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BEING CONSCIOUS TO “THE ULTIMATE CONSCIOUSNESS”

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Abstract

Since the evolution of humankind there has been a central question in the mind of a thinking man that does God really exist? It is known that there are so many controversies about the existence of God, Sometimes pointing to its existence and sometimes not. But without accepting The Pure, Absolute, and Ultimate we can't accept the existence of the world, nature, being and also human being. With this commentary I would like to present here a solution with arguments.

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Introduction:

Everything which is created in the world has a creator, sometimes it is conceived as God. In the beginning, men accepted that every change in the world depends on God, although the name might have varied in different culture. But with development the concept was changed for many reasons. A certain sect of people has come to believe in the contrary. They clamour for evidence, for God, as they give a simple argument that their perception has still not allowed them to experience God. For this they do not believe in God's existentiality.

Theories and Debate for the existent of God or an Ultimate:

It is true in every essence that everything in the world is created by a third person. This has always been accepted by all, a being is created by someone or something. It makes us believe the existence of God or an Ultimate being, Supreme being, Absolute being. Generally people do not accept the concept of Ultimate, Pure, Absolute being as it doesn't have any presence in practical life. Here if we look after the *Madhyamik* doctrine of *Sunya-vada* we can see a similarity of these types of rejecting concept. The means of *Sunya* is void or empty. According to the doctrine the universe is totally devoid of reality, that everything is *sunya* or *void*. In the text '*Sarvadarsana sangraha*' *Mdhavacarya* has mention in favour of the doctrine following arguments. The Self (or the knower), the object (or the known) and Knowledge are interdependent. The reality of one depends on each of the other two, and if one be false the other also be so (e.g. as the fatherhood of any person will be proved if the existence of his children be proved to be false). On the other hand in the state of erroneous cognition we misapprehend a thing as another (e.g. Snake in a rope). Here the knowledge of snake is absolutely false. Hence, the mind or the subject which know such an object turns out to be false and its knowledge also becomes false. And from that they conclude that all that we perceive within or without, along with their perception and the percipient mind are illusory like dream objects. There is therefore nothing, mental or non-mental which is real. The universe is *Sunya* or *void* reality.

Another point of importance is empiricism's final word for the existent of God. Although Locke and Berkeley condemned the ontological argument along with all the rationalistic method, yet they believed that the proposition itself could be proved by the order, beauty, and wisdom observable in the universe. Hume should consider the matter. In effect the outcome has already been decided; if there is no spiritual substance there can be no God, and causality is custom, arguments that the world is an effect which must have a cause are invalid. But Hume is not content to let the matter rest there. For the present purpose he is willing to ignore the question of spiritual substance and to grant

validity to causal arguments; but even with these concessions the existence of God can't be proved. Here Hume wants to define for God existence as; if there be a God in the world we may observe its existence by our perception or experience. That's why he says there has no reason to believe in haven and Miracles happening in the world. And further Moore Hume's theory undergoes scepticism to total scepticism. But the reality will not be continuing with total scepticism.

Here we may give the Descartes principal of '*Method of Doubt*' for rejecting the Hume's view of total scepticism or scepticism. The intension of Descartes principle is also Doubting, but it is to establish a fundamental truth or a certain truth. Descartes also mention, in order to determine whether there is anything we can know with certainty, which we first have to doubt everything we know. Here Descartes does not mean that we really should doubt everything. What he suggests is that in order to see if there is some belief that can't be doubted, we should temporarily pretend that everything we know is questionable. According to him, sense experience is something deceiving it is obvious to Descartes that a posterior claim can't be the basis for claims to knowledge. The thing to do is to doubt our senses. There is one belief that we can't be mistaken about and that is that we are *thinking*. Even to doubt this is to affirm it. Thinking proves that we exist. So Descartes concludes: I know one thing clearly and distinctly that I exist because I think: "*Cogito ergo sum*", (I think, therefore, I exist). From the above reasoning we can say the existence of human being is true. Now the question is if the existence of human being is true then there also need to accept a creator for human being, it may not be deny in every sense. Descartes define God as an all powerful, perfect, and benevolent being. Existential philosophers also had given some discussion in favour of the third manner. Jean-Paul Sartre gave three different types of explanation for different being, a conscious being (*Being-for-itself*), unconscious object (*Being-in-themselves*), and a third manner of being (*Being-for-others*). Sartre define that a human being has no essence, 'His Existence precedes his Essence'. He also gave crucial distinction between human and other existence in his Existentialist book "Being and Nothingness". According to Sartre, 'we must start in any case, not with Being, but with nothingness, for the idea of nothingness is central to Sartre's existentialism. In Heidegger's philosophy the word, 'Nothingness' had used two senses. First sense nothingness was a kind of gap or separation which lay between a man and the world, or rather between a man's consciousness and the world of objects of which he was conscious. The second sense of 'Nothingness' was that almost of 'futility', of the vanishing and evaporating of objects in the world. But here we will concentrate on the acceptance of third manner for being, human being, and others. Without accepting the existence of a super conscious being the existence of being, object, and reality would not be possible. On the other hand it was already accepted that the world, human being and other itself is created and from that it must be followed there has a creator for every human beings. But if we accept a different creator for each human being then there be coming the **Circular fallacy**. For example-

Beings	Creators
A	(i)
B	(ii)
C	(iii)
D	(IV)

- Here A, B, C, D, is all the beings existing in the world, and they are separate from each other, in their way of accepting a separate creator. As per the aforesaid reasons, we have to assign a different creator for every existing individual. Since, the process would continue with the involvement of more beings, **Circular fallacy** would arise.

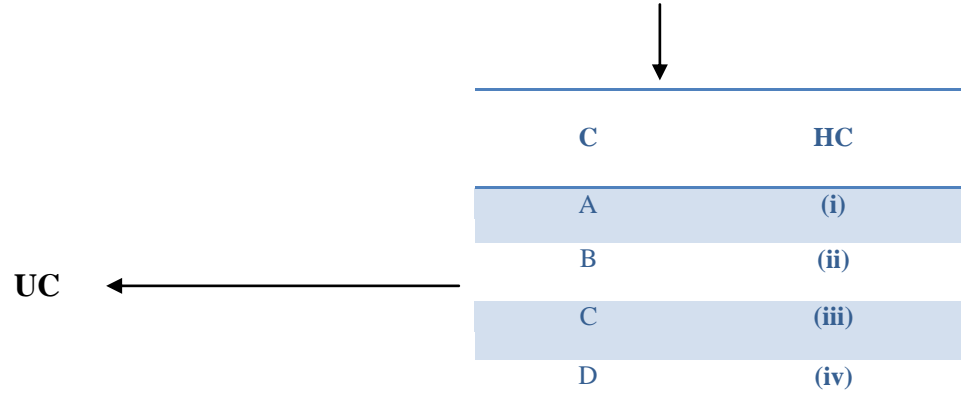
Thus, it is true that the existence of a being depends on a creator and we admitted it without any question. In other words we have to accepted world exists, since it exists, it must have been created, implying the existence of its creator. And so the change in the world is reflected by the change in the nature, so the question changes to the primary existence of nature. Here the answer would be that the every changes in the world, like the catastrophes like earthquake, Tsunami or the human influence of globalization or industrialization etc. all are dependent on nature and so, weshould not not deny the existence of nature like the world, being and other being also. If it may be easily assumed that the process of nature will differ time to time in the world and then it will always be accepted that the process of nature is maintained by someone or something else. So here we need to accept a priori existence. Now the question that will arise here would be about the dependency of the whole world processon a creator or apriori one? But, we must know that the inception of all of the ideas presented above is our consciousness. So, we therefore say

that 'consciousness' is only a priory thing of our existence or another existing being. But one must not forget the circular fallacy because at this time we have to accept different "Higher consciousness" for different being and the same fallacy arise here. Because we know that the nature of every human being is different from each other.

Here we may give a solution for the *Circular fallacy* and proves the *Ultimate Consciousness* which is explained below:

- If our conscious depends on a 'Higher Consciousness' then, ultimately it will depended on a Supreme or Absolute or an Ultimate Consciousness. In favour of this inference we can verify the existence of our fatherhood not reject it.
- On the other hand all of the existing being depend on 'Consciousness' for their existence, but if all existing beings differ from each other, then there is a need to accept a 'Higher Consciousness' for every being. This is why there is need to accept an Ultimate Consciousness for our real existenc.

WORLD \longleftrightarrow NATURE \longrightarrow CONSCIOUSNESS \longrightarrow HIGHER CONSCIOUSNESS



C Consciousness
HC Higher Conciousness
UC Ultimate Conciousness

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