this photograph the refractive index of the slow or z direction of *chetanakash* could also be inferred (Fig. 9.40). This change brings out that the x, y and z inferred in this way are apparent values very close to the real values of x, y and z at right angles to each other.

The Raheli photograph and the photographs of Dehra Dun suggest that the consciousness medium around us is anisotropic.

Biaxial Indicatrix

In the biaxial indicatrix, there are three principal axes of refraction. Their three principal indices are plotted along three mutually perpendicular axes X,Y and Z.



The biaxial indicatrix. (*a*) The indices n_α, n_β, and n_γ are plotted along the X, Y, and Z axes, respectively. Principal sections are the X–Y, X–Z, and Y–Z planes. Within the X–Z plane, the radii of the ellipse vary from n_α to n_γ with certain radii equal to n_β. (*b*) The circular sections have radius n_β. The primary optic axes (OA) are perpendicular to the circular sections and lie in the X–Y, or optic, plane. (*c*) An optic plane of biaxial positive indicatrix. (*d*) An optic plane of biaxial negative indicatrix.

Box 10.1

It is obvious, however, that there is uniformity of size in the optical images of an equidistant object irrespective of direction; and, accordingly the electromagnetic radiation must correspond to only one of the axes of propagation—the fastest or x and likely polarisation of the electromagnetic field of earth *parabrahm* in x-y plane.

Further, in our visual image we see sun or moon three times larger at the horizons in comparison to the mid-heaven. The two points fall on the x-y plane where the Mid-heaven represents the x axis. The eastern horizons, at right angles contains the y axis. The horizontal plane contains also the z axis in the north-south direction at right angles to the two (possibly the appearance of *attas* in Kedarnath is due to this factor). The projected *brahmic* image of ours shows only two sizes; small at the mid-heaven and large at the horizon. Accordingly, the *brahmic* or gravitational projection of ours behaves as if the medium is uniaxial.

The analysis above shows that the consistent velocity of light or electromagnetic energy gives an illusion about the medium as an isotropic one. It is due to its motion or propagation potential in a single plane. Our optical apparatus and *antahkaran* demonstrate it too clearly. We certainly see that solar image changes size from horizon to mid-heaven. However, we are wilfully ignoring our every day observation due to our faith in c and vacuum. The true nature of the *chetanakash*, however, is apparent only in the behaviour of *atta* when the refractive index changes from nearly 1.014 to 1.091 for the radiation relatable to latent heat with an intermediate velocity of 1.05. Latent heat (high *attaic* gravitational pulse) alone, accordingly, can travel along all the axes of the *chetanakash*—an anistropic, biaxial medium. The two other energy regimes, their derivatives, are limited to more easy direction.

Smeared Photographs and *Maya* of Vision

In the previous chapter, it has been shown that the human consciousness generates smeared images and the movement of pulses are lateral, vertical and also oblique. Tie-up of these images with mind related consciousness of awaken states in the physical body or with the *antahkaran* in the subtle body denotes that these pulses are the property of human consciousness. Basically, it is related to *antahkaran* governed by our consciousness and interacting in the outside world. We proceed further now in the analysis of the smeared images for answering some of the basic questions related to *maya* or 'universal illusion of vision' in the awaken state. Taken here for analysis is a photograph of a pen which was snapped as a scale for fossils in a rock where image repetition is similar to that of Lakhpat well (Figs. 10.4). The smearing impact of the image increases considerably towards the pen. This photograph is enlarged nearly five times of the original object for our analysis. Following points are obvious in this photograph.

a) The pulse generated displacement of the image is maximum near the pen and has receded fast below suggesting dissipation of smearing pulse and force away from the object mainly on account of elastic property of the medium registering a deformative force exerted by my *antahkaran*. It proves conclusively that the **consciousness medium around us is elastic**.

b) Three pulsed images of the tip of the clip of the pen are preserved, placed above and below the physical tip of the clip. All these are generated by consciousness of mine, while I concentrated on this object during the photography. These are formed in the mode of absorption-emission.

c) There is a progressive decay in these images and the area of their surface has been progressively reduced. Based on this feature their sequence could be numbered as A, B and C.

d) In the image formation, on account of pulsation, there is a smearing effect on the physical form when it has reached to image B or C , as if the whole thing has been dragged up and down. It shows application of a deformative/dragging force by the consciousness of the author which seems to have pushed the 'real substance form' from its physical position up or down. Obviously, the energy applied here by an up-down pulsating *antahkaran* is just a small fraction of Uri Geller's spoon deforming energy. The consciousness field of individual extends indefinitely and operates at all

places but the deformative energy dies down fast so that the dimensions became flat at a distance (approximately 40 km in man). It is understandable that among these images there is only one image 'in the present' and visible to consciousness. The others are invisible to us since they belong to past frames.

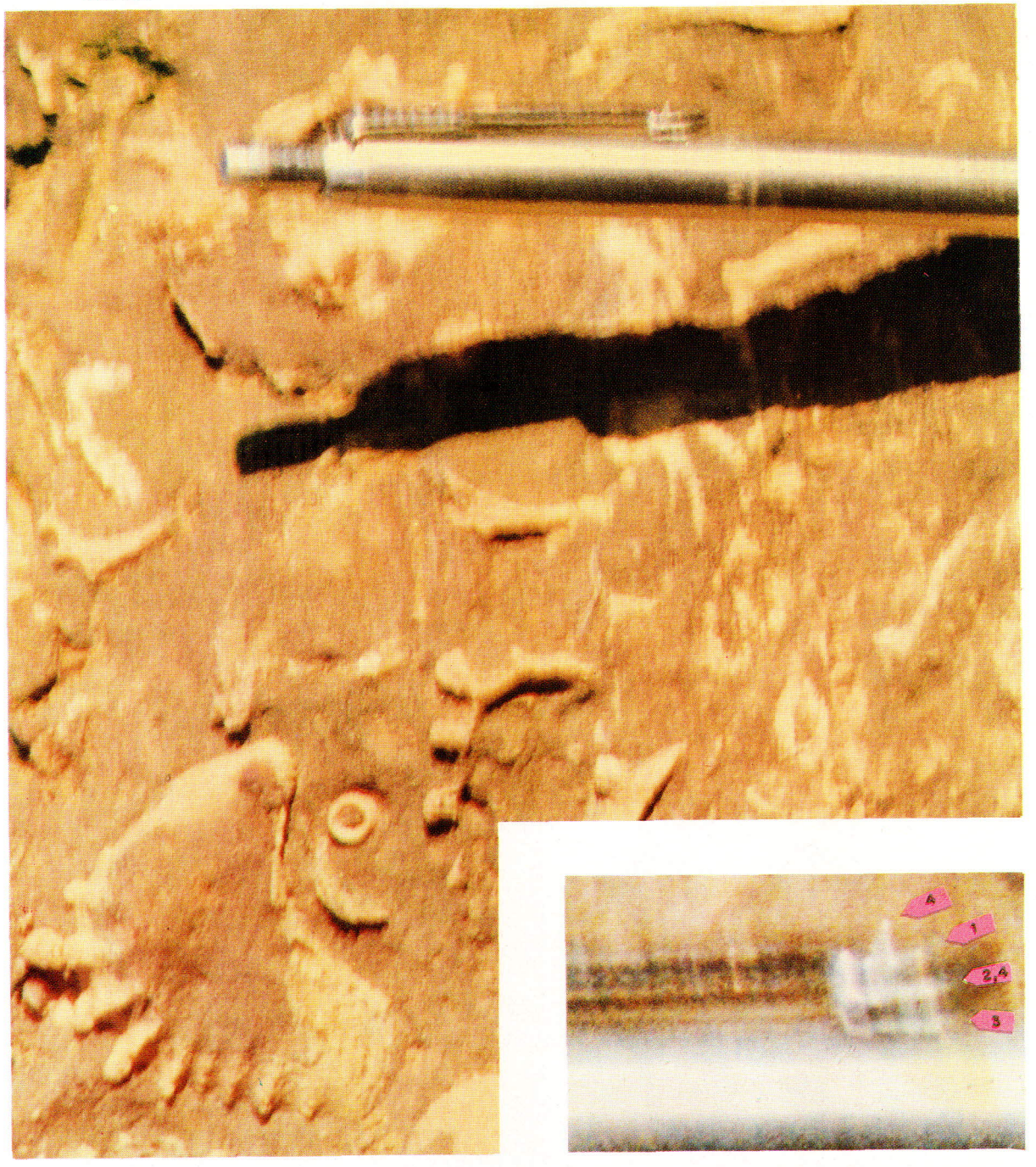


Fig. 10.4: The pen with pulsed clip. Numbers *4, 1, 3 of the decaying images correspond respectively to notations A, B and C in fig. 10.5.*

e) The third image, it is seen, is an upward pushed up part of a pre-existing decaying earlier image at the position of current image B.

f) In the above sequence of images, the starting point is the emission of the first image which has almost decayed as (4,A). Emission B is clear,so is also emission of C. But then the cycle is not terminated here because C is also slightly decayed. Since no new image has appeared, absorption phase is taken to mark the end of the event. In the duration of 0.0087 seconds i.e., the exposure time of the image there are 3 emissions and about 2.5 intervening gaps (Fig.10.5).

g) The above situation suggests the creation of images one after the other separated by gaps in a cycle . The period of cycle is 0.0029 sec. and frequency 345 Hz. The consciousness pulse of the human *antahkaran* is accordingly quantifiable through a frequency attribute of **deformative or gravitational** waves of *brahmic* segments of *antahkaran*. Each of these images follow the process of absorption-emission, and gets registered into *antahkaran* and then in the brain when eye, brain and *antahkaran* are focused over the objects in a common action. Since *antahkaran* field extends indefinitely, I-ness is universal in dimension and there is no gap of travel time in registering an information.

h) In the process of oscillation, up or down, the material object of the pen tip does not shift to the new location. Instead , the semi-material substance of earth *paramatma*, like a sticky material, moves up or down and leaves a smearing of the dragged matter image. Apparently, the corresponding physical material of the pen is made of denser and mass-bearing *paramatma* interacting with *brahmic* force. **This mass (in the substance) is the property of present because the decaying past frames of the pen- have (seemingly) no mass.** Thus we have two states of a substance**: a) mass bearing matter or material form and b) mass free *brahmic* pulse segment form that may be taken the same as the ghost image of past or the shifted images of present**. This massfree object is made of *atma*— specifically earth *paramatma* in the present case.

i) The **elasticity** and resulting **smearing of massless matter** through the impact of force by the human consciousness seems to be the force applied by *brahm* through *antahkaran*. Mental force on a larger scale, in the case of thought induced deformity of physical objects by Uri Geller and Indian-rope-trick, falls in the category of the *brahmic* energy system (Fig.10.6).

Fig.10.6: The legendary Indian rope trick. The rope stands erect on the ground and a person climbs over it as if he is climbing over a tree.

j) In the flash photograph of Dehra Dun (Fig.9.31), the present author's *brahm* shows the trace of five pulses in the flash duration (? 1/1000th of a second), i.e., it has a pulse frequency of about 5000 Hz., nearly thirteen times of human *antahkaran*.

k) By computing the length of the real image of the tip of the clip and percent of the fraction of the real image in the decaying images B,C and A, it possible to compute the decay period of a pulsed image of *antahkaran* from initiation to end . It works out to be 0.0087 sec.(Fig.10.5). Therefore, 0.009

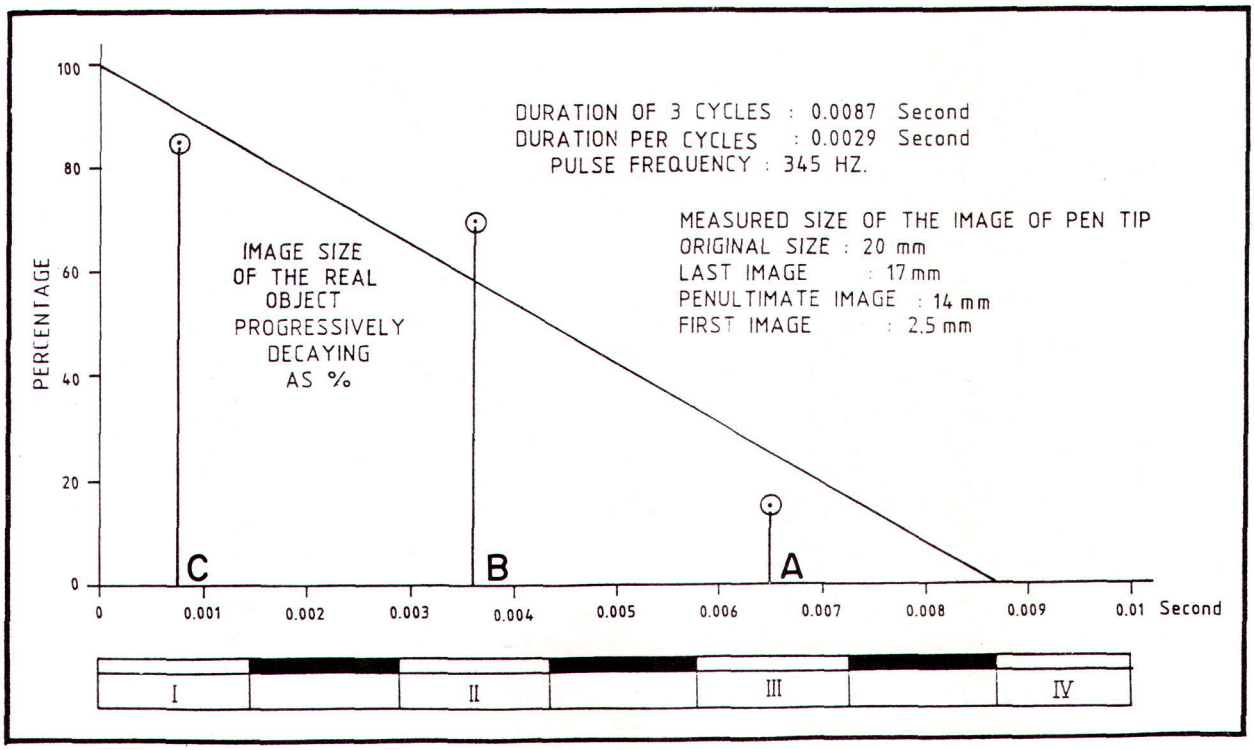


Fig. 10.5 : Pulse and decay pattern of the Pen-tip image in fig. 10.4. *The diagram shows that the best fit line needs a large number of such observations to make it empirically standard.*

second is the shortest limit of human consciousness for retaining an image in the basic memory distinguishing between the two images of consecutive time frames.

i). Half exposure effect in the Lakhpat Fort of past, and double exposure effect of the Bagh frog image suggest existence of other sources of illumination besides the electromagnetic radiation responsible for this phenomenon and considered by us as electromagnetic due to illusion. The solar radiation contains besides electromagnetic radiation, a flux of whitish, latent heat radiation (high gravitational pulse) and another *brahmic* one (low gravitational pulse). Both of these are gravitational. All these affect the photo sensitive film but eyes cannot see them. The electromagnetic radiation is polarized in the x-y plane and limited to the direction x for propagating. The gravitational radiations occupy the y-z or x-z optical planes also. These illuminations are responsible for the photography of the past or future frames as also consciousness spheroids like *brahms, atmas* and *attas.*

Consciousness of Earth-*paramatma*

In one of the Boy's camera photographs of sky traversed by a lightning, a good pulsation of emission and absorption phenomenon is seen marked and cycles identified (Fig. 10.7). It is possible to measure the likely period between the two darkest spots and infer frequency as well as unit period of decay for sky (earth-*paramatma)*, i.e., consciousness field of earth in the *chetanakash.* Calculated on the lines of human consciousness field, its frequency works out as 1818 Hz and decay plot gives a unit period of 0.0016 sec. for each pulse of brightness (Fig.10.7, 10.8). Fundamental decay time of *brahmic* induced *antahkaran* time-frame in man is 0.009 second, i.e., nearly 562 times more than the decay-time of the earth-*paramatma*

The decay curve of earth-*paramatma* or sky, affected by lightning, also follows a consistent pattern of gradually decaying image as that of the pen (Fig. 10.9) . The fluctuation of earth *paramatma* between

darkness and light is non-pulsating. Thousands of times bigger than our *brahm*, it is characterised by a feature of absorption- emission in contrast to the pulsation of *brahm*. We may accordingly assume that our *atmic* consciousness field also works in the same way and the after-image, occasionally visible to us, is

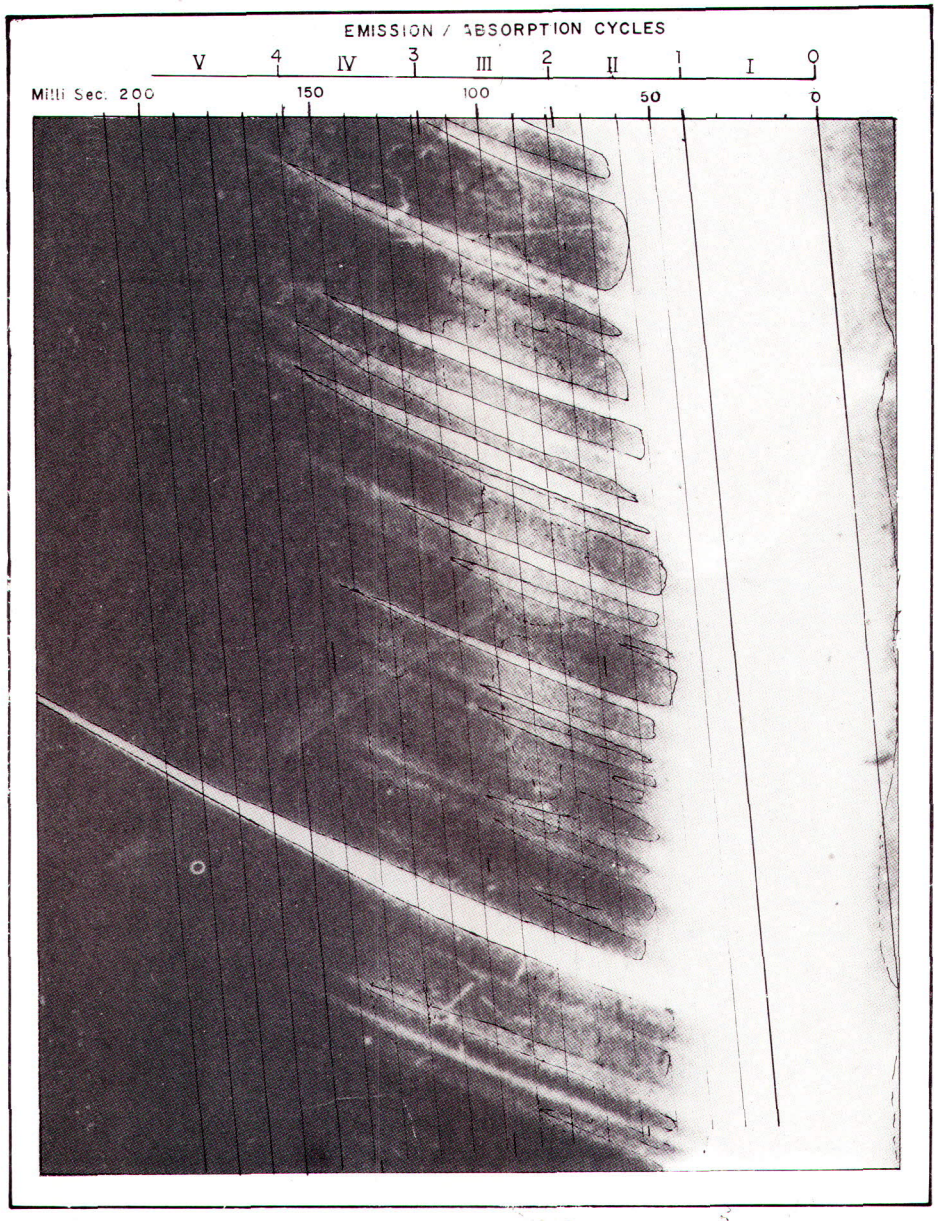


Fig. 10. 7 : Fading out of lightening in a Boy's camera photograph. *The lightening stroke has surged up from ground at the point zero, setting thereafter an emission (I, III, V) and absorption (II, III) sequence of the light particles or photons which are property of atma. Atma differs from brahm. The brahm absorbs and emits forms due to gravitational deformative force whereas atma absorbs and emits only photons. In the figure, time moves from right to left at a rate indicated by the scale. The cycle duration of absorption as judged by two darkest spots in the absorption bands is around 0.004 sec. Quantity of decay of illumination is not easy to infer precisely because white and dark distinction is difficult from the second cycle onwards. Approximately the white area looks like 100% in I cycle , 75% in the II , 35% in the III and 10% in the V segment. Segments I and II make a complete cycle beginning with emission and ending with absorption.*

reflection of *atmic* activity of absorption-emission through *antahkaran.*

Time-induced Fuzziness

In the photography of the objects with extreme closeness using a macrozoom a fuzziness phenomenon came to the light which is time-dependent. This is seen clearly in two pairs of photographs. The first pair relates to a close-up picture of a rock-bed contact in the Jumara Village of Kachchh (Fig. 10.9). In these near repeat photographs (Fig. 10.9a, b), the first depicting a scene of the past, no older than a few days. Only some ears of a grass are in focus as they were a week back. The objects today are out of focus including my spectacles used as scale for the rock-strata. In the second photograph of the pair all objects are in focus, but it shows that the ears in focus in Fig. 10.9a have mostly disintegrated. In the second pair, snapped near a fall close to the locality Pawai, the aim was to show the trace fossil in the Kaimur Sandstone of Vindhyan (Fig.10.9a, c, d) and the trails formed by them. The former is in good focus alongwith the coin used for scale. In the latter, the coin is completely out of focus, the rock surface is not bad in focus while a whitish worm—then living—is seen to be leaving a trail around 700 million years ago. In either case the present is out of focus when the past is appearing in focus. The out-of-focus phenomenon as mentioned earlier is due to a change of refractive index of the *chetanakash* along y axis—when *brahm*'s gravitational energy figures. In the present case, when the time is being moved on account of *attadhar* and *atta*, the shift in refractive index can be conceived on z-axis.The longer the duration of time-gap, stronger is the fuzziness. This is demonstrated by the completely fuzzy coin in the Vindhyan scenario as compared to the spectacles in the week-old scene of grass-ears.

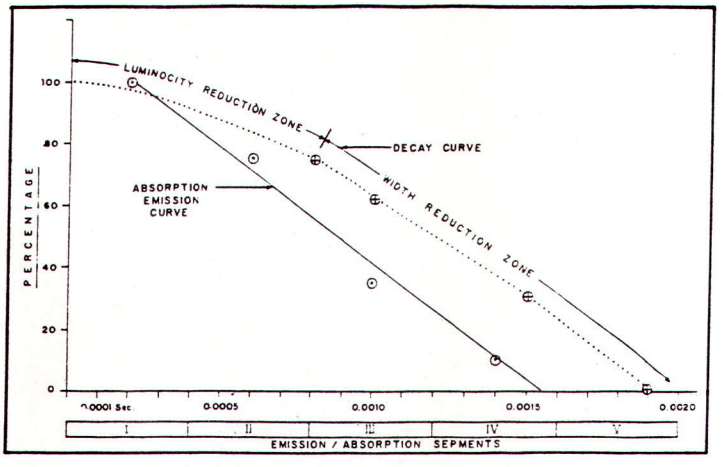


Fig. 10.8 : Emission Absorption cycle and illumination decay curve of a single band in the earth*parmatma.* *The best fitment curve joining the mid points of each pulse (curve A) demonstrates the property of malinatma losing the charge when it is raised to sitatmic state in the event of a lightening bolt. The longest decay time from full charge to zero charge is 0.00155 second. The decay of the single longest band has two segments. The initial segment where width remains same and the later represents where the width of the lighted band reduces gradually to zero.*

The refractive index change, as the photograph 9.40 shows is very limited on x axis—the axis of space and also on the z axis or the axis of time. The former involves adjustment of focus in the camera. The latter cannot be adjusted and remains mostly inoperative in the domain of matter.

The phenomenon is quite relevant for us . We cannot see scenarios of future or past moving on z axis. In the meditation, however, these are available, because then the *atta* and *brahm* are active.

Direct Perception of Consciousness

Normally, human body cannot directly perceive consciousness as it feels heat or cold through skin, sound through ears or light through eyes. Yet, it is not that consciousness is not at all perceptible. It lies very much there in the category of perceptible substances to the human system. However, organs of perception remain undefined till one opens through the *buddh* body. There is no elaborate account in the past works about the perception of consciousness. To remove this lacuna in the documentation of consciousness an account is provided here. It is the author's own exposure to the consciousness field at the time of enlightenment. It

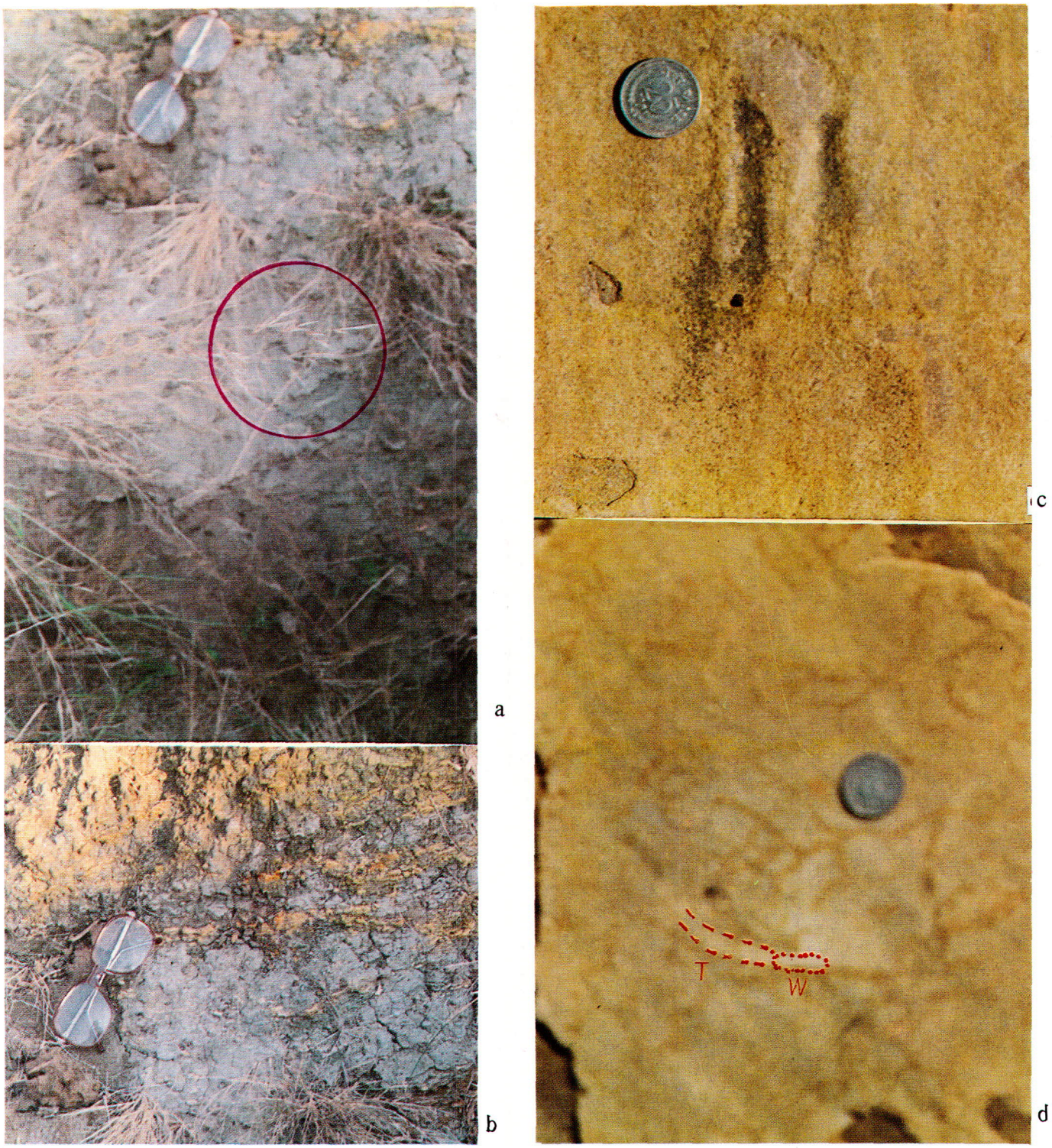


Fig. 10.9 :Fuzziness effect while moving from the present to the past . *In the first pair (a,b) depicting a nearly week old past, fuzziness is not intense; in the second pair (c,d) where a gap of 700 Ma is involved the coin used as scale is completely out of focus. The moving worm* (W) *shows a trail* (T) *and compares with the frog of Bagh.*

relate to a script finished in the first week of March, 1981, based on the small notes of February 1981 when mind was not in a position to record the events elaborately or write a detailed diary.

Phase-I :2nd to 14th February, 1981

On second February when I got up from the trance of a long meditation *(samadhi)*, lasting more than 30 minutes, the peace and tranquillity of the contemplation did not fade out gradually like other days, but continued till my bed time. On the third, I woke up with a normal mind but with a slight effort I could induce my mind to that of evening state at 700 Hrs. I went to office early, at 800 Hrs. (instead of 1000 Hrs.) and enjoyed sitting silently and alone in the office. The mind now had become very active in response to memory/thinking faculty attributes but the motor activities were stand still. Hence I became lazy. Similar conditions prevailed even on 4th but with two distinct differences. Firstly, the laziness of the body increased and a sensation in the whole brain connoting intense activity was now perceptible in the cerebellum brainstem part of the brain. Secondly, it appeared, that my earlier intellectual personality was coming to an end as a non-functional entity. The intellectual body-bound-ego personality of mind (related to *atma*) was dying.

On 5th, I noted the appearance of a second, new personality. Whereas , in the first personality the pronoun I was identified with the body-intellect system, in the new personality the 'I-ness' recognized itself independent of the body-mind system . The situation was comparable to 'I' as the driver and the body mind system as its vehicle. On the 7th February, the laziness of the system accelerated; on the 8th, there was even more intense tendency to introversion and dysfunction of cerebral activity. There was complete laziness, 'dumbness' and stupidity. It was even obvious to my wife because she asked, if there was something wrong with me.

Significantly, my natural sleep in the night was destroyed to the extent that even in sleep there were no ordinary dreams. Instead there was a constantly active and thinking mind and when I got up in the morning I accurately remembered what I had been pondering upon. On the 9th morning, when I woke up I had become one possessing 'deathless personality' on account of the perception in the night and it continue even after waking up. The 'I-ness' of my new self or personality was now **identified with a space-time dimension, all pervasive** unchangeable and undying. I became immortal thereafter. I explained the phenomena to my wife on the 9th morning . The cerebellar-brain stem activity continued on 9th and more notably the 10th. On the latter date the mind had become extremely mercurial, lacking concentration on any topic like the mind of curious and mischievous five year old child. I had to spend nearly half an hour to check the correct spelling of 'meadow'. [Ego conditioning and knowledge building system of past personality had collapsed, it seems].

On the following two days, 11th and 12th the mind de-accelarated in mercurial tendencies and the perceptions and turbulence in the cerebello-medullary region receded. On 13 and 14th the mind seemed to catch up with normality. Gradual recession of the mercurial mind activity continued till the 14th February. The nights continued to follow the same pattern, however. Till the 14th morning sleep was not normal. It was a kind of dream state when body was asleep and mind completely active. On 14th there was a specific feeling that my earlier personality is no more with me and I am a new personality with impersonal I-ness. My earlier personality with body-I-ness is dead and gone. This phase relates to the direct hit of *brahm* by the body-mind system (and emergence of astral body personality).

Phase-II: 15th to 18th February, 1981

I had a good dreamy sleep on the night of 14/15th. 15th February began as a dull day and turned out to be depressing by the evening. Depression on one single count—I was no more a normal human being with the kind of impersonal 'I-ness' that dawned upon me since 14th . If I said "my watch", it was abundantly

clear that there is no relationship between the watch and myself. **I am no more a part of the world of watch. I have become an universal object and there is nothing like 'me' in relation to this object**. This situation was on the back of mind bringing the depression. Same condition prevails on 16th through 18th. I tried to come out of depression by repeating "I am all happiness—immortal which other mortals are not".[Obviously, the *atma* related body-I-ness of causal body was destroyed while the *brahm* related astral body was taking charge of the situation.]

Phase-III :19th to 23rd February, 1981

I return to normalcy gradually and also had dreamful nights. In a way a nearly normal working mind was established with one difference. I could never identify the self with the body-mind system . In general a gradual improvement was noticeable in the depression. I borrowed, as though, a transacting, workable 'I' from the universal I, for the body mind system . The gradually improving situation reached close to normal by the 21st of February, when I return to outwardly use of the personality of borrowed I-ness in place of I-ness that existed before the experience. The earlier acellerated activity of the brain had also died down.

Phase-IV :23rd to 26th February,1981

Extremely busy in a programme of intense mental activity. Mind is not really to be drawn in the previous neutral state.

Phase-V : 27th to 28th February,1981

Mind returns to the calm *turiyateet* state of neutrality and some sort of option to operate in this direction was in sight. It could be operated as an instrument of switch on - switch off patterns.

1st March,1981 and later

The *turiyateet* state is acquired by me after meditation at about 2100 Hrs., retained till I go to bed. The mind has been gradually so well trained that for me it was as good as meditation all the time. Since, this state of mind was extremely silent and soothing, I acquired it any day after a short meditation when there was no pressing work or assignment. It was noted that under special conditions the duration of *turiyateet* may be varied to any extent.

Thus, the entire phenomenon described above had ultimately led to the development of a new state of mind different than that of the earlier working mind by some kind of a process of psycho-metamorphosis.

Inference

One may infer from the foregoing that in the above experience of enlightenment, there was a specific shift of I-ness from body-bound ego to the universal-I-ness; and, since I-ness relates to consciousness it may be inferred that the changes relate to consciousness regime. But, the changes by themselves lie in the change from awaken state of a normal man. Beyond this experience, there is no other direct perception of consciousness when a normal man with body bound-I-ness takes to the I-ness beyond the body—the *brahm*. In such a perception of consciousness, a new state of self is obvious for a short time and then everything becomes normal again. There is no specific organ to feel it like the eye or the ear. In a similar way one also sees the transformation of the *brahmic* I-ness to *attaic* I-ness to *attadharic* without any specific sense organs to be named *(Yog* and *Tantra* for *Moksh)*. However, the operating centres of *brahm, atta* and *attadhar* are perceptible as segments of *antahkaran*.

Unresolved Questions and Leads

The discussions in the foregoing pages open a new area for expansion of our knowledge directly related to the 'physics of darkness' occasionally figuring as spheroids and bodies in a couple of photographs. Many of these remain unnoticed like the bodies in the Lakhpat photograph or spheres in the sky. There are photographs with the author which suggest that the invisible consciousness bodies of a few kilometres in diameter do exist on the earth's surface and may be responsible for happenings comparable to that of the Miami beach. There could be still bigger invisible bodies of planetary dimensions. An invisible planet has been conceived by some in our solar system (Dhar, 1974). What is the density or mass of *atmas*—dark and invisible—is anybody's guess. Also far complex appears to be the physics of consciousness barely touched upon here. Our scientists may ponder over several questions in the times to come. These lie beyond the scope of my work.