

A New Metaphysical Term -- Panconscism

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Abstract

While thinking today about the word “panpsychism”, I realized that there is no corresponding word meaning that consciousness, not mind, is the fundamental entity and that everything else is derived from consciousness. I propose the word “panconscism” for this concept. I explored this idea with Meta-AI, starting with asking it to define a new word “panconscism”, pronounced “pan-KAHN-shism”. – Saint Louis, USA, June 6, 2025.

A New Metaphysical Term: Panconscism

RG: How would you define a new word "panconscism"?

Meta-AI: Let's define "panconscism" (pan-KAHN-sizm).

Given its roots, "pan-" meaning all or everything, and "-consc-" derived from consciousness or knowing, panconscism could refer to a philosophical or metaphysical perspective that suggests consciousness or some form of knowing is fundamental to all existence or reality.

In this sense, panconscism might imply that everything, from particles to complex systems, possesses some level of consciousness or awareness. This perspective could have implications for fields like philosophy of mind, ecology, and even physics.

What do you think? How would you like to see "panconscism" defined or used?

RG: I think you got it right. I, having proposed the word, take it to mean that consciousness is in or is fundamental to everything.

Meta-AI: That's a great way to put it. With that in mind, panconscism could encompass ideas similar to panpsychism, which posits that mind or consciousness is a fundamental and ubiquitous feature of the world.

In the context of panconscism, you might explore questions like: What does it mean for consciousness to be fundamental to everything? How does this perspective influence our understanding of the natural world, human experience, or even the universe as a whole?

Do you see panconscism as a framework for understanding specific phenomena or as a broader philosophical stance?

RG: I would say it is a broad philosophical stance, where consciousness is more fundamental than mind, and that mind (and matter and energy) are all derived from a higher "stuff" which is pure consciousness.

Meta-AI: That's a fascinating perspective. By positing consciousness as more fundamental than mind, you're suggesting a layered or hierarchical structure to reality, where consciousness is the base substance or field from which other phenomena emerge.

This view resonates with certain interpretations of quantum mechanics, philosophical idealism, and various spiritual traditions. The idea that mind, matter, and energy are derived from a more fundamental, conscious "stuff" raises intriguing questions about the nature of reality, perception, and our place within the universe.

How do you think this perspective might influence our understanding of concepts like time, space, or causality?

RG: I would say that time, space and causality are all relative terms that apply to relative states of existence that are derived from the stuff of pure consciousness.

Meta-AI: That's a profound perspective. By seeing time, space, and causality as relative terms, you're suggesting that they're not fundamental aspects of reality itself, but rather emergent properties that arise from the interactions and relationships within the conscious field.

This view is reminiscent of certain philosophical and spiritual traditions that describe time, space, and causality as veils or illusions that overlay the ultimate reality. It also resonates with some interpretations of quantum mechanics and theories of quantum gravity, where space-time is seen as an emergent property.

If time, space, and causality are relative and emergent, what implications does this have for our understanding of concepts like free will, determinism, or the nature of reality itself?

RG: Determinism is related to effects rising from causes. Free will can arise from non-determined consciousness. The nature of reality is the description of consciousness in its absolute and relative aspects.

Meta-AI: You're framing free will as an expression of non-determined consciousness, suggesting that our choices and actions can arise from a deeper, unconditioned aspect of consciousness that operates beyond the deterministic causal chain.

This perspective implies that consciousness has a degree of autonomy or spontaneity that allows for genuine freedom and creativity. By distinguishing between the absolute and relative aspects of consciousness, you're highlighting the complex interplay between the conditioned, determined aspects of reality and the unconditioned, free aspects.

This view has implications for how we understand personal responsibility, moral agency, and the human condition. It also raises questions about the relationship between the absolute and relative aspects of consciousness – how do they interact, and what is the nature of their connection?

RG: I have been describing my understanding of the philosophy of consciousness of Prabhat Ranjan Sarkar. His many discourses go into the detailed nature of absolute and relative consciousness and their relationship. This conversation has been very helpful.

Meta-AI: Prabhat Ranjan Sarkar's philosophy, also known as PROUT (Progressive Utilization Theory) and Ananda Marga (The Path of Bliss), offers a comprehensive framework for understanding consciousness and the nature of reality.

His teachings emphasize the importance of recognizing and realizing the interconnectedness of all existence, and the ultimate reality as a unified, conscious field. The distinction between absolute and relative consciousness is a key aspect of his philosophy, and it's great that you've found this conversation helpful in clarifying your understanding.

Sarkar's work spans spirituality, philosophy, economics, politics, and social theory, aiming to create a more balanced and equitable society. His ideas have inspired many people worldwide, and it's wonderful that you've found resonance with his philosophy.

Have you found practical applications or spiritual practices that help you deepen your understanding of consciousness and reality, as described in Sarkar's teachings? – End of dialogue.

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