

THE INVENTION OF THE ALL-ROUND SEVEN LIVES OF THE UNIVERSE THAT ARE CONCENTRATED IN MAN

INTRODUCTION

Man is similar with animal, as well as man is unlike animal:

Man is similar to animal in the biological life with the same breathing; with almost the same courses of life; with the animal thinking and animal nature; and with the same fate of ending with biological death. Further, man alone is with the planet life and its specialities; the product life with its uniqueness of superanatomical life in him through all of which, in the product life, he is with thinking, talking and attitude, and thus in totality he is with the uniquely erect stature on two feet and is seen as a man in the visage unlike all the animals. Beyond this, man has a permanent life consisting of rational power with a Law of intellect; a set within-law to be followed consciously, and together with these two aspects, this permanent life of man is exposed through his orderly set and grammatically *spoken language voice*, which is the main part and is over this permanent life. ***Due to these three aspects of the permanent life in man, on the earth man alone has got a better brain system with a better acceleration.*** In this permanent life with its three aspects man is similar with the Aliens who are in distant planets. Thus **the Superintelligent Computer or the Superman Computer** is to be set with all these qualities. Further, man has many abstract faculties as his internal aspects, all of which are described in this article.

I. The atmospheric life that is concentrated as the animal life, also on man as his covering biological life

1. So the **amoebaic life** is brooded also for man as in every animal's brooding.
2. The **plasmaic life** is developed also for man as in every animal's developing.
3. For man, there is a friction in knowing as the knowledge of good and evil friction in the place of a third life, being an abstract life in every animal from its birth, as the **superior brooding life** in link with the Sound Energy, through which the animal world is enabled to experience and practise instincts inherently received from the point of the birth.

II. The life that is uniquely concentrated from the planet earth for the visage (figure) of the two-footed man, and such his unique human life beyond an animal.

1. Because of the **planet life** in him the special features that are seen only on man on the earth are:
 - (i) The life of possession,
 - (ii) The sense of feeling of nakedness,
 - (iii) The sensational feeling for the need of clothing,
 - (iv) The need and requirement for shelter,
 - (v) The passion and urge for ornaments,
 - (vi) The desire and urge for adornments,
 - (vii) The land life of his personal identity,
 - (viii) The land power regionally and nationally,
 - (ix) Patriotism, and
 - (x) Ego.

2. The voice life within the planet earth that is concentrated in man as his unique life of speaking within (thinking), speaking externally (talking) and speaking upon (attitude). This is the very minimum voice life in man.

3. The superanatomical system is uniquely in man, on account of both the life of the special features seen in man and on account of the life of his thinking, talking and attitude received from the planet life of the earth in man giving each organ in man a unique additional function beyond the animal standard's normal functioning of that organ in man. This additional or extra function of the organs of man is unlike in every animal.
For example:
 - (i) Animal sees things, where man both sees like an animal and further man alone uniquely observes and uses his discernment in that sight.
 - (ii) When an animal uses its tongue for tasting food and its throat for swallowing food, man uses his tongue and throat not only for tasting and swallowing food, but beyond that, man uniquely uses his tongue and throat for his utterances and talking.

In every human mother, as in an animal mother, firstly the amoebaic life is brooded and then it is developed with the plasmaic life for the first three months. So for about the first three months, the foetus in human mother and the foetus in animal mother are alike. But exclusively in human mother from about the third month, the unique human life beyond the animal life with the above-described three steps of planet life develops

for about the next three months as the development for a human child. So at the very end of the fifth month, that is, at the very beginning of the sixth month, such development of human child out of the planet life is turned into a stage of the visage of a two-footed human being with all the features of the planet life of the human being.

III. The unique power as the extra permanent life from the universe that is concentrated from the Cosmic life of the universe as the humanity (and thus being a human being practically), totally is the 'self' of man or the 'darling' of man.

1. The rational power, with the Law of intellect in man as his rational life, is due to the enormously set material attractive system of the whole Physical universe of matter with its binding law for the total Matter universe that is imprinted in man as his unique rational life with the Law of intellect. This rational power with the rational thinking in man together as the rational life of man is nothing but the microcosmic concentration as the image of the set material attractive system of the total Physical universe of matter with its binding law for the total Matter universe in everyman. Thus with this, every human being is to be a rational being in the society against the irrationality of his animal life and against the acuteness of the selfishness of his planet life. The Law of intellect in link with the uniqueness of the brain system of man makes him to be ethical and humanitarian. This Law of intellect is concentrated from the set law of the Physical universe of matter.
2. The Ideological Law is ingrained in the heart of man as the required Ideological Law that is required for every rational inhabitant to possess and live on the earth unlike the animals that only live without the power to possess the earth. This Ideological Law is concentrated in man from the set ideological attractive system of the planet earth, for the mankind to satisfy it, for the earth to bear them as its inhabitants. [This Ideological Law is not applicable for the animal world, because they can live as they wish; but man cannot, due to the imposing of the required ideological law on everyman till he breaks it with the subsequent punishment for such crime.] So, every human being is to exercise both the Law of intellect and thus be a rational being and the Ideological Law as the requirement to inhabit the earth and thus be a moral being in the society. So man is required to live ethically—even with a manner of standard of his living—and morally for him to be a real inhabitant on the earth.
3. There is a spoken language voice in every human being, even in the deaf and the dumb, as the concentration of the ray in everyman from the Universal language

voice that always broods upon the Physical universe of matter. This spoken language voice is both connected with the above-said two aspects of rational power for him to be ethical and the ideological law for him to be moral. Further such a spoken language voice is the binding power above those two aspects.

Because of the above-said three aspects, there is the better brain system with better acceleration due to the together-working of the three aspects, such as the spoken language voice power, the rational power with the Law of intellect and the Ideological law from his heart. If in anyone the ethical side or the manner of standard of his living is going wrongly and if his moral side also is going wrongly, the better brain system with its better acceleration in him is in dimness and is improper.

This much are the descriptions that have been described through I-Concerning the animal life on man, II-Concerning the concentrated planet life in man as the reason for the two-footed man with the human life, and III-As the unique power from the Cosmic life as the permanent life from the universe, being the self of man or the 'darling' of man which are together the man external (the outward man).

All the human relationships and the totality of the human relations are only till this much. That means the relationships lie only in the man external (only in the outward man). In the human relationships, the blood relationship is based on the biological life or the covering animal life in man. Further, the relationship in the visage or in the figure is based on the human life, that is, the planet life which is concentrated in man. Further, the bringing up fellowship relationship is based on the spoken language voice, even with the influence of the mode of talking and presentation, and the influence of manner of standard of living of them, with whom they are in fellowship, and then there is the very possibility of following the good life of them with whom they are. This is not compulsorily only for the biological children; but all these qualities can be in an adopted child also. Moreover, between certain husband and wife this fellowship relationship is great, for him his wife is dear sister.

IV. The Abstract man as the Inner man

This Abstract man in every human being is based on the pre-existently living spark-part of the Universal language voice. The Universal language voice that was exploded millions of years ago is now with trillions x trillions of the spark-parts of the Universal language voice. Each spark-part of the Universal language voice is concentrated in every human being as his self-voice of language voice and then as his abstract human part. This is with three divisions in man as his self-voice of language life, as his abstract heart, and as the abstract wall around his abstract heart.

1. The self-voice of language life in everyman

As the proof of the concentration of the pre-existently living spark-part of the Universal language voice in everyman, everyone is with the self-voice of

language life, whose visible proof is exposed through his spoken language voice. So, everyone's Inner man is exposed through his talking.

2. The abstract heart that is set within the fleshy heart or within the beast-heart in everyman.

From a certain time after brooding, the fleshy heart or the beast-heart develops in every child that is in the womb. But from the very beginning of the sixth month, the abstract heart develops within that beast-heart. This abstract heart is the concentrated part of the above-said self-voice of language life in everyone's fleshy heart. It is to be known that in everyman there are the concentrated part of his self-voice of language life as his abstract heart or human heart and the non-concentrated part of his self-voice of language life, which also comes out from the concentrated part, that is, from his human heart.

3. The abstract wall around the human heart

This abstract wall around the human heart has seven towers as commandments, judgements, testimonies, precepts, statutes, ways and time. Based on these seven aspects, the spoken language voice is exposed grammatically. This is the parts of speech which are based on the seven towers of the abstract wall around the human heart. Moreover, the seven towers of the abstract wall shows that the Inner man is bound with strict law, which is not limited as the society law, but as the Inner man law from the childhood. This is the childhood law, and such goodness is practically in sleeping state or in dead state in the grown-up man by himself being limited in the Outer conscience with the Law of intellect and the Ideological Law for him to be an inhabitant of the planet earth.

V. The four treasures in man as the four inward parts of the heart

1. The spark-part of the Universal ideas is concentrated as the treasure of ideas in man as the first inward part of the heart. The accumulation of ideas is accelerated by the conflict of good and evil. If it is not so, it is in a paralysed or negative level.
2. The spark-part of the Universal ideologies is concentrated as the treasure of ideologies in man as the second inward part of the heart. The accumulation of ideologies is accelerated by the choosing of good against evil, according to his knowing the new and newer things.
3. The spark-part of the Universal knowledge is concentrated as the treasure of knowledge in man as the third inward part of the heart. The accumulation of knowledge is accelerated by the good knowledge against the knowledge of evil, according to his knowing the new and newer knowledge.

Based on these three concentrations as the three treasures in man, there is learning and accumulation of ideas, ideologies and knowledge in man.

4. The spark-part of the Constituted knowledge behind the universe is concentrated in man as the treasure of hidden knowledge in link with the internal utterance of his personality as the fourth and deepest inward part, which is the reins of the heart or the inmost part of the heart. But the accumulation of the hidden knowledge is through the opening of the third eye on the forehead and thus through intuition. The opening of the third eye consistently, and thus the intuition, is accelerated by the urge for good and by fighting against evil.

VI. The Personality of man

The image personality of man is concentrated from the accelerated aspects of the vacuum motions of the Vacuum universe which is in 14 fold area of the Physical universe of matter. Thus the components of the image personality of man are:

1. Intellect,
2. Emotion,
3. Will-power,
4. Mind,
5. Conscience, and
6. Internal utterance.

As the Vacuum universe has 14 fold area and power over the Physical universe of matter, the personality of man is with 14 fold power over the remaining abstract man; over the 'darling' of man or the self of man; over the two-footed visaged man and such planet lives in him; and over his covering animal life as over his biological life.

If the abstract heart or human heart is the centre for the Abstract man or the Inner man, the mind is the centre part for the image personality of man. While man is only with the image personality, he is limited. But when any man can acquire the Universal personality into him, he is the unlimited man and so is the Crown of the universe. This is possible with a group of mankind at least in this Last Day. It is through their knowing all these facts and through their hearing these properly, and its acknowledgement in them properly and the acceptance by them properly.

VII. The Wisdom of man

The wisdom of man is set as the mountain-part of the brain system, even with its bliss and happiness through the accumulation of wisdom in one's perfection in the above-said aspects.

This much shows 'What is man?'
And further let us see, 'What is in man?'

MAN'S PSYCHE IN SHORT

I. The Brutal man practically

If any man is ruled over by his covering beast life, even by his plasmaic life and only by such a domination on him, it makes him to be a scoundrel or brutal man with brutal actions, and thus be a rejected one in the society through his crimes. All the remaining lives, other than his covering biological life, are either in a sleeping state or in a dead state, even with a 'Dead' conscience.

II. The Natural man practically

From the brutal actions which are through the only domination of plasmaic life, if any man can abstain, then he is not a brutal man; but possibly he is a natural man with the full domination of the planet life on him as the one by hook or by crook satisfying his planet life, even with enough selfish aim and ego. Such a one could be still in the brutality of hypocrisy through his animal thinking, brutal talking even with the native language, and brutal laughing, brutal lookings and with brutal attitude. But with such a brutality in hypocrisy in him, in chance or on occasion, he can be turned or transformed as a brutal man with brutal actions.

III. The Carnal man

The carnal man is ruled over by his self, with his selfish motto to satisfy his 'darling.' Though this carnal man may strive against animal thinking, brutal talking, brutal laughing, brutal lookings and brutal attitude, yet he is with evil thinking, evil talking, evil laughing, evil lookings and evil attitude. But in reality, surely he is a hypocrite, though he is a morally good man in the society or among the public. But he is snared and offended in righteousness and goodness while dealing with others.

IV. Half a man in good character (The man partially in good character)

This man partially in good character is the just person which needs no repentance or he is the righteous person who does not need repentance in his conceit. This category of half a man in righteousness is the one who can rule over his evil thinking, his evil talking, his evil laughing, his evil lookings and his evil attitude. So he is in self-satisfaction of being a so-called righteous man. But surely he is addicted of the negative character by heredity; he may be addicted of the negative character of seeking one's own glory and may be addicted of judging others by thinking that he is more righteous than others.

THE NEGATIVE NATURE DWELLS IN THE WHOLE BEING OF MAN. WHAT IS ITS SOURCE? WHERE DOES IT DWELL?

The source of the negative natures in man is the total voice life in man. The total voice life in man bears the negative natures and imparts them ratiowise to the whole Being of man.

The total voice life in man is divided into four voice lives. They are the Self-voice of language life; the Spoken language voice life of man, the Captive language voice which is the parasite on the Spoken language voice thus polluting the Spoken language voice, and the Native language at the tip of the captive language in its acuteness.

I. The Self-voice of language life in its originality

Before the imparting of negative natures into the self-voice of language life of man, it is the Expressive voice of Universal Truth Nature (The positive nature for the universe that conflicts against the negative nature in the universe).

This Expressive voice of the Universal Truth Nature is to be the voice of love with its actions; the voice of mercy with its actions; the voice of kindness with its actions, and the voice of goodness with such obligatory actions towards the fellow-beings.

II. The Spoken language voice in its originality

Before the imparting of negative natures into the spoken language voice life of man, it is the good human language voice as the voice that exposes the positive natures of man from him.

This spoken language voice is to be the voice of righteousness with such righteous actions, especially of keeping oneself away from all unrighteousness, and the voice of justice with such actions of justice and righteous judgement from him, without the respect of any fellow-beings.

III. The Captive language which is the parasite on the Spoken language voice of man

This captive language is in seven different rows.

1. The voice that contains pride, doubt, fear, loss of sense of time, half madness and disobedience (that may end up in rebellion) is the first row of the captive language.

2. The voice that contains hatred with different dimensions of hatred internally and its expressions externally on the face is the second row of the captive language.
3. The voice that contains boastings, complexes in different dimensions, vainglory, jealousies, variance and variations, and the maya enticements of time and space with the love of different aspects of the world, with his negative and unwanted desires and passions, is the third row of the captive language.
4. The voice that contains man's inherited negative nature of judging others by seeing himself better than them, is the fourth row of the captive language.
5. The voice that contains seeking or pronouncing of one's own glory is the fifth row of the captive language.
6. The voice that contains the hereditary natures such as self-seeking, selfishness and self-centredness is the sixth row of the captive language.
7. The voice that contains or that deals with evil thinking, evil talking, evil laughing, evil lookings and evil attitude is the seventh row of the captive language.

These seven rows of the captive language are borne by the spoken language voice as its negative aspects.

IV. The Native language at the tip of the Captive language while it is in its acuteness

While the above-said seven rows of the captive language are borne by the spoken language voice as its negative aspects in it and when all these negative natures, overwhelming through one's own evil thinking, evil talking, evil laughings, evil lookings and evil attitude, are aggravated in their acuteness, that acuteness of the fullness of the negative natures imparts in him the animal thinking, brutal talking, brutal laughing, brutal lookings, and brutal attitude that further has its exposition through the utterance of the Native language as the unparliamentary language. Further in the acuteness of the exposition of the Native language, one commits the brutal actions and thus becomes a scoundrel or a brutal man in the society, as the one which bears such crime before the society and before the court and law.

THE NEGATIVE NATURES ARE BEING SPREAD OUT THROUGHOUT THE WHOLE BEING OF MAN.

1. In the covering beast life on man, that is, in the biological life of everyone among the growing mankind, there is an urge for the brutal actions, as if he is an irrational Being like the other animals. This is because in his biological life are contained the same characteristics of beasts with the same courses of the animal world also in him, with the same breath, with the same level of brooding and with the same fate of biological death like every other animal. Unless through his Conscience Law

everyman is himself disciplined with ethics and morality as the bit and bridle upon his biological urges for brutal actions, he can be like such an irrational beast and liable for capital punishment as per the law for the society and by the Court which is not applicable for the beasts because of the absence of Conscience Law, ethics, and morality in the beasts.

2. Beyond an animal, as naturally everyman seeks after and lives for satisfying the planet life in him with the special features that are seen only on man, such as for his life of possession, for clothing, for shelter, for ornaments, for different kinds of adornments, for making a name with one's own identity, address and its fame, even surpassingly with one's own ego, basically he being a natural man, may make lie and use the tongue of lies for acquiring all these aspects. In this described power of the special features of the planet life in the mankind, ladies are normally in front of gents.
3. In the very minimum voice life that is concentrated in man from the voice life within the planet earth as everyman's thinking, talking, and attitude, the above-said natural man is negatively with the influence of his covering beast life in animal thinking, brutal talking, brutal laughing, brutal lookings and brutal attitude; but may be with a bit and bridle by restraining himself from the extremity of doing the brutal actions through the functioning of a very minimum Conscience Law that is in him.
4. In the superanatomical system, that is uniquely in man, everyman is with evil thinking, evil talking, evil laughing, evil lookings and evil attitude, unless he strives against them (disciplining himself in *manassah*, *vachah*, *karmana*) and further unless he rules over them. Such negative nature lies at the door of his heart, which is mainly in concentration in his xiphisternum.
5. By the 'self' of man, that is, by the 'darling' of everyman, there are self-seeking, self-centredness and selfishness in man and often these hereditary natures are projected from him before others, unless these negative natures are stilled and quieted in the level of maximum control by himself.
6. In the abstract man, that is, in the **Inner man**, dwell the negative natures of seeking own glory as well as seeing himself better, and thus judging others, unless he overcomes these two negative natures, together with the earlier-mentioned self-seeking, self-centredness and selfishness.
7. Around the treasure of ideas, that is, around the first inward part of the heart, negatively there dwell boastings, complexes in different dimensions, vainglory,

jealousies, variance and variations, and the maya enticements of time and space with the love of the different aspects of the world. In short, here dwell one's desires and passions. These negative aspects make choking on the accumulation of higher ideas in man.

8. Around the treasure of ideologies, that is, around the second inward part of the heart, negatively there dwells hatred which is spread out in different dimensions of hatred, and their expressions externally coming on his face with such wrath and/or with such a puffed up face. These negative aspects make choking on the accumulation of higher ideologies in man.
9. Around the treasure of knowledge, that is, around the third inward part of the heart, negatively there dwell pride, doubt, fear, loss of sense of time, half madness, and disobedience. These negative aspects make choking on the accumulation of higher knowledge in him.
10. Around the treasure of hidden knowledge, that is, around the fourth and deepest inward part of the heart which is the reins of the heart or which is the inmost part of the heart, negatively there dwell the power of omission of obligatory duties towards the fellow-Beings and the power of omission of the Law of Love towards the enemies that choke one's intuition and causes the ratiowise blinding of the third eye on the forehead.
11. Around the personality of man, that is, around one's intellect, emotion, will-power, mind, conscience and around internal utterance, negatively there dwells the power of omission of required duties, naturally with the parallel duties in the place of the omitted required duties that makes man's personality to stoop down, being then without the reality and real power of the image personality in man.
12. Nevertheless, the image personality in man can be in a lifted-up state and in a flowering state, when any man is ready to fight against the omission of required duties and thus nullify the resultant parallel duties; and so such a man is with the vivified image personality through his fulfilling the required duties in their order and time.
13. The wisdom of man that is set as the mountain-part of the brain system is negatively surrounded by the power of ignorance due to the absence of not knowing the real actions of creations that are done for the Universe to come into being and come into its permanent existence; and the actions of creations for the mankind to come into existence. Moreover, the bliss and happiness that is through the accumulation of wisdom in one's perfection is choked by the negatively covered power of unreality as not knowing the source of the origin of the universe and of

the origin of man. even of the source of the origin of the lives in the universe and of the lives in man.

While there is ignorance, there is no real wisdom concerning the actions of creations of the universe and of man. Instead man has to be satisfied with the deviated and polluted wisdom, as the power of that ignorance that dominates on the mankind. Moreover, **while there is unreality**, there is no knowing of the real source of the origin of the universe and of the origin of man, as the power of unreality that dominates on the mankind.

14. Nevertheless, the wisdom of man that is set as the mountain-part of the brain system is to be quickened and in its flowering state only by knowing the actions of creations done from behind the universe and for the universe, and further by knowing the further-set theories of the permanent existence of the universe. The wisdom is both quickened and flowered also by knowing the real origin of the mankind. Thus the power of ignorance that surrounds the wisdom of man which is set as the mountain-part of the brain system is nullified. Further, by knowing the Ever Past and the always remaining Great Creation Power with its Great Creation Energy as the Source of the creation of the universe, the power of unreality that chokes bliss and happiness is nullified.

THE CONSCIENCE

WITH ITS STRIVING IS THE BIT AND BRIDLE IN MAN.

Everyman with a 'Dead' conscience is exempted from the following description/explanation concerning the four consciences for the mankind, because one who is with a 'Dead' conscience is like a beast or like a 'devil', practically, even he is as the so-called devil while living itself.

The four consciences described below may not be experienced by everyman. Nevertheless, by birth every child born to the world is with a Childhood conscience till he gets the capacity of knowing good and evil. When one child is made able to speak properly, the flowering state of his Childhood conscience starts to be diminished. Further in the school-going, by worldly learning it may get into the sleeping mood. Even with the fellowship with other children, it gets slightly or more polluted and thus it happens so. Further, by knowing good and evil, the Childhood conscience enters into a deep sleep; further in the teen age or in youth in many, the Childhood conscience becomes in a dormant state or dead state. Even in the absence of the functioning of the Childhood conscience, there is the Outer conscience in everyman, until and unless the Outer conscience is turned into a 'Dead' conscience through one's falling into brutal actions. Thus he is fallen into the standard of a beast that perishes, and even as a

so-called devil practically. With this knowing, let us learn each of the four consciences for the mankind.

I. THE OUTER CONSCIENCE

This Outer conscience is applicable for every grown-up man even from his adolescence. The functioning of this Outer conscience is from the time when one's Childhood conscience enters into its dormant state. So by birth it is destined that everyone is with a conscience, as either the Childhood conscience or the Outer conscience that gives him the singleness of eyes and the abstract light in the body. But this is applicable only till he falls into brutal actions and thus further is with a 'Dead' conscience, which is manifested in the eyes and thus acts as though he is an irrational man in the society.

The basic power with the basic function of the Outer conscience is as a bit and bridle **to prevent one's falling into the brutal actions as long as he is willing to obey the Outer conscience.** So the Outer conscience is restraining one from falling into brutal actions that make one worthy for the capital punishments, either by such diseases or by the court and the law.

In connection/in link with the Outer conscience, there are two standards of strivings. The required and minimum standard of striving for the Outer conscience is to strive against one's animal thinking, brutal talking, brutal laughing, brutal lookings and against brutal attitudes. If in anyone the Outer conscience is alive, this striving is there as the minimum required striving. Further, if anyone has the willing spirit to behave in a better quality in the society and is ready for such striving internally in his thinking, talking and actions, he has a better or higher standard of striving with his Outer conscience as his striving against evil thinking, evil talking, evil laughing, evil lookings and evil attitude. These two standards of strivings are the two wings of the Outer conscience which is normally in every grown-up man, unless and until he falls into an irrational Being-standard.

II. THE REGAINED CHILDHOOD CONSCIENCE

If the Childhood conscience is in every child that is born to the world, the Regained Childhood conscience is only in a few among the mankind who are able to regain or to be re-born or born again into that Childhood conscience.

The basic power with the basic function of the Regained Childhood conscience is the attained or received ability as a bit and bridle **to rule over one's evil thinking, evil talking, evil laughing, evil lookings and evil attitude.** So this Regained Childhood conscience keeps one away from the stretching out of his hands into the action of injustice and action of unrighteousness.

In connection/in link with the Regained Childhood conscience, there are two standards of strivings. If such a one is willing, there is the required and minimum standard of striving for the Regained Childhood conscience to strive against his hereditary natures of self-seeking, selfishness and self-centredness. If one has the willingness to strive against his those three hereditary natures, in front of him the way of higher striving will be opened to strive against seeking one's own glory. These two standards of strivings are the two wings of the Regained Childhood conscience.

III. SUBCONSCIENCE

Subconscience is different from 'Subconscious'. This Subconscience is received by a few among the mankind who could cross all the above-said qualities of the Regained Childhood conscience.

The basic power with the basic functioning of the Subconscience is as a bit and bridle **to prevent one's judging others by considering himself as better**. Instead, if anyone judges himself more and thus overcomes the negative natures of hereditary nature, seeking his own glory and judging others, then surely he is with the basic power with the basic functioning of the Subconscience. So it is clear that he is the one that overcomes all the negative natures by birth even with the superior quality of functioning of the Subconscience as a 'good' conscience in him.

In connection/in link with the Subconscience, there are two standards of strivings. If such a one is willing, there is the required and minimum standard of striving for the Subconscience as to strive against boastings, complexes in different dimensions, vainglory, jealousies, variance and variations and the maya enticements of time and space with the love of the different aspects of the world. If one has willingness to strive against these negative natures, in front of him the way of higher striving will be opened to strive against the hatred that broods internally in him even with different dimensions of hatred internally and its expressions externally on the face. These two standards of strivings are the two wings of the Subconscience.

IV. THE ROOT CONSCIENCE

This Root conscience is received by a very few among the mankind, who could cross all the above-said qualities of the Subconscience.

The basic power with the basic functioning of the Root conscience is as a bit and bridle **to prevent one from one's root negative natures such as from one's pride, doubt, fear, loss of sense of time, half madness, and disobedience** (that may lead into rebellion also). Thus such a one is the conqueror, over all the negative natures that are warring within and without him. As the conqueror he is not with a stooping down personality. Rather, he is with the restored Image personality of its reality. This

basic power with the basic functioning of the Root conscience is a bit and bridle to prevent one's humiliation of being identified with the mankind of negative natures.

In connection/in link with the Root conscience, there are two standards of strivings. If such a one is willing, there is the required and minimum standard of striving of the Root conscience to strive against the omissions of obligation with the fellow-mankind. So he has to strive against the omission of obligatory duties to his fellow-Beings and to strive against the omission of the Law of Love towards his enemies. If one has willingness to strive against these omissions, in front of him the way of higher striving will be opened to strive against omissions against his required duties. These two standards of strivings are the two wings of the Root conscience.

ONE'S PLUNGING INTO THE UNIVERSAL CONSCIENCE

If anyone could move on with the Fruit Law of good works towards the fellow-Beings, being without its omissions at any time, and then with the Law of Love towards the enemies, being without its omissions at any time, and doing the required duties in their order and time, he is naturally plunged into the standard of Universal conscience to strive against the omissions of the required duties.

FURTHER, PLUNGING INTO THE SUPERIOR CONSCIENCE (SUPERCONSCIENCE)

By one's striving against the omission of required duties in his way of doing his required duties in their order and time, he reaches to the standard of being with the Superior conscience of striving against ignorance and against unreality and thus obtaining the wisdom in two levels as knowing the actions of creations and then the source of creation.

FINALLY, PLUNGING INTO THE ETERNAL CONSCIENCE

When one comes to the perfection of all these through the real wisdom, he goes beyond the Infinity stage with the final and full discernment, as the obtaining of the Eternal conscience in him.

Through our superscientific inventions:

The scientific world should know that the source of the universe is the Great Creation Power with its Great Creation Energy.

Again, the Physical universe of matter directly originated from the Time Energy, Voice Energy and the Higher Nuclear Energy.

The beginning of creation of matter is from the neutral elements, being the firstly originated elements as the root elements, and that beginning of creation of matter is through the consummation of the neutral elements through their dissolution.

The Universal ocean of unquenchable fire was the ground for the matter to be coming out one by one through the slowly done step by step cooling down of the fire, where each variety of matter was vomited one by one, starting from the very precious stones.

Every psychologist should know that the human being directly originated from the Physical universe of matter with the very minimum concentration of the abstract faculties of the universe in him as his own abstract faculties, altogether called his 'soul.'

So for the awareness of every psychologist, the source of the origin of human being also is the Great Creation Power with its Great Creation Energy.

The psychology in man is based on his abstract faculties, that are concentrated in him from the universe.

The teaching of 'Superpsychology in man' gives the anatomical placement for every abstract faculty.

1. We teach the place for the wisdom anatomically in man, or where wisdom is situated in man.
2. We teach the place for the knowledge anatomically in man, or where knowledge is situated in man.
3. We teach the place for mind with intellect, emotion, will-power, conscience and internal utterance anatomically in man, or where the personality of man with its six components—whose centre is the mind—is situated in man.
4. We teach the place for the abstract heart anatomically in man, or where the abstract heart is situated in man with its reins, inwards, and treasures.
5. We teach the place for the concentration of the spoken language voice together with the rational power in man.
6. We teach the place for the concentration of the thoughts and intents with its lusts, desires and passions anatomically in man, that are speaking within as his thinking, that are speaking externally as his talking and that are speaking upon him as his attitude, that could be read, discerned and evaluated by a real psychologist.
7. We teach the place for friction anatomically, the different place for conflicts anatomically, and still the different place for the selection anatomically.

12-05-2019

**M. T. Abraham (Abraham Mannil Thomas)
pen-named as The Man of the East (The Discoverer-Author)
Fellow of Franklin Scientific Society, London (Membership ID #XA34057)**

PROMOTERS OF SUPERSCIENCE

Rk-7b, Bhagwati Garden, Street No. 20, Jain Road, Uttam Nagar, New Delhi - 110059 Mob.:+91-9899043585
Email: superscience_promo@yahoo.in, superscience.promo@gmail.com www.superscienceinfo.com