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Science of Spirit (Para Vidya) vs Science of Consciousness (Apara Vidya) Know Thyself Before Knowing Consciousness

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Abstract

Consciousness flows out of the Spirit. Knowing consciousness without studying and investigating its source, the Spirit is like putting the cart before the horse. One ought to study the Science of Spirit for understanding consciousness.

Twenty-two International Conferences of TSC have so far been held without as much as an agreement on the very definition of consciousness.

Tragedy is that we are looking for consciousness in wrong places. Consciousness does not emanate in the brain. Brain is not a computer and consciousness are not a result of complex computation among neurons or from as-yet-unknown circuits or features of biological matter and energy. I had, in my paper "Network of Creational Currents-Understanding Consciousness" in TSC 16, argued that the Current of Consciousness enters the human frame at the time of birth and imparts consciousness to its various parts. When it leaves the body, consciousness ceases, this world ceases as well. The Current of Consciousness is the subtlest and can neither be seen nor monitored. *A fortiori*, it can only be experienced by means of subtle instruments which exist only in the human body. I had, therefore, suggested interaction with such exalted spirits who have access to the subtle and the subtlest universes besides the physical worlds.

In order to access subtle creational currents, one need to practice *Para Vidya* which is the science of Ultra-transcendental Spirituality, training, and development of the spirit force. Most Revered Prof. Satsangi Sahab discourses that all the things of science that we are learning are not going to waste. All these will generalize in due course of time to give us the science of *Para Vidya*. That, perhaps, may be too long and much beyond the lives of countless future generations. Should we wait until then or wrest an initiative now to understand it in our lifetimes?

Instead of Science of Consciousness, as pursued by TSC, perhaps, we need to work toward a Science of Spirit. Science of Spirit is inward and upward unlike the science of consciousness as pursued by TSC which looks outward and downward in search of consciousness.

This paper tries to argue that we might consider the desirability of pursuing the Science of Spirit instead of physical sciences to understand consciousness otherwise all knowledge about consciousness would remain a hollow and superfluous wild goose chase.

The present paper seeks to hypothesize and motivate the scientists to pursue the Science of Spirit in order to understand consciousness.

Let some hypotheses be formulated like:

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1. Reservoir of Consciousness exists in the subtlest region of the creation.
2. Current of Consciousness is highly subtle and can be experienced only through Science of Spirit *Para Vidya*.

Key words: *Para Vidya*, *Apara Vidya*, Creational Currents, Current of Consciousness, Science of Spirit, Hypotheses.

Para Vidya vs Apara Vidya

The abstract concept of *Para Vidya* needs elaboration before dwelling deeper into the topic of this Article. *Apara Vidya* (worldly knowledge) is the body of objective knowledge derived through the physical senses. *Para Vidya* (transcendental knowledge) pertains to the regions beyond our physical world and is entirely subjective. It is obtainable by the development of the higher hidden and latent senses which exist in the human head. This is done by the training and development of the spiritual faculties by meditation. Our awareness of *Para Vidya* and convictions based on it imperceptibly influence and govern our secular pursuits. *Upanishads* state that all four *Vedas* are included in *Apara Vidya* like astrology and grammar etc. [1].

Para Vidya is essentially the science of soul or the spirit force, the power of which is so great that when it manifests itself, all forces of nature, *Tattvas*¹ (elements), *Gunās*² (various qualities), etc., immediately collect there and function together in cooperation for sustenance and growth. When, however, it leaves the body, its form, color and vitality disappear immediately, degeneration starts, and that body assumes an extremely frightful or fearful appearance. All the functions of that body and of its different parts stop altogether and the death supervenes [2].

The following table should help in better comprehension of the true purport of *Apara Vidya* vis-à-vis *Para Vidya* (Table 1).

Apara Vidya and *Para Vidya*, however, should not be viewed as two separate and mutually exclusive streams of knowledge. Prof. P.S. Satsangi, the present Rev. Leader of the Radhasoami Tradition (Dayalbagh) discourses that all the things of science that we are learning are not going to waste. All these will generalize in due course of time to give us the science of *Para Vidya*. That, perhaps, may be too long and much beyond the lives of countless future generations. Should we wait until then or wrest an initiative now to understand it in our lifetimes?

The holistic view would combine the two, namely, the *Apara Vidya* and *Para Vidya* in an optimal mix. That would require a holistic approach to development of body, mind, and the spirit. All modern science speaks about this physical world and this includes informatics, OR and systems science among others. On the other hand, there is a distinct body of knowledge derived from esoteric experimentations and research of the *Rishis* and Saints particularly in the oriental world, (*Para Vidya*, which pertains to the regions beyond our physical world), by making use of hidden or latent senses which exist in the human body and head and which can be rendered kinetic through meditation, *sadhana* or to be more precise *Surat Shabda Yoga - Surat (spirit force)-*

Shabda (spiritual sound currents)- Yoga (union) is the yogic (meditational) practice in the religion of Saints referred to as *Sultan-ul-Azkar* by Sufi saints, for uniting the *Atman* or *Surat* with the sound current which accompanies all emanations of spirit current [2].

Spirituality is the science of spirit or the spirit force. Until and unless this is also imbibed as a part of balanced development, the physical and the mental knowledge acquired in the institutions of knowledge shall remain the perceived knowledge and reality and subjective.

Prof. Satsangi argues that the three levels of education are the foundation level or primary and middle school levels where the learning is by means of the well-known three "R's" namely reading, (w)riting, and (a)rithmetic, higher education and university education where scientific temper is inculcated and scientific methodology is adopted as a result of which education takes on the hue of another set of three "R's" characteristic of science namely 'Reductionism' representing the analytical power of science, 'repeatability' of experimentation which is the strength of science and 'refutation' of hypothesis by means of which science has taken its spectacular strides in the modern world. The third and the highest level is the level of spiritual education pertaining to realms beyond this physical or material world called *Para Vidya* by sages and saints that is we go from *Apara Vidya* or worldly knowledge to *Para Vidya* or to transcendental knowledge of *Brahmanda* or ultra-transcendental knowledge of *Nirmal Chetan Desh*³ [3].

Though, TSC in its more than twenty-two international conferences has been pursuing *Apara Vidya* or worldly knowledge in trying to understand the phenomenon of consciousness it will eventually lead it to *Para Vidya* or to transcendental knowledge of *Brahmanda* or ultra-transcendental knowledge of *Nirmal Chetan Desh*⁴.

We do, however, need an operational definition of consciousness which has so far eluded the eminent participants of TSC. Consciousness has been variously described by various people. There is no agreement even on the distinction between awareness and consciousness. However, one distinction that appeals to the mind is given by Brown and Ryan [4]. According to them, consciousness encompasses both awareness and attention: "Awareness is the background radar of consciousness, continually monitoring the inner and outer environment. One may be aware of stimuli without them being at the centre of attention. Attention is a process of focusing conscious awareness, providing heightened sensitivity to a limited range of experience. In actuality, awareness and attention are intertwined, such that attention continually pulls figures out of the ground of awareness, holding them focally for varying lengths of time" [4].

Once you conceptualize the distinction between *Para Vidya* which the science of spirit is and *Apara Vidya* which, succinctly saying, is the knowledge of the physical universe, it is easier to conceptualize the present paper as the means apparent on face of record for understanding consciousness. In the foregoing para, we have made clear the distinction between awareness and consciousness. Now, we may extend

Table 1: *Apara Vidya* vs *Para Vidya*.

<i>Apara Vidya</i> (Worldly knowledge)	<i>Para Vidya</i> (Transcendental knowledge)
This is derived by the physical senses namely sight, smell, speech, hearing, touch and taste which are but the attributes of matter and the mind. Attributes of matter and the mind are physical, material and mental, namely, greed, lust, power and worldly knowledge.	This is esoteric knowledge derived by making the hidden and latent senses or the spiritual faculties in the human brain kinetic by meditation. Attributes of spirit are character, integrity, truthfulness, courage, determination, humility, forgiveness, intelligence, transcendental knowledge, wisdom, cosmic consciousness, bliss, peace, tranquility, and light.
This knowledge pertains to the material plane or the physical world in which we live.	This knowledge pertains to the subtle worlds beyond the physical worlds.
This stream of knowledge is objective in nature.	This stream of knowledge is experiential or subjective in nature.
This knowledge is learnt in the schools, colleges, and universities. <i>Upanishads</i> state that all four <i>Vedas</i> are included in <i>Apara Vidya</i> like astrology and grammar etc., [R.S. Sabha, 2003 (Bachan: Part II: Paramguru Maharaj Sahab, Paramguru Sarkar Sahab, and Paramguru Sahabji Maharaj) p.304 B-161]	This knowledge is learnt by training of the spirit force by means of meditation under the supervision of competent master.
<i>Apara Vidya</i> is the material and life science.	<i>Para Vidya</i> is the science of Ultra-transcendental Spirituality, training, and development of the spirit force.
<i>Apara Vidya</i> enables realization and awareness of the physical universe around us and is outward and downward. Present day Scientists call this as consciousness.	<i>Para Vidya</i> helps in self-realization, self-awareness, self-management and self-actualization and is essentially inward and upward. This is real consciousness.
<i>Apara Vidya</i> helps in enhancing the worldly intelligence in comprehending the forces of matter and mind.	<i>Para Vidya</i> is the science of spirit force that is beyond the forces of matter and mind. Its knowledge and refulgence cannot be comprehended by worldly intelligence.
<i>Apara Vidya</i> leads to intelligence, wisdom, and then <i>Para Vidya</i> .	<i>Para Vidya</i> leads to highest enjoyment of Supreme Consciousness and God Realization.

the distinction further to state that awareness can be acquired through *Apara Vidya* whilst the consciousness, higher consciousness and ultra-transcendental consciousness can be had only through training and development of the latent senses in the human body and the brain which in other words is the science of spirit or *Para Vidya*.

Christof Koch in his book "Consciousness; Confessions of a Romantic Reductionist" [5] tries to seek explanations of consciousness in the ceaseless and ever-varied activity of billions of tiny nerve cells, each with their tens of thousands of synapses in the human brain, the working of which is typically compared with the most advanced technology of the day. Weighing 1500 grams with its 1,000 trillion synapses linking about 86 billion neurons, innumerable axons dendrites, and modulatory neurotransmitters, the brain obeys physical laws, the laws of quantum mechanics, and laws of evolution and so on. In passing, Koch observes that while speculations about the function of consciousness engage the imagination of philosophers, psychologists, and engineers, the empirical inquiry into its material base progresses at a dizzying pace. Physical Science is best at answering mechanistic 'How' rather than final 'Why' questions. An immense stockpile of psychological, neurobiological, and medical knowledge about the brain has accumulated. The travails of more than fifty thousand brain and cognitive scientists worldwide add thousands of new studies each year to its vast collection. After a long discourse on Consciousness, Koch concludes "what remains is neither empirical knowledge nor logical certainty, but faith."

Spirituality is the science of spirit or the spirit force which has not been given its due attention unlike its counterparts in life and material sciences. All over the world, so far, the focus has been on training of body and the mind. Spirit has

remained more or less neglected.

Juergensmeyer [6] argues that hard work, craft, and worldly knowledge including the scientific knowledge as well the subjective knowledge of and training in the science of the soul should be the main ingredients of both social and spiritual progress. He suggests a third managerial value namely a sense of and social responsibility, consistent with theology to provide a cosmic whole in which individual members may locate themselves and find their moral and spiritual moorings. The self was considered a laboratory for experiments in higher consciousness". The proof was provided by experience. "There is no conflict between true science and true religion...(since) the researchers of the former only confirm and establish all the esoteric and occult principles of the latter".

The study of the science of *Atma* or the spirit, therefore, assumes top priority in the conceptualizing and understanding consciousness. Most Revered Prof. Satsangi Sahab discourses that the Spiritual knowledge is no illusion. In fact, the real knowledge or the true knowledge is spiritual knowledge and that is subjective or intuitive. This knowledge is gained through our inner or hidden senses, which we must activate by process of meditation [2].

Juergensmeyer [6] argues that because it is "subjected to the same analysis and demonstration as any other science." Since Radhasoami teachings purport to reveal "Laws of Nature", it has developed methods "as exact, and ...results as uniform as in any science known" [6].

David Chalmers [7] through closely argued chain of reasoning concludes that conscious experience does not follow from the physical laws that rule the universe... nevertheless, the physical and the phenomenal worlds are

closely linked in.

Koch [5] feels that in seeking to understand the phenomenal world, science had finally met its match, that consciousness was resistant to rational explanation, immune to scientific analysis, beyond the ken of empirical validation. He is, however, not pessimistic. He does not think that things are after all beyond the scope of science and that there is no reason why we should not ultimately understand how the phenomenal mind fits into the physical world. He remarks, "You only encounter the world in all its manifestations via consciousness and when consciousness ceases, this world ceases as well. Many traditions view humans as having a mind (psyche), a body and a transcendental soul." Herein Koch tries to suggest the abstraction of transcendental soul as a possible answer to the enigma of consciousness. Consciousness again!

Weiss [8] in *Many Lives, Many Masters* claims that every word in his narrative is true, that he has added nothing and has deleted only those parts that were repetitive. Catherine is the principal character who in hypnotic regression recalls "past-life" memories of 86 past lives. Dr. Weiss admits that he does not have a scientific explanation.

We have returned to the inner sanctum of the mind-body problem may the mind-body-spirit problem.

He is not very wrong. The new science of consciousness is in the making. Centers of consciousness and the International Conferences on consciousness are producing explosive data and knowledge on the subject of consciousness. This represents a true paradigm shift and a general agreement that consciousness is a legitimate topic of scientific investigations.

Koch's and for that matter every cognitive scientist's inadvertency is that they view the brain and the associated nervous system in isolation of the overall economy of the macrocosm of which microcosm and its brain are a complex constituent.

I have attended conferences, heard philosophers, psychologists, engineers, neurobiologists, and religious men, medical and cognitive scientists on the subject of consciousness. I must admit that much of their discourse is beyond me. They take you onto the journey through labyrinths of neurons, synapses, axons, dendrites and the neurotransmitters in search of consciousness, to let you know they talk with one another in the language of consciousness. What they are, however, unable to explain is what is the source of consciousness, where does the consciousness come from, how does it manifest and why does it give rise to phenomenal activity?

Consciousness does not emanate in the brain. Brain is not a computer and consciousness are not a result of complex computation among neurons or from as-yet-unknown circuits or features of biological matter and energy.

I have often wondered if these eminent personages are not dialing the wrong numbers or reading from a wrong book.

Param Guru⁵ Sahabji Maharaj laments "It is such a pity

in this world where knowledge and skills are at a great premium, where examination and investigation are carried out in everything, where analysis is done of the nature and properties of everything and where everything is being measured and weighed, alas, no one examines and investigates himself" [9].

Every one of us has been doing exactly the same. We analyze the prices and properties of the vegetables; weigh the pros and cons of every situation to leverage it in our favor; measure the rations and the cloth but no one cares to analyze himself in terms of his failings and frailties, strengths and weaknesses. No one cares to know himself and his potentialities.

Human body is precious gift from God Almighty and not many people know its secrets. Without knowing the secrets, the mind cannot appreciate its importance. The human body has been called a wonderful temple which has been created by the Supreme Being Himself and which so many adepts and incarnations have assumed in the past. In this body, the unstruck sounds of bells, and musical instruments of various kinds are resonating, and *Arti*⁶ is being performed all the time unlike the bricks and mortar buildings made by man for worship. The human body is an epitome of the entire universe in as much as all the elements employed in the evolution of creation and all the stages passed through by it since its beginning are represented in it on a miniature scale.

Our body is no accidental occurrence but constructed in accordance with some rules and regulations. It is a marvel of creation and a wonderful apparatus. It is the most superior creation in which millions of skills are functioning and each vein, and tissue is working. No philosopher, no scholar, or wizard since the beginning of the creation has been able to identify its various parts, breath, veins, and their functions. Medical doctors have investigated thoroughly, dissected the dead bodies, examined the various organs, and could find not much. Scientists are baffled but are unable to discover as to what is there in the body and how was it constructed. No man has been able to know how his body has been made. We have rather taken it for granted [1].

Rishis and sages of the yore realized the limitations of the physical senses and searched for higher senses within the human brain. They discovered that, indeed, there were higher latent senses which, if developed, could begin to function and reveal higher consciousness and knowledge. They called the knowledge acquired through physical senses as *Apara Vidya* and the esoteric knowledge derived by development of higher and hidden senses as *Para Vidya*. The latter is the science of ultra-transcendental Spirituality, training, and development of the spirit force. These two sciences need to be learnt together in an optimal mix and that would require a holistic approach to development of body, mind, and the spirit.

When the *Rishis* or *Seers* taught the higher esoteric wisdom, people felt dazzled; and it became the widespread conviction of the people then that man is born not merely to procreate and lead a vegetative existence but has a higher

destiny to fulfill—that of gaining higher knowledge and cosmic consciousness⁷ (Figure 1).

Human Brain

In the structure of the human body, the brain is the most extraordinary organ. The neurochemistry of the human brain is more wonderful than any circuitry of any machine devised by man. The information content of human brain expressed in bits is probably comparable to the total number of connections among the neurons—about a hundred trillion, 10^{14} bits. If written out in English, say, that information would fill some twenty million volumes, as many as in the world's largest libraries. The equivalent of twenty million books is inside the head of every one of us. The brain does much more than recollect. It compares, synthesizes, analyzes, and generates abstractions. There are over 40000 genes in human body which have been fully mapped [2]. The scientists have been able to completely identify the human genome. The functions of all its parts are, however, not quite well understood. Brain library is some ten thousand times larger than the gene library. Such is the grandeur of this great human cosmos- a unique creature that even the gods vie.

It is true that a lot is not yet known about the most fascinating organ in our body namely the brain. Different parts of the brain have no doubt been mapped with reference to the parts they play in regulating the lower structure but the knowledge we possess of the functions of the brain is of a most superficial character and is incommensurate with the economy of this wonderful apparatus. Only the maker, only the creator knows and understands the composition, function and the role of each skill, tissue, vein and particle of this body.

What the Yogis and sages of the yore discovered was that the man is the entity in whom the six sub divisions of Brahmanda are reflected in a kinetic form. The apparatus for the reproduction of the divisions of Brahmanda in man is to be found in the brain, and by means of the apertures provided therein which, in consequence of the reflex action taking place through them, contain in a potential state the powers found in Brahmanda, the spirit of man can, under proper training, get access into Brahmanda. As Brahmanda itself is a reflex image of the purely spiritual region, the currents which establish the reflex conditions of Brahmanda in the human microcosm, are associated with reflex functions of the purely spiritual region. These functions are also, therefore represented in the human brain, and apertures are provided therein for communication with and access into the purely spiritual region. Man, from his position in the universe and from the amount of spirituality, he possesses, is thus endowed with a cosmos of his own, which is so constructed as to represent all the spheres of the entire creation from the highest spiritual source down to the creationless nether pole, and which possesses such apertures and potentialities as would enable the human entity to reach the highest mansion. In man, therefore, the true microcosm exists, and it is in consequence of this unique possession that he is considered to be superior to angels and to the denizens of Brahmanda.

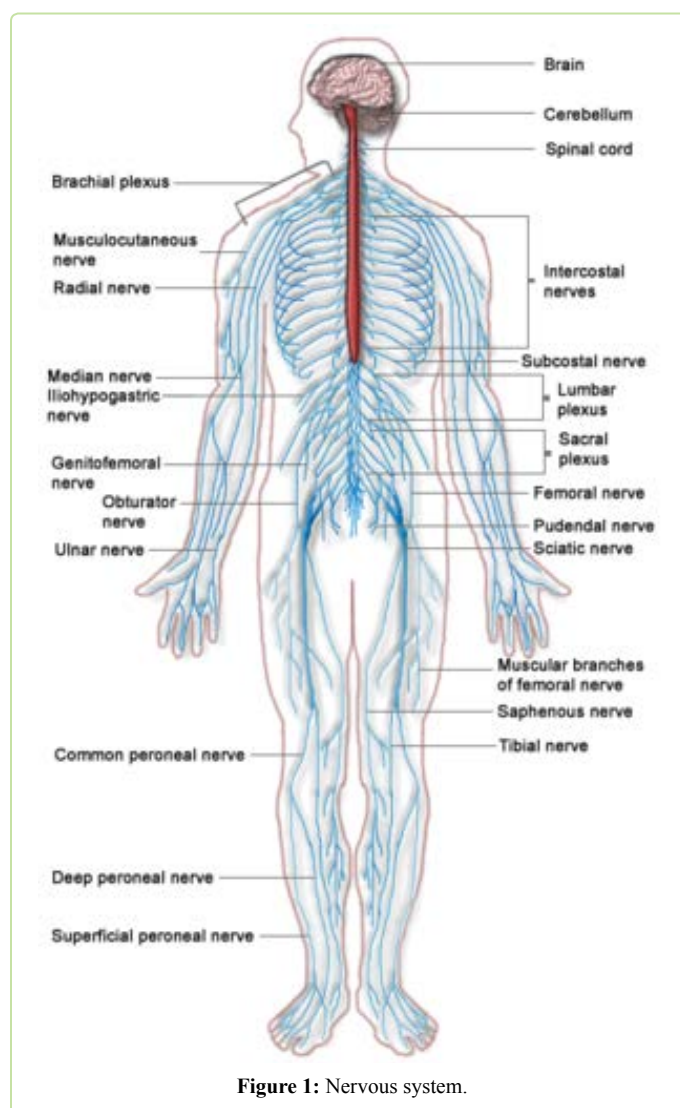


Figure 1: Nervous system.

According to Abercrombie, as well as the Hindu Philosophy, the surroundings act upon the senses and the impressions produced in the latter are perceived at the time and preserved somewhere within us, even the most insignificant and the feeblest of them finding a place in the internal record or the mind sky. They are not entirely effacedⁱⁱ [10].

Impressions or conformations generally referred to as *Samskaras* in Hindu philosophy control all actions, good and bad, of man on the physical as well as mental plane. Man's '*Samskaras*' determine the circumstances of his life, his physical and intellectual qualities and his attitudes and aspirations etc., his desires as well as his abilities are in a way determined by his '*Samskaras*'.

Samskaras are nothing but the products of impressions of cumulative *karmas* of all kinds. Velmans suggests that the human minds, bodies, and brains are embedded in a far greater universe and in the manner of this sense; each conscious construction is private, subjective, and unique.

In Hindu cosmology, this consciousness or knowledge can be summed up as *Samskaras* that are inherited at birth. Velmans (2009) argues that in humans, the proximal causes of consciousness are to be found in the human brain, but

it is a mistake to think of the brain as an isolated system. Its existence as a material system depends totally on its supporting surround, and the contents of consciousness that it, in turn, supports arise from a reflexive interaction of perceptual processing with entities, events and processes in the surrounding world, body and the mind / brain itself. Velmans suggests that the relation of consciousness with knowledge is important and the contents of consciousness provide a view of the wider universe, giving it the appearance of a three-dimensional phenomenal world [11]. Though not admitting directly, he seems to agree that there is something unique, private and subjective in each human entity.

In a response to a greeting sent by the Liberal Ministers⁸ Club of New York City Albert Einstein wrote, "Universe is a cosmic brain. It is also a nested hierarchy that contains brains within brains, minds within minds and consciousness within consciousness. All of this is enclosed within this cosmic brain, the cosmic mind and the cosmic consciousness, but at the same time reducing to the all-pervading, all pervasive eternal transmigrating of the irreducible one consciousness, that we all share, that is you, that is me, that is us, that is God."

Even higher than intelligence is wisdom, which is a unifying process.....It is this higher human wisdom which enables man to plan for future⁹.

It has been suggested that all of human knowledge may one day be formed into a unified whole. Currently the knowledge of humankind is in a fragmented state being divided into areas of science, philosophy and religion. In turn, these separate fields are themselves further sub-divided into a bewildering number of various specializations, schools of thought and conflicting doctrine⁹ [12].

Consciousness is higher degree of intelligence and wisdom. This sometimes alludes to knowledge in the sense that if one is conscious of something, one also has knowledge of it [11]. Cosmic consciousness surpasses human consciousness⁹ [12]. In the Religion of Saints, the ultimate consciousness or the super consciousness of the highest order has been revealed.

Where does the consciousness come from? How does it manifest and why does it give rise to the phenomenal activity? This is not the field for scientists, nor for the philosophers or even for the scholars. This is the subject of experiential knowledge of those exalted spirits who have access to the subtle and the subtlest universes besides the physical worlds; those who understand the forces that unify the physical forces with the subtle and the subtlest forces including the force of consciousness which rule the regions of Universal Mind and the Region of Pure Spirit; those who are acquainted with and have access to the reservoir of consciousness.

The source or more aptly the reservoir of consciousness does not belong to the physical world and is not subject to the physical laws. It does not reside in the neurons or synapses of the brain. The current of consciousness is highly subtle, comes from above and enters the human body and imparts consciousness to its various parts. When it leaves

the body, consciousness ceases, this world ceases as well. Where does it actually come from, how does it operate, why does it give rise to phenomenal activity and where does it go after leaving the human body are some of the questions that need answers.

Koch observes that the nature of relationship between the nervous system and consciousness remains elusive and the subject of heated and interminable debates. Following paragraphs strive to lessen, to some degree, the elusiveness of the nature of this relationship.

Network of Creational Currents

All arrangements in this creation are being carried out through currents, whether the latter be visible or, not. Just as external creation is maintained by currents like the ones in a magnetic field, in the same manner the entire economy of this physical body is maintained by currents, known collectively as the nervous system. These currents are subtle in the subtle regions and gross in the regions of gross matter. These currents and networks spread out in all directions in individual system and subsystems like the ones in a magnetic field; in the same manner the entire economy of this physical body is regulated by means of currents, known collectively as the nervous system.

Three currents of spirit-mind are running into the human body. Two are in the eyes imparting understanding and knowledge. The third one is in the spinal cord. These three currents are called *Inгла*, *Pingla* and *Sushmana*. The two currents coming into the eyes are like two hands and the third current coming to the spinal cord is the current of consciousness. Turning the two hands-like currents of *Inгла* and *Pingla* and touching the third current of consciousness beyond the third eye or Til is like touching the Feet of Supreme Being. This is true prayer or prostration. The chief current of consciousness is the one which has created the physical world or Pind and made the ganglia. The entire economy of creation in the Pind Region is regulated through this current.

The currents are subtle in the subtle regions and gross in the regions of gross matter. There cannot be any mix-up of one subsystem with another sub-system and one system with another system. They remain absolutely independent and yet connected with the overall creational system thru principle connecting currents. Nevertheless, they have individual quantum force-field, spiritual in the purely spiritual regions, spiritual-material in *Brahmanda* and material-spiritual in *Pind* where they exercise omnipresence and omnipotence in the respective spheres and regions below them.

There are numerous currents at work in carrying out the arrangements of the creation. The physical creation, that we are able to see with our eyes or with the most powerful telescopes, represents but a tiny fraction of a percent of the whole. Far greater, and subtle expanses and regions exist in innumerable *Brahmandas* and much larger, subtler, and subtlest expanses and regions exist unperceived and unrealized beyond *Brahmandas* in Purest Spiritual Region.

The networks of currents have numerous locks and interlocks inbuilt in their course up and down which prevent one from spilling into another as in the case of physical worlds which are kept at safe distances from one another and keep the respective regions within the permissible distances from one another.

The correspondence and communion of the microcosm with the macrocosm takes place by means of apertures in the microcosm. The main factor of the communion is, however, the spirit or the sensory current permeating these apertures. The law enunciated by Param Guru Huzur Maharaj Sahab, the third Revered Leader of Radhasoami Tradition is that, for the perception of the macrocosm, the spirit current must be associated at the proper apertures in the microcosm with substances and powers similar to those that exist in the macrocosm. Communication between the various spheres of creation and the nerve centres which correspond with them is established in accordance with this law. The six nerve centres or ganglia in the human body correspond to the six sub-divisions of the part of creation which is within our view and which contains sun, planets and stars etc. Beyond this part of creation is the region of the Universal Mind or *Brahmanda* and beyond *Brahmanda* is the region of the pure spirit. Whilst communion with the part of creation within our view can be effected and functions and powers of the presiding deity of the corresponding sphere of this creation can be acquired by developing the innermost functions of the corresponding nerve centre or *Chakra* or ganglion or the hidden latent sense in the human body, the perception of the regions of Universal Mind can be possible through six apertures found in the grey matter of the brain and the region of Pure Spirit by six apertures in the white matter of the brain. Physical senses or any appliances pertaining to them cannot perceive these regions.

The innermost quarters within these apertures, by means of which the microcosm is associated with *Brahmanda* and the purely spiritual regions are of supreme importance. There are subtler planes within the nervous system, and the innermost part of each nervous centre is associated with the subtle plane peculiar to it. When these subtle planes are acted upon through nervous centres, communication with the macrocosmic spheres corresponding with them is established, and the powers of the presiding deities of these spheres are imbibed.

The three grand divisions of the entire creation with their six-fold sub-divisions and the corresponding centers in the human body- the *Chakras*, the *Kamals*, the *Padams*-are clearly explained in the Holy Scriptures of the Radhasoami Tradition. These have their basis in Hindu Philosophy, too. Six *chakras* (force centers or ganglia) from bottom upwards are at the rectum, reproduction organ, navel, heart, throat and Third Til between the two eyes. They correspond to the six sub-divisions of the Pind or the physical universe namely Neptune (Reflex Ganesh), Saturn, (Reflex Brahma), Jupiter (Reflex Lord Vishnu), earth (Reflex Siva), sun (Reflex Shakti) and the moon orb (Reflex *Paramatma*) which is not to be confounded with the moon which is the satellite of earth but is the top most sphere of our Pind or the physical universe.

The *Kamals* are to be found in the grey matter of the brain and correspond to the six sub-divisions of *Brahmanda* namely Shiva, Brahma, and Vishnu (collectively referred to as an), Sahasdal Kamal, Trikuti and Sunn at the top (collectively referred to as *Brahmanda*). The *Padams* are in the white matter of the brain and correspond to the six sub-divisions of Bhanwargupha, Sat Loka, Anami Loka, Alakh Loka, Agam Loka and finally the ultimate and the last Abode of Almighty Lord Supreme Being Radhasoami (collectively referred to as Sachkhand). The innermost part of each nerve centre in the human body is associated with the subtle plane peculiar and corresponding to it. When these subtle planes are acted upon through nerve centers by means of meditation, communion with the macrocosmic spheres corresponding with them is established, higher powers of these spheres are imbibed and higher consciousness with greater degree of intelligence and wisdom manifests. Spirit acquires ultra-material or higher powers as it is trained and developedⁱⁱ.

The brain from which all the lower nervous centers have been created is similarly associated with very subtle planes. They do not belong to the part of creation within our vision, but to the higher regions of creation, viz, to those of the Universal Mind and to those of the pure spirit, the true Supreme Being. By developing the powers of these planes in the brain, communication can be established with Brahma and the true Supreme Being.

Quantum Force Fields & Network of Currents

The fundamental axiom of macrocosmic / microcosmic spiritual consciousness as enunciated by Most Revered Prof. Satsangi, is that the origin of the macrocosm is an infinite spiritual energy source or reservoir known as the Supreme Creator or Being or Super Positive pole accompanied by the Omni-quantum spiritual force field of consciousness ranging from the Super positive pole of full spirituality to the Nether or Negative Pole of depleted spirituality; and each constituent fundamental particle of this Omni-quantum spiritual force-field, known as the spirit-force of consciousness (monopole), is the one which possesses prime energy and that all other forces (mental or physical) of creation or nature have been evolved by the association of this spirit-force with media (mental or physical) of different kinds. The concept of "spirit-force" is no more intrinsically mysterious than 'mass'. This gives rise to the quantum mind-force field which spans the Region of the Universal Mind and the Physical Universe, on one hand, while the quantum physical force fields-electromagnetic, weak nuclear, strong nuclear and gravitational span the third grand division, viz., the Physical Universe (Pind) of the Macrocosm [2].

The concept of omnipresent quantum spiritual, mind or the physical force fields is very similar to that of magnetic field. A magnetic field consists of imaginary lines of flux or currents coming from moving or spinning electrically charged particles. What a magnetic field actually consists of is somewhat of a mystery, but we do know it is a special property of space.

The fountainhead of Omni-quantum spiritual force field of consciousness is the Supreme Being Himself; the field

is totally compact and packed up in the purely spiritual region, lesser in the region of universal mind, mixed with constituent fundamental particles of quantum mind force-field of the Universal Mind as it is, very loose and least dense in the physical universes (Pind) mixed now with constituent fundamental particles of quantum mind force of the universal mind as well as of the quantum physical force field of the Physical Universe. Fundamental constituent particles of omni-quantum spiritual and quantum mind force fields are almost absent at the nether pole. There are only constituent fundamental particles of quantum physical force field here.

Each subtlest particle in the purely spiritual region resonates clear and loud in its respective sub-division, the highest lending force to those below it, each adding its own resonance to the sub-divisions below until it reaches the lowest sub-division in the region. In other words, the resonance of the lowest sub-division in the purely spiritual region enshrines within it the six resonances-five of those above it and one of its own, the highest in the core and others one above the other. Its own resonance is in the outer layer. When the field extends to the region of Universal Mind, it is engulfed by the subtler and subtle particles of the Mind force-field adding resonances of the sub-divisions of the region as it descends below. When both the Omni-quantum spiritual and quantum mind force fields extend further down to the physical universe, the quantum physical force-field joins the two namely the Omni-quantum spiritual and quantum mind force-fields and add the resonances of respective sub-divisions of the physical or material region. In other words, here, the particles of the physical force field are predominant, those of mind force field are lesser and those of the spiritual force-field are very sparse. They are then distributed unevenly in every animate and inanimate object resulting in different degrees of consciousness. At the nether pole proper, subtlest particles of the spiritual force field are almost absent, subtler and subtle particles of mind force field are sparse and very loose while the particles of physical force field are compacted heavily. The distant echoes of resonances crowded with noises of the physical region may, however, reach the nether pole. This is the region of hell.

In all three regions namely Purely Spiritual, Universal Mind and the Physical Universes, the basic flux is that of attraction or love of the spirit, of the mind and of the matter respectively which holds the respective constituent particles together. The God particle or the Higgs Boson claimed to have been discovered by the scientists at CERN is in fact the physical particle of the physical universes with which we are familiar. The God particle of the region of Universal Mind namely the 'Mind' is far more subtle and not susceptible of either measurement or discovery by any known or yet to be invented instruments. The Omni-quantum Supreme God Particle of purely spiritual region or the region of purest spirit namely the "spirit" is the subtlest and absolutely undiscoverable and unexperiential except thru meditation or *Surat Sabda Yoga*. The scientists are nowhere near the subtler God Particle of the region of Universal Mind, to speak nothing of the Supreme or Original God Particle of the purely spiritual region which constitutes the basic building block of the entire creation.

The creation came into existence with the help of these currents, is maintained, sustained, expanded and destroyed by these currents. In order to access subtle and subtlest creational currents, one would have to practice *Para Vidya* which is the science of Ultra-transcendental Spirituality, training, and development of the spirit force. Just as the Omni-quantum spiritual force field extends from the super positive pole of spirituality down to the nether pole of depleted spirituality, quantum mind force field extends from the top of the region of universal mind to the nether pole and the quantum physical force field extends from the top of the region of *Pind* or the material-spiritual region down to the nether pole. The Omni-quantum spiritual force field encompasses all other force fields while the quantum mind force field encompasses the physical force field within it. Every spirit entity in pure spiritual region, in the region of Universal Mind (Brahmanda) or in the Physical Universes (*Pind*) comes under the direct influence of the respective force field together with the force field that encompasses it. Each spirit entity in all four classesⁱ namely placenta, egg, moisture and soil in physical universes (Pind) is wired in the network of currents, indeed up to one thousand of them which are then connected with the principle currents upwards and downwards. The downward currents are responsible for metempsychosis in *Chaurasi*¹⁰ while the upward currents can lift it beyond Pind into the region of universal mind Brahmanda or even to the purest spiritual region and ultimately to one's original home or the Home of the Supreme Being.

We, human beings, are wired in this network of currents and constitute its quanta in the quantum force field which is encompassed by the quantum physical force field as the top layer, quantum mind force field as the next layer and finally the Omni-quantum spiritual force field as the innermost layer.

The entire Omni-quantum spiritual force field besides being a grand firework or network of spiritual currents is packed with flux of love and love in which these currents are dancing. This is dance of currents in cosmic flux of love. If one wants to participate in this great dance, all that one ought to do is to supplant this ambience of love with his love, faith, belief, true and pure devotion and he can join this great carnival. However, since the flow of spirituality has been downwards from life thru life, to turn it northwards is tantamount to swimming against the tide which is impossible without love. Love acts as spiritual lubricant or catalytic agent and allows the smooth flow of intonations to their destination from the individual belief system thru the network of currents.

Just as the economy of the human frame is regulated by means of its nervous system, similarly the economy of creation is regulated by means of currents. Both systems namely the human nervous system and the creational current system are interconnected thru complex and subtle sensory connectors which remain inactive most of the time.

The spiritual force field is agitated by the power of meditation aided by the flux of love; the particles of that force field coalesce and condense to form conducting

particles which then form and constitute the path through the particular artery connecting the spirit entity with the presiding deity on virtual *gaun* form. The lines of the force of attraction are composed of innumerable points acting in the same direction. The united action of these points constitutes the spiritual current which is ever in conjunction with the Supreme Being Himself and by means of which the entire creation is within the cognizance of the Supreme Being. Similarly, the coarsest and densest part of the creation is within His cognizance through the spirituality, however, feeble it may be, existing in its innermost quarter. The innermost spirituality is ever awake and the outer cover only, so to say becomes unconscious. The individual points considered separately from the united current, were unconscious and they constituted the original spirit entities. The spirits or points should not be viewed as trifles but as centers of great potentiality and attraction surrounded by covers produced by their individual action as distinguished from their united action.

The sensory and the motor currents

There are two main currents responsible for the working of the physical frame, the senses, and the six ganglia. The current which conveys the impressions within and which imparts vitality for necessary assimilation and growth is the current of spirit. Its tendency is inward and attractive. It manifests itself in two main forms, (a) sensory and (b) structural. The first form found in animate creation is endowed with subjective functions. These are performed by means of nerves and other subtler vehicles. This is the higher form of the spirit current. The second form, though of a lower order, is indispensable for the purpose of creation. In animate existence, the second form is subordinate to and dependent upon the first form for the performance of its functions as a complete disappearance of the sensory form from the physical and subtler planes would result in a cessation of the structural function and eventually to a collapse of the structural frame.

The other current is the current of reaction, giving rise to volitional, motor, ejective and destructive action. It regulates the outward economy both objective and subjective of the human frame. Mind is the center from which this current springs up. In vegetable existence, the volitional function is totally absent and the motor, too, is mainly found in the form of growth. The ejective and destructive functions, however, are as strong as in animal existence. The mind center which in its kinetic form is associated with subjective functions is latent in vegetable life; so too, the spirit center, so far as subjective actions are concerned. Like the structural form of the spirit-current, the mind or the outward current is also dependent for its action upon the spirit force, as all work performed by the outward current comes to a standstill when the spirit current is wholly withdrawn.

Thus, the mind and the spirit currents have by their joint action, produced the physical frame and the six ganglia, the spirit furnishing energy, vitality and subjective functions through the mental plane.

The sound and spirit currents

The uniting faculty of the spirit force is the spiritual sound current and the center-forming faculty of the same force is the spirit-current. The two are dependent upon each other. Sound is the active form and the spirit is the focus form of the same force. Sound attracts, and the spirit forms the reservoir. These distinguishing features of the two currents gave rise subsequently to the differentiation of sexes in animate existence.

Eighty-four currents

The three *Gunas* (qualities) and *Jyoti* and *Niranjan*, each, acting on the five *tattvas* separately produced twenty-five sub-constituents of the five *tattvas*, each possessing a distinctive property peculiar to it. The three *gunas* in their downward course became associated with the twenty-five *prakritis* or sub-constituents of the *tattvas* thus producing seventy-five currents of matter. They also entered into combination with each other producing nine sub-constituents or compound qualities of *gunas*. Seventy-five sub-constituents of *tattvas* plus nine compound qualities or *gunas* make for eighty-four subtle currents also known as *chaurasi laksh*, the subtle eighty-four.

The Current with which a spirit entity comes down to this earth and is so sustained in life is the Current of Consciousness or *Chaitanya*. Similarly, there are currents of love, of *Sabda* (sound which resonates on its own), consciousness, virtues, ethics, character, passions of anger, lust, greed attachments, ego etc., etc., representing every conceivable human emotion and passion. There are, indeed, one thousand combinations and permutations of principle currents of *Purush*, *Prakriti*, and *Kal* in combination with five *tattvas*ⁱⁱ, three *gunas*ⁱⁱⁱ, two genders, compounded into twenty-five *prakritis* representing every human tendency to associate with matter and the mind.

All the functions of this creation are being carried on by *Chaitanya*. Whatever exists merely represents a variation in the degree of spirituality, and that the evolution of creation has not introduced anything beyond a series of innumerable grades of spirituality which did not exist previously. The innumerable varieties in shape, color, refulgence, energy, intelligence, bliss etc. etc. are all due to the different experiences produced by different degrees of spirituality.

The innermost part of each nerve centre in the human body is associated with the subtle plane peculiar and corresponding to it. When these subtle planes are acted upon through nervous centres by means of meditation, communion with the macrocosmic spheres corresponding with them is established, higher powers of these spheres are imbibed and higher consciousness with greater degree of intelligence and wisdom manifests.

The true lovers of the Lord therefore, always pray for the blessings of love and faith in the Lotus Feet of the Lord. Supreme Being is an infinite ocean of all absorbing rapture and, of supreme intelligence from which nothing remains concealed, of supreme energy or spirit which supplies force and vitality to everything and of supreme light, whose luster

is indescribable. In this all-glorious condition, eternal and infinite, unaffected by anything He exists. Lord is the Infinite Ocean of Love and Love and therefore His true lovers beg for Him from Him.

Correspondence between the human microcosm and the creational macrocosm takes place in four stages: through 1) individual belief system, 2) into the subtle apertures associated with the nervous system of the human body 3) through network of gross as well as subtle currents in the macrocosm and 4) finally with the corresponding Deity.

Dr. Weiss says, "in science, a hypothesis, which is a preliminary assumption made about a series of observations, is initially created to explain a phenomenon. From there, the hypothesis must be tested under controlled conditions. The results of these tests must be proved and replicated before a theory can be formed. Once the scientists have what they think is a sound theory, it must be tested again and again by other researchers and the results should be the same. The detailed scientifically acceptable studies of Dr. Joseph B. Rhine at Duke University, Dr. Ian Stevenson at University of Virginia, Department of Psychiatry, of Dr. Gertrude Schmeidler at the College of the City of New York, and of many other serious researchers prove that this can be done".

I have in my doctoral research work on *Para Vidya* and Management: Antecedents and Consequents (A case Study of Radhasoami Faith and Agricultural Operations in Dayalbagh) proved at confidence level of 99 % that the *Para Vidya* positively influences the intuitive capacity, that there is a positive relationship between *Para Vidya* and the productivity of Dayalbagh Agricultural Operations.

Perhaps such experiences need to be studied, analysed and reported in a detached, scientific manner by people trained in the behavioural and physical sciences.

Conclusion

The knowledge acquired through physical senses is called *Apara Vidya* which is being pursued by the TSC scientists to understand consciousness and the esoteric knowledge derived by development of higher and hidden senses as practiced by *Rishis* and sages of yesteryears is called as *Para Vidya*. The latter is the science of ultra-transcendental Spirituality, training, and development of the spirit force. These two sciences need to be learnt together in an optimal mix and that would require a holistic approach to development of body, mind, and the spirit and lead to ultimate understanding of the phenomenon of consciousness. We shall then have the answers to 'Hows' and 'Whys' of Consciousness. The hypotheses formulated by us earlier can then be validated as under:

1. Reservoir of Consciousness exists in the subtlest region of the creation.
2. Current of Consciousness is highly subtle and can be experienced only through Science of Spirit *Para Vidya*.

This is not the field for scientists, nor for the philosophers or even for the scholars. This is the subject of experiential knowledge of those exalted spirits who have access to the subtle and the subtlest universes besides the physical

worlds; those who understand the forces that unify the physical forces with the subtle and the subtlest forces including the force of consciousness which rule the regions of Universal Mind and the Region of Pure Spirit; those who are acquainted with and have access to the reservoir of consciousness.

The source or more aptly the reservoir of consciousness does not belong to the physical world and is not subject to the physical laws. It does not reside in the neurons or synapses of the brain. The current of consciousness is highly subtle, comes from above and enters the human body and imparts consciousness to its various parts. When it leaves the body, consciousness ceases, this world ceases as well. Where does it actually come from, how does it operate, why does it give rise to phenomenal activity and where does it go after leaving the human body are some of the questions that can then be answered but perhaps not proved by conventional sciences and physical laws.

In conclusion, the foregoing discussion convincingly argues that the awareness can be acquired through *Apara Vidya* whilst the consciousness, higher consciousness and ultra-transcendental consciousness can be had only through training and development of the latent senses in the human body and the brain which in other words is the science of spirit or *Para Vidya*.

Foot Notes

The five *tattvas* or elements represent the five conditions of matter, viz, solid, liquid, gaseous, incandescent and ethereal (Prem Patra Part-II, p.154).

²The three *gunas*, viz, *Sattva*, *Rajas* and *Tamas* as qualities or principles pertaining to creation mean 'quality of stability or existence', 'quality of energy or action' and 'quality of inertia or resistance to action' respectively (Prem Patra Part I, p-69). The three *gunas*, viz, *Sattva*, *Rajas* and *Tamas* in reference to man, represent the qualities of (i) equilibrium or goodness-mood of righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood (Prem Patra Part-II, p. 55).

³Excerpt from speech on the occasion of the launching of D.E.I. Distance Education Centre at Melathirukenkatanathapuram on June 2, 2004.

⁴Excerpt from speech on the occasion of the launching of D.E.I. Distance Education Centre at Melathirukenkatanathapuram on June 2, 2004.

⁵In deference to the feelings of the followers of Radhasoami Faith, honorific addresses of their Adepts or Sat gurus as generally referred to by them will be used in referring to or quoting from their discourses wherever required. Furthermore, all references to them, the holy scriptures of the tradition and names of spiritual spheres shall start with capital letter.

⁶*Arti* is the practice of gazing intently at the eyes of the Adept, and the Adept also directing his gaze at the eyes and forehead of the devotee when the holy pieces are recited. During this practice, spiritual contemplation is performed with the aid of the Adept's gaze. The spiritual concentration

during such moments is very great, and the devotee is filled within with rapturous bliss (Param Guru Maharaj Sahab (2005) *Discourses on Radhasoami Faith* p.67).

⁷Sahabji Maharaj January 8, 1935; Address in Kayasthya Pathshala Intermediate College, Allahabad recorded in [R.S. Sabha, 2005 (*Discourses on Education in Dayalbagh*) p.51].

⁸A response to a greeting sent by the Liberal Ministers' Club of New York City. Published in *The Christian Register*, June, 1948. Published in *Ideas and Opinions*, Crown Publishers, Inc., New York, 1954.

⁹January 8, 1935; Sahabji Maharaj's Address in Kayasthya Pathshala Intermediate College, Allahabad reported in [R.S. Sabha, 2005 (*Discourses on Education in Dayalbagh*) p. 48].

¹⁰**Chaurasi -Eighty-four currents-**The three *Gun*as (qualities) and Jyoti and Niranjana, each, acting on the five *tattvas* separately produced twenty-five sub-constituents of the five *tattvas*, each possessing a distinctive property peculiar to it. The three *gun*as in their downward course became associated with the twenty-five *prakritis* or sub-constituents of the *tattvas* thus producing seventy-five currents of matter. They also entered into combination with each other producing nine sub-constituents or compound qualities of *gun*as. Seventy-five sub-constituents of *tattvas* plus nine compound qualities or *gun*as make for eighty-four subtle currents also known as *chaurasi laksh*, the subtle eighty-four.

Jivas are said to be of four classes according to the manner in which they were born. These are called *jeraj*: that which comes out of placenta, *andaj*: that which comes out of an egg, *svedaj*: that which comes out of water and perspiration and *udbhij*: that which comes out of earth [R.S. Sabha, 1959 (*Prem Patra Part II*) p.299].

ⁱⁱThe five *tattvas* or elements represent the five conditions of matter, viz, solid, liquid, gaseous, incandescent and ethereal [R.S. Sabha, 1959 (*Prem Patra Part II*) p.154].

ⁱⁱⁱThe three *gun*as, viz, *Sattva*, *Rajas* and *Tamas* as qualities or principles pertaining to creation mean 'quality of stability or existence', 'quality of energy or action' and 'quality of inertia or resistance to action' respectively [R.S. Sabha, 1958 (*Prem Patra Part I*) p.69]. The three *Gun*as, viz, *Sattva*, *Rajas* and *Tamas* in reference to man, represent the qualities of (i) equilibrium or goodness-mood of righteousness, (ii) energy and activity or passion-mood and (iii) inertia and resistance to action or darkness-mood [R.S. Sabha, 1959 (*Prem Patra Part II*) p.55].

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