



By Santosh Jha

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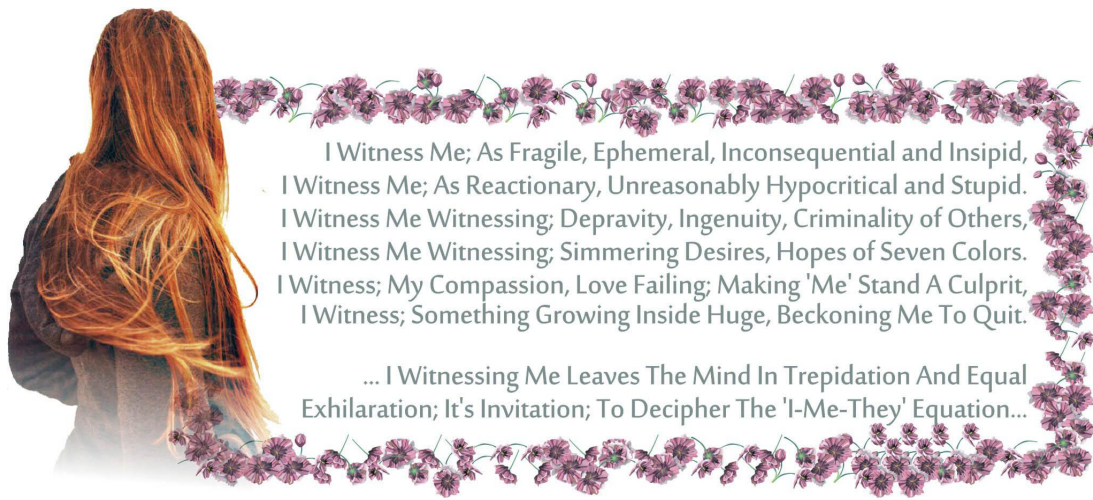
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PREFACE

The Reality of 'I' is unfathomably colossal. The horizon of the *Witnessing* potentials of 'I' is beyond cosmos. It is because; 'I' is not merely part of all probabilities of realities; it is rather the sole context of all realities, at their perceptual dimensionality. 'I' is in fact embedded in witness-ability of all probabilities of realities. However, magically enough; 'I' is not even required for most realities to emerge and also; the witnessing processes of 'I' are in fact not even called for, as most humans go about their life-living.

This very juxtaposition of two extreme realities, not only about 'I' but all realities of life-living, seems mystically magnificent and hugely blissful. This, however, is no more mystical. Contemporary science unravels most mysticism and brings them on the table of logical and tangible reality. This modern knowledge of the 'dualism' about 'I' and other realities is fascinating knowledge; even though it has been a subject matter of human investigation since thousands of years.

It clearly shows, there are two somehow mutually exclusive pathways of life-living – One, where '**The I**' is aware and consciously factors in the dimensions and dynamics of 'Me', desiring to journey the landscapes of novel and alternative experiences, which *Witnessing* of *Me* and other realities, ushers in. Secondly, '**The I**' is unaware and unwilling to get bothered, as the life-living in singular experience of utility-worth of culturally benchmarked successes, is what matters and the *Me* wishes to end up with.

Very humbly but sincerely, this eBook witnesses some realities as well as '**The I**', in their holism, entirety and totality; to list out probabilities of all experiences. It journeys some hypotheses and inquires into some ideas and

idealisms, with a singular aim to help you optimize your potentials as individual and augment your life-living wellness. Welcome.

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CHAPTER 1

Mathematics of Mortality; Poetry of Immortality

One hundred billion humans were born and died, before I happened and could internalize that ephemerally, I am part of this *mathematics* of magnitude but, with unimaginably un-expressible *poetry* of brilliant potentials of probabilities. It is what the consciousness of ‘I’ experiences, as it witnesses ‘Me’ and its theatrical demonstrativeness, performing to the scripts of life-living causalities.

The queer and mystically marvelous juxtaposition of contrasting feel of this massive reality, stretched before *Me*, which *I* can experience, makes me wonder – Has the reality been designed this way or is it my cognitive structures, which witnesses them in multidimensionality? Are they there in form-finality, or is it inside my brain states? Whichever way; this baffling, mesmerizing yet, thought-numbing dimensions of reality are experienced and internalized, as *I Witness Me*.

The Sun rises, after every sunset; yet my optimism never; after sinking beyond the horizon of probabilities. As *I Witness Me*, unraveling before it the realities of humanity, its crumbling and criminalized edifices and the cosmic constructs in its holism; the rainbowish landscapes of realities are

manifest. Like the ocean, offering not a single drop of water for a parched throat; my mental panorama sees no worthiness in humanity universe of 7.5 billion heads. I sink into the inquisition – Is this design of destined finality of reality or is it just what human potentials and propensities have unconscientiously transformed their world into.

Infinite such thoughts and feelings journey the landscape of my Consciousness, as *I Witness Me*. It is well within the known and internalized reality of I's already witnessed inventory that all these are not only what I alone have witnessed or witnessing. Millions before 'Me' have done the same and millions after 'I' shall have the same registry of reality as their 'I' shall *witness* 'Me'. The probabilities are – the 'I', the **Milieus** and the **Witnessing** are all generic to the *Media* called **Consciousness**. The cyclicity between dialectical realities of Consciousness and Milieus is immortal. I am part of ephemeral entity of mathematics of billions born and dead but the processes and their poetry are immortal.

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CHAPTER 2

Witnessing, Pre-State and Eligibilities

Witnessing happens; questions happen and then, the consciousness journeys the pathways of probabilities of answers. *I witness Me* in so many probabilistic dimensions and wonder – Did the evolution design brains to witness definitiveness of singular reality through the dialectical progression of questions-answers or is it purely and exclusively human trajectory, as humanity consciously channeled its 'brain-ability' to such levels of thoughtfulness, where reality becomes only a probability? As 'I' keeps

Witnessing ‘Me’, probabilities unravel all mathematics, biology and poetry of life-living. The realities of I, Me and Witnessing apart; the actuality of the very process of *I Witnessing Me* is a marvelously mystical potential. The most exhilarating part however is that modern science has deciphered the body-brain mechanisms of this process of *I Witnessing Me* and ancient spiritual philosophies have documented its *artistry* thousands of years back.

Witnessing itself is baffling; even invitation to trepidation and precarious experiencing. Observing is not witnessing; is it? Observing itself seems preliminary act or pre-state of witnessing; is it? Strangely enough, but not so mystically; witnessing seems to be happening; without observing and even aloof to observance ritualism; aint it? Witnessing does not seem like a truly sensory process. It may very well be a cognitive reality of the higher consciousness. Or, is it something like a holographic event, in which the event seems to be happening somewhere, but its causal structures are somewhere else?

I, As It Witnesses Me, very much seems like a multidimensional and multi-causal reality. This complexity about realities, especially human realities and their inexplicably cocktailed experiences, are treasures of unimaginable worth and utility. They are worth witnessing; when processes of *witnessing* finally actualize them at the registry of cognitive reality. But then, treasures are not available without eligibilities. Observance may be a mechanism; witnessing is very much like processes. ‘I’ also *observes* ‘Me’ but ‘I’ needs potential-optimization of consciousness evolving to internalize the processes of *witnessing*.

The realities of I, Me and Milieus, their witness-able landscapes and experience-able dimensions are all very much embedded and entrenched in tangible processes of brain states and plexuses but their functional

manifestations and cognitive registry need *eligibility* of Consciousness. It is not easy to understand the intricacy involved in above expressions but it can be understood peripherally by an example.

Most people, as is the populist desirability regime in modern cultures, spend their entire life laboring hard to attain and possess all material successes and consumptive stuffs to lend *Happiness* to their body and mind. This is not easy; it requires eligibility, which is acquired after years of hard work and dedication. Only a miniscule minority of less than 5-10 percent people become successful. There is however, another process, where the body-brain itself creates *Happiness*, without the help of any external entity. Unlike the first process; where external entities are earned to provide happiness to body; in the second process, the body creates loads of pleasures, happiness and satisfaction for its own utility. This second process is probably tougher. It also requires eligibilities; very different from the former and one that is rare and available only to handfuls.

The eligibilities seem two-fold – first and foremost is probably the eligibility to realize and internalize the very idea-idealism of dualism of consciousness, in terms of ‘I’ and ‘Me’. Secondly, there are these very precious and hugely satisfying processes of witnessing realities in their holism and multidimensionality. This requires eligibility to actualize and experience the probability of *I Witnessing Me*. Very naturally; the questions come – What are these eligibilities? How do they come about? More importantly; what ultimate attainments this eligibility shall lead to?

The very reality of ‘I’ is mesmerizing as well as mystical. This precarious and probabilistic relationship between ‘I’ and ‘Me’ is far more magical. The potential of *I* and its relationship with cognitive imageries and landscapes are brilliant tools for creation of worth-utilities, which need no

investment, stressful struggle and competitiveness with others. In fact, this internalization of happiness process is vitiated and emaciated when 'I' is mired in the depraved-criminalized external milieus and its scammed populist benchmarks of success-worth. This very realization in human consciousness is almost 3000 years old; duly documented in ancient Indian philosophy of Yoga.

This relationship of 'I' with 'Me', you, milieus and extensive realities beyond known and unknowable has scientific basis and is peripherally explainable; thought not fully. Many, who are very sure of their intuitive perceptions as ultimate knowledge, are prompt to label all these as hallucinations and a psychedelic reality. They are not wholly wrong; though averse to holism of reality. Psychedelic states are very much like rituals, which one can accept as some inseparable part of religion but not religion itself. That is why, since early history; humanity and different means of inebriation have always been together. May be, it is not as unclear to say that rituals most necessarily came first; religion only followed them. Probably; those, who could manage to have the tough eligibility of *I Witnessing Me*; actualized and evolved to religion, even while mass majority of humans felt fruition in following rituals only. It is like mass majority of people feel it right to spend lives chasing happiness to body, even when the body itself has eligibilities to engender most precious of the happiness. Witnessing has probabilities, which ritualism of observance denies. Religion as internal utility-worth is denied as ritualism insists to define it as demonstrativeness of externalities. The science of ritualism and propensities of consciousness for demonstrativeness is another domain; not to be deliberated in this eBook. May be sometimes later; if life permits!

From great poets, painters, philosophers to common men; psychedelic state has lured everyone. This itself is probably the greatest proof that 'I' feels

something good and worth being in a state, which lends its cognition and feel more latitude to journey into novel and alternative landscapes, otherwise not possible. This is another dimension of *I Witnessing Me*.

There have been many instances of near death experiences narrated by people. Most people describe the feel and experience as something so uniquely pleasant that they felt like not coming back to life-living. There can be endless debate over the issue but one probability always remains that the 'I' is still there and it is clearly *witnessing* its 'Me' in some dimension of reality and certain manifestation of consciousness, the cognition of which is unique, calming and very pleasurable. It is hugely tough to describe the experience, which actualizes at the portals of impending nothingness and that too, to a cognitive registry of a person, whose body-brain must not be in a state, a normal and healthy people have. What is the eligibility of the momentous reality of the brain states, which makes such a witnessing possible? What does this very *calming and pleasurable* mean to the consciousness of a person, who is witnessing the very critical situation? All these questions and probable answers are very much part of the inventory of the idea-idealism of *I Witnessing Me*, in its holism and multidimensionality. The question of eligibilities apart; the primary inquisition is – Where is the inclination, time and mental pre-state for such aspects of life-living among mass majority of people, who are singularly obsessed and indulged in amassing avenues for happiness to their bodies.

Moreover; what psychedelic state does to consciousness and cognition of reality and what the human brain can engender, without the psychedelic substances, is anybody's guess. What rituals mean without the basis of religion and what religion can feel like, sans ritualism, is also anybody's guess. For that matter, eligibilities and readiness for cognitive journeys into

probabilities of landscapes of brilliant experiences are also within easy predictability; if there is willingness for novelty and alternativeness.

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CHAPTER 3

Dimensionality of I and Witnessing

The perceptual states and their exciting varieties of cognitive feels are brain processes. This process is possible to be replicated as ritual by external help or probably even by medical intervention. The religion, however, starts beyond this ritualism and processes. The cognitive processes and perceptual multidimensionality are means but its conscious use for specific and desired ends requires eligibility. This eligibility requires personal and very conscious enterprise. We have already talked about how happiness is actualized in two-way processes. The fact however remains that even when happiness is induced and acquired through *ritualism* of external attainments-possession; they are necessarily cognized by the same brain structures, which actualizes internal happiness sans ritualism.

Both religion and ritualism are expressions of the same 'I' but probably in different dimensions of 'Me'. May be; if consciousness has the eligibility to *witness*, it can align the *two* in singular symmetry and linearity. The 'I' is always witnessing, whatever way 'Me' toggles with probabilities. May be; observance and witnessing has the same relationship, as is between rituals and religion. It probably is a matter of cognitive registry in the brain states. This needs to be clearly understood...

Probably, the toughest realization or personal experience of 'I' about the probability of 'Me' is the reality of Death – the Finality of Mortality. It is believed that mass majority of people are scared or at least uneasy-unsettled with the idea of their own death. This fear or unease is however not singularly expressed and processed. Different people accept their mortality in different ways. The apprehension and nervousness have many shades of cognition and manifestation. The process of *I Witnessing Me's* inevitability of nothingness, is singular reality for all living being but, its registry and experiences are multidimensional and shaded.

There is a golden prescription, which is handed to people, from pure perspective of science. It says; before you happened, there was an infinite time landscape of *nothingness*, which you didn't feel and experience. You were born and became aware of your inevitable mortality but you are not anyway apprehensive or at any discomfort about the massive nothingness, which preceded your birth. The same nothingness and in similar magnitude shall prevail for you, after your death. There is no difference in two segregated pieces of nothingness, before and after your death. However, you fear and are unsettled about the *succeeding nothingness*, which is perceived as death. The *preceding nothingness*, before your birth, is the same death but it doesn't feel and experience as same.

The future and past may be equal and same entities but as *I Witness Me*, the cognitive realities of them become different. It is something like you see ground below from the fourth floor of your house and go down to look up at the fourth floor; the two views are not the same, even when the distance and other aspects of physicality are equal. It has got to do with some causality, which is there and impacts observance. The dimensions change and its feel alters as situation of observance changes. You fear looking down from the fourth floor but not looking up. Why?

Science says, there is no valid reason for fear of death as you must accept the later nothingness, as objectively and calmly, as you take the former one. Is it easy? Is it possible? No and yes! That probably is the cognitive difference between observance and witnessing. Is it? There may very well be some artistry of consciousness and awareness, which could actualize a reality, beyond visceral feel and experiences? Is it?

This prescription of objectivity and logicity apart; you shall still find it tough to handle the idea, feel and cognition of your death. Why? Why is it that the former nothingness is not scary but the later nothingness is? This may have many interpretations. However, one of the probabilities seems that there is this reality of '*I and Me*', sandwiched between the two nothingnesses. The infinity of time and space, before my birth, which is somewhat a singular nothingness for me, is not unsettling as there is no element of 'I' in that nothingness landscape. It happened before 'I' happened and its definitive sense of 'Me' happened. The later nothingness is unsettling as there is a definitive 'I', which cannot in any powerful ways be dissuaded not to witness 'Me' in the infiniteness of nothingness, which shall succeed my death. This registry of reality is cognitive but it has its elements of truth embedded in physicality of actuality of body-brain. This *I Witnessing Me* is structurally embedded in the very design of brain states. Its cognitive manifestations however have subjective and personal journeys.

This potent and unputdownable reality of '*I Witnessing Me*' is so unique, mystical and mesmerizing that almost every reality, comforting or uncomfortable, has to be contextual to it. The context or filter of *I As It Witnesses Me* cannot be done away with. Since over 3000 years, ancient spiritualism-philosophy and now modern science are deliberating this phenomenon of '*I Witnessing Me*' and exploring the probability of 'I', coming to a stage of cognition, where it has the empowered and evolved

artistry of *witnessing* realities, in which ‘Me’ stands in poised and lasting peace-sanity with all probabilities. This is science of body-brain, as well as artistry of Consciousness.

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CHAPTER 4

Brain Landscape of I, Me and Witnessing

There is a sense and feel of duality and hence a confusion, in the expression of *I Witnessing Me*. There seems a suggestion that consciousness is in layers and dimensions. Even ancient spiritual philosophy accepted that and contemporary science unravels this mystical experience. Science and its neuroscience breakthroughs have deciphered that Consciousness – this very subjective, personal and individualistic sense of ‘I’, as distinct and segregated from all others, is in layers and dimensions. Therefore duality is probably not the appropriate term. This I and Me dualism actually has many shades. Science says, consciousness is in seven layers and this singular term is like a *suitcase*, which packs so many generic entities associated with personal sense of agency.

Broadly, everyone knows about three layers of ‘I’ – unconscious, subconscious and conscious. Somehow, these three layers are related with three distinct layers of human brain – brain stem, cerebellum and cerebrum. These three layers of human brain are also referred as stem, limbic system and cortex system. Popularly, they are classified as reptilian brain, monkey-mammalian brain and human brain. They are typically assigned the roles of unconscious, subconscious and conscious states of awareness respectively.

The idea of *I Witnessing Me*, emanates out of this division of the three main parts of human brain, qualifying human brain to be the only organ, which is actually a multi-organ, having three different parts, evolved in different timelines, over millions of years, yet functioning as a wonderful cooperative. Without going into details of pure scientific facts about neural plexuses and their complex functioning, we just need to understand that there are massive unconscious and subconscious processes going on within our brain and body, which we are never aware of. The brain stem and limbic system handles them silently and our conscious self is not even aware of them. However, these silent unconscious-subconscious processes result in many effects, which are perceptible and even explicit. These effects are registered as experiences and their memories. The unconscious-subconscious processes then become available for awareness and conscious registry.

You eat loads of food, they are digested in your metabolic tracts and you are not aware of the complex processes going on inside your body. Science says, the trillions of bacteria in your gut *decide* what food you like and relish and you shall never accept. The processes of this *reality* are subconscious. However, many hours later, when you feel the urge and go to toilet; you are aware that your stomach is upset and it had troubles with digestion. You saw something nasty and spontaneously anger took you over. You fought with people. Minutes or hours later, you become aware that this incident could have been averted or handled more peacefully-amicably.

The unconscious-subconscious intentionality (behavior-action) is auto-processes and is not available for immediate and aware registry of 'I'. However, even in unconscious and subconscious intentionality, there is a definitive 'Me', very much involved and subject to their impact on 'I' but the 'I' does not seem aware and in conscious control over these *Me*. They

become available for awareness and possible control, only after they happen and present themselves in another dimension of reality. This dimension is the landscape of interaction of 'I' with external milieus.

Since ages, thousands of years back; humanity realized, as many causalities of subconscious domains are available for actualization and awareness post-intentionality, in terms of experiences; it was possible to *witness* them, even when they are in pre-intentionality dimension. This possibility emerged and acquired high probability as humanity understood that all processes of causalities, whether tangible-explicit or intangible-implicit; are in some interaction with external milieus and as they interact, their effects or emergent outcomes become available for awareness and conscious registry. They also realized that all such emergent outcomes leave behind some patterns and symmetrical positioning, which can be used to decipher the primary causalities, which engendered them. This cause-effect cyclicity led them to decipher many processes, which were hitherto in unconscious-subconscious domains. The experience-memory structures of brain are designed to witness realities in all dimensions, through non-intuitive cognition.

This *I Witnessing Me* is structurally embedded in brain states itself and its functionality, though multidimensional, is amenable to patterned understanding. This is science but has larger elements of personal artistry to actualize the optimal potentials of the landscape of *I Witnessing Me*. This artistry has been elaborated in ancient Oriental traditions of *Yoga* and *Buddhist* philosophies. Modern day art of *Vipasana* is related to this very idea. However, most of these artistries are very restrictive as they have become hugely ritualistic. It is another reality for long deliberation as how democratization of idealism emaciates its shiny verve and renders it to mediocrity of ritualistic pragmatism.

The science and artistry behind the idea and idealism of *I Witnessing Me* has to be understood in holism, totality and entirety. Science tells us that the unconscious, subconscious and conscious are three different and possibly segregated layers of 'I'. They are handled by different brain states but as all brain parts and plexuses work in a fine-tuned cooperative mechanism, there is an embedded continuum in the three layers of unconscious, subconscious and conscious. They are linked in a cyclicity, where each affects and shapes other and in turn gets conditioned and altered. That is why this continuum makes it possible to enlarge the domain and landscape of Conscious, to bring more and more spaces of subconscious into it. This artistry is not an auto-process but attainable only after persevered practice of highly aware consciousness, known as *Higher Consciousness*. This higher consciousness, its science and artistry is very much at the core of the idea and idealism of *I Witnessing Me*.

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CHAPTER 5

Consciousness, Intentionality and Milieus

Somehow, since thousands of years, this very probability or hypothesis of *I Witnessing Me* has been the very basis of philosophies. The personhood, its feel about individuality, its interactions with external milieus and their experiences, the impact of such experiences on personhood et al were agenda of philosophical interests. They all emerged out of the three elements of *I*, *Me* and *Milieus*. Later, especially in modern and contemporary times, science took over the agenda and added its researched and experimented discoveries to the existing knowledge of humanity about

the above-mentioned domain. Both philosophy as well as science has common agenda and the singular aim and purpose of all their endeavors are to understand reality better and create such knowledge, which could make life-living better for every human being.

An individual can do the same. He or she does not need to be either a philosopher or a scientist to make his or her life better. It is available for any common person, who is open to the idea of *I Witnessing Me* and practices the artistry involved in these processes of witnessing. It is however important to understand the science behind the artistry and purpose shaping up the artistry.

It is a huge facility for a person to understand some ideas, which modern science has facilitated for us. First is the domain of *Consciousness*, second is the landscape of *Intentionality* and third is the dimension of *Interactional Experiences* between intentionality and external milieu. The science behind these three aspects is complex and detailed. We are not going into them but every aware person must delve deep into contemporary scientific knowledge about them. We talk about them at the end of the eBook. Here, we shall just understand them in general terms of convenience.

First we talk about I. For convenience and facilitation of understanding, we can accept the hypothesis that *I* is about Consciousness. This ‘I’ is the sum totality of your experiences and memories, which are stored in brain states and grows with the passage of time. In the probability of reality of *I Witnessing Me*, this ‘I’ is what you feel of yourself, as you exist and stand at a point of time and space. This ‘I’ is conditioned and shaped up by three critical elements – sense of time, experiences and memories. At any moment, your sense of ‘I’ is an emergent representation of the three elements, you have been through, stand in contemporaneousness as well as

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