

**SCIENCE  
OF  
CONSCIOUSNESS**

Jagadishomrityunjay

ATTADHISTHANAM, DEHRA DUN  
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# Gateway

**L**earning, knowledge and training are so intimately interwoven that any one of these cannot be specified individually in skill building. Generally skill is achieved through repeated purposeful effort in a field of experiential knowledge. Cricket may be cited as an example. Learning its principles takes no time. Throw a ball on the stumps you are a bowler; hit it while standing at the stumps, you become a batsman. Preliminary knowledge and learning end here without making any one a batsman or bowler. It needs grain, attitude, grasp and effort by an individual for instilling within himself the skill of a cricketer through training and practice which add subtle, practical experience. Attainment of skill, accordingly, requires two essentials : learning-knowledge-training and the metal of the attainer. Both together produce results, not only in cricket but also in subtle attainments of 'eternal life' or *moksh*, which is as much experiential as game of cricket. Training is of importance because vision imparted during training makes a man worth his metal. Among geologists and biologists, constituting less than one percent of educated men, concept of organic evolution is shared with conviction by all on account of training and 'seeing' plants and animals appearing and changing during millions of years of earth's history. Those who lack this background do not see evolution as a reality of nature and many don't believe in Darwinian derivation of man out of an ape.

Lack of conviction due to absence of training has far more ramifications where one requires a specific and high order of skill in the subtle domain, viz. in the perception of consciousness as *brahm* during enlightenment. In theory, attainment of *brahm* is very simple. One has only to be a *yogi*, take to *samadhi*, direct his mind and 'see' consciousness. This formula, however, needs a very special metal besides training to attain the skill of *samadhi*. This is the state when thinking becomes almost zero while consciousness is perceptible as a system of cognisable field. Physiologically, *samadhi* is a state when oxygen dependent animaline human self is terminated and the consciousness takes to near anoxic state that existed on this earth at the very beginning of organic evolution. Oxygen breathing bodies are chemically dominant and consciousness deficient. It is the lack of training and skill to reach *samadhi* why most men negate existence of the experiential attribute like *brahm* even if they have potential and metal. Those who have skill and know the subject are clear that attributes of *brahm* or consciousness cannot be perceived in deep sleep, dreaming or awoken states of mind. Accordingly, **skill to reach the *samadhi* becomes paramount for those who have conviction about *brahm* or *moksh*.**

To the author enlightenment and *moksh* represent events in organic evolution commencing nearly three and half billion years ago. Gradual accretion of consciousness in the geological past has brought man to this level of consciousness. It was attained by *vedic* Indians through training for introverting the consciousness. Western mind, while interacting with the *vedic* works and knowledge of *moksh* looked at its experiential aspect with much disbelief. Worst, they considered themselves, like the journalists and scientists of today, qualified to understand skill based *vedic* literature. No Indian *guru*, following the *vedic* tradition and parameters, could ever induct such men in *sadhana* due to profound lack of metal in them. This imperfect understanding of the subject has resulted into reducing the *upanishads*, the text-books for eternal life through *sadhana*, as works of philosophy in the western literature. **The European literature or western inspired Indian writings on *vedic mantras* by those without *sadhana* and *samadhi* are rejectable in totality on account of disqualification of their authors to dwell upon the contents of *upanishads* without attaining *samadhi*.**

For a qualified *sadhak* in pursuit of *brahm* or perceptible consciousness regime there are only three experiential stages *Ayamatra brahm*, *Prajnanam brahm* and *Aham brahmasmi*. Firstly, there is an experiential perception in the advance stage of *samadhi* that 'I-ness', self or *atma* of awakened state is *brahm* of *samadhi* state. This experiential knowledge or *prajnanam* arises owing to perception of consciousness, through indistinguishable relationship between the self (*atma*) and the milieu around. Lastly, direct perception of *brahm* is an innately generated feeling in a still higher state—enlightenment. Then one feels, at all times, 'I am *brahm*, not body'. *Upanishads* revolve around this theme of enlightenment experience. These are not philosophic texts.

Attainment of *brahm* has been practised for nearly fifteen thousand years or so in India. But what makes a man *videh*, or the bodiless in the process of *moksh*, is nowhere explicitly provided. The processes of *tantra* that lead to *moksh*, are given in abstruse notations, not understandable without a *tantric guru*. *Moksh*, nevertheless is as experiential as *brahm* for the one who has attained *brahm*. King Janak, possibly the most prominent among such men, may be taken as the first one. He was followed by Krishna, Mahavir, Buddh and Kabir during the later years.

Present work is a communication on consciousness in the realm of science aiming to educate men about enlightenment and *moksh*. On the plane of physics, consciousness proves to be an energy regime where some of the rules are derivable through celluloid images and *brahm* is seen as a photographable spheroid. The knowledge and learning about *moksh* and enlightenment has been taken to a point wherefrom an individual, if keen, can take himself off for *sadhana*.

**All that one reads in this book is the science of consciousness. If one attains enlightenment or *moksh*, it is his metal and his training; if he does not, it is his latitudinal position, social frame, metal and growth state of his consciousness body—*atma*.**

जगदीशमृत्युञ्जय

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27.02.95

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