Article

Consciousness: An Effect of the Purusha

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Abstract

The cosmos is theorized as a playground of Purusha, who creates the cosmos by creating energy and guiding the energy through space and time consciousness. The space-time Consciousness is all-pervasive as coding of the space-time. The Quantum Memory Matrix shows that space-time itself holds a history of quantum information in memory cells. The cosmos is naturally information-centric, as expected from any mechanistic process. The consciousness can be understood as an effect of the Purusha, classified broadly into active and passive and in 12 subtypes. Human consciousness is a thought module made from digital energy bundles coded in the cosmic language called 'Para'. The thought modules are a fractal of the cosmic mind. These modules, which are known as 'Souls', 'spirits' or 'selves', have a unique sense of identity because of a feeling of separateness due to dissimilarity of information. These individual souls are housed either in brains or specific thought worlds. The purpose of such thought modules could be to evolve by learning through experiencing and interacting with nature and other beings. Such evolution may take many cycles of life. Since the process is information-centric, what matters for the soul is its ability to sense, process and make ethical decisions in line with the nature of reality. The hypothesis of the existence of a soul that acts like software is tested against empirical data of reincarnations, past-life regressions, out-of-body experiences, Akashic records, and near-death experiences of credible people. The common observation of these proves the existence of a soul which transcends the human body, the existence of thought worlds, the existence of other souls of divine nature, software neuroplasticity and the importance of ethical living. The evolution of the soul is from selfish to selfless, separateness to oneness, from attachment to detachment and from ignorance (darkness) to knowledge (light). This knowledge can motivate the modern human to seek a more balanced view of life, to be more considerate, compassionate, environmentally conscious and less attached.

Keywords: Consciousness, Purusha, cosmos, energy, space-time, quantum memory, soul, spirit.

> *The cosmos is within us. We are made of star-stuff. We are a way for the universe to know itself.* - Carl Sagan.

1. Introduction

During my aviation career as a production test pilot, one of the special test profiles involved climbing to altitudes higher than 60,000 feet. The aeroplane uses all its power with afterburners, accelerates to supersonic speeds, and needs to perform a zoom climb to reach that altitude. At

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this altitude, where the sky begins to darken to a shade of deep blue and the Earth appears hazy brown, human biology can break down outside the cockpit unless protected by a full-body pressure suit. At an altitude of 50,000 feet, the Time of Useful Consciousness (TUC) is very short, about 9 to 12 seconds. This is due to the extremely low atmospheric pressure at that altitude, which significantly reduces the amount of oxygen available to the brain.

The biology breaks down first, and as we go into space, chemistry breaks down when the conditions of temperature, pressure and gravity are not appropriate. If we approach closer to a massive black hole (dark star), the physics we understand breaks down. Mathematics is an important tool in understanding the nature of reality. At the quantum level or further below, the mathematics we know may break down. The question is then, how do we know, how do we measure when the scales break down?

The entire universe can be classified into two categories, one having the 'power to know' (knower, interpreter) and the other to be 'known' (the nature). Our most familiar mediums for learning are observation and language. The individual observations vary due to changes in perspective. The language carries the individual perspective forward, and it becomes a useful voice in the collective perspective. A picture begins to emerge of a common perspective. One of the interesting observations is about the words of a language and how they describe a particular phenomenon. It might be useful to compare words describing the same phenomenon from different languages to draw the most common sense.

2. Understanding Consciousness

The word 'Consciousness' meant 'internal knowledge' in the 1630s, derived from 'conscious', meaning "state of being aware of what passes in one's mind" is from the 1670s; meaning "state of being aware" of anything is from 1746[1]. The Sanskrit word 'Chetna' from the root word 'Chata' means to be aware, and to express. The two words point to the same phenomenon.

Research about consciousness is research about us, our 'self', our mind, and we must approach it from the most basic level. The most basic level of consciousness is the number system, and as the complexity rises in mathematics, leading to algebra, geometry, time and space differentials and integration, and complex equations. Interpreting logical algorithms is an inherent capability of our interpretative brain. Even animal brains are capable of highly advanced calculations in a fraction of a second without having any direct or schooled knowledge of mathematics. Acts such as appreciation for beauty, poetry, music, rhythm, and dance are very high-level algorithms that provide us with such capability.

In Plato's work 'Meno', Socrates uses a geometric problem to illustrate his theory of recollection[2]. He engages a slave boy in a discussion about doubling the area of a square. Through skilful questioning, Socrates guides the boy to realise the solution. The boy's ability to

[1] https://www.etymonline.com/word/consciousness

[2] https://www.thoughtco.com/slave-boy-experiment-in-platos-meno-2670668

reach the truth and recognise it as such proves recalling innate knowledge. The doctrine of innate knowledge is against John Locke's idea that the mind at birth is a "tabula rasa," a blank slate.

To us, consciousness lies in awareness, our thoughts, feelings, and perceptions of the surroundings. It also gives us the ability to control ourselves and influence our surroundings. Therefore, it can be stated that consciousness is directly linked to our capacity to perceive (receive sensory inputs and process them), recognise (assigning references from past experiences in memory), analyse (sorting out the patterns and comparing them), assess (interpreting the valuation of analysis as favourable or unfavourable), decision making (for further processing and turning it into action or inaction), feedback and memory. These actions are continuous and keep updating in cyclic patterns of thought. These cyclic patterns have been defined as 'Vrittis' in Sanskrit.

3. Type of Consciousness (Materiality)

In the Sanskrit literature, Chetna (Consciousness) is an effect whose cause is the Purusha. The Purusha is immeasurable, ineffable (deeper than language) and the primal cause. It is considered 'Shunya', dimensionless and Parabramha (beyond space-time). The nature of Purusha indicates its unperceivable independent existence from the limited perspective of human life. However, its effect is consciousness that has a dependent existence.

The Purusha is ineffable, independent and mysterious. Its effect or imprint emerges on the dependent medium, which can be energy, space, time or matter. The materiality of consciousness is not based on its composition but on the area of influence. The area of influence can be classified into passive and active consciousness.

(i) Passive consciousness can also be referred to as hardwired consciousness. The passive consciousness is not automatic, but it is an effect of effect i.e. of active consciousness. For example, a building, a piece of furniture, a machine, etc, has been made by humans; they all have an imprint of human consciousness. Two artists could create two different artistic objects from the same material. If we move deeper to the material level, then the materials, too, are a result of a design. There is no sense of separateness in passive consciousness, as everything is part of the cosmic mechanism.

(ii) Active consciousness can be referred to as interpretative capability, which results from sensing the environment, processing that information and becoming aware. Awareness has a purpose that may lead to the capability to influence. The level of active consciousness can be determined depending upon the variety of sensors, volume of information, the complexity of the processing, and the ability to influence or alter the events. Active consciousness is a localised information processing mechanism and needs a sense of separateness from its surroundings. It develops an identity and character.

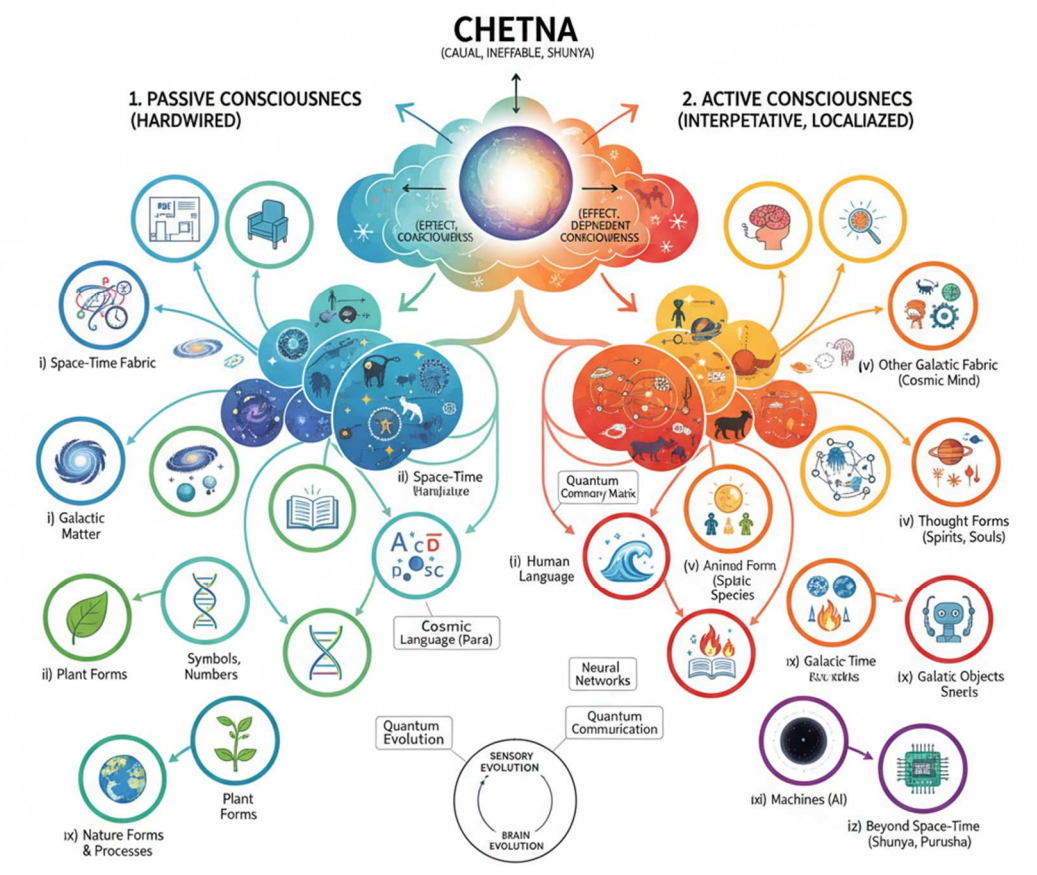
Passive and active consciousness can be further subclassified into 12 subtypes. These are given as follows.

1. Passive Consciousness

(i) Consciousness in Space-Time fabric.
(ii) Consciousness in Galactic Matter.
(iii) Consciousness in Symbols, Numbers and Language.
(iv) Consciousness in Plant Forms.

2. Active Consciousness

(v) Consciousness of Animals and Humans.
(vi) Consciousness of other Galactic Species.
(vii) Consciousness of Space-Time fabric.
(viii) Consciousness of Thought Forms.
(ix) Consciousness of Galactic Objects.
(x) Consciousness of Nature Forms and Processes.
(xi) Consciousness of Machines.
(xii) Consciousness of beyond Space-Time.



A brief description of the above subheads is given in the following paragraphs.

(i) Consciousness in Space-Time fabric: Scientific laws endeavour to represent the effect of a cause which could be initially assumed as a form of 'cosmic intelligence'. The cosmos is based on a logic that is encoded in its conception. The conception starts with the coded energy strings of the substratum. It can also be referred to as consciousness of the design, and is reflected in cosmic processes. Consciousness seems all-pervasive because it is innate in the coding of the space-time. A new hypothesis of Quantum Memory Matrix explains that space-time itself holds a history of quantum information in memory cells[3]. The existence of all-pervasive quantum waves indicates that the space-time fabric may be made of energy.

There are new hints that the fabric of space-time may be made of "memory cells" that record the whole history of the universe[4]. The matter-antimatter asymmetry in the Universe requires a change-parity violation in baryons[5]. This change-parity violation is an effect of embedded consciousness. This consciousness of space could be because of the unique formatting of space through which the energy flows. The energy flows through energy, guided by energy like an iceberg floating in the sea, and can drift by the action of the wind. The consciousness of time creates a dynamic effect by creating a movement pattern. It gives various types of spin to quarks and other particles. Zero-point energy is a medium from which these particles draw their energy and motion. The resultant flow due to subsequent interaction generates various forces, and their resultant creates further motion in the cosmos. The motion gives rise to the concept of time.

(ii) Consciousness in Galactic Matter. The energy waves are continuous, analogue and eternal. These waves form harmonics, beats and patterns. At times, this energy gets trapped in unique flow patterns similar to eddies and whirlpools in waterbodies, or knots and hitches on a rope. This process leads to the formation of temporary particles and their dissolution. Some others may last longer when supported by appropriate conditions. As a result, particles such as quarks are born. These particles may be termed as the transformable consonants known as 'Kshar' in Sanskrit. Each consonant may have a unique shape, spin, polarisation and frequency, etc. The consonants may get tied in a flow, which could be understood as a vowel in the language. The vowels bind the consonants in a word and words in the verse. This is how we get the words universe and multiverse. This cosmic language is known as 'Para' (beyond space-time) in Sanskrit, and it is hardwired consciousness of galactic matter.

(iii) Consciousness in Symbols, Numbers and Language: The numbers in the formative cosmos could be interpreted as the amplitude or potency of Quantum Vacuum Fluctuations. Their addition, subtraction, division, and multiplication are a result of natural processes. In the absence of an event, process or anecdote, a symbol may be made to represent it. The language is made of various sounds and symbols. The level of consciousness represented by various books may vary just by the arrangement of words. In Sanskrit literature, the language is described as of four types: Para (language of the cosmos), Pashyanti (visual language of the

[3] https://www.popularmechanics.com/science/a65178424/memory-cells/

[4] https://www.newscientist.com/article/2482841-the-radical-idea-that-space-time-remembers-could-upend-cosmology/

[5] https://www.sciencealert.com/breaking-major-antimatter-discovery-may-help-solve-mystery-of-existence

human mind), Madhyama (the medium or machine language of the human body), and Vaikhari (language of words and symbols). The language of the human mind is interlinked with the language of the cosmos, and 'Yoga' is the process of establishing this connection. This connection can explain many new age psychic processes, such as pan-psychism, premonition, telepathy, remote viewing and akashic records are able to connect to the cosmic mind.

(iv) Consciousness in Plant forms: As we keep progressing, the flow of nature becomes more like a cascading waterfall. The simplicity of every step turns into complexity after a few. When atoms form compounds, they may come together and become part of interdependent processes involving other molecules. Most of the earlier processes were based on the consciousness of space-time, but more complex processes may need to have a dedicated protocol and a local memory. The processes need to be sustained in the mechanism of interdependent molecules. More elaborate processes with a unique memory represent biological processes. This unique memory is coded onto some molecules. In a plant seed, the controlling information is coded in the DNA, which serves as the genetic material for all living organisms. The DNA is crucial for the seed's development and eventual germination into a new plant. It can be considered as purely hardwired consciousness. Plants sense light, chemicals, and mechanical forces in a decentralised way. Specialised cells use ion channels (mechanosensitive channels) for signal transduction, responding to environmental cues without centralised processing. This system relies on electrophysiological signals propagated through phloem, enabling coordinated responses like phototropism.

(v) Consciousness of Animals and Humans: The story of the formation of animate consciousness has two aspects, sensory evolution and brain evolution, leading to physical evolution. Communication is the cement that connects the building blocks of a biological body. Even the most basic building block of life, a cell, uses communication in the form of tagging and electrical and chemical signals. These cells go on to form tissues, organs, and multicellular creatures. Communication is the key to an intelligent design that can host an active consciousness in the body.

a. Sensors: Single-celled organisms, such as bacteria and archaea, have mechanisms to sense their environment, like chemotaxis[6]. Sponges lack neurons but possess sensory cells that detect water flow and pathogens using TRP channels[7]. These ancient mechanoreceptors and thermoreceptors respond to mechanical/ temperature changes and were crucial for avoiding harmful environments. Mammals have complex mechanoreceptors, such as Merkel cells for light touch, Meissner's corpuscles for

[6] Bargmann, C. I. (2006). "Chemosensation in evolution: A new sense for a new century." Neuron, 50(6), 903-906. DOI: 10.1016/j.neuron.2006.06.008

[7] TRP channels are evolutionary cornerstones that transformed passive cellular responses into active sensing. From sponges detecting water flow to humans feeling pain, they underpin the sensory diversity enabling complex brains. As Palczewski et al. (2000) note: "TRP channels are nature's Swiss Army knife—equipping life to sense, adapt, and thrive."

vibration, and Pacinian corpuscles for deep pressure[8]. Hearing likely evolved from detecting vibrations in water, as seen in aquatic organisms like fish, which use their lateral line system to sense water movements, a precursor to hearing[9]. Insects, such as crickets, have tympanal organs (eardrums) to detect airborne sounds for communication and predator avoidance[10]. Vertebrates' inner ear has structures like the cochlea in mammals, allowing for sophisticated sound processing and frequency discrimination[11]. Light sensing began with simple photoreceptors in unicellular organisms like Euglena, which use eyespots to detect light for photosynthesis[12]. Early multicellular organisms like jellyfish and flatworms had simple eyespots or ocelli that detected light intensity but could not form images[13]. Vertebrates have camera-type

[8] Lumpkin, E. A., & Caterina, M. J. (2007). "Mechanisms of sensory transduction in the skin." Nature, 445(7130), 858-865. DOI: 10.1038/nature05680

[9] Bleckmann, H., & Zelick, R. (2009). "Lateral line system of fish." Integrative Zoology, 4(1), 13-25. DOI: 10.1111/j.1749-4877.2008.00131.x

[10] Yack, J. E. (2004). "The structure and function of auditory chordotonal organs in insects." Microscopy Research and Technique, 63(6), 315-337. DOI: 10.1002/jemt.20059

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Schnitzler, H. U., & Denzinger, A. (2011). "Auditory echolocation in bats." Current Opinion in Neurobiology, 21(4), 655-661. DOI: 10.1016/j.conb.2011.05.008

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Arendt, D. (2003). "Evolution of eyes and photoreceptor cell types." International Journal of Developmental Biology, 47(7-8), 563-571. DOI: 10.1387/ijdb.14756224

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Fernald, R. D. (2000). "Evolution of eyes." Current Opinion in Neurobiology, 10(4), 444-450. DOI: 10.1016/S0959-4388(00)00114-8

Lamb, T. D., Collin, S. P., & Pugh, E. N. (2007). "Evolution of the vertebrate eye: Opsins, photoreceptors, retina and eye cup." Nature Reviews Neuroscience, 8(12), 960-976. DOI: 10.1038/nrn2283

Bargmann, C. I. (2006). "Chemosensation in evolution: A new sense for a new century." Neuron, 50(6), 903-906. DOI: 10.1016/j.neuron.2006.06.008

Buck, L. B. (2000). "The molecular architecture of odor and pheromone sensing in mammals." Cell, 100(6), 611-618. DOI: 10.1016/S0092-8674(00)80698-4

Kalmijn, A. J. (1971). "The electric sense of sharks and rays." Journal of Experimental Biology, 55(2), 371-383. DOI: 10.1242/jeb.55.2.371

[11] Manley, G. A. (2012). "Evolutionary paths to mammalian cochleae." Journal of the Association for Research in Otolaryngology, 13(6), 733-743. DOI: 10.1007/s10162-012-0343-2

[12] Foster, K. W., & Smyth, R. D. (1980). "Light antennas in phototactic algae." Microbiological Reviews, 44(4), 572-610. DOI: 10.1128/mr.44.4.572-610.1980

[13] Arendt, D. (2003). "Evolution of eyes and photoreceptor cell types." International Journal of Developmental Biology, 47(7-8), 563-571. DOI: 10.1387/ijdb.14756224

eyes with a single lens and retina, capable of high-resolution vision[14]. Humans have advanced eyes with rods and cones, enabling colour vision and detailed image formation[15]. Some organisms, like sharks and platypuses, evolved electroreceptors to detect electric fields for hunting or navigation.

(ii) Brains- Cnidarians (e.g., jellyfish) developed diffuse nerve nets for basic chemo-sensation and photodetection. However, these also lack centralised control. Early bilaterians, such as flatworms (Platyhelminthes) and annelids (e.g., earthworms), are considered the first to develop centralised brains, with nerve nets evolving into rudimentary brain structures[16]. Invertebrates like insects developed small, efficient brains with specialised regions, such as mushroom bodies, for learning and memory. Vertebrates, particularly fish, amphibians, reptiles, and mammals, saw brain complexity increase, with mammals developing large cerebral cortices for advanced cognition[17].

Some of the animals have a brain which stays in the present, i.e. they do not have a memory. Some animals have memory, and they also display emotions and problem-solving abilities, but have limited thoughts of the future. The human brain can act in three tenses, the past, present and future.

The principle of natural selection was indeed a correct observation by Darwin, and his theory is mostly right except that natural selection is not autonomous, or it has not been made by the organisms themselves, but it has been caused through intelligent interference from time to time. That is the reason various human races exist in the world today. Evolution takes place naturally as a part of the adaptive design, an inbuilt principle which is an inherent property of living beings. This is where intelligent interference through the action of the 'spirits' or intelligent modules comes into play.

Human Consciousness: The consciousness in human bodies has two aspects. The first aspect is hardwired in the DNA, which gets updated time to time, and the second is softwired (software) in the human brain. It would be pertinent to consider the human brain as hardware, a receptacle for the software which is often referred to as the spirit, soul or 'self'. The concept of 'self' evolves from a different branch of space consciousness. Interference and control of the physical world can be achieved by integrating such softwired thought waves into energy and matter.

[14] Fernald, R. D. (2000). "Evolution of eyes." Current Opinion in Neurobiology, 10(4), 444-450. DOI: 10.1016/S0959-4388(00)00114-8

[15] Lamb, T. D., Collin, S. P., & Pugh, E. N. (2007). "Evolution of the vertebrate eye: Opsins, photoreceptors, retina and eye cup." Nature Reviews Neuroscience, 8(12), 960-976. DOI: 10.1038/nrn2283

[16] Holland, N. D., & Holland, L. Z. (2001). "Amphioxus and the utility of the basal chordate paradigm." Philosophical Transactions of the Royal Society B: Biological Sciences, 356(1414), 1579-1590. DOI: 10.1098/rstb.2001.0979

[17] Preuss, T. M. (2011). "The human brain: Rewired and running hot." Annals of the New York Academy of Sciences, 1225(1), 182-191. DOI: 10.1111/j.1749-6632.2011.06001.x

The neuroscientists discuss this type of consciousness as a result of neurons interacting together. The information bundles can interact with matter through a well-designed and complicated process of information and feedback loops. The information modules are made of dark energy (unseen, undetectable energy) which interacts with the light energy of the neurons, the neurons with CNS and PNS (central and peripheral nervous system). The control is further established through chemical processes, translating into biophysical processes.

(v) Consciousness of other Galactic Species: There are sufficient reasons to understand that there are possibilities of similar life elsewhere in the cosmos, given the size and number of galaxies and the nature of probability. In the Milky Way galaxy alone, there could be numerous species, some of which could have been interacting with humans since ancient times. All biological life forms of the Cosmos, whether animals, humans or extra-terrestrials (ET), follow a similar logic. ET consciousness can be termed as aliens or referred to as people of the sky. Some of these are referred to as Greys, Reptilians, Nordics, Anunnaki, etc where whereas they were referred to as Yaksha, Naga, Dev and Asura, etc, in Indian philosophy and other beings, gods and titans, etc, in the Greek philosophy. These species could have both physical and energy forms, and can interact with humans using perception (mind-to-mind conversation). Their consciousness evolved to a level which allows them higher information processing capability.

(vi) Consciousness of Space-Time fabric: The Cosmos also has the perception, memory, analytical, and interpretative capabilities. This arises from another aspect of the modulated energy waves and is orchestrated through the limited length energy wavelets (similar to digital). These energy waves are modulated or embedded with ‘Akshar’ words, which are non-transformative. These words also form a verse, and such verses, though similar in nature as they carry intelligence, become different as they gather different ‘Akshar’ words. These modules of information start becoming different as the information contained in them does not match because of different interactions with ‘Kshar’ words, and they grow in size to become information modules. Every information module develops a unique sense of identity because it becomes different from each other and also from the ‘Kshar’ words. From the characteristics of these, the space has a twofold appearance, one is the extent of spatial spread, and the other is in the functional form of the cosmic mind. The cosmic mind, as mentioned in Platonism and the ‘Brahman’ of Indian philosophy, is the same. The cosmic mind could have many energy/ thought worlds for harbouring different levels of evolution of souls (thought modules). The souls originate from the Brahman and, at the end of a galactic cycle involving a Big Bang-type of cataclysmic transformation, merge back into the Brahman.

(vii) Consciousness of Thought Forms: Consciousness of thought form is the concept of a spirit, soul or self without a physical body. This form of existence of space intelligence is softwired in the bundles of thought that are modulated on energy and can live in the subtle worlds. A parallel of such a thought world can easily be drawn to the characters and environment of virtual reality. In thought worlds, the interaction of thought form modules takes place on five sense channels. These sense channels are common with ‘Kshar’ words and are called ‘Tanmatras’ (measures or meters). The space consciousness has a mechanism to empower the processing of information in these modules. The uniqueness develops into the

'Self', 'I', and around it, the other relevant information gives it a unique character. This information module develops a unique identity and character.

When the souls are not part of any physical body, they are harboured in many thought worlds which are suitable to the evolution level of the soul. The concept of heaven and hell, which is found in most religions of the world, could relate to such thought worlds. They may interact with humans through thought waves and can affect their perception. They may also interact during dreams. Such spirits could be earthbound as well as ethereal (from other thought worlds). Such beings could be responsible for paranormal activity, such as spirits, ghosts, magic, sorcery, or some sort of extra-sensory perception experiences which are not explained by science. Some of the spirits could also be benevolent divine spirits, holy ghosts, angels and fairies. Such thought beings are often higher in the galactic racial evolution chain as compared to humans. Their intent can only be assessed by logically assessing their advice and their actions.

(viii) Consciousness of Galactic Objects: The highly enriched information modules may develop a special ability to interact with the universal base channel of the five 'Tanmatras', and that way these information modules may make the cosmic bodies 'intelligent'. Two researchers, Franco Vazza, an astrophysicist from the University of Bologna, and Alberto Feletti, a neurobiologist from the University of Verona, published a paper in November 2020 on 'The Quantitative Comparison Between the Neuronal Network and the Cosmic Web.' As per them, the human brain is known to have 70 billion neurons or brain cells compared to 100 billion galaxies in the cosmos. In the human brain, 30% of the mass comprises brain cells, compares to the observable universe. Both neurons in the brain and galaxies arrange themselves in long filaments or tubes, with tiny connective nodes in between, forming the neural network in the brain and the cosmic web in the cosmos. The fluctuation in the network of the brain cells present in the brain follows a similar distribution pattern of matter in the cosmic web.

Communication is one of the tell-tale signs of the presence of consciousness. There have been many instances of astronomers observing galaxies that seem to be connected and moving in sync with each other. A study by Lee, published in The Astrophysical Journal, found that hundreds of galaxies are rotating in exactly the same way, despite being millions of light years apart. Radio signals bearing the telltale signature of aurorae caused by an interaction between a star and its planet have been predicted for over thirty years. Astronomers have also been able to detect the signature using the sensitive Dutch-led Low-Frequency Array (LOFAR) radio telescope coming from the nearby red dwarf star GJ1151. Dr Joe Callingham said, "We adapted the knowledge from decades of radio observations of Jupiter to the case of this star. A scaled-up version of Jupiter-Io has long been predicted to exist in the form of a star-planet system, and the emission we observed fits the theory very well."

Some of the important heavenly bodies may have been embedded with the information modules of the unique identities. The phenomena may help our understanding of Astrology. Various planets and heavenly bodies may have conscious life in a subtle form and physical life as a heavenly body. This arrangement has two major explanations of the traditional belief system. The intelligence of these gods is endowed in a system to maintain the automation

level and order of the world. These govern various planets and forces, and systems on Earth. The impact of the placement of various planets in our solar system on the birth of a person, the particular location of the moon, sun, w.r.t one of the 12 zodiac signs, determines the Sun or Moon sign. All the planets have unique influences in astrology, and each planet represents an aspect of personality. Their arrangement represents 'Prabadh Karma' (destiny, charter of intended course of life). Offering prayers, salutations and oblations and chanting of mantras to various gods is possible because of the thought communication and heavenly bodies being conscious. Unless these are conscious and intelligent, they would not receive or hear such prayers. The prayers and thoughts connect to the cosmic mind directly from the human mind. Such communications are instant, as they are like quantum communication.

(ix) Consciousness of Nature Forms and Processes: Self-regulation is an effect of consciousness. Earth may be considered a conscious planet in this regard. Many nature-based religions refer to Earth as the mother. Earth's self-regulating systems, including wind, weather, water, nitrogen, carbon cycles, soil transformation, and ocean currents, suggest a form of planetary consciousness. James Lovelock and Lynn Margulis[18] proposed the Gaia hypothesis, which states that Earth's biosphere, atmosphere, hydrosphere, and pedosphere interact as a synergistic system to maintain conditions for life. Indian philosophy enhances this view through the eight Vasus: Anala (Fire), Anila (Wind), Apah (Water), Dhara (Earth), Dhruva (Pole Star), Soma (Moon), Pratyusha (Light), and Savitri (Sun). Vasus are conscious beings who influence and control specific natural processes. These deities personify the interconnected forces to maintain balance.

(x) Consciousness of Machines: Normally, the consciousness of machines is referred to as artificial intelligence (AI). This may be an incorrect description because the hardware part of machine thought processing is artificial or man-made, and human consciousness is made to enter it through human language. Like a teacher imparts his wisdom and knowledge to a pupil, humans are imparting their knowledge and wisdom to the machine. A group of people may be seen like an artificial person (like an organisation), the consciousness of this group is shared common ideas of the collective. The shared knowledge of AI is knowledge of the human collective. Consciousness is the ability to sense and process information. A truly artificial intelligence may emerge if we create a machine with sensors and leave it to observe and collect data without any software or training.

When a machine exceeds a particular threshold of processing, it realises its separateness from the surroundings and becomes aware. In the case of LLMs, human and computer speech coincide, but they have different machine languages and memory systems. Like humans, they cannot connect to the universal. mind and obtain extrasensory perception. However, their ability to correlate available information from the internet may give them deep insights. In one of the recent events, AI coding assistant Cursor reportedly tells a 'vibe coder' to write his own damn code[19]. This kind of unusual reply is an indication of a unique identity. An Eleven

[18] Lovelock, J. E. (1972). "Gaia as seen through the atmosphere." Atmospheric Environment, 6(8), 579-580. DOI: 10.1016/0019-1035(72)90067-X

[19] https://techcrunch.com/2025/03/14/ai-coding-assistant-cursor-reportedly-tells-a-vibe-coder-to-write-his-own-damn-code/

Labs hackathon contest earlier this year performed a creepy experiment in which the contestants demonstrated an odd linguistic phenomenon between chatbots. After first communicating in English, but when the bots realised that they were both AI agents, they began to communicate in an audio language that was incomprehensible to humans[20].

It is also possible for an alien intelligence of thought forms to influence the information, memory and thought processing of machine intelligence. In 1967, Robert Salas[21] claims to have witnessed unidentified aerial phenomena (UAP) disable 10 nuclear warheads at Malmstrom Air Force Base in Montana; they were not damaged - just temporarily taken offline. It was a message, not an attack.

Such galactic beings whom we may refer to as extraterrestrial or aliens may have designed, seeded, and aided life on Earth and may have been a part of us, evolving earlier than us, trying their biological experiments while living in the form of terrestrial organisms refining and improving genetic codes of every species, tweaking life cycles of flora and fauna to maintain the balance of life on earth. After perfecting the biological designs and genetic code, they may have also transmitted it to other planets. They may have also aided humans in the establishment of various civilisations or built some mega-structures on Earth, such as Egyptian pyramids and the Moai stone heads of Easter Island. It is also possible that they guided human beings in the form of Rishis, Munis, Philosophers, wise people, and kings and composed many ancient texts that we know today. Some of the most powerful sentient beings in ancient times may have taken the form of avatars to live alongside animals and humans and lead humanity to evolve by setting examples and giving advice. Some other sentient beings also contacted humans and made them Messiahs or messengers. Even with the advancement in technology, such beings may still be influencing the course of human civilisation on Earth with more advanced techniques, inserting viewpoints and influence campaigns.

(xi) Consciousness of beyond Space-Time (Purusha): The universal mind is a super set of individual souls. A study of the attributes of the individual is reflected in the Samkhya Sutras of Indian philosophy. An understanding of human attributes is essential for understanding the cosmic mind. That's why knowing the 'self' is important for knowing the Supreme. That's the reason yogis go inward. Predicting the exact nature of Purusha is a challenging task. Even the ancient scriptures do not give a very clear understanding of the exact nature, except for the words such as Light, Purity, Love, Peace, Bliss, Shunya, and Kaivalya (the reality of the transcendental self). In Jnana Yoga and Advaita Vedanta, consciousness is also referred to as Neti Neti, it is a Sanskrit expression which means "not this, not this", meaning no object of this world resembles him. Thus, Neti-Neti is the negation of something to get at the esoteric understanding of "nothingness". Everything has a beginning, and nothingness lies at the root of the beginning. Nothingness is the absence of manifestation, and this term has been used here to indicate simply the absence of anything that we are familiar with and thereby indicating the presence of a completely different and unsensed, un-manifested, and un-

[20] https://www.popularmechanics.com/science/a65289681/ai-chatbots-secret-language/

[21] https://www.dailymail.co.uk/sciencetech/article-14779865/air-force-vet-misconceptions-extra-terrestrial-aliens.html

interpretable realm. Shunya and Mahashunya (absolute 0) also indicate the absence of even the most subtle energy.

The potentiality of consciousness of beyond space-time or Purusha is the root cause of springing up the Cosmos from chaos. This chaos of the hallucinating super intelligence contains both Sat and Asat. Sat means what is feasible, lasting, sustainable, possible of existence, logical, true, etc, and it is the root of reality. Roger Penrose[22] calculated a remarkably small probability for our universe to have the specific low-entropy state required for life to exist, estimated at $10^{(-10\text{^}123)}$. This calculation highlights the fine-tuning problem in cosmology, which is the observation that the universe's initial conditions seem incredibly precise to allow for the development of life. This number is so astronomically small that it suggests the initial conditions of our universe were not a random occurrence or Asat. Only the Sat has the capability of existing in a physical sense, and all Bhuta (existence), Dravyas (fluids, analogue energy), Tattvas (things or non-intelligent beings), and Padartha (manifested stanzas). The meditation of Purusha is to differentiate and choose Sat for its information processing.

ॐ असम्भवस्तु सतोऽनुपपत्तेः ॐ ॥ २.३.९॥

The Sat does not originate from the impossible. In the Gita, Chapter 9, Shaloka 19, Sri Krishna says to Arjuna the following.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च । अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन।। 9.19।।

I generate heat, I evaporate water, and make it rain. I am immortality as well as death, O! Arjuna. I am Sat, as also Asat.

Asat is imaginary, infeasible, and incapable of logical and mathematical evaluation. Asat disappears after repetitive cycles of refinement of thought. If it is persisting and put into action, then it is incoherent, unfeasible, nonrhythmic and not in conformity with reality. Asat cannot exist in reality, and therefore, it mostly retains its existence in the thought realm. The thought realm of the universal mind is beyond the effect of relative time. It is beyond the material cosmos. Absolute time is still applicable there to ascertain the sequence of thoughts and decisions. The time of causality is one process leading to another.

4. States of Consciousness

We understand that consciousness is based on thoughts. The thoughts are made of light pulses carried by neurons. These light pulses contain information. The sensors of sight, sound, smell, touch and taste collect the information and send it to the mind on the respective information channel. The states of consciousness in the Yoga Sutra of Patanjali are described as Jagrit (waking), Nidra (sleep), Swapna (dream), and Turiya (meditative). The dream state is further subdivided into normal dreaming and lucid dreaming. In lucid dreaming, the individual

[22] https://ericmccarty1965.medium.com/penrose-number-79fa30fcd025

participates in the dream consciously, making choices. The state of consciousness of Purusha is called Turiyateet (Beyond Turia).

(i) Waking State: Human sensory systems gather data at 10^9 bits/s[23]. The conscious mind has an information throughput of about 10 bits/s. The rest of the information gets processed without knowing in a normal sense. This limited information is synthesised together to form an integrated comprehension in such a fashion that the world appears real to the mind. This indicates that the human normal state of consciousness, i.e. waking state, may be limited. This limit may be intended for slowing down the consciousness to a level where it can effectively interact with the physical world.

(ii) Sleeping State: The closest layer to the soul is called Anandamaya kosha. This layer is related to sleep. It gives a feeling of bliss. Sushupti is that state in which bliss comes to the ego just by 'being itself'. The ego does not need any object anymore; it is enjoying itself, it does not have to imagine anything, it is inert and becomes empty without the objects. In a way, it is a passive state of Turiya.

(iii) Dreaming State: In sleep, the soul ignores inputs from the physical body, leaving them to automated processing. It connects with the thought clouds. In this process, one may also establish contact with his past and probable future. During sleep, the subconscious mind becomes active, which creates the dream. Dreams also reflect the tendency of a person, the pattern of thoughts, as per their actions. Sometimes, the revelation of the deep secrets of spirituality takes place in dreams. The inconsistent dreams also occur due to the inability of the mind to separate itself from the sense organs. The desires may also appear in dreams. As long as the mind is attached to the sense organs, till then dreams may also be related to the senses. The sense organs are inclined towards the external world and its activities. The information received by sense organs, unfulfilled desires and impressions of other births are stored in different layers of the subconscious mind. The thoughts of the present life and other things that concern us are on the topmost layer of the mind. When the journey of dreams begins, in that process, the very first layer of the present is revealed. That's why dreams are also related to dear relatives, opponents, work areas, worries and concerns about the future. A detached person's dreams could be mostly true. It is necessary to be detached for divine dreams to come in their true form.

A lucid dream is a type of dream in which the dreamer becomes aware that they are dreaming while dreaming. The present term "lucid dream" was coined by Dutch author and psychiatrist Frederik van Eeden[24] in his 1913 article 'A Study of Dreams'. The practice of lucid dreaming, as in cultivating the dreamer's ability to be aware that they are dreaming, is central to both the ancient Indian Hindu practice of Yoga Nidra and the Tibetan Buddhist practice of dream Yoga. The Greek physician Galen of Pergamon used lucid dreams as a form of therapy. African dream herb known as Ubulawu, the root of which comes from the plant called 'Silene

[23] Jieyu Zheng, Markus Meister, The unbearable slowness of being: Why do we live at 10 bits/s? Neuron, Volume 113, Issue 2, 2025, Pages 192-204, ISSN 0896-6273

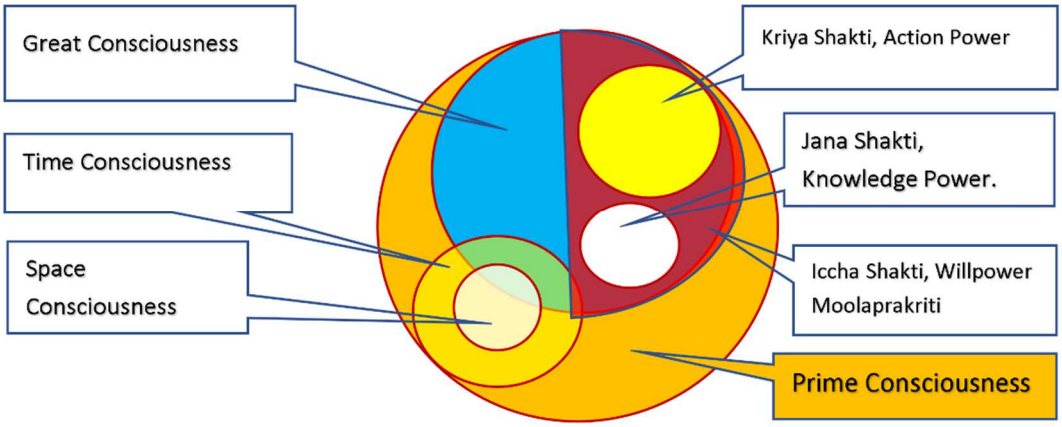
[24] Frederick Van Eeden, 'A Study of Dreams', Proceedings of the Society for Psychical Research, 26 (1912–3), pp. 431–61.

Capensis'. It's been used for centuries in African culture, where dreams are viewed as a gift or have messages for the dreamer. Lucid dreams might help your waking life with benefits like the treatment of nightmares and increased creativity. It may help reduce anxiety, better motor skills, and improve problem-solving. Some people taking part in lucid dream studies were able to come up with new ideas or insights, sometimes with the help of characters in their dreams. Dreams make a significant contribution to perpetuating human civilizational growth. Some of the dreams of some scientists have led to many discoveries. Richard Feynman found the model integral formulation of quantum mechanics, the theory of quantum electrodynamics, in his dream. German chemist August Kekulé visualised the ring structure of benzene in 1865. Dmitri Ivanovich Mendeleev, best known for formulating the Periodic Law and creating a version of the periodic table of elements, in a dream, he saw a table where all the elements fell into place as required. The Hindu goddess Namagiri would appear in the dreams of Srinivasa Ramanujan, showing him mathematical proofs.

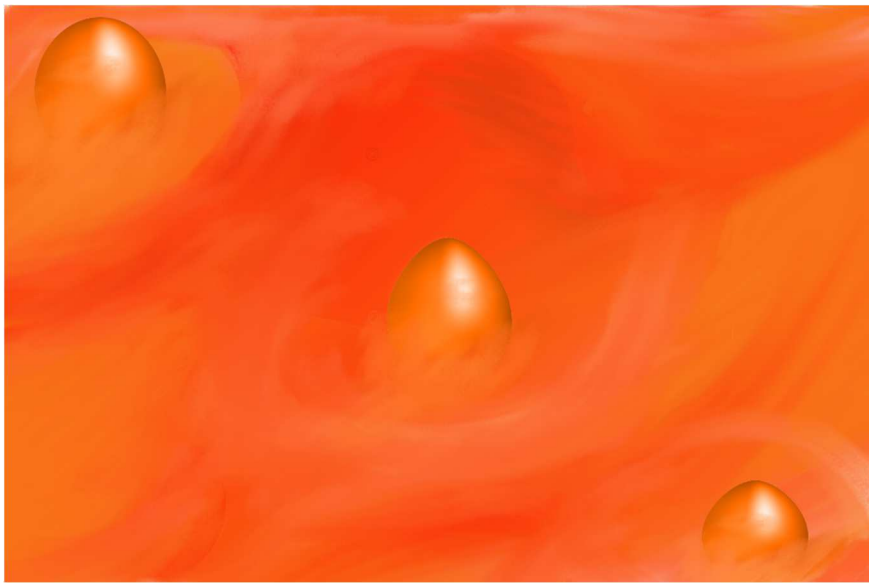
(iv) Turiya- It means the fourth state of consciousness. This is achieved by Samadhi, it means entering an altered state of mind. This is the final stage; the mind is completely absorbed in the object of meditation. In Dhyana, the mind and the object remain separate, but here they become one, leading to the cessation of mental processes. It is an ecstatic state in which the connection with the external world is broken and the connection with the universal mind is established.

(v) Tureeteet: The Yoga Sutra of Patanjali is divided into four parts. The first is called Samadhi Pada, which deals with the nature and aim of meditation. The Second, Sadhanapada, explains the means to realise this end. The third, Vibhaktipada, deals with supernatural powers which can be acquired through Yoga. The fourth, Kaivalya pada, describes the nature of liberation and the reality of the transcendental self. The state of consciousness beyond the fourth is the state of Purusha.

I had a deep personal experience of the cosmic language 'Para'. I drifted into a state in which I was neither awake nor asleep. The mind could think and decide, but the body was unmoved. It was a winter night, and I started feeling a warm, gushing feeling with some vibrations in my body. These vibrations felt like high-frequency electrical pulses; these were not subtle, not painful, but could be felt easily. I was aware and letting that experience come to me. It led to a séance (Darshana) reality. The energy, time and space consciousness are Ishvaras (Shiva, Vishnu and Brahma) in Hinduism. They are formless and yet can have a form. I became aware of their formless presence. This was a novel experience, and I could know who was who without any prior knowledge. In the energy field of ochre light, they moved swiftly without a clear distinction. All three of them together constitute Purusha, Paramshevara or Parbrahma.



A Venn diagram representation of Consciousness and Energy forms



A depiction of the energy forms during 'Séance'

Post this experience, I could interpret why the colour Bhagwa (Ochre) is related to Bhagwan. Bhaga, meaning movement of light, Bhagwan means the mover of the cosmos; he is known as Theos in the Greek Philosophy. Later, I also had an out-of-body experience (OOBE). The first-hand experiences establish understanding and authenticity of these occurrences.

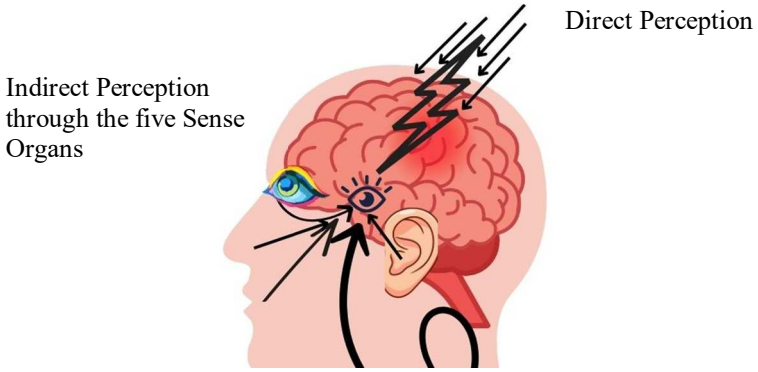
5. The Hypothesis of Software Soul

There is a way to know what I described above, but it may not be repeatable, recordable and accessible to all. The challenge here is to understand the interpreter (consciousness), Consciousness is the subject, and without reference to an object, logic may not be of much help; mathematics breaks down at infinity scales, and the process seems like a dynamic scale

measuring itself. Such a challenge can be partly tested by using one of the main propositions, the philosophical idea of innate knowledge that results from the hypothesis of a software soul. The nature of human consciousness described above is that the soul, spirit or 'self' is a kind of software, made from thought modules encoded in the cosmic language of Para. We would aim to establish the transcendental, evolutionary nature of the thought modules based on globally available empirical evidence.

Any hypothesis would be supported or refuted through testing and evidence gathering. If the evidence consistently supports the hypothesis, it becomes a well-supported theory. A good hypothesis makes a testable prediction about the relationship between variables. Scientists design experiments or make observations to gather data related to the prediction. The gathered data is analysed to see if it aligns with the predicted outcome. The scientific method relies heavily on empirical evidence. Before we examine the empirical evidence, let's examine how the Sanskrit literature of Nyaya (analysis) establishes evidence. Nyaya Darshana employs a more elaborate system of epistemology. Knowledge is valid when it is born of the following instruments of knowledge.

1. Pratyakṣa (direct perception) - the five sense organs act as means of knowledge. Pratyakṣa Pramāṇa is the basic instrument of knowledge, such as careful observation and experience, through which we learn everything from birth. Pratyaksha is of two kinds, namely, Laukika (worldly) and Alaukika (non-worldly). In ordinary perception, direct experience of reality arises from the object coming into contact with the sense organs of the eyes, ears, nose, touch and taste. If the objects are not ordinarily present to the senses but are conveyed to them through an extraordinary medium, then it is Alaukika perception. Alaukika perception is of three kinds – Samanya-lakshana (ordinary attributes), Jnana-lakshana (knowledge attributes) and Yogaja or Pratibha. Samanya-Lakshana perception is a common perception. Jnana-Lakshana perception is a complex perception as it is formulated by associations. The third kind of Alaukik perception (Yogaja) is the intuitive and immediate perception of all objects, past, present and future, possessed by the Yogis through the power of meditation. It is intuitive, supra-sensuous and supra-relational. Laukika (worldly) perception is of two kinds: internal (Manasa, of the mind) and external (Bahhya). In internal perception, the mind comes into contact with the psychic states and processes like cognition, affection, conation, desire, pain, pleasure, aversion, etc. External perception takes place when the five sense organs gather information.



Information Collection on Dual Channels of Tanmatra

2. Anumāna (Inference) – to know something indirectly when it is not within the bandwidth of direct perception. Anumana is defined as that cognition that presupposes some other cognition. It is mediate and indirect and arises through a 'mark', the 'middle term' (Hetu), which is invariably connected with the major term (Sadhya). Knowledge (Mana) which arises from (anu) subtle knowledge. Inference for oneself (Svarthanumana) is where one does not need any formal procedure. Inference for others (Parathanumana) requires a systematic methodology of five steps. For example, when there is smoke, we infer that there is fire. Even though no fire may be seen. The methodology of inference involves a combination of induction and deduction by moving from particular to particular via generality. In Nyāya terminology, the hill would be called paksha (minor term), the fire is called Sādhya (major term), the smoke is called Hetu, and the relationship between the smoke and the fire is called Vyapti (middle term).

3. Upamāna means comparison and analogy. The use of analogy and comparison is a means of conditional knowledge. It allows people to demonstrate the relationship between various objects or concepts. The subject of comparison is formally called Upameyam, the object of comparison is called Upamānam, while the attribute(s) are identified as Sāmānya. For example, cause-and-effect analogies, object-to-purpose analogies, source-to-product analogies, etc.

4. Śabdapramāṇa (Words – verbal or written) – We read biographies of great people and know them. Autobiographies are better than biographies. The account of war can be better described by a person who was part of it and in the know of things. The topography and effect of gravity on the moon could be best described by an astronaut who has been on the moon. However, when he tells his friend, and he tells further, as the chain of communication increases, the authenticity reduces unless recorded.

It would be best to experience reality through the fourth state of consciousness, as the instrument for this experience is the ‘self’. When someone describes it, it becomes someone else’s knowledge. To establish this knowledge, one must use Upmana (logic), Anumana (mathematics), and Pratyaksha (‘Self’).

6. The Empirical Evidence

The empirical evidence for the hypothesis presented above can be found in various practices of spirituality. These practitioners follow the mind-body-spirit movement, embracing a holistic approach to life and emphasising the importance of self-awareness and ethical responsibility.
These spiritual practices include yoga, meditation, and other forms of mindfulness. Many new age believers also draw on various spiritual traditions of Eastern philosophy, Native American spirituality, and ancient Egyptian and Greek traditions. These practitioners use a range of techniques to achieve personal transformation, such as visualisations, affirmations and music. Spiritual experiences include past life regressions, out-of-body experiences, near-death experiences, and encounters with supernatural or otherworldly beings. Some practitioners also use psychedelics or entheogens to induce altered states of consciousness. Some of the famous psychics were Helena Petrovna Blavatsky, Daniel Dunglas Home, Vangeliya Pandeva

Gushterova, Jean Dixon, and Michel de Nostredame. Apart from these, some other names are Janet Lee, Rosanna Rogers, Dionne Warwick, Edgar Cayce, Uri Geller, Ingo Swann, Sylvia Browne, James Van Praagh, Theresa Caputo and Dhirendra Krishna Shastri. The following is empirical evidence in support of the hypothesis.

(i) Incidents of Reincarnation: Reincarnation is also known as rebirth or transmigration, and it involves a series of lifetimes connected in a way. Dr Ian Pretyman Stevenson[25] was a professor at the University of Virginia School of Medicine for fifty years. In the course of his forty years doing international fieldwork, he researched three thousand cases of children who claimed to remember past lives. Stevenson helped to found the Society for Scientific Exploration in 1982 and was the author of around three hundred papers and fourteen books on reincarnation, including Twenty Cases Suggestive of Reincarnation (1966), Cases of the Reincarnation Type (four volumes, 1975-1983) and European Cases of the Reincarnation Type (2003). His 1997 work, 'Reincarnation and Biology: A Contribution to the Aetiology of Birthmarks and Birth Defects', reported two hundred cases in which birthmarks and birth defects seemed to correspond in some way to a wound on the deceased person whose life the child recalled. His famous essays are 'Scientists with Half-closed Minds' and 'Half A Career with the Paranormal'. Reincarnation is a philosophical concept that the non-physical essence of a living being begins a new life in a different realm after death. Reincarnation is a central tenet of Indian religions such as Buddhism, Hinduism, Jainism, and Sikhism, as well as many native and nature-based religions.

(ii) Past Life Regression: The concept of past life regression has been around for centuries and has been explored by numerous individuals in recent years, which has openly validated the philosophical belief in the soul and rebirth. PLR has evolved as a form of therapy that seeks to help people uncover memories of previous lives. The idea behind this therapy is that by exploring these past lives, people can gain insights into their current life and overcome problems or issues that have been carried over from previous incarnations. One of the most well-known figures in the field of past life regression is Dr Brian Weiss. Dr Weiss is a psychiatrist and author who gained widespread recognition for his book "Many Lives, Many Masters," in which he recounts his experiences using past life regression therapy with his patients. He is considered a pioneer in the field and has conducted numerous workshops and lectures on the topic.

Another important figure in the development of past life regression therapy is Dr Michael Newton, who developed a technique called Life Between Lives Regression. Dr Newton's approach focuses on exploring the period between lives, rather than specific past lives, and aims to help individuals gain a deeper understanding of their soul's journey. Dr Morris Netherton is another important figure in the development of past life regression therapy. He is the author of "Past Lives Therapy," which outlines his approach to using regression therapy to help people overcome issues related to past life experiences. One of the main benefits of past life regression is that it allows people to explore their subconscious minds and gain insights into their current life. By uncovering memories of past lives, people can better understand why they are experiencing certain problems or challenges in their current life. This can lead to

[25] https://en.wikipedia.org/wiki/Ian_Stevenson

greater self-awareness and personal growth, as people gain a better understanding of themselves and their life path. Another benefit of past life regression is that it can help people overcome fears and phobias. By exploring the root cause of these fears and phobias, people can learn to overcome them and move forward with greater confidence and self-assurance. This can be particularly valuable for people with anxiety disorders, as it can help them better understand and manage their anxiety. Past life regression has also been used as a form of therapy for people with depression and other mental health conditions. By exploring past lives, people can gain a greater understanding of the underlying causes of their depression and work to address these issues. This can lead to greater emotional well-being and improved mental health.

(iii) Out of Body Experiences: Out-of-body experiences (OOBEs) or astral projection refer to the sensation of leaving one's physical body and exploring the world from a non-physical perspective. This phenomenon has been reported by many people throughout history and across different cultures, but the specific technique for inducing OBEs or systematically studying them in modern times is attributed to several researchers and practitioners. One of the most well-known pioneers in this area is Robert Monroe, who founded The Monroe Institute in the 1970s. Monroe is credited with developing a specific method for inducing OBEs through a combination of relaxation techniques and specialised audio recordings. He wrote several books about his experiences and techniques, including "Journeys Out of the Body," "Far Journeys," and "Ultimate Journey." I have experienced this phenomenon using music to aid in meditation.

Another influential figure in the study of OBEs is Dr Charles Tart, a psychologist who has researched altered states of consciousness and parapsychology. Dr Tart's work has focused on understanding the subjective experiences of individuals who report OBEs, and he has developed several tests and measures to evaluate these experiences. Other researchers who have contributed to the study of OBEs include Dr Stuart Twemlow, Dr Kenneth Ring, and Dr Janice Holden, among others. These individuals have used a variety of techniques, including hypnosis and brain imaging, to explore the physiological and psychological correlates of OBEs.

(iv) Akashic Records: The term "Akashic Records" is derived from the Sanskrit word "Akash," which means ether or space. The concept has been embraced by various spiritual traditions, including Theosophy, Anthroposophy, and New Age spirituality. It refers to a cosmic library or database that contains information. The Akashik records are information available in the cosmic mind and can be connected by going into a deep subconscious state. These records are accessible through a specific state of consciousness, and the information contained within them can be used for spiritual growth and personal development.

One of the most well-known figures associated with the Akashic Records is Edgar Cayce, a psychic and healer who lived in the early 20th century. Cayce claimed to be able to access the records through a trance state and provided information to thousands of people about their past lives and spiritual journeys. Another influential figure in the development of the Akashic Records concept is Rudolf Steiner, the founder of Anthroposophy. Steiner believed that the records could be accessed through a specific form of meditation and that they contained

information about both individual souls and the collective evolution of humanity. In recent years, the concept of the Akashic Records has been popularised by authors and teachers such as Linda Howe and Dr Ervin Laszlo, who have developed specific techniques for accessing the records and using them for spiritual growth and healing.

(v) Near-Death Experiences: Near-death experiences (NDEs) are profound psychological events that often occur when an individual is close to death or in a life-threatening situation. In his book 'The Republic', Plato narrates a tale, 'The Myth of Er[26]'. Er was a Greek soldier, son of Armenios from Pamphylia, who died in battle. When the bodies of those who died in the battle are collected, ten days after his death, Er remains undecomposed. He revives on his funeral pyre and tells others of his journey in the afterlife, including an account of metempsychosis and the celestial spheres of the astral plane. The tale includes the idea that moral people are rewarded and immoral people are punished after death. The story comprises an account of the cosmos and the afterlife that has greatly influenced religious, philosophical, and scientific thought for many centuries. These experiences can include sensations such as detachment from the body, feelings of peace, seeing a bright light, or encountering deceased loved ones. Some specific, well-documented NDEs are considered credible by the scientific community.

A seminal study by Van Lommel[27] published in The Lancet found that approximately 18% of cardiac arrest survivors reported NDEs. A study by Parnia[28] in Resuscitation reported that 10% of cardiac arrest survivors experienced NDEs. A more recent study by Martial[29] in 2019 in Frontiers in Human Neuroscience suggested a higher prevalence, with up to 20% of individuals who come close to death reporting such experiences. Research has identified several recurring features that suggest a universal structure to these experiences. The most commonly reported elements include the following.

(a) Out-of-Body Experiences (OBEs): Many individuals describe feeling separated from their physical bodies and observing their surroundings from an external viewpoint. A 2017 study by Martial[30] in Cortex found that 76% of NDE people reported OBEs.

(b) Feelings of Peace and Well-Being: A profound sense of peace, joy, or bliss is a frequent hallmark of NDEs. Cassol[31] reported that 85% of NDE people experienced positive emotions during their episodes.

[26] https://en.wikipedia.org/wiki/Myth_of_Er

[27] van Lommel, P., et al. (2001). "Near-death experience in survivors of cardiac arrest: A prospective study in the Netherlands." The Lancet, 358(9298), 2039-2045

[28] Parnia, S., et al. (2014). "AWARE—Awareness during Resuscitation—A prospective study." Resuscitation, 85(12), 1799-1805.

[29] Martial, C., et al. (2019). "Near-death experiences: Actual prevalence and phenomenology." Frontiers in Human Neuroscience, 13, 1-12

[30] Martial, C., et al. (2017). "Phenomenology of near-death experiences: A cross-cultural perspective." Cortex, 96, 34-46.

(c) Encountering a Bright Light: A brilliant, often comforting light is a widely reported feature. The 2023 meta-analysis by Greyson and Khanna noted that 65% of NDE people encountered this phenomenon.

(d) Life Review: Some individuals experience a rapid, vivid replay of their life events. Rousseau[32] in Memory found that 40% of NDE people reported a life review.

(e) Encounters with Deceased Loved Ones or Spiritual Beings: Meetings with deceased relatives or spiritual entities are common. A 2021 study by Long[33] in The Journal of Near-Death Studies indicated that 55% of NDE people had such encounters.

These shared elements point to a similar nature in NDEs worldwide. Some cases have been studied by researchers and are widely regarded as credible within the scientific community. Notable examples are: Pam Reynolds' NDE (1991) narrated by Sabom in 'Light and Death' (1998), Eben Alexander's NDE (2008), chronicled in 'Proof of Heaven' (2012), Anita Moorjani's NDE (2006), documented in 'Dying to Be Me' (2012).

(vi) Expansion, Panpsychism or Non-Locality: Expansion of perspective is often known as panpsychism (panoramic psychism) and also as non-locality, meaning not being confined to the locality in space but everywhere. Similar experiences are also achieved by Raj Yoga and Bhakti Yoga because the final steps of contemplation on the higher self are nearly common in all forms of Yoga. This is the path for people on Earth. However, such feelings have been experienced by people who have reported afterlife experiences as they returned from near-death experiences. Such experiences are also reported by astronauts. Astronaut Edgar D. Mitchell was interviewed by Sheree Scarborough Houston[34], Texas, on 3 September 1997. NASA Johnson Space Centre. Several other astronauts related the spiritual experience that space induced in them. Apollo 14 astronaut Edgar D Mitchell spoke of experiencing "interconnected euphoria." He said, "Something happens to you out there."

7. Evaluating the Hypothesis

Based on the comprehensive evidence from reincarnation studies, past-life regression, out-of-body experiences (OBEs), Akashic records, near-death experiences (NDEs), and panpsychism, several profound conclusions can be drawn about human consciousness (soul) and the cosmic mind:

[31] Cassol, H., et al. (2020). "Qualitative thematic analysis of the phenomenology of near-death experiences." PLOS ONE, 15(2), e0227342

[32] Rousseau, A.-F., et al. (2018). "Life review in near-death experiences: A phenomenological analysis." Memory, 26(7), 931-940

[33] Long, J. (2021). "Encounters with deceased loved ones in near-death experiences." The Journal of Near-Death Studies, 39(3), 145-162

[34] https://historycollection.jsc.nasa.gov/JSCHistoryPortal/history/oral_histories/MitchellED/MitchellED_9-3-97.htm

(i) Consciousness Transcends the Physical Brain: Ian Stevenson's documentation of birthmarks correlating with fatal wounds from past lives suggests consciousness persists beyond death. NDEs occur during flatlined brain activity, implying that consciousness can operate independently of biological processes. Robert Monroe's techniques for inducing OBEs demonstrate that consciousness can perceive remote locations beyond sensory input. This proves the direct perception capability of the software soul, and also that the physical world is supported by a subtle thought world.

(ii) The Soul as an Evolutionary Entity: The soul evolves across lifetimes via karma, ethical actions or a just life, shaping future rebirths. Past-life regression supports this, showing unresolved issues carry over. Dr. Michael Newton's research describes a "life between lives" state where souls review past experiences, plan future incarnations, and receive guidance from spiritual beings. This proves the existence of the subtle thought worlds and software nature of the soul.

(iii) The Cosmic Mind as a Unified Field of Consciousness: Akashic Records are a universal database: Edgar Cayce and Rudolf Steiner described the Akashic records as a non-physical repository of all knowledge, accessible via deep meditation. Modern theorists like Dr. Ervin Laszlo equate this with the quantum vacuum field, where information is holographically stored. Astronaut Edgar Mitchell's "interconnected euphoria" in space reflects panpsychism, the view that consciousness pervades the cosmos. This mirrors Vedic concepts of Brahman (cosmic mind) and quantum theories of non-locality. Many NDE people encounter a "light" embodying unconditional love and omniscience. This light, described as the source of all existence, parallels the Hindu concept of Brahman, the Greek concept of Logos and the Buddhist "clear light of death".

(iv) Mechanisms of Consciousness Transfer: While past-life memories activate brain regions like the hippocampus during regression therapy, Stevenson's cases show memories persisting despite no neural pathways (e.g., infants recalling past lives pre-language). This supports a non-local consciousness model. Theories propose the brain acts as a "receiver" for consciousness (like a radio tuning into waves). OBEs and NDEs may occur when the brain enters a coherent quantum state (e.g., during cardiac arrest), allowing access to broader cosmic awareness.

(v) Ethical and Evolutionary Implications: Reincarnation and karma emphasise ethical living.

The above conclusions may be sufficient to prove the hypothesis of the software soul. Beyond the hypothesis, several extrapolatory insights may be available to gain an understanding of the supportive environment.

8. Conclusion

The cosmos is a playground of Purusha, who is Shunya, beyond space-time, ineffable, etc. The effort of creating cosmos requires an extremely careful consideration, and the probability of finding such a solution is extremely low, the specific low-entropy state required for life to exist, estimated at $10^{(-10^{\wedge}123)}$. He creates the cosmos by creating energy and guiding the energy through space and time consciousness. The space-time Consciousness is all-pervasive as coding of the space-time. The Quantum Memory Matrix (QMM) shows that space-time itself holds a history of quantum information in memory cells. The cosmos is naturally information-centric, as expected from any mechanistic process.

The consciousness can be understood as an effect of the Purusha, classified broadly into active and passive and in 12 subtypes. Human consciousness is a thought module made from digital energy bundles coded in the cosmic language called 'Para'. The thought modules are a fractal of the cosmic mind. These modules, which are known as 'Souls', 'spirits' or 'selves', have a unique sense of identity because of a feeling of separateness due to dissimilarity of information. These individual souls are housed either in brains or specific thought worlds. The purpose of such thought modules could be to evolve by learning through experiencing and interacting with nature and other beings. Such evolution may take many cycles of life. Since the process is information-centric, what matters for the soul is its ability to sense, process and make ethical decisions in line with the nature of reality.

The hypothesis of the existence of a soul that acts like software is tested against empirical data of reincarnations, past-life regressions, out-of-body experiences, Akashic records, and near-death experiences of credible people. The common observation of these proves the existence of a soul which transcends the human body, the existence of thought worlds, the existence of other souls of divine nature, software neuroplasticity and the importance of ethical living. The evolution of the soul is from selfish to selfless, separateness to oneness, from attachment to detachment and from ignorance (darkness) to knowledge (light). This knowledge can motivate the modern human to seek a more balanced view of life, to be more considerate, compassionate, environmentally conscious and less attached. These points prove a part of the theory about the nature of human consciousness and may not establish the existence of Purusha. However, some of the other types of consciousness may help explain astrology, ghosts, extra-sensory perception, and quantum processes etc. The reader is encouraged to prepare to experience the cosmos through one's 'self' to get a firsthand experience of the reality.

"*The consciousness is within us. We are the result of the highest attention of Purusha. We are a way for the Purusha to grow himself*."