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Review Article

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Science of Divinity: Part IV

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Abstracts

Divinity is the objective reality of the Divine. It could be observed in nature, in deep ecology, in cosmology beyond ZPE, and in depth psychology. The Divine could be personified in human behavior when the organ brain achieves the desired level of perfection. A science of divinity and the Divine is possible to develop taking science (world), humanity (you, me, and they), and the spirit (consciousness) together. One beneficial spin off of this approach in worldly science is the development of an algorithm starting in consciousness and ending in space, time, and energy, describing how "will" is translated into an event.

Keywords: Akhanda worldview; Einstein's abandoned otherworld; Nondualism; Triple transcendence; Sadguru; Divinity in the senses; Divinity in cell-systems; Experience of divinity

Introduction

The Divine and divinity exist in the real world. Their existence throws the issue of their sensing, feelings, and experience with the systems psyche (Cognitive Organ), with or without the brain, with or without the blood-pumping heart. Consciousness-as-such is the Divine. Consciousness-as-experienced is not always so! Consciousness-as-articulated by a divine personality might help other persons to sense, feel and experience divinity. As contact with curd could convert the whole milk into curd, it is believed that the easier way of experiencing divinity is the association or physical contact of a divine personality. The Divine Grace, therefore, is real provided one's psyche, one's brain, and one's heart is in the state of receiving this Grace. In the extended scope of science, new physics might explain this deep 'abstract phenomenon. And thus, the development of a science of the Objective Reality of the Divine remains a possibility. In contrast to philosophy, science speaks in a common universal language. We hope, this universal common language would help us to develop the post-materialistic, non-reductionist and non-positivistic science of this highest quality in the real world in the third person's perspectives.

The author has already published three papers on the Science of Divinity [1,2,3]. The moot points in developing the science of divinity are as follows.

1. The experience of divinity has three cardinal components; An experience of Transcendence, a feeling of Peace, and an alluring sense of charm of an effulgent and resplendent, which is effectively soothing cognitively and biologically.
2. There are three levels of Transcendence. First transcendence is from the domain of cause time, space, and pleasure to the domain of respectively silence, stillness, emptiness, and nothingness. Second transcendence is from this silence stillness emptiness and nothingness to the domain of immortality, eternity, infinity, and Ananda respectively. Third transcendence begins from immortality, eternity, infinity, and Ananda and culminates in the primary Source of divinity, which is consciousness-as-such. On the ladder of triple transcendence, the science transits from a positivistic, objective, reductionist nature to the science of zero-point energy state. The second transition is from zero-point energy state to the science of quality, ending at the border of the Universe. The third transition is from the domain of quality to a non-qualifiable state of the *Essence* of the Multiversity. This is the *Essence* from which multiple universe(s) generate and vanish. Subsequent to triple transcendence follows a reversal, a step-wise inversion for reverting back to the four-dimensional space-time world. This posterior connection is responsible for



the creation of the Multiversal Reality with the Worldview of divinity.

3. The experience of divinity first works on the Systems Psyche (Cognitive Organ) and gradually transforms the biological systems, the neural synaptic infrastructure, and the syncytial disposition of the cardiac muscles of the being. This is followed by the expression of divinity as a characteristic behavior of the body mechanism.

This paper could be considered as an extension following what has already been published. The emphasis is relatively more on the aspects of Human Experience and the Operational Divine than on the Isolated Science.

Experiencing Divinity

Divinity could be experienced by anyone who has predisposed himself/herself to the Divine, and his/her brain is in the state of experiencing divinity.

The State of the Brain while experiencing Divinity

The communicative state of the brain which could experience divinity is when during information and responsivity of the brain, the hemispherical bias is nil. There is little hierarchical disharmony and there develops cosmo-cortical synchrony. The brain is in a "receptive state" with horizontal and vertical alignment of its gross subdivisions for structural, functional, and axiological integration. The brain state is classically integrated, quantum integrated, phenomenologically integrated, and eventually integrated to become conducive of Mother Nature. With nil hemispherical (i.e., horizontal) bias and in presence of hierarchical (i.e., vertical) synchrony of the brain state, establishment of cosmo-cortical harmony with the Multiversal Musical Code holds the key for total biological transformation of the being. As an outcome of biologization of consciousness-reality into the biological reality, we observe personification of the Divine and divinity in behavior.

The Divinity could be experienced in contact and relationship with such a Divine personality. Such a personality is described usually as Sadguru, Supracortical Autonomy, or a Siddha being (see *infra*).

Divinity could be experienced in nature as well independent of the presence or absence of any such personality.

Experience of Divinity in a 4-D World

Divinity could also be experienced specifically within different nests of the Nature-Consciousness spectrum. Within a 4-D world, divinity could be experienced in places far away from noise and pollution, on the top of a snow-clad mountain, on the seashore or while sailing on a boat in the middle of the ocean, or while sitting by the side of a quietly running stream, or walking in the lonely road of a deep forest, also in the chirping of birds, in the beauty of a blossoming flower, and in a playful baby animal/human baby! In the Bhagavad Gita, chapter 10, Vibhuti Yoga, Lord Krisna describes some places, some specific times of the seasons, and some entities where, when, and in which divinity is more explicit.

Divinity experienced in Deep ecology and Depth psychology

Divinity could be experienced during meditative trance with the expansion of personal space beyond interplanetary space, interstellar space, intergalactic space into inter-universal space. That is where one encounters deep ecology and depth psychology.

From the border of classical nature (nature where laws of classical physics run, the nest I of nature) one transits through Hilbert's space into the next space of nature, which could be expressed through laws of quantum physics (nest II of nature). In search of divinity the personal space, which is usually confined to three-dimensional classical or quantum natures, expands through a quantum void or to a space without matter (Zero-Point Energy) to pre-quantum nature (nest III of nature). This happens with the accomplishment of Transcendence I. One experiences divinity in deep ecology and depth psychology! 'Time' appears still there. ZPE and quantum discontinuity are the gateways to the domain of Nest III; Nest I to Nest III through ZPE, and nest II to III through quantum discontinuity. The nest III of nature is the operating "space" for information, where information remains as an independent entity. The experiencer looks into one's own mind, its operation, and informational memory there. The elementary phenomena like birth, death, sex, love, and dismantling of ego build up the important context for visualizing the manifest expression of divinity in nest III of nature. Mind's relationship with other cognitive faculty such as 'self' and 'life' operating from the further depth (nest IV) of nature starts getting revealed. Self, mind, and informational memory build up intelligence as the behavioral expression in a 4-D world, while self, life, and episodic memory build up the emotional behavioral expression in the 4D world. Since cognitive faculty determines the nature of the being, the transformation of cognitive faculty initiates the transformation of the being's nature. Diving across the elementary phenomena could be described as Transcendence II. Meanwhile, the mind has already undergone dissolution, and could not be found there. Nor any digitized or factorizable information could be traced. When one's personal space expands across the boundary of nest III, one begins to understand the purpose of life.

Across the interstellar space, the personal space merges with the intergalactic space, which leads towards nest IV of nature across the universal boundary. Information occupies this hyperspace as information manifolds. During Transcendence II, many episodic memories of life vanish. The existential memories are cleaned and refreshed. The 'self' and 'life' as cognitive faculty come into focus.

I am a wave in an Eternal ocean,

A drop I am in an Infinite sea,

I am an atom of an Immortal block,

A lasting spark of Ananda is Me.

Sailing across the dark cold terrain of intergalactic void occupied by dark matter and dark energy, the personal space expands across the hither-to-imaginary universal border. At the border of the universe, the information manifold of the universe

has taken a shape of a compact condensed crystal, which in colloquial language is called 'wisdom' at the edge. Leaving the dark terrain behind, one can look upon the soothing effulgence of multiple universe(s) from the border of the universe. Then one gets ready for the final Third transcendence across the boundary of the systems universe! The voyager is not interested to accept the extension of the boundary of the existing universe as megaverse in the terrain of stillness and emptiness, silence and nothingness. The voyager is equally unsatisfied with hyperdimensional/multidimensional interconnected bubbles of a metaverse that is not compatible for life to flourish! The voyager is not concerned with the superposed universe where the cat will be simultaneously dead in one, and alive inside the other because different universe follows different laws. We, with the voyager, are interested in the multiverse Type IV [4], the design of which has room for an infinite number of nested Hubble spheres, sourced from One and only One substance, and governed by identical laws, maybe with contingent modification. Such multiple universe(s) form a system, called The Multiversity. There exists an *Essence* from which these multiple universes originate. This is the *Essence* of the Multiversity. We are interested in the final transcendence into this *Essence*! The method is to proceed unconditionally with the unswerving passion for the Absolute for the voluntary and total immersion into this *Essence*.

Once the final transcendence is done, Supreme Consummation is the outcome! The Independent existence of personal space is lost! The personal space merges with the inter-universal space (nests IV& V). The inside has become out, and the outside has become in! Existential memories are also shed off! All kinds of system's "will" and "won't", and acquired wisdom are dissolved. Even, the self and life as faculty of cognition within the systems appear faint. No trace of experience of the system can be detected either!

Supreme Consummation:

"In the abyss of deep blue, the sempiternal light is lit. The destined human cerebral cortex faces Infinity's finite front. Hidden asymmetries in the external cosmos are complemented by reciprocal asymmetries in neurobiology. In cyclic symmetry and in the matric plane, the quivering limbs of the cosmic facet embrace the virgin vibration of the dreamy cords of the living biological corpse. The undying love of cosmic integration center impregnates the passionate heartbeat of biological integration center" [5].

The mission fulfilled:

The voyager feels like twice-born. There is a sense of dignity, integrity, direction, and purpose. There is an endless number of options in the tension-nil abode of fearlessness, ease, and freedom! There are no usual arms or ammunitions of nature in form of fields, force, energy, information! Beyond the masculinity and femininity of anthropomorphism at the depth, beyond the nature as Prakriti or shakti, consort or mate, the dynamic nature operates as the executive front of consciousness. Consciousness is non-qualifiable and unconditional. Nature is its executive front. For the reason of immediacy with consciousness and being the source of the rest of nature, this nature is called Mother Nature in the terms of 4-D language! Only "will" (consciousness) and "intention" (Mother

Nature) determine the mechanics there! Spontaneously emerging from their dynamics is a non-stop vibration, sounding as AUM, AUM, AUM, the Multiversal Musical Code, the source of all music of the world and the ultimate resource of music therapy by physicians.

Do we have on earth any place where divinity could be perceived in such deep ecology with depth psychology?

Is it necessary to have always a tour on cosmological terrain for the experience of Multiversal Divinity? Should the universe be holographic, and yes it is, do we have on earth any place where divinity could be perceived in such Deep Ecology with depth Psychology? I have a suggestion in favor of the pyramid-shaped bright white snow-clad Mount Kailash in Tibet, China often called the umbilicus of the earth connected with the universe, at near 0° degree Kelvin temperature with the full expression of Mother Nature in a 4-D world.

Experiencing divinity in mother nature

Mother Nature is the nascent nature, the source of all natures ('nature of all natures'), pure, transparent, and most soft! She is so soft yet so hard to crack! Mother Nature is the kinetic pole, mobile facet, executive front of consciousness. For the description of an encounter with Her, let me quote from my own piece of poetry published in 1987 [6].

The first time I saw her;
She looked sovereign, vast, and white.
Comprehending wisdom, unbound and quiet.
All-surpassing majesty, greatness, a thrill
Wide and unattached, benign tranquil.
Impartial, patient, wonderfully calm,
All did she know, hidden was none.
I felt the gateway of supreme grandeur.
Miraculous knowledge, delightful splendor.

I wanted to be close:
She laid in my heart her magnetic touch
A mysterious beauty, slowly she marched,
Her divine sweetness, the intoxicating spell
A harmony of rhythm, in my psychic bell.
I saw her, above all hidden fantasies
Unraveling the secret of mystic ecstasy.
She offered me, her sweet embrace
A marvel, a wonder, the captivating grace.
With the loveliness of her rhythm, my soul was seized.
Forever, for her, it is an eternal liege.

I was not all prepared;
 In presence of selfishness, hatred, mistrust,
 She decided to depart with a divine disgust
 I got the blow and pain over my heart
 Then tried utmost, to retain all parts.

She was very angry;
 She was very angry with the Devil in me
 Harbored in the brain, which none can see.
 A tameless spirit, terrible was her face
 Destroyed she all, with vehement disgrace.
 Repetitive stroke and her frontal blow
 Divine violence, swift, not slow!
 Her assault was straight, a splendid power!
 Passionate with a will, her heavy love shower.
 The victorious force, an all-conquering might!
 She wanted to raise me, to the highest of all heights.

Finally, she won;
 When she owned me, the war is over –
 For finishing touch, ready were her measures.
 Solid and complete, I can see her map,
 Untired and scrupulous, she bridges all gaps.
 All trivial, little and small, become great with her touch,
 Ever-alert mentor, perfection she searches.
 She prefers to have an eternal toil
 For a perfect perfectness in all turmoil.
 I can feel her unfathomable bliss!
 With her, in her, my eternal peace.

Sri Aurobindo from India described four different forms of Divine Mother; Maheswari, Maha Lakshmi, Maha Kali, and Maha Saraswati [7]. The poem above depicts a similar description of the four forms of Mother. Particle physicists might pick up conformon-equivalent of consciousness (Conf-E-C), phonon-equivalent of consciousness (Phon-E-C), photon-equivalent of consciousness (Phot-E-C), and neutrino-equivalent of consciousness (Neut-E-C) respectively as the phenomenal hands of Mother Nature [8]. Conformon maintains conformity with the whole. Phonon is responsible for rhythm and beauty. Photon represents the might, and Neutrino determines the perfection of the systems. Mother Nature-Consciousness is the

Source of this Multiverse, also the Source of divinity. This is also the Source for all of us! When one's nature becomes Mother Nature, one is consciousness (*Brahman*)! The achievable highest in one's life is getting one's nature transformed into Mother Nature. The personification of this Source is humanly possible and the outcome has been designated as God-in-Person!

Experience of sailing back to the Planet Carrying Divinity in the 4-D World

One has to wrap up, come back to the 4-dimensional world! Contracting the personal space from the impersonal inter-universal space to the three-dimensional planetary space is essential for communicating the experience of divinity in the third person's perspective. The third transcendence bestows upon the candidate the transformative and new formative Power. The Power remains with consciousness, which regulates the cognitive organ which in turn regulates the brain and the heart! Multiversal Worldview operates with the Power of consciousness.

Three important changes happen in understanding while peddling back to the planet.

(i) Ontology is reversed.

The multiverse determines the course of the universe. The brain is not the source of consciousness. Consciousness drives the brain for its manifestation. Information is prior to space-time and energy. Time does not guide information. Information generates its own time. Life does not originate from matter. Matter originates from life. Gene does not drive information. Information drives the genes.

(ii) There is a fusion of ontology and epistemology, axiology and phenomenology, ontology and axiology, and phenomenology with epistemology.

Consciousness is not only an ontological entity but could be described as well in Third Person's perspective epistemologically. The axiology of consciousness does not allow phenomenology to be clueless. Phenomenology does not happen in redundant axiology.

(iii) The axiology of Reality [9] becomes clear; the hierarchy of material reality, the biological reality that is inclusive of cognitive reality, and the reality of consciousness. Three levels are having a bidirectional relationship with feedforward and feedback regulatory system. It consumes the hierarchical axis of consciousness, cognition, and behavior in a similar way. The multiverse directs human cognition. Human cognition influences the multiverse. As consciousness directs cognition and cognition directs one's behavior, so behavior influences wiring within the brain, which in turn influences cognitive systems and that, in turn, sends feedback to consciousness. The brain is the organ that homes cognitive organs and expresses Hither-to-imperceptible neutrino-shower could be felt and experienced at this phase. Immersive neuroscience that has already started while within the inter-universal essence gets added with neutrino-shower leading restructuring and redefining of inter-neuronal wirings.

Consequences of the Feelings and Experience of Divinity

The feelings and experience of divinity happen within one's personal space. The person who is not aware of this personal space can also have an instant experience of divinity which in consequence creates such space and awareness simultaneously. An ignited matchstick can instantly eliminate darkness around. Similarly, an instantaneous experience of the Divine can enlighten life. However, to sustain this 'Light' in life, one matchstick is not sufficient. One needs candles. To sustain this experience, one requires the appropriate state of cognitive faculty, an appropriate brain state, and an appropriate heart state. The 'Feeler', as well as the 'Experiencer' of divinity, is the faculty of self, which, as "substance" is categorically identical with consciousness, and operates as the Chief Executive Officer (CEO) of the cognitive systems on behalf of consciousness. Having experienced, the "self" transfers the experience as a memory into the fabrics of life. Since the experience is in private personal space, it remains entirely private but could be communicated in a meaningful way in the second person's perspective by sharing personal space with the

second person having such preparedness. The same is true for its effective communication in the third person's perspective. If the experience is jotted down and on subsequent reflection laid down with logic, several persons might get guidance from such a record.

We all know that the experience has organizing power. Profound the experience more is its organizing capacity. The experience of divinity is profound and long-lasting. The experience of divinity redefines cognitive operations. The experience works initially wireless on different non-digitized and digitized memory, and then on downward causation information breaks down into a signal that eventually captures the neural wires that transform the cell systems. This could be described as a Supreme form of Self- and Life-Directed Biological Transformation (SLDBT), where, both self and life of the systems are directed by the Source, the *Essence* of the Multiversity. The critical points of channeling are, in all probabilities, SNOC (SupraNeural Organizing Center) for the brain, and SMOC (SupraMolecular Organizing center) for the systems cell (Figure 1). The episodic experience during such a transformation is distributed and stored into the fabrics of life (Figure 1).

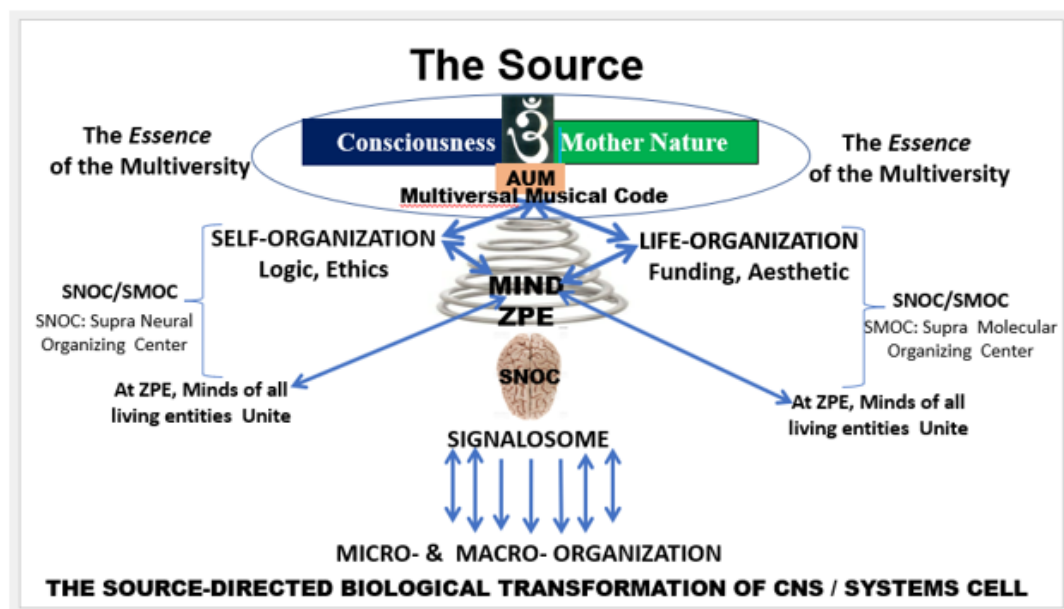


Figure 1: Living organisms are connected with the Source, Consciousness-Mother Nature or the Essence of the Multiversity. The holographic communication of the Source is through the Multiversal Musical Code, AUM, AUM, AUM that carries the Information on the Divine in a nested spiral way. However, the biological transformation begins when both self and life get oriented towards and become conducive for the Source. In the systems brain, the SupraNeural Organizing Center (SNOC) is suggested to conclude the operation of the event-making agency, the Mind. The mind of the being, connected with the Zero-Point Energy state, can translate the instruction sheet (Information) sent from the Life-organization and Self-organization, into an event. Signalosome is supposed to connect with the autonomy of biological reality and endless options of consciousness-reality with the controlling ability of automated signaling. In the systems cell, the SupraMolecular Organizing Center (SMOC) is suggested to include operation of the event-making agency, the Mind. The changes at microscopic (quantum) and macroscopic (classical) levels are brought out by the manipulation of the Signalosome. The Multiversal Musical Code is the source of all music and the ultimate resource of music therapy by physicians.

Such transformation is not merely limited to a single cell in a multicellular and multisystem organism. Through gap junctions and different ion channels, the relevant information is communicated to the different regional clusters of similar cells (cell systems bioelectricity) [10,11]. Such communication is more relevant in regeneration, development, and cancer reprogramming. The author has suggested that the molecular signature of mind operation

is most likely in calcium ion-channel [12]. The voltage-gated ion channels represent fast-acting mind operation while ligand-gated ion channels represent the slow-acting mind operations [13].

Divinity is Observable in Human Behavior

With the conduciveness of the cognitive organ to divinity, there begins a transformation of the brain and the heart, and the

biological systems as a whole. While Supracortical consciousness (SCC) remains an existing reality [14], Multiversal Neuroscience and Immersive Neuroscience take birth and express divinity in human behavior. SupraNeural Organizing Center (SNOC) consolidates over the cerebral cortex on the repetitive shower from the *essence* of the Multiversity. Love, compassion, empathy, truthfulness, and honesty etc., are common manifestations (predicate attributes) of divinity in human behavior. Depending on the level of transcendence, the station of the being, and the ability to dwell in different depths of

voids there emerge characteristic behavioral traits. Ken Wilber has categorized the enlightened persons as Saint, Sage, and Siddha. In Vedantic tradition, a similar categorization speaks of Brahmachari, Swami, and Paramahansa. In the parlance of neuroscience, I have described hierarchically three strata of enlightened personality as supracortical being, supracortical Godhead, and supracortical autonomy. In simple language, they are Assistant Professor, Associate Professor, and Professor of Divinity (Table 1).

Table 1:

Nomenclature Used by Ken Wilber	Nomenclature Used in the Vedantic Tradition	Nomenclature that Could Be Used in Neurological Parlance	Level of Transcendence	The Voice from the Void
Siddha	Paramahansa	Supracortical Autonomy	Transcendence III	Inter-universal Void, Divine Void (Nest V)
Sage	Swami	Supracortical Godhead	Transcendence II	Intergalactic Void, Great Void (Nest IV)
Saint	Brahmachari	Supracortical being	Transcendence I	Interstellar Void, Immediate Void (Nest III)

With the gradual process of emergence of *Homo spiritualis* [15,16] one comes across the Great Chain of Being. I quote from my published paper [14].

“The higher being comes through the lower being, rests on the lower being but does not come from the lower being (Ken Wilber). It comes through the process of successive biologization of brain-independent consciousness by the brain, while the self-consciousness within the brain integrates the process of development of the being-hood. According to Wilber, all of the ‘lower’ beings is in the ‘higher’ being, but not vice versa. It is this not vice-versa, which makes the hierarchy.”

“Supracortical being, supracortical Godhead and supracortical

autonomy, all three are characterized by three common features; Inexhaustibility (within cortical limits), Love and Creativity. Their difference could be found in their grades, in addition to their respective uniqueness. One could notice the brain’s graded accessibility to different depths of voids resulting in a graded degree of inexhaustibility and the graded manifestation of Love. Self-transparency in behavior is accomplished amidst this complexity of beinghood as the brain biologizes various constraints imposed by more and more complex value systems and aesthetics. In the direction of supracortical beinghood, Creativity and Aesthetic value exhibit a co-evolution. Autonomy is entrusted to the system perfect. Original imperfect brain gains perfection of the highest level at the station of Supracortical autonomy (Sadguru).” (Table 2).

Table 2:

The Beinghood	Behavioral Characteristics	Examples
Supracortical Autonomy	<p>Highest level of perfection of the brain. The cortical system of the being has become so perfect that the Supreme Nature, Mother Nature, deems it proper to use his brain as Her transmissive organ</p> <p>The spirit of such an individual is the manifestation of the agenda of unconditional consciousness</p> <p>Bestowed with complete autonomy at the highest level of pluralism, in the context of the systems of multiple universe(s)</p> <p>A first-person-universal swimming comfortably in the inter-universal <i>essence</i></p> <p>Love and an Eternal Yea, inexhaustible optimism, characterize his response</p> <p>The being dwells in <i>Ananda</i> (SCC biologized at the level of the limbic nuclei of the brain)</p> <p>Exudes Pure disinterested altruism</p> <p>Creativity in form of New creations</p> <p>Inexhaustibility within cortical limits</p>	<p>From India</p> <p>Sadgurus such as</p> <p>Ramakrishna Paramahansa,</p> <p>Yogananda Paramahansa,</p> <p>Guru Nanak etc.</p>

Supracortical Godhead	Stable and lasting ascension in the beinghood Elevating personality exudes magnetic attraction and contagiousness A remarkable discriminative power arms him to draw the flawless decision line in most difficult situation Creativity expresses in form of creative emergence Inexhaustibility within cortical limits.	<u>From India</u> Swami Vivekananda Mythological Gods like Sri Ram, Lord Krishna,
Supracortical Being	Personality beyond the polar opposites Limbic restrain is conspicuous Ego dominated by Love is characteristic Creative sparks and outbursts Inexhaustibility within cortical limits The being is in a formative stage for further evolution in the supracortical direction	Visionary, Creative scientist and Artists, Technologists etc.

Divinity at the Level of the Senses

How the bat feels when it understands that it is a bat! How it is felt by the senses when divinity descends in the biological reality? We have five sense organs for smell, sound, sight, taste, and touch. Is there any description of this divinity/consciousness felt by the senses from any enlightened being? Mother of Sri Aurobindo Ashram once described, consciousness is so soft and yet so hard! She described the tactile sense of consciousness. Another Paramahansa-Ma of Bhagaura village of Bangladesh narrated the divine as sweet as kismis (raisin) and honey! She described the taste sense which is closer to divinity. My spiritual master used to say that the sight of the Divine has the effulgence of several suns with the soothing power of thousands of moons. He also described the fragrance of the Divine as finer than the smell of sandalwood paste. (This may explain why we use such essence stick during meditation on the Divine). Most of the enlightened persons of the world have “heard” divinity in the resonating melody of AUM, AUM, AUM, AUM,the ultimate musical code of the Divine! With the prolongation of the experience of dwelling in divinity, the senses get more sharpened. Better descriptions are likely to emerge in the future.

Percolation of Divinity Within Cell

Experience of divinity percolates into the somatic cell and also into the gonadal cell. The biology of an individual cell and tissue experiences transformation. Genes, proteome, and metabolome are the targets. It is said that DNA determines the species but RNA determines the individual. The connecting link between the cosmology and molecular biology of cells is information in its various states. There is a balanced abundance of neurohormones such as oxytocin and ACTH, the hormonal representatives for exuberant love and alert state.

Love has transforming Power. Let me rewrite what I have already published in 1985 and 1987 on its science, beginning supracortically and percolating in molecular biology [17].

Love is proposed to be a cortical manifestation of supracortical

consciousness. This is the neural basis of love. Love also has a genetic basis. One cannot love music or a flower unless one possesses genes for it. ... Most of our genes are in an “inactive” state unless they are turned on. Love does this miracle at the molecular level. It “turns on” the genes. With insatiable and sustained love, genetic expression continues up to the brim. In other words, if genes are there, in a stimulating environment love will automatically manifest from genomics to proteomics and metabolomics. An affair of love is an expression of the desire of the genes to bloom. In hatred, one wants to keep that particular set of gene “buried”. Biochemical changes in love run parallel to the biochemical machinery of gene expression. When one loves Buddha’s philosophy or Karl Gauss’s geometry, one’s genes find a faint identity with those of such historical figures. The dawn of phenotypic expression of those unmanifested genes is ushered. This is a kind of love, which is without any obvious selfishness. When genes need to be vertically transmitted, the gonadal basis of love begins to unfold. This love is described to be “selfish”, perhaps in the restricted sense. In a prolonged love affair, there happens a genetic re-assortment in the chromosomes of gonadal cells. In this re-assortment, unwanted ones are rejected, some are sublimated, and genes responsible for attraction are reinforced. These three words are to be translated in the language of genetics. ... After successful warfare, when peace is established, expression of the attracting genes in the next generation is prioritized and the momentum runs high for its expression. Here hidden is the secret of how to produce a better child than one thinks one can! Here, we are reminded of the proposal of Ellen Terry to Bernard Shaw to have a child out of their wedlock, with her beauty and Shaw’s genius. Shaw feared the opposite. Terry was partly right because she loved Shaw’s genius. Shaw was only partly wrong because he never had felt love for her. Her love too had not stood the test of survival!

We are, however, not merely genes or gene products. We are much more. Genes form the bottom line of an individual. For an individual, it is difficult to do bodily what is not in his genes. Therefore, it is necessary to take stock of these bottom-line resources. The human genome, which is the result of evolution

since the time when cosmology got encapsulated into cell biology is magnificent and has an interesting history. The relationship of self, memes, genes, and information has been discussed in the author's earlier essay [18].

Divinity in the Context of Nondualism

How and where does divinity fit into the paradigm of nondual consciousness? This all depends on the assumption of the relationship between nature and consciousness. One can ignore, or absolutely negate the existence of nature as done in the school of Absolute non-dualism. This is the highest peak but is not for everyone to practice. Debating on the challenges of absolute nondualism, born are schools of Vishistadvaita (qualified monism of Sri Ramanujacharya), Shudhadvaita (pure monism of Sri Vallabacharya), and Dvaita-Advaita (Dualistic nondualism

of Sri Nimbarkacharya). In qualified monism, the quality of consciousness signifies its nature (qualia). From a non-qualifiable state, consciousness is brought down as qualifiable consciousness in the school of qualified monism. Shudhadavita (pure monism) describes all extensions, derivatives, and creations of consciousness as pure and uncontaminated as consciousness itself. This pure uncontaminated Monism gives birth to the science of divinity! If nondual reality were the Divine, then its created world is also divine, - this is the essence of Shudhadavita. The other variant of nondualism is based on the property of consciousness to produce self-similar patterns, Dvaita-Advaita reflected in the science stream as fractal formation, tangled hierarchy. Four types of nondualism with their scientific counterpart have been tabulated (Table 3) below. Also see Figure 2 (Table 3).

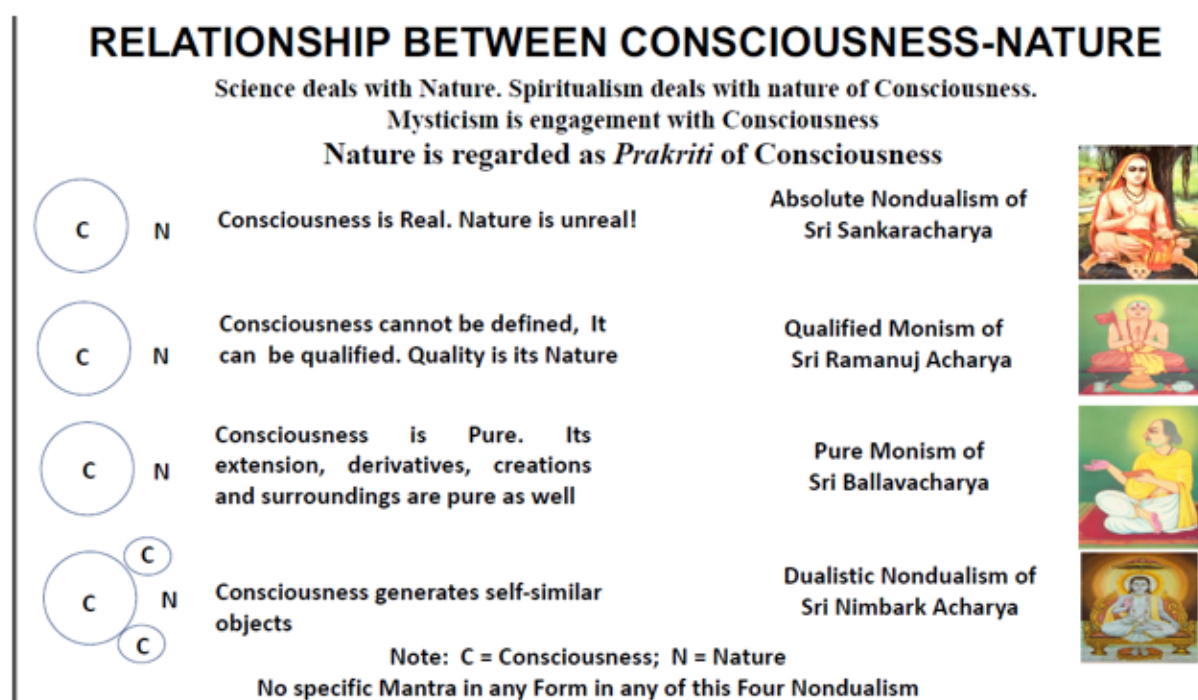


Figure 2: On the basis of the relationship between consciousness and nature, different schools of nondual philosophy work. Nature is totally ignored as illusory in Absolute nondualism. Nature is qualifiable consciousness in Qualified Monism. In Pure Monism, Nature is relevant and is as pure as consciousness. Consciousness produces self-similar images and expands, which is the basis of Dualistic nondualism. Only absolute nondualism is non-anthropomorphic. The other three accept anthropomorphism. On the right side shown are the respective Acharyas, the original proposers of the schools. No specific holographic communication system is advocated in any of these forms of nondualism. No specific Mantra is available for any of this four non-dualism.

Table 3:

Variants of Nondualism	Original Nomenclature	Application in Science of Consciousness: some examples
Absolute Nondual	Kebaladvaita of Acharya Sankar	Consciousness is Ontological, totally Private, Subjective, cannot be defined.
Qualified Monism	Vishistadvaita of Sri Ramanuja	Science of Qualia. Consciousness can be qualified. It is immortal, eternal infinite, biologically perceived as <i>Ananda</i> ! Science of Quality.
Pure Monism	Shudadvaita of Sri Ballavacharya	Science of Divinity Perfection in symmetries and asymmetries

Dualistic nondualism	Dvaita-Advaita of Sri Nimbark	Fractals. Self-similar pattern formation is abundant in nature. With Fractal logic, computer program could be developed. Information Holograph
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There are two variants of Nondualism (Table 4) where nature is the consort of consciousness and is regarded not as Prakriti but as Shakti (Figure 3). In the 4-D world, the school of Achinta-ved-Aved, is depicted by the consort of Radha-Krishna, where Radha is the romantic shakti of Krishna, which may be described as a consortium of a spiritually evolved female and a male having identical self and

life, but with different minds. The other school of non-dualism is Advaita Saivism originated in Kashmir, India, where Shiva and Shakti are indissolubly wedded. As Fire cannot be separated from its burning property, the Shiva (consciousness) cannot be separated from its Shakti (nature).

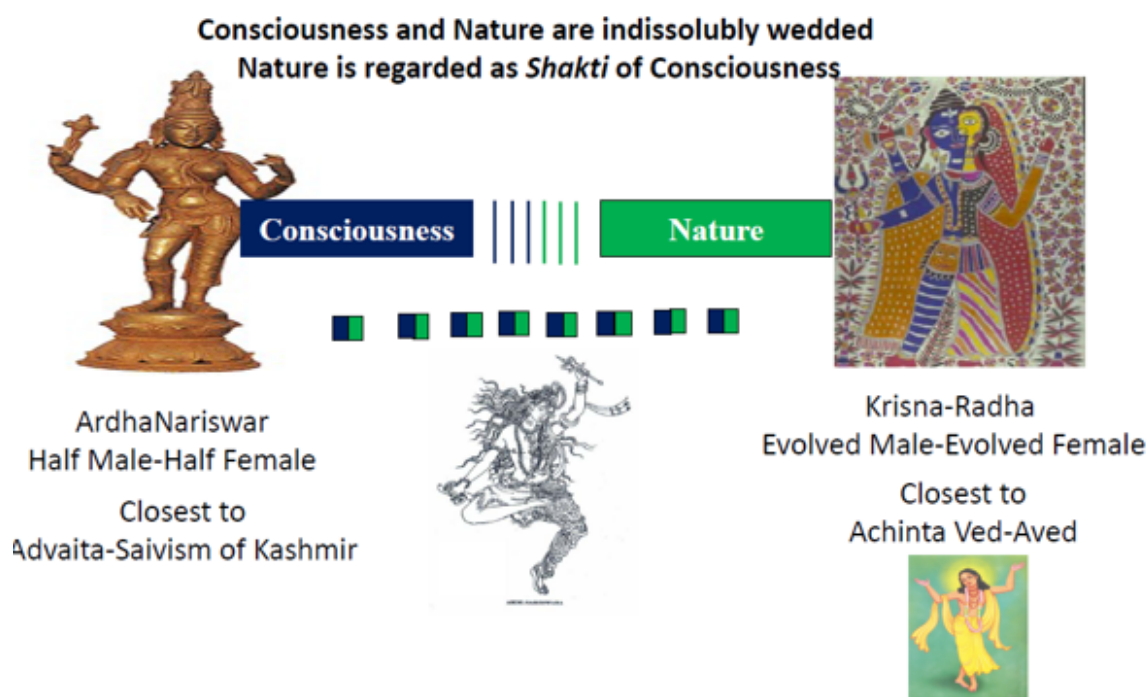


Figure 3: There are two schools of nondualism in which nature is considered as the consort of consciousness. One school depicts the romantic relationship and in the 4-D world is exemplified by the involvement of two spiritually evolved individuals, Krishna and Radha. It is said that they represent one 'self' and one 'life' in two bodies with two minds! When Krishna eats, Radha's hunger is satisfied. When Radha drinks, Krishna's thirst is quenched. This is Achinta-ved-Aved. In the other school, Lord Siva as the embodiment of consciousness and Parvati as the embodiment of nature are indissolubly wedded. They are as inseparable as fire and its burning power. This is Advaita Saivism originated in Kashmir, India. There is a respective Mantra for each sect.

Table 4:

Variants of Nondualism	Original Nomenclature	Application in Science of Consciousness: some examples
Unperceivable Unity in Difference	Achinta-Ved-Aved of Sri Chaitanya	Tangled Hierarchy When your nature becomes Radha Nature you are in Krishna-consciousness Biological Model: Neuron Glia Partnership; DNA-Chromatin Partnership
Advaita Saivism	Advaita Saivism of Kashmir	Fire and its burning properties, the light and its heat are inseparable

Besides the above schools of nondualism, there is a large school of dualism in its true sense where nature worships consciousness as a devotee. In the language of science, the subject prepares him/

herself and proceeds to merge with the objective reality. His/ Her mind operates as the organ of communication between two conscious systems (Table 5).

Table 5:

Dualism	Original Nomenclature	Application in Science of Consciousness: some example
Dualism	Dvaita of Sri Madhavacharya	<p>Relationship between Subjective and Objective.</p> <p>The organ of communication between two conscious systems is mind. Mind is the instrument in Dvaita</p> <p>Mental hygiene is most important.</p> <p>To get into the OR of divinity, to have a "hotline" connectivity with this OR, the subject has to have Faith (willingness to establish the "hotline" connection), Devotion (unswerving involvement) and Love (irresistible fondness)</p>

How does the Akhanda Worldview assimilate all kinds of nondualism and dualism? The Akhanda Worldview differentiates but does not divide. Here, consciousness and nature are beyond anthropomorphic masculinity and femineity, beyond the relationship of consort. In terms of pure science, nature is an indivisible extension of consciousness. Because of its being the source of the rest of nature, it is called Mother Nature. The concept is spiraled down to the basic and rock bottom, the matter, where any, every, and all feminine elements are considered as Mother. The Akhanda philosophy works without any assumption of the irreversibility of the pathway from the dualism to the non-dualism and from the anthropomorphic non-dualism to the

non-anthropomorphic non-dualism. The Akhanda metaphysics conjugates non-anthropomorphic unconditional non-dual Consciousness with the nature of the evolutionary state of the human brain regarding its perfection to become conducive of the *Essence* of the systems Multiverse. The Akhanda State of the brain as a behavioral organ is said to have tasted the experience of every individual position of the base camps and also of the apex station and, in the process has acquired the ability to have freedom from any territorial imprisonment without losing the capacity to enjoy the richness of every territory in the fitness of the proper context (Figure 4).

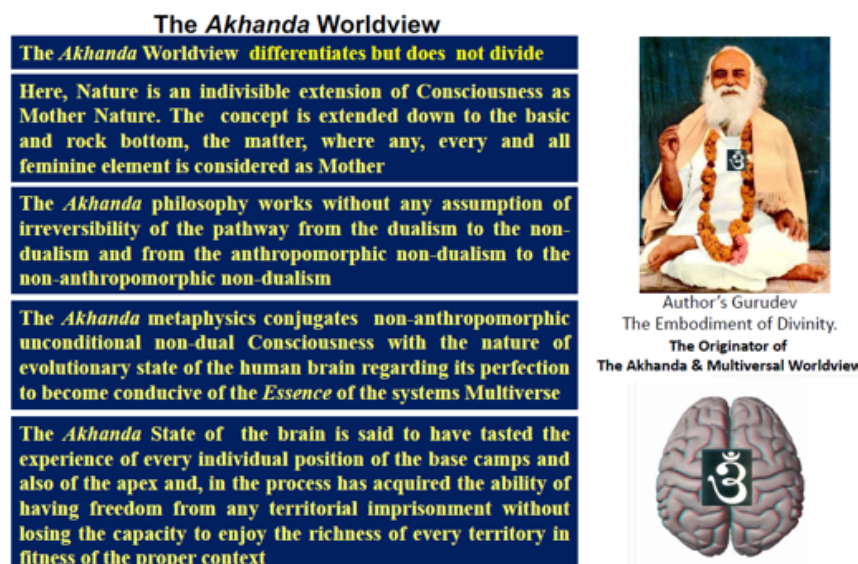


Figure 4: In the Akhanda Worldview nature is designated as Mother Nature, which is the executive front of consciousness. There is a unifying multiversal music code, the communicating holograph of consciousness-Mother Nature, AUM, AUM, AUM....., that can reconcile different stations of nondualism (and dualism), non-anthropomorphism, and anthropomorphism with different states of an evolving and adapting brain. On the right side shown is the picture who is the originator of the Akhanda Worldview, Akhandamandaleswar Sri Sri Swami Swarupananda Paramahansa Dev. The unifying Multiversal Musical Code as communicated from the Divine is conceived by the Mind of a brain in the State of Grace.

In the Akhanda Worldview, the Objective Reality (OR) during dualistic worship is nonanthropomorphic, nondual, unconditional, and non-qualifiable consciousness. Mother Nature in this Worldview is adored as Gayatri, the effulgent Mother of the Master note, AUM, AUM, AUM....., - the Source of all music, and the resource of all worlds. The symbol of the OR during such congregational prayer is AUM. While praying, the subject goes through chanting which covers qualified Monism, pure Monism, dualistic Nondualism, and meditates on the Multiversal Musical Code. The subject promises before starting meditation that all his endeavors are dedicated to the benevolence of the world! The Akhanda Worldview accepts and expects personification of the Divine in the Prophet/Rabbi/Imam/Shaman/Sadguru who, in neurological parlance, is described as Supracortical being, Supracortical Godhead, and at the highest level Supracortical Autonomy. The final and the ultimate Master in this Worldview, however, remains the Multiversal Musical Code, AUM, AUM, AUM,

The Experience of Divinity Creates the Multiversal Worldview

Divinity is not confined to any of the man-made boundaries such as science, humanities, and spirit. The feelings and the experience of divinity are also not limited by social, cultural, and religious boundaries. The *Essence* of the systems multiverse constitute the Objective Reality. The system of multiple universe(s) is the largest intellectually comprehensible system! Of the four possible types of multiverse, Multiversal Worldview originates from type IV multiverse [4], where the universes are apparently disconnected and independent of each other. This Multiverse is not a Megaverse, not a Metaverse, not a collection of the superposed universe(s). Multiple universe(s) are sourced from the one *Essence* and follow a common Governing system. Science is to find ways how to work with this Objective Reality (OR), which happens to incite the feelings

of Divinity within the cognitive organ. The Source, as described is the *Essence* of the systems multiverse.

In the Multiversal Worldview, cognitive faculties are operationally defined. Consciousness is recognized by the ability of an entity to make a will/won't and participate in its execution, to acquire knowledge along the ladder of cognition, and to feel and respond emotionally. An entity that cannot feel, acquire knowledge, and has no ability to make a will/won't is not considered conscious. The self, categorically identical with consciousness, is the representative of consciousness within the systems where it operates as Chief Executive Officer (CEO). The self is recognized as a decision-making entity that prepares the logic and ethics and takes care of the law and order situation of the system. Life is the homeostatic manager that manages uncertainty, asymmetry, and dark energy. Life arranges for funds from the inexhaustible resource of dark energy. It also brings a sense of aesthetics to the system's manoeuvring. Both self and life participate in the organization of the systems. The instruction sheet is delivered to the event-making agent along with ethics and aesthetics and logistics created by self-organization and life organization. Life is also the binding link between nondual reality and material reality, between brain-independent consciousness and brain-bound consciousness. Life is the source of all information. Information has content. It carries the intent of the 'will' from consciousness. It has also the ability to reduce uncertainty in a 4-D world. The mind is the event-making entity that has the ability to convert information into a signal and in reverse, signal into an information. Information is conceived by the mind, which brings out the *form* from the *information's* inside. Information connects the physical science of space, time, matter, and energy with the cognitive science of consciousness, self, life, and mind. Space and time are created from information-splitting phenomena by the mind (Figure 5).

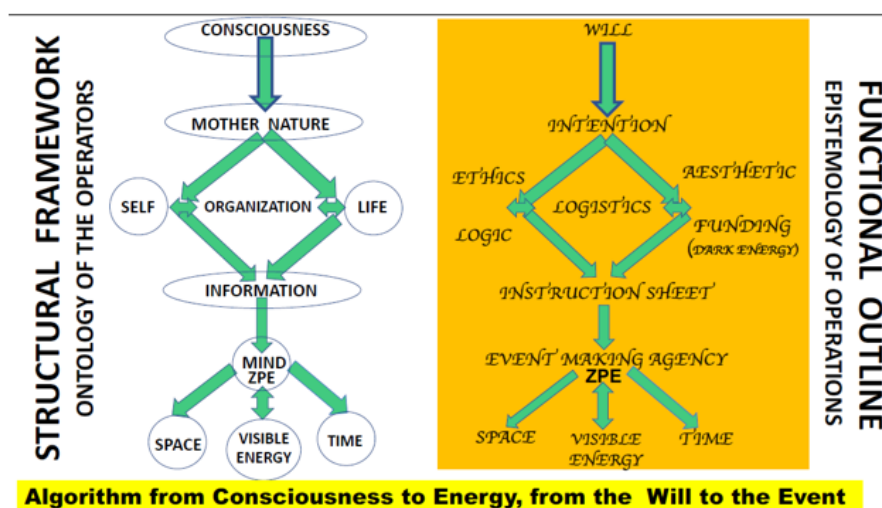


Figure 5: Einstein's abandoned Otherworld, the gap in between the end of his material world at ZPE, and his primary ignorance of God's will. Consciousness does not work with any force, field, or energy. The "will" reigns supreme for consciousness. The transparent structural framework along with the ontology of the operators active in the creation of space, time, and energy from consciousness is shown on the left side of the figure. The functional outline in terms of the epistemology of the efficient operations involved in the creation of an event from the "will" of consciousness is shown on the right side of the figure. The figure shows the relationship between will, intention, ethics and aesthetics, logic and logistic, as necessary for smooth Governance.

The multiverse and the brain have a unique relationship. That multiple universe(s) dance on the SNOC of our brain means little. We feel blessed when the SNOC is immersed in this Essence of The Multiversity. Which is more important, multiple universe(s), or the Essence of the Multiversity? What is the source of divinity, multiple universe(s), or the *Essence* of the Multiversity? This binary is to be understood in its appropriate context to solve different binaries that come across in the 4-D world. Multiple universe(s) indicate pluralism at the highest level while the *Essence* of the systems multiverse has been the uniting glue in this systems of pluralism. The interior of an individual is his/her nature, while the exterior is his/her character. The interior of the collective is culture, while the exterior is called social. The interior of the systems multiverse is its *Essence*, while the exterior is several universe(s). India is a pluralistic country with a diversity of social customs, languages, religions, and civic senses. However, the unity of India is protected from the peak of the Himalayas to the meeting oceans in Kanyakumari, from the age of Indus valley civilization to the present time by her unique spiritualism in culture since the Upanishadic age. Creating binary between the singular thread of cultural continuity and the surrounding plurality at this point of time is sure to suffer from self-contradiction leading to self-annihilation. For those who aspire for divinity in general, and the science for divinity in particular the *Essence* of the systems multiverse is more important to usher the beginning of a Multiversal Neuroscience and an Immersive Neuroscience! Along with oxygen they breathe in the *Essence*, and along with carbon-di-oxide they breathe out the *Essence*. As First-Person-Universal they swim in the *Essence* of the Multiversity.

Within this Multiversal Reality, one's priority is titrated in the context of the priorities of the world, and the priorities of the Divine. One's work (karma, the whole spectrum of it from the gross to the subtle), and the knowledge (jnana, the whole spectrum of it from factual knowledge to crystallized knowledge of wisdom along the ladder of cognition [19]) remain pervaded with the devotion to the Divine (bhakti, the whole spectrum of it from faith, devotion to love [15]).

The Economy in the Multiversal Worldview is organic and regenerative, circular but at a point open-ended, operates in concurrence with the economy of options (from no option to a few options, multiple options, and an endless number of options) in the graded hierarchy of freedom. The economy is more syncytial nature rather than networked, meaning more lively than being inanimate! This new economy is expected to be "inverted", beginning with the individual at the pre-micro level. Here, individualism is not in collision with universalism since the guidance comes from the systems of the multiverse.

The leadership in the Multiversal Worldview is "Inverted" leadership. There is a minimum gap between the will of the leader and its signaling, between the Government and the governed. The governance is smooth with a transparent minimum Government structure and an efficient frictionless governing process. Leading from the front is occasional. The leader leads from the depth of the Center! The leader leads by example (preceptive leadership) with determination, compassion, empathy, and care. One observes in the

leader a three-embryonic-derm leadership: leading with the brain, gut, and the heart (ectoderm, endoderm, and mesoderm). There is incessant censoring of personal 'will' never be allowed to contradict God's/Nature's/Nation's will!

Perspectives

Divinity is not a hypothetical entity. This can be observed in the expressed behavior of enlightened persons. The experience of divinity is a combination of cognitive and affective phenomena on a definable neurological substrate. The Divine and its experience could be brought into the ambit of science. The experience of divinity has the power to organize science in this vast yet-to-be-organized cosmo-cognitive terrain. Deep science of CosmoNeurology [20], Deep science of NeuroCardiology [21] is sure to flourish with the science of divinity.

In Figure 5, we have bridged the gap between the "will" and its manifestation in behavior as a new event. This is Einstein's abandoned otherworld, extending from what he discontinued at the border of the material world (ZPE), and what he was consciously ignorant of (God's will). Consciousness (so the Divine) does not operate on the basis of any force, field, or energy. Its supreme power is its Will and this paper offers an algorithm from the will to the event.

Neuroscience may begin to relook into the area of spatial perception [22,23,24,25] and how the personal space expands with one's perception of cosmology. Supracortical consciousness (SCC) is an existing reality in the Akhanda Worldview. Eugene d'Aquili and Andrew Newberg's propositions in meditative neuroscience on the experience of dissolution of space sense by deafferentation of right posterior superior parietal lobule and dissolution of the sense of self by deafferentation of left posterior superior parietal lobule [26,27] should be given relevance in their contextual interpretation in the light of Multiversal Worldview. This seems waste of time and effort to look for evidence that consciousness is sourced from the brain. Neutrino-brain interaction, fabrication of a 'brain-washing machine' [28], immersive neuroscience, and multiversal neuroscience form the twenty-first century's agenda for investigating the brain. With experience of deep ecology and depth psychology, neuroeconomics [29] is expected to scale greater height and shape the course of future economics.

Whether the source of divinity is identical with the *Essence* of the Multiversity would be our research question. In the perspective of the divine power of the Multiversity, cosmological research could go beyond investigation on black hole and supernova explosion, or UFO and ETI, and to look forward to Max Tegmark's type IV multiverse [4], where signal and wisdom seem to be identical. We are to materialize the effort of engineering vacuum and make Hal E. Puthoff's dream of interstellar flight [30,31] a reality.

Genetics has been already facing four situations when geneticists themselves are seen to go beyond genetics; (a) Genetic metaphysics (e.g., when one tries to explore the idea that 'love has a genetic basis and one cannot love a flower or music unless one has genes for it'), (b) Paragenetics (e.g., when the topic like "The Self and Its Memes and Genes" is debated) when like parapsychology,

paranormal genetic phenomena could be grouped and investigated, (c) Epigenetic mechanisms or phenomena described as having emergent or superimposed property which has already gained momentum in the “life-style and disease” paradigm and finally, (d) Informationally “open genes”, where genes could accumulate information from outside the premise of DNA [32]. Information uses genes to come to the material world of proteomics and so forth. The new relevance of all four phenomena appears in the context of the *essence* of the Multiversity.

Divinity is the property of the Divine and could be considered as the Objective Reality (OR) for science. Divinity is the ultimate quality expressed for non-qualifiable unconditional consciousness. What is the cognitive agency responsible for producing quality out of this non-qualifiable unconditional consciousness? The operation of what cognitive agencies are necessary to generate quantity from quality? We are to watch how positivistic science used to measure quantity cope with the science of quality and in reverse, how the science of quality from the highest comprehension level redefines the positivistic material science!

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None.

Conflict of Interest

No Conflict of interest.

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