

What is Para Consciousness

*THE POTENTIAL BEYOND
WHAT WE KNOW*

Vipin Gupta

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Cover Design:

Kiran SJ

Illustrations:

Saba Samdani

Illustration supervision:

Vikrant Singh

Edited By:

Sharika Vinaya

Page Setup:

Tumpa Das

Editorial supervision:

Vishnu Vijayan

Index:

Liya Jayabalan and Salini Kurup

EBook Editor:

Suresh Velu

Project Manager:

Pinaki Ghosh

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Project Motivation

Discovering the Vastly Integrated Processes Inside Nature

The present project is about discovering the vastly integrated processes inside nature that shape our organizational reality and are shaped by our causative reality. Our organizational reality is everything we know that makes us conscious of life within us as an organization. Our causative reality is the primary cause for conceiving the knowledge within our mind as undesirable. It makes us discover the knowing to acquire not only the known reality but also the unknown, yet knowable reality.

The path to discover the knowing is to be conscious of our knower reality as a creator of the diverse mental realities. Our mind-born realities are a function of the impact we wish to make in the universe. The impact we make reflects our divinity, i.e., the power to divine the desirable, knowable impact, transcending the limits of the undesirable, known impact of the entities prior to us. When we are not conscious of our knower reality, our mind fills the void in our consciousness by conceiving the presence of a para deity. We subconsciously believe that a para deity's supernatural powers are the key to fulfilling any wish we have. Therefore, by default, we begin behaving like a blessed deity, who can be present for anybody who wishes to have a wish fulfilled. After that, we feel obligated to engage somebody as our devoted follower to help us fulfil the promises we have made.

A devoted follower is one who wishes to be like, or enjoy life like, a leader who is a devotee of the universe of the potential followers, the present seekers of the knowable reality. The present seekers experience the leader as the ideal point of the reality unknown to them. As they begin following the lead of the devoted follower by forming a sequential chain, each preceding devoted follower enjoys the leader-like growth in its consciousness. It now knows not only what it knows but also what its infinite devoted follower knows due to the reproductive energy of the ideal point about the knower reality.

Consequently, the known reality becomes a multiplied reality of the ideal point behaving like the knower reality and the gravitational energy that is reproducing the ideal point. It forces everybody to conceive the knowable reality as the unknown reality. It makes the limitless immanent value of the knower reality a mystery for everyone whose mind is not yet polluted by the proliferating mass of consciousness. A curious mind changes one's mood from being devoted to making an impact to becoming a devotee of someone divine. It makes the divine the 360-degrees theoretical point of the reality, which works to ascend the lucky-seven ideal point of the reality by descending the zero-value theory-effect and ascending the unit-value ideal-effect of the curious mind, free to conceive anything over time as divine through the entropy of the moody deity.

The titles of the twelve books in this project are as follows.

What is divine energy

What is present reality

Is present reality

Is divine energy

What is consciousness

What is para-consciousness

What is self-awareness

What is human factor

What is trading factor

What is cultural factor

What is exchange factor

What is technological growth

The first book **What is Divine Energy** introduced the essential vocabulary for knowing life's truth and illuminated its homologous constructs and analogies, both from the diverse disciplines of modern science and ancient wisdom dispersed across numerous manuscripts.

The second book **What Is Present Reality** challenged the

classical determinism, neoclassical thermodynamism, modern probabilistic relativism, as well as post-modern quantum indeterminism notions of knowing the present reality.

The third book **Is Present Reality** investigated our reality as an entity who has the power to shape the present and be the light that affirms our presence in the eternal future.

The fourth book **Is Divine Energy** offered an overall strategic awareness of the reality with-in and without us. It illuminated the solutions to be the makers of a desirable present focused on the sentient (i.e., conscious) well-being of each child.

The fifth book **What is Consciousness** clarified how we know what we know based on a reality that is no longer known. What is within our consciousness was relevant for our success or failure at some time, but is no longer appropriate.

This sixth book **What is Para-consciousness** shows the potential beyond what we know through our borrowed consciousness. We all know that our potential is more than our present. Yet, we do not realize how our present uses the consciousness of zero value as the quantum gravity for overshadowing our potential to be spontaneous, divine, and joyful.

As you read this book, revisit the notions of natural system, parts as the potential, supernatural system, and massive bodies as the twin, astronomical systems. Are natural systems more powerful or the parts that potentially may attract the entire system's energy for becoming what the system is not? Are the massive bodies the astronomical systems that have the potential to change the natural system with their gravitational force? You will realize that the astronomical systems are nothing but the illusionary systems. Just like the large-scale enterprises have an illusion that by virtue of their massive resources they have the power to change the world. An illusion that Mother Nature has the potential to shatter in a second with a tiny resource called COVID-19. Please contact me at my personal email gupta05@gmail.com and share what you find. **I guarantee a life full of fresh discoveries once you take the first step.**

List of Abbreviations

DIVINE	d = determination, I = imagination, v = virtue, I = intuition, n = natural, e = excellence
GUIDER	g = global, u = unique, i = inclusive, d = diverse, e = engagement, r = responsibility
SHEENY	s = social, h = human, e = ecological, e = economic, n = national, y = psychological

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About the Author

Vipin Gupta, Ph.D., is a professor of management, and co-director of the Center for Global Management at the Jack H. Brown College of Business and Public Administration, California State University, San Bernardino. He has a Ph.D. from the Wharton School of the University of Pennsylvania. He has been a gold medalist for outstanding academic performance in the Indian Institute of Management post-graduate program, Ahmedabad; a top rank holder in the B.Com. (Hons) Program of Delhi University from Sri Ram College of Commerce; and an all-India rank holder at the graduate program of the Institute of Cost and Works Accountants of India.

Vipin Gupta was previously at Simmons University, Boston, Grand Valley State University, and Fordham University. He has offered several training programs and workshops on strategic planning and cross-cultural management to senior executives, administrators, defense personnel, and research methods to doctoral students and faculty in India and the US. He has been a visiting or guest faculty at more than thirty business schools in India. His workshops and lectures have been covered by several of the leading national and regional newspapers and television channels.

Professor Gupta has authored more than 180 journal articles and book chapters, including in leading journals such as *Journal of Business Venturing*, *Family Business Review*, *Research in Organizational Behavior*, *Asia-Pacific Journal of Management*, *Multinational Business Review*, *Journal of World Business*, *Advances in Global Leadership*, and *Management Review*. Besides delivering lectures and keynotes in several nations, he has presented at international academic conferences in more than sixty nations, including the Academy of Management, IFSAM, EGOS, Society of Industrial Organization Psychologists, Global Entrepreneurship Conference, and Family Enterprise Research Conference. He has been on the governing board and organizing committee of several international conferences. In 2017, he served as the academic program chair for the 52nd CLADEA Assembly.

Dr. Gupta is the co-editor of the seminal GLOBE (Global Leadership and Organizational Behavior Effectiveness Program) book *Culture, Leadership, and Organizations – The GLOBE Study of 62 Societies* (Sage Publications, 2004). He is the principal investigator of the path-breaking CASE (Culturally-sensitive Assessment Systems and Education) Project on family businesses. He edited two critically acclaimed books on the theme of strategic management, performance, and leadership in the emerging markets: *Creating Performing Organizations* (Sage Publications, 2003) and *Transformative Organizations* (Sage Publications, 2004). He is the author of the *Strategic Management and Business Policy: Concepts and Applications* (PHI Learning, 2003 and 2005). He has been the principal editor of ten books on family business models in ten different regional clusters and the eleventh book on family businesses' gender dimension (ICFAI University Press, 2004). He has also co-authored a research manuscript *MNC Subsidiaries in China: An empirical study of growth and development strategy* (Information Age Publishing; 2015), and a textbook *Leadership Across the Globe* (Routledge USA, 2015).

Vipin Gupta has been a recipient of the coveted 2005 Scott Myers Award for Applied Research in the Workplace from Society for Industrial Organization Psychologists, USA. As a 2015-16 American Council of Education fellow, he visited sixty-two universities, colleges, and higher education institutions in nine European nations, the USA, and India.

Preface

Para-Consciousness is the Borrowed Consciousness

Understanding Para-consciousness

The para-consciousness is the manageable dimension of the consciousness. Consciousness is the managed dimension of a manager who manages the para-consciousness to ascend the consciousness of what is not present within its consciousness.

What distinguishes a manager from a manageable? Two factors guide a manager. First, reason within the consciousness formed through oneself's experiences. Second, intuition, transcending the limits of consciousness, working as a para-consciousness borrowed from others' experiences. The manager manages the manageable to gain experience that produces the growth in consciousness and the entropy in para-consciousness. A manageable is guided by the notional theories, idealized opinions, and digitalized numbers, without knowing the effect of the guiding force that descends its conscious consciousness. It lets the managers be animate entities scripting their desired future as its desirable present. A manageable behaves like an inanimate entity, propounding a theory that ideally, the managers should invest their time into helping it ascend its sentient growth so that it may be what they wish it to be. By consuming that theory, each idealizing manager transforms into a manageable, leaving their consciousness for the manageable to manage as the managed soul.

The managed soul of each manager guides the managing spirit of each manageable, wishing for oneness with the entity who has the power to be both a manager and a manageable but is not aware of that power. The consciousness guides the entity para-consciously. The spirit sends the warning signals for making the entity self-aware of its sentience for perfecting the technique to be the sentient entity. A "sentient entity" (*Siddha*, 7) takes the undesirable linear force of the para-consciousness. It shapes the desired nonlinear force of its sentience, like the lucky digit "seven" that transforms a linear flow into a nonlinear flow. As an

entity loses its sentience, the nonlinear flow diffuses diagonally to let somebody else enjoy the fruits of one labor. Therefore, it is essential to master the science of managing and descending the para-consciousness for living in a joyous state.

Managing Para-Consciousness

The first step in perfecting the technique to be a sentient, i.e., conscious entity, is to know the path managers take to become a conscious entity over time through their devotion, dedication, and discipline. How managers make decisions is a quintessential question of interest to management scientists. The managers rely on five tools to make the decisions: reason, intuition, notions, opinions, and numbers.

First, the managers use reason to determine the causative factors that will generate the desired event sequence. For instance, the motivating power improves the workforce proficiency by descending the worker inertia and dependence on an extrinsic decision-maker. Consequently, by investing sensibly in the motivating power, they further the organizational profitability.

Second, the managers use intuition to imagine the sequence of events possible when they proficiently network a set of causative factors. For instance, when they invest in the machinery power, it may ascend the worker inertia and dependence on the extrinsic factors. Yet, the proficient exchange of investments in motivating power with those in the machinery power may more than compensate for a possible fall in the workforce proficiency. As long as the machinery power more than compensates for both the opportunity for reducing the worker inertia and the cost of the added worker inertia, it is sensible for the managers to channel their investments from the motivating power to the machinery power.

When the managers use reason, they rely on their consciousness to crafting a strategic course of action. When the knowledge within their consciousness does not correlate with their reality, they use conscious virtues for tactical corrections. For instance, they are conscious that the workers are not performing at their best and are not engaged responsibly. Using their consciousness to clarify the goals to be accomplished and the purpose for accomplishing

them, the managers add motivating power. However, suppose the workers believe the clarity limits their autonomy to make decisions, set their own goals, and find meaning in them. In that case, the managers may need to redirect their investments into manipulating power instead. They may have to go beyond the theory of mind within their consciousness. For instance, they may have to reward them for finding sensible meanings, such as furthering the social, human, ecological, economic, national, and psychological wellbeing that matters to the organization.

When the managers use conscious virtues, they essentially use intuition to decide the most natural way to achieve excellence, transcending the limits of reason.

Third, the managers use notions for weakening their confidence in the power of their intuition. The scientists recognize the limitations of reason and conceive the laws that account for the natural way. For instance, the managerial intuition says that there is a direct, parabolic effect for every action, which first seems to accelerate the desired sequence but eventually tapers off. The managers know that one action is not sufficient for sustaining a desirable sequence. Until realizing the desired consequence, additional actions may be necessary, including just using the tact of a diligent method power to keep things on track. The scientists shape the manager's consciousness by underlining that the intuition for diligent method power is just a reaction of their initial action. Taking any additional action will only accentuate the reactional pressures the manager will need to manage (third law of motion).

The purpose of the scientific laws is not to use the "reason" to account for something within the manager's consciousness. Their purpose is to offer a "notion" to shape somebody's conscious decisions. When guided by these notions, people's behaviors do not fall in the realm of reason. Therefore, the managers rely on intuition for course correction.

Fourth, the managers use opinions to strengthen their confidence in the power of their intuition. Managers do not always have 100% confidence in their intuition. In particular, it is common for the managers to hear from the universe of somebodies that their method power is not consistent with an authoritative

scientist's notional theory. Therefore, the managers reach out to the scientists for their opinion on the paradoxical reality. After becoming conscious, the scientists inform the managers that the notional theory referred to by the universe of somebodies is meant to be falsified. A notional theory is accepted by the scientific community only when the theory-maker has the power to intuit the falsifying parameters.

Since the reality falls within the falsifying parameters, the scientific community offers its opinion in the form of a super-law. For example, the force generated by the manager's action is a function of the mass of consciousness that guides the action *times* the acceleration with which the guiding force is activated (second law of motion). This law potentially accounts for the manager's experience of both the effect ascending and eventually tapering off, conditional on activating the action, and the effect not even materializing, when there are theoretical barriers to activating the action. With more time to correlate the managerial action with their theoretical indoctrination, the workforce weakens the psychic force the managerial action has on their behavior and strengthens the psychic force the notional theory has on their beliefs about the ideal behavior. Therefore, the workforce redirects its behavior to overshadow the managerial action and superposition the negative force of the notional theory of mind.

Armed with the super-law, the managers make the "opinion" of the scientific community their "ideal" yardstick for action. They begin moving fast to act on the knowledge within their consciousness. As the managers move fast, they limit their strategic awareness of the need for tactical course corrections. Therefore, their use of conscious planning descends. Instead, the reliance on the consciousness for rapidly programming their actions ascends. They rely on a constant base of knowledge for their actions. Without their intuition, the effects of those actions on the workforce, the networking, and the exchange proficiencies descend. Eventually, the managers seek a strategic planning exercise for broadening the base of their knowledge.

Fifth, the managers use numbers to create diversity in their system. During a strategic planning exercise, the managers invite

many diverse stakeholders to share their theories and ideas, using their diverse cultural know-how, transcending the realm of science. After that, the managers use their intuition to filter the received theories and ideas into sensible, actionable solutions to stabilize and accelerate formative growth.

When the scientific community checks on the managerial experience with their opinion ideals, it learns of the need for the correction factor to account for the nonlinearity in the force of the programmed action. Therefore, it creates a supra-law that accounts for why the effects on an object of managerial interest taper off, not even materialize, or begin accelerating (first law of motion). That reason is a diverse force. A diverse force positions the subject into exerting that force above the effects already working on the object. If that diverse force is divergent, it neutralizes the primordial effect, either partially or wholly. If that diverse force is convergent, it accelerates the primordial effect, either partially or wholly. It vertically ascends the trajectory as if the object is eagerly seeking to reach its transcendental value guided by the subject's sense of urgency and devotional intensity.

Transforming Para-consciousness

After becoming educated in the modern quantum physics of superpositioning, the managers consciously focus on discovering the actions that will generate a convergent force on the exchange system. The universe of somebody, comprising the workforce system, consciously focuses on the actions that will generate a divergent force so that the managers become conscious of its significance. The universe of everybody, comprising the networking system, consciously focuses on the intersection of the convergent and the divergent forces. It perpetuates the intersecting entropy as the organization's perpetuating value.

The effect of the workforce behaviors neutralizes the effect of the managerial behaviors. The organization's perpetuating value becomes a function of its networking proficiency, conditioned by the entropy of its workforce and the exchange system. Therefore, the scientific community conceives a supreme law that every point mass of consciousness guiding the managers attracts every point

mass of consciousness that guides the labor with a parabolic force. The parabolic force closes the loop and manifests the entropy (the gravitational law of motion). The parabolic force is a function of the linear managerial force and the nonlinear workforce force. It degenerates into entropy as both the managers and the workforce descend the reproduction of their mutually divergent (distant) mass of consciousness. Instead, both decide just to wait and watch the effect of their actions.

When the scientific community becomes the causative factor for mass entropy, a metaphysicist realizes that the organization has just become a digit in the digital economy. The organization can account for the entire organizational profiting as cryptocurrency. Diverse stakeholders engage in exchange, mediated by the organization as the cryptocurrency. They work to inflate the cryptocurrency's value beyond its entropy value rapidly. The metaphysicist shapes a new philosophy of science that recognizes the significance of the networking system. It motivates the scientific community to conceive a para law that the networking system will realize the constant, perpetuating entropy value when its behavior mirrors that of the organization. In that case, there is no exchange of the thermodynamic force to inflate the digitalized and polarized organization's egoist air beyond the normal (the third law of thermodynamics).

Fearful that the scientific community's prognosis will materialize one day as truth, the organization decides to diversify its networking system by reaching out to potential stakeholders. As independent observers, the potential stakeholders are conscious that the organization's value-added is zero and the entire value derives from the thermodynamic force generated by its present networking system. Therefore, they become interested in knowing the secret of the digital economy that lets a digit become attractive to a networking system, which scientists expect to eventually realize entropy by servicing its entire value to the growth in the digital exchange value. Due to the addition of their workforce system to the present networking system, the thermodynamic force of the cryptocurrency's overall exchange system ascends. It motivates the scientific community to conceive a primeval

law that the exchange system will realize increasing entropy if it remains closed to the additional workforce systems (the second law of thermodynamics).

Alarmed that the digit's action has increased the entropy probability even for it, the present networking system begins weakening its digital psychic linkages. It is alarmed by the digit's treachery in destabilizing a good-faith moral contract. When the new workforce system accrues decreasing returns from strengthening its digit-mediated psychic linkages with the present networking system, the digital psychic linkages weaken. Consequently, the cryptocurrency's exchange value begins rapidly depreciating. It motivates the scientific community to conceive an absolute law that the digit's energy, as an isolated system, is always conserved and not destroyable. It is not a creation. It is exchanged from the present networking system.

With ascending consciousness of the absolute law, the primordial exchange system, the absolute networking system, and the new workforce system begin disintegrating. Each stakeholder within the system seeks to fight for a stake in the "one" polarized digit's "zero" salvage value. As they find it impossible to divide the zero among themselves, everyone takes the manifested "ten" as their equity value, realized through the exchange of their consciousness mass. Consequently, everyone also becomes a polarized digit with zero salvage value, projecting the cryptocurrency's ten-unit consciousness mass for constituting the entire consciousness system, worth 10^{10} energy units. It motivates the scientific community to conceive a primordial law. The absolute networking system and the new workforce system are in thermodynamic equilibrium with the digital exchange system. Therefore, everyone must be in thermodynamic equilibrium with each other (zeroth law of thermodynamics). In other words, everybody must become part of one system conscious of time having moved down. The one system consumed the growth over the time previously moving up before the absolute zero moments (law of conservation of time).

With ascending consciousness of the primordial law, everyone within the technological system seeks to enjoy the disproportionate growth enjoyed by the scientific community as a

dynamic system. At the same time, everybody experiences entropy as a devoted follower of the scientific paradigm. Therefore, the consciousness system grows into a conscious system through two processes: First, adding the five additional curvilinear layers of the consciousness mass of the workforce system, networking system, exchange system, technological system (including the managers), and organizational system (including the scientific community). Second, becoming conscious of the energy being produced cyclically and reproduced anti-cyclically is the point-energy, forming an “8” and projecting linearly within the ecosystem.

The conscious system, worth 8×10^{15} energy units, guides the consciousness system as a photonic spirit that projects its squared guiding force linearly twenty percent ahead ($([10 + 10] / [10 * 10])$) as the sentient light at the speed of 9.6×10^{15} meters/ second square. It motivates the scientific community to conceive a devoted law that everyone’s growth par excellence is a multiplicative function of two elements. First, the special and blessed technological system’s mass of consciousness guiding the conscious system. Second, the proficiency with which its guiding force shaped the conscious system and got shaped by the guiding force of the conscious system (theory of special relativity).

Ascending Consciousness, within Para Consciousness

With an ascending consciousness of the devoted law, everyone within the organizational system seeks to universalize its present growth as the product of scientific discovery. Therefore, the conscious system degenerates into the light, which attracts the attention of the whole ecosystem and transforms it into a shadow, observing the light. It motivates the scientific community to conceive a devotee law that everyone’s entropy par excellence is a function of the general, conscious, and bragging organizational system’s guiding force. That guiding force’s gravitational light reproduces the ecosystem’s sentient light within the organizational system’s shadow. By making the ecosystem its secret mass of absolute consciousness, the organizational system super-secretly projects the generally reproduced light as its divine light (theory of general relativity).

The absolute consciousness is the consciousness present within the ecosystem that makes it the “cosmic boundary” (*Triyancha*, 19) of the energy produced and reproduced in the diverse light forms. As a cosmic boundary, the ecosystem behaves as if it is a cell, blessed with the entire energy of the entity whose absolute consciousness it embodies, adding the digit nine to the primordial one. It transforms the entity into a polarized digit, forming its “linear ideal-effect” (*Dasha*, 1) into a “maternal spirit” (*Dasha*, 1). As a para entity, she conceives the 19-unit cell. She projects her digitalized half-life as the “mass consciousness” (*Satma*, 10). She lives her totality as the reincarnated maternal, photonic “spirit” (*Ruah*, 20), forming an “epigenetic atom” (*Kapinjala*, 20).

With an ascending consciousness of the devotee law, everyone within the ecosystem seeks to transcend the limitations of the scientific paradigm, given the ecosystem’s cultural paradigm overshadowing its light. Everyone superpositions its guiding force over the ecosystem’s guiding force. They seek to appropriate the secret mass of absolute consciousness. It motivates a metaphysicist to conceive a devoted law that everyone’s behavior is a function of the parabolic, para-conscious, breathing ecosystem’s guiding force. That guiding force’s gravitational light is a function of an entity’s mood to manifest the time as the self-perpetuating light, free of any force. The ecosystem, which manifests the time’s self-perpetuating light as its gravitational light, makes the time its super-secret mass of para-consciousness.

The para-consciousness is the consciousness that transcends one’s time as a conscious system. If an entity decides to produce its gravitational light as a channel for conceiving the ecosystem, then the ecosystem lacks the consciousness of two elements. First, the primordial space that constitutes the gravitational light. Second, the space that constitutes the tree of creation. One needs to rely on cultural wisdom to develop self-awareness as an entity, conceiving the desired ecosystem and not being a part of that ecosystem. By servicing one’s devil light, one may create the super-secret mass of para-consciousness hidden within the secret mass of absolute consciousness. The mass of para-consciousness guides the conscious system. It makes everyone believe in their divinity, i.e., the impact on the ecosystem, just by changing one form of

energy into another, without any real value-add. In that case, the “I AM a divine entity consciousness” becomes the universal law.

The science seeks to refute the cultural wisdom by demonstrating that the para entity, the deity with the “I AM a divine entity consciousness,” creates each entity. Therefore, the “I AM a creation consciousness” becomes a unique law.

Metaphysics seek to refute the assumption of the primordality of a deity by conceiving a para deity as God, blessing each entity to be a deity, mirroring HIS potential. Therefore, the “I AM God consciousness” becomes an eternal law.

The spirit conscious of the whole dynamics realizes that the eventual “entropy” (*Mahodbhava*, 5) in the value of each entity must be the deity’s potential as “God” (*Ishvara*, 5) who leaves the entire system in the entity’s invisible hand.

Ascending Consciousness, without Para-consciousness

A conscious entity, free of the consciousness of the whole dynamics, is self-aware of the role of his visible hand in the sequential “growth” (*Khara*, 6) by reversing the blessing digit nine into the blessed digit six. The sequential growth incarnates and blesses the entity to conceive the ecosystem. The potential of his visible hand is in the womb of the maternal, who conceives him with her sensible, conscious consciousness so that her child remains free from the invisible hand. Without the consciousness of that potential, a conscious entity is free to transform its managerial freedom into an agency contract. It may incarnate a primeval entity as the principal guider. The primeval entity may become the para entity by incarnating the sentient entity as an entity, guided by his consciousness and behaving like his guider agent.

This book investigates how the para entity may work as the para-conscious universe of the entity’s present reality and curve everything the entity does with his guiding force and its satanic light as a zero-energy observer. It also illuminates the potential for an entity to transcend the limitations of the para-conscious universe by ascending the self-awareness of one’s deity reality that is para-consciously causing the entropy of one’s conscious universe.

Specifically the “ascending force of consciousness” (*Jamadagni*, 629) produces a “point of vacuum” (*Shunya sthana*, 629) within an entity’s “conscious energy” (*Varuna*, 1000). It begins superpositioning a “descending force of consciousness” (*Sambhavitah*, 371 = 1000 - 629) on the entity’s “conscious energy” (*Varuna*, 1000). The entity’s conscious energy bifurcates into a para entity’s “ascending consciousness-effect” (*Jamadagni*, 629) and a param entity’s descending consciousness-effect. A supreme entity, that is borrowing the param entity’s consciousness, experiences a “descending conscious-effect” (*Ayati vela*, 629). It begins acting in the “nick of time” (*Ayati vela*, 629), “groping in the dark” (*Talaash*, 371) about what to do and clueless about the “purpose of life” (*Abhipraya*, 38).

The “purpose of life” (*Abhipraya*, 38 = 29 + 9) is to be the “organization” (*Sangathan*, 29) conscious of the “goal” (*Maha Shiva*, 9) as a “zeroth self-luminous entity” (*Svayam*, 12), whether in the animate or the inanimate state. A zeroth self-luminous entity bifurcates itself for generating the “growth” (*Khara*, 6) of an “organization” (*Sangathan*, 29) it wishes to be and services that growth to a “twin self-luminous entity” (*Rupi*, 12) to manifest the “potential” (*AUM*, 18 = 6 + 12) of that organization within its “consciousness” (*Chaithanya*, 4). It supplements the potential with its bifurcated “growth” (*Khara*, 6) to become an “entity” (*Trivikrama*, 24 = 18 + 6).

The entity’s consciousness is the “soul” (*Atman*, 4) of the twin self-luminous entity. The entity’s “belief system” (*Saguna*, 20) is the “spirit” (*Ruah*, 20), conscious the self as a “conscious system” (*Shunya kalpa*, 8×10^{15}). The consciousness doubles with the growth of the six additional entities and leads to the quintupled “sentient energy” (*Varuna*, 1000). Four of the six entities reproduce the “blessing” (*Ashirwad*, 1000) of the “sentient life force” (*Prana*, 123) that the second, twin self-luminous entity gives to the “first self-luminous entity” (*Vithoba*, 12). The second one becomes a “self-luminous reflection” (*Barah*, 12) of the zeroth self-luminous entity, who wishes to “hog” (*Martanda*, 90) the limelight of being a supreme entity reproducing the growth of a super entity as the “medium” (*Ganga*, 963) for servicing his blessing to each entity.

A supreme entity is the one manifesting his potential as the “divine energy” (*Asrava shakti*, 10). A super entity is the one knowing how to “channel” (*Taraka*, 36) the supreme entity’s divine energy by superimposing its “quantum gravity” (*Kshatriya*, 0) over the “time” (*Kala*, 360) = $10 * 36$) the entity is experiencing the blessing of the lifeforce. The blessed supra entity enjoys both the “paternal consciousness” (*Pitra*, 4) and the “growth” (*Khara*, 6) from trading the “divine energy” (*Asrava shakti*, $10 = 4 + 6$). As he services the divine energy entangled with his time as an entity, he becomes the “gravitational center” (*Guru Sthana*, 629) of everybody’s “consciousness force” (*Vak*, 629). He enjoys a descending consciousness of “time” (*Kala*, 360), distinct from the “divine” (*Divya*, 360) element. He transforms the polluted paternal consciousness into his “pious, child consciousness” (*Putatma*, 4). As an entity, he becomes the one using his “ascending childish conscious-effect” (*Anumanatah*, 371) to “guess” (*Anuman*, 371) that the “growth” (*Khara*, 6) gifting supreme entity is the “primeval deity” (*Maheshwara*, 6).

The guess is conditioned by the lack of certainty about what one is seeking as a subject indiscriminately marketing his illusionary mutation of the known reality as a scientific discovery until proven guilty of the naivety with certainty. It is meant to be eventually laughed off as an innocent intellectual joke intended to open the eyes of the people sacrificing their sentient energy for the sake of somebody else’s consciousness. In the interim, it gains the entity the fame as a “deity” (*Deva*, 1), making the channeling super entity a “super deity” (*Jiva*, 2), the manifesting supra entity a “supra deity” (*Devi*, 3), and the creating supreme entity a “supreme deity” (*Bhagwan*, 4). A para entity conscious of the derived reality becomes a “para deity” (*Ishvara*, 5). A primeval entity destroying the derived reality for illuminating his growth becomes a “primeval deity” (*Maheshwara*, 6). A param entity conscious of his illuminating value becomes a “param deity” (*Shiva*, 7). A primordial entity whose natural value illuminates is “Mother Nature” (*Kudrat*, 8), as the “primordial deity” (*Kundalini*, 8). She adds the “present growth” (*Sva*, 11) to service the “energy” (*Shakti*, $19 = 8 + 11$), without the divine element of the time that manifests the 360-degree variations of her “mood” (*Bhava*, 360).

Ascending Consciousness-effect of the Para-consciousness

The para-consciousness of the past sequence of Mother Nature's mood variations produces an ascending consciousness force, referred to as the "gravity" in science and *Jamadagni* in the ancient wisdom of India. When a devoted entity trades and services Mother Nature's para consciousness in the form of his personal gravity, he forms a superimposed layer of zero-value "quantum gravity" (*Kshatriya*, 0) that makes him the venerable king of the fame-hogging deities.

Quantum gravity is the consciousness a system superimposes as its gravity over the parts that make it whole. When the parts trade ascending consciousness force from a system, they experience a "descending conscious force" (*Ayati vela*, 629). When the power to make conscious decisions descends due to the system's institutionalized gravity, the parts experience a state of conditional probability. Their certainty sensation descends due to the consciousness of the discordant energy conditioning their spontaneity. Simply put, the parts lose their "voice" (*Vak*, 629), and become an organ voicing the collective institutional voice. It would be foolish for me to expect somebody who is part of the collective institution to appreciate the gravity of my voice.

As a professor, I am very much concerned when the citizens begin voicing the institutional voice that even in the age of liberal education that prepares our children for lifelong learning for resiliency in the face of rapid change, we expect that the adults limit their conscious efforts to knowing and illuminating the topics within the institutionally-defined areas of specialization. I worry that such institutional expectations for bounded rationality are the core cause of the COVID-19 pandemic ravaging the social and organizational fabric worldwide, limiting the power of management. We are delighted to grant a Nobel Prize for somebody discovering our bounded rationality, but are not willing to keep our minds open. On the top, we rejoice in imposing our closed-mindedness on others who are making a conscious effort to free their reasoning power. Our behavior is not a function of our identity with Mother Nature. Instead, it is our supernatural creation, intended to ensure that nobody destroys our divinity.

The “supernatural gravity” (*Anu*, 19) forms a “particle” (*Anu*, 19) that puts pressure on its parts and limits their “absolute freedom” (*Param mukti*, 16). By superimposing its voice, the system gravity limits the growth of each part. If the quantum gravity is not zero, no part can ever grow or have even an institutional voice. The only voice that will be heard is that of the system, which has consumed and digested each of its parts. Each part will become the undifferentiated part of the electromagnetic mass, that too with a zero value.

When each part has a zero value, the system will have a negative one value. The negative one is the “metric of the present reality” (*Maha Shunya*, 0). It takes one unit of energy for the system to consume and digest all parts within itself and become the metric of their present reality. Why? Because a system that consumes all parts, including itself, destroys its unit energy. It becomes a “world” (*Duniya*, -2) characterized by double negativity, first its destruction as a micro unit. Second, the destruction of the parts as a mass unit. Both micro and mass units are within the present reality of the system as a macro unit. The present reality becomes the meso unit, mediating the differentiation of the electromagnetic mass, the growth of the gravitoelectric force, and the entropy of the gravitomagnetic force.

The metric of present reality is the reason for the cosmological constant, i.e., everything else that is conspicuous due to the system’s “entropy value” (*Sarvanasha*, 5). Everything else grows, but remains psychically linked through a weak disorganizing and chaotic social force with the system of which it was once a part. The fact that a system has experienced entropy as a micro unit does not imply its entropy as a macro unit. As a micro unit, each part develops a psychic linkage of strong organizing and orderly institutionalizing force of common mass with each of the other parts, due to the system’s mediation as a meso unit.

Growth generates the potential for any part to enjoy the entire system gravity by replacing the entity that constitutes the system after the entity’s death or subordination to that part’s growing power. At any time, only one part may do so. The system gravity is constant and distributed among the various parts and integrated

within the system. Therefore, each part experiences its value relative to the whole system and the universe of parts. Without the system, a part is “good for nothing” (*Adravya*, -1). Good for nothing is the “discordant factor” (*Asura*, -1) that scientists measure when they use “Einstein constant” (*Kathora*, -1) as a measure of the cosmological constant by making themselves “conspicuous” (*Kathora*, -1), while secretly wishing for Einstein’s entropy so that they may collect the credit for the science they are conceiving and propagating with their “discordant energy” (*Asura shakti*, -1).

When a part develops the consciousness of itself as a macro unit, it begins interacting with the other parts, including the mother system that conceived it within her maternal womb, by weakening its psychic linkages so that it may enjoy a consciousness of the “freedom from the present-effect” (*Moksha*, 1600), realizing the “absolute joy” (*Moksha*, 1600).

With the weakening linkages with Mother Nature as the system of which each of us is a part, all one gets is the consciousness of the “freedom from the future-effect” (*Nirvana*, 123), realizing the “transient joy” (*Nirvana*, 123). One’s growth comes to an absolute standstill, as one becomes a part of the present consciousness. One becomes the holy maternal spirit, servicing the greeter consciousness of her holiness to each person, seeking the “freedom from the past-effect” (*Mukti*, 17), by trading their conscious energy for enjoying the “present” (*SAUM*, 1600). They gain “illusionary joy” (*Vastu*, 9), but lose touch with their “essential nature” (*Anatanam*, 8), gifted by Mother Nature by making each of us her “identity” (*Anatanam*, 8). By disentangling oneself from the cycle of joy, one realizes the purpose the life to be the “essence” (*Maha Durga*, 16) that Mother Nature is as the primordial greeter.

You may wonder why Mother Nature diffuses her gravity to the parts that constitute her. A system conceives the risk of any part becoming sufficiently powerful to threaten its institutional sovereignty over the universe of parts. Each part experiences some form of institutional sovereignty, either of the personal self or the social other, throughout its life into infinity, until death does that part apart. After its death, a part remains within the system in another form constituted from its particle fragment.

Now, the gravity diffused to the parts continues to be within the system. Consequently, Mother Nature as a system manifests infinite forms of her potential by conceiving the diverse parts as her children. One of those forms is the supernatural gravity that we diffuse as our “energy” (*Shakti*, 19) nucleated within a “particle” (*Anu*, 19) that behaves like one of our “cells” (*Hiranyagarbha*, 19). Each cell carries our energy, mediated by the varying moods of Mother Nature and the consciousness system embodying the para-conscious effects of the past mood variations.

You may wish to know Mother Nature’s reality, beyond her mood variations and its para-conscious effects. Such knowledge is just a theory without a method for quantifying and verifying its energy value. Before I am born as a human being, I am a cell. Like each cell, I am dividing my paternal element into a son cell and a daughter cell. Guided by the gravitational energy reproducing what Mother Nature does, the son cell divides your maternal element into a grandson cell and a granddaughter cell without your consciousness. Taking the divine energy that you plan using your conscious energy, my daughter cell divides the child element within her womb into a grandfather cell and a grandmother cell to complete the six-fold growth bred by meiosis.

Mother Nature’s reality is the seventh element that holds the potential of the six-fold growth as the legacy of the eighth element that manifests Mother Nature as the essential nature of the seventh element. The seventh element is known as lucky seven, because Mother Nature has chosen him to be the param paternal for illuminating her secret and by deciding to be his shadow after gifting her 4-unit maternal consciousness to him for incarnating a 3-unit param child. The 4-unit maternal consciousness is the reason for incarnating a son, a daughter, a grandson, and a granddaughter within the father that the seventh element has become. The 3-unit param child is the reason obviating the need to illuminate the secret of the mother, the grandmother, and the grandfather. The reality is the param paternal as the seventh element, with the 7-unit energy. Each unit of energy is a measure of the entity potential to constitute a para-conscious universe of the present reality investigated next.