

Essay

The Manifestation of Consciousness: Beyond & Within from Fundamental to Ubiquity

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Abstract

Consciousness being the very source of subjective experience is needed for our life experiences, for the working of our body, to perceive, to cognize, and to express. Agreeing to a fundamental approach for consciousness is more about embracing the true understanding of consciousness rather than avoiding it. Consciousness can, therefore, be located anywhere and everywhere, but in a form that we do not understand until it takes shape within the limits of our reality. Monism related approaches to consciousness are an act to run away from the problems associated with dualism and therefore the need of the hour is a holistic sense of consciousness. Holistic approaches to understand consciousness opens the doors to many versions of this unique ubiquitous feature that we possess; that we do not understand, and that which gives us the ability to go over and beyond emergence.

Keywords: Consciousness, manifestation, fundamental, ubiquity.

Introduction

The millions of forms are the manifestation of consciousness. It is the millions of forms which get created and destroyed, but universal consciousness itself is unborn and undying. Nisargadatta Maharaj, 1994, 32-33

The unique nature of consciousness is what makes it a fundamental and ubiquitous phenomenon of existence. In a true sense, we are manifested forms of consciousness, and what we think we are, is just what we carry as contents of our consciousness. Seeking consciousness is like looking beyond oneself or rather beyond the universe and its source; for consciousness is a more primal principle than its manifested forms. Since we are created in consciousness and experience ourselves and the world around us as consciousness, it is difficult to understand and define objectively what consciousness is; bestowing us with the liberty to only experience it subjectively (Reddy and Pereira 2016a, b). Consciousness being the very source of subjective experience is needed for our life experiences, for the working of our body, to perceive, to cognize, and to express.

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In its manifested states (i.e., limiting forms), it gets bounded within the domains of objective experiences; this is when it expresses itself by means of the body and therefore can be attempted to be understood within the limits of reductive scientism. The raw experience of consciousness denied or called illusionary by many is the true essence of consciousness; qualia or the so called hard problem of consciousness (Chalmers 2002). The reason of denial is mostly because it seems difficult to prove and capture within the limits of science and scientific methods (Reddy and Pereira 2016a,b).

“...It is because consciousness is unborn and undying that the millions of forms get created and destroyed; it is a continuous process...Understand that.....Only that in which consciousness manifests itself is limited and is created and destroyed. The total potential of consciousness remains. It is unlimited.” [Nisargadatta Maharaj, 1994, 32-33]

Science and Consciousness

“We as conscious beings are manifested forms of consciousness, looking at itself (in its own ability), trying to study and understand its own nature.”

Considering consciousness to be fundamental helps us understand the ubiquity of consciousness, wherein the many theories within and beyond the realms of science can be incorporated with this factual understanding to build on the aspects associated with this phenomenon. Agreeing to a fundamental approach for consciousness is more about embracing the true understanding of consciousness rather than avoiding it. Consciousness as a fundamental unit opens up a more holistic approach where the views of an atheist, theist, agonist, biologist, religious, physicist, psychologist, socialist, neurologist, artist, poet, etc., can be accepted to understand the workings and expressions of consciousness. In fact all these areas and disciplines of study are different expressions of the contents of consciousness. This is where consciousness can be understood from an objective sense as well as a subjective sense which may seem to originate from the brain, but is expressed by the body; someday high sensitivity based tests could prove the existence of this flow of the manifested form of consciousness (as energy). Manifested within the body, we can perceive it as the experiential element in higher order forms; the existence of the experience may be understood but the purpose of this experience will remain a mystery, just like that of energy.

“Consciousness alone feels the expanse of consciousness.....Whatever is known is known by consciousness, is in the field of consciousness.” [Nisargadatta Maharaj, 1994, 31-32]

One can otherwise think of the elusive nature of consciousness as analogous to that of pure energy; where we are only able to understand its various aspects and properties in a relative sense via its manifested forms, but still open to questions concerning the absolute nature of energy (Coelho 2009). There is no sensible explanation as to why we lack the compact definition for energy in science; as is the case with our present understanding of consciousness and its various other aspects (Reddy and Pereira 2016c, d). This is because the fundamental phenomenon always seems to be subtle and elusive in nature; which means they cannot be objectified and modelled in the usual sense.

“Consciousness in its many forms could well be ubiquitous, even down to the simplest of organisms.” [Trewavas and Baluska, 2011]

Consciousness can manifest itself during the formation of a single cell with an ability to enhance its expressivity in multi-cellular beings (Pereira 2015). It is evident from the complexity of evolved biological life that we see around us, where consciousness projects life and its playful expressions over matter. At an atomic scale it supports the connections between atomic particles; it forms the building blocks to maintain the structure but with no expression of life; this is its true form. Being fundamental it is ubiquitous; ever prevailing and ever pervading. The existence of consciousness supersedes the very essence of its existence where it exists in its form unknown.

The vividness of the animated form of consciousness spells out the beauty of consciousness which increase with the complexity of the fractal nature of the universe (Reddy and Pereira 2016a, d). Organization is the key to fractal re-arrangement and just like the plasticity of the brain reveals the plasticity of this ubiquitous consciousness. This fundamental unit has the ability to build and store information that effortlessly repeats with no errors. Matter is therefore a derivative of consciousness with the beauty to express and to understand the expression. Consciousness can therefore be located anywhere and everywhere but in a form that we do not understand until it takes shape within the limits of our reality.

“Manifestation needs time and space, but the source of [personalised] consciousness was there before manifestation took place...” [Nisargadatta Maharaj, 1985, 86].

The duality of consciousness is always challenged wherein it seems more unlikely that it is dual. The duality arises when matter is created but ultimately matter itself is a product of consciousness or rather consciousness itself is a product of consciousness. This is a rational approach in an irrational world which seems irrational because of the control of matter that is falsely imposed on the consciousness that drives expression. The brain is one of the organs that impart such falsification, wherein it imposes the essence of consciousness much before the understanding of its existence; this pushes one to believe that consciousness is a derivative of the brain. The fact is that the brain is derived from consciousness that supports its functioning just

like any other organ in the body. It remains fixed and objectified with limitations and resistances within the three-dimensions of matter.

Consciousness being fundamental makes it causal with realizations beyond dimensions and with the freedom to manifest and understand the experience of its manifestation. The existence of consciousness supersedes the essence of consciousness; it is not mystical or phenomenal, but feels mystical and phenomenal; for its existence is its reality which is beyond the ability of the most intelligent being – the human, to perceive. Consciousness therefore lies much before even the creation of the self, the self is thus the creation of consciousness and is created with the understanding of the ‘I’; the manifested or the manifestation creates the ‘I’ which wholly depends on the consciousness consuming ability of the being.

“That which permeates all, which nothing transcends and which, like the universal space around us, fills everything completely from within and without, that Supreme non-dual Brahman - that thou art.” [Adi Sankaracharya]

Conclusion

The ubiquitous and fundamental nature of consciousness makes it subtle and of central importance where the manifestation takes place within the sea of its existence to shapes and forms that brings out the beauty of consciousness. Monism related approaches to consciousness are an act to run away from the problems associated with dualism and therefore the need of the hour is a holistic sense of consciousness. Holistic approaches to understand consciousness opens the doors to many versions of this unique feature that we possess that we do not understand, and gives us the ability to go over and beyond emergence. Consciousness manifested is the consciousness that can be observed through experience in both the subjective and objective sense. The free form is purely subjective and is beyond the limitations of the human mind, as it needs to be understood as whole and not in components, making it much more difficult to believe.

“I think consciousness will remain a mystery. Yes, that's what I tend to believe. I tend to think that the workings of the conscious brain will be elucidated to a large extent. Biologists and perhaps physicists will understand much better how the brain works. But why something that we call consciousness goes with those workings, I think that will remain mysterious. I have a much easier time imagining how we understand the Big Bang than I have imagining how we can understand consciousness...” [Edward Witten, 2016]

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