

SUPRACONSCIOUS

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ABSTRACT

This paper tries to identify the missing link in between human consciousness and unconsciousness processes as precursors of self-development. Further through boundless and countless holistic representation to reality projecting upon the worst humanitarian crisis it offers an insight to derive the desirable solution to it, mainly with human-environment consciousness.

The West failed to find out about consciousness whereas the East is lost into the mystic domains of the lost consciousness (e.g. the Mysticism which now scientists accepting the concept of Extra Sensitive Perception, Intuition and Forebodings). Can consciousness be the governing principles behind this worst humanitarian crisis? This paper attempts to answer this question with the laws of Nature. Our consciousness unites us and makes us conscious about these laws of nature but personal desire separates us from each other. In this regard the paper intends to check the capabilities of human psyche in bringing a radical change i.e., from a sense of separation to a sense of unity, from living a life of selfishness to a life of caring and helping to degrading humanity, from ignorance to freedom, from sorrow to pacification, from unconscious perfection to conscious perfection, then this will be the greatest message for the future generation.

In super consciousness alone one finds the unification of the Self and the World. Conversely, one may consider supraconsciousness to be 'conscious awakening', and it is not limited to the self consciousness of the mere 'individual,' but it transcends the narcissistic attitude of the self (acting within the brain and the body). The Self appears metabolic, immanent in the matrix¹ of flesh and consciousness which, motivated by a cosmogonic²

¹ Matrix: An enclosure within which something originates or develops

² Cosmogonic: Pertaining to the branch of astronomy dealing with the origin and history and structure and dynamics of the universe

desire, transcends individual experience. Yet, we are in and of this world by virtue of a cosmodynamic³ desire that is within us and without us, that is Absolute and particular. The Self is a singularity—a compressed unfolding of the Beingness. The sustaining of a state of Self pleasuring, a numinous⁴ *jouissance*⁵ pushes us to our ontic⁶ frontiers: the body as world, that recapitulates, at the level of the microcosm⁷, the ontogenetic⁸ raptures of the macrocosm⁹. Being¹⁰ does not suffer from a lack that must be compensated for by a representizing psyche¹¹; instead there is an overflowing which threatens to undo the psyche; hence those well-fortified psychic frontiers—the ego, id and superego—each jealous of its own restricted domain. These psychic boundaries, which delimit the world of profane experience, must be transgressed if the spirit and its desire are to be set-free to reworld the world.¹² However, witnessing supraconsciousness (i.e., beyond self-awareness) can coexist with any physical, mental or parapsychological conditions, including indulgence in sex, alcohol, and drugs. In these activities, we can mutate our understandings of the cosmic truths to that of self-awareness. Further the split in supra consciousness between/beyond subject and object can generate different types of ‘ultra-consciousnesses’. Basically, our one mind is composed of three separate systems: the conscious mind, our subconscious mind and a higher level mind known as our ‘superconscious’ mind. Super consciousness or supracon-

³ Cosmodynamic: the way things are

⁴ Numinous: appealing to the higher emotions or to the aesthetic sense

⁵ Jouissance: enjoyment

⁶ Ontic: The metaphysical study of the nature of being and existence

⁷ Microcosm: A miniature model of something

⁸ Ontogenetic: Of or relating to the origin and development of individual organisms

⁹ Macrocosm: Everything that exists anywhere

¹⁰ Being: the state or quality of having existence

¹¹ Psyche: (in psychology) is the totality of the human mind, conscious and unconscious

¹² Jonathan David York, *Flesh And Consciousness: Georges Bataille And The Dionysian*, American University in Bulgaria, *Journal for Cultural and Religious Theory (JCRT)* 4.3 August 2003. p. 51.

consciousness is also considered as the collective consciousness of the entire universe which is ubiquitous. Where human is considered to be a centre of humanity, similarly each human mind is an individual centre of this supraconsciousness. We may be fringing upon the outer layers of supraconsciousness to delve deep into our mind and the environment to derive the sought 'knowledge', that is clearly the Divine Truth. When 'man becomes aware of the movement of his own consciousness he will see the division between the thinker and the thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past. This timeless insight brings about a deep radical change in the mind.¹³ Now to know more about this mind, in science we adopt mainly a wave-mechanical approach to modelling consciousness/environment interactions. This 'relationship between mind and matter has also pervaded the history of philosophy, anthropology, and psychology, and now evidences growing implications for contemporary biology and medicine. Not least of all, many of the tools of statistical analysis, which undergird¹⁴ virtually all contemporary scientific endeavours, were originally developed to facilitate investigation of psychic phenomena.'¹⁵ Still we have no trace for the origin of the conscious mind inside/outside our brain and body. But we contend that the phenomena of consciousness exist because its knowledge devolves from the dynamic interplay of two interdependent processes of consciousness: experience, and conceptualization. Therefore, our 'life' is our sole consciousness because to imagine the world without consciousness is almost impossible and even the 'life' remains inactive without consciousness. Thus our conscious mind is connected to our superconscious mind through our subconscious

¹³ Lutyens, Mary, *Krishnamurti: The Years of Fulfillment*, London, John Murray 1983.

¹⁴ Undergird: Make secure underneath; Lend moral support to

¹⁵ Richet, C., "La suggestion mentale et la calcul des probabilités," *Revue Philosophique*, 18, 1884, pp. 608-74.

mind through intuition¹⁶ which inhabits the Third Eye *Chakra*¹⁷ (*Ajna*). The Superconscious keeps the entire things and nothings in the universe together. The supraconsciousness transcends into much greater realms of the individual psyche, where it goes into the oblivion and visualises foresight. It visualises to reach another supraconscious state. It may be some truth. Above this planetary system in different auras, life forms on other planets and other solar systems also foresee the future of these life forms.

Now let our imagination transcend to those which is appalling to the fields of science and philosophy. Then we may realise at least some realms of the greater truth. Naturally, it reignites the life (consciousness) of knowing and learning and visualising (the truth), which is much more than that has been conceived to the present moment or shall be achieved in thousands of years to come. But up to the recent achievements this planetary systems including life forms solely manifest their zeal in limited ego and goals.

¹⁶ Intuition: is the ability to acquire knowledge without proof, evidence, or conscious reasoning.

¹⁷ Third Eye *Chakra*: enables us to see things as they truly are.