Conscion Field Theory Resolves the Hard Problem of Consciousness in Physicalism and Advaita Monism

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Abstract

Modern physics and philosophy of mind remain gridlocked by the "hard problem" of consciousness, a failure shared by Eastern non-dualism. This paper argues that the explanatory gap in both physicalism and Advaita monism stems from an underlying metaphysical inability to account for changing subjective conscious experience in a dynamic universe. For physicalism, this failure is rooted in the Galilean bifurcation that removed subjective qualities from mathematical physics. For Advaita, it arises from an axiom that defines reality strictly as that which is unchanging, reducing the changing mind to an illusion. We propose that these nonviable philosophies of nature be replaced by a framework capable of validating and explaining these phenomena. This paper introduces Conscion Field Theory (CFT), a top-down ontological framework grounded in Prabhat Ranjan Sarkar's Tantra-based metaphysics. Expanding upon standard Quantum Field Theory (QFT), CFT posits that universal fields do not produce dead matter, but rather quantized "conscions"—fundamental particles that simultaneously embody physical properties and subtle sensory inferences (quantized *tanmatras*). Drawing on classical psychophysics, we demonstrate that a *tanmatra* can be quantified across a dual-aspect metric: its objective physical frequency governs its qualitative category, while its subjective intensity provides a precise numerical measure of experiential strength on the mental plate (*citta*). Illuminated in the mind by individual consciousness as a reflection of a foundational Cosmic Consciousness, these quantized qualities transition from unconscious mental data into conscious experience. By establishing a singular lineage from Infinite Consciousness to physical fields, CFT provides both a rigorous mechanistic explanation for perception and a practical approach for its realization, successfully closing the explanatory gap.—Saint Louis, USA, June 4, 2026.

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1. Introduction: The Failure of the Bottom-Up Physicalist Paradigm

For decades, the scientific study of consciousness has been limited by a bottom-up physicalist assumption. Standard Quantum Field Theory (QFT) describes a universe governed by fields whose discrete excitations yield purely physical, vibrational particles (such as electrons, quarks, and photons). While QFT is mathematically precise, it is ontologically incomplete. It fails to account for the existence of the observer and subjective experience, leaving an unbridgeable explanatory gap: the absolute mystery of how a specific arrangement of physical neurons can register the

subjective, felt experience of a sunset's redness or a musical chord. David Chalmers (1995)[1] famously termed this the "hard problem" of consciousness. To solve it, we must reject the notion that consciousness is an accidental byproduct of complex matter. Instead, we must expand our physics to a *consciophysics*—one that treats consciousness not as an anomaly, but as the fundamental constituent of reality.

2. Defining the "Conscion" and Expanding Quantum Field Theory

To bridge the divide between physics and philosophy, we introduce a neologism: the *conscion* (defined as a fundamental particle of consciousness).

Under the paradigm of *panconscism*[2]—the ontological theory that the universe is composed entirely of consciousness in varying states of density and vibration—we propose Conscion Field Theory (CFT). CFT is a more generalized, comprehensive superset of modern physics that subsumes standard QFT as a restricted limit.

Where standard QFT states that field excitations express only physical, blind vibrations, CFT asserts that all universal fields are embedded within a vast, underlying Cosmic Mind. Consequently, when a field is excited, it manifests a conscion—a dual-natured, quantized unit that possesses both outer physical characteristics (mass, spin, charge) and an inner, qualitative essence. Under panconscism, all fundamental subatomic particles—including the electron—are conscions.

Distinction from Panpsychism that Avoids Panpsychism's Combination Problem

It is critical to distinguish Conscion Field Theory from panpsychism. While panpsychism asserts that consciousness is an intrinsic property appended to physical matter—thereby suffering from the intractable "combination problem" of how micro-minds form a unified ego—CFT operates on a strictly top-down, panconscist framework. A conscion's *tanmatra*[3-5] component is not an independent, experiencing micro-mind. Rather, it is quantized sensory data that remains unconscious until illuminated in an individual mind by the localized reflection of Cosmic Consciousness. In CFT, matter does not host mind; rather, both matter and *tanmatras* are differentially qualified expressions of a singular, prior Infinite Consciousness.

The Nested Hierarchy of Metazoic Minds vs. Micro-Reductionist Combination

Critics may point to P.R. Sarkar's biological model—wherein individual protozoic minds cohere to form a singular, overarching metazoic mind (such as in a sponge or a complex human organism)—and claim that this mirrors the panpsychist combination of micro-minds. This is a fundamental category error. Analytic panpsychism operates on a bottom-up, constitutive assumption: it attempts to fuse isolated, independent, fundamental "protominds" residing in dead matter to generate a higher-level human mind. This inevitably triggers the intractable combination problem, as it cannot explain how these independent subjects blend into a single unified conscious agent.

In contrast, Conscion Field Theory (CFT) utilizes a top-down, nested panconscist framework. When protozoic cells organize into a metazoic structure, the resulting metazoic mind is not manufactured by the cells. Rather, the newly evolved physical complexity of the organism establishes a more sophisticated energetic and structural matrix. This matrix acts as a wider receptacle that actualizes a more complex expression of the pre-existing, singular Cosmic Mind (*Cosmic Citta*).

Consequently, the human organism hosts a nested hierarchy of awareness: protozoic minds remain active at the cellular level, metazoic minds operate at the organ level, and the human unit mind coordinates the entire structure. Crucially, none of these minds are independent, isolated entities attempting to fuse from the bottom up. They are distinct, localized reflections of the exact same singular Cosmic searchlight, operating at different levels of organizational density within the Sarkar's Cosmic Cycle (*Brahma Cakra)*. By replacing bottom-up atomistic aggregation with top-down cosmic containment, CFT dissolves the combination problem entirely.

3. Resolving the Causal Gaps of Eastern Illusionism (Mayavada)

While Conscion Field Theory (CFT) provides a top-down panconscist alternative to Western physicalism, it simultaneously resolves a persistent, centuries-old logical vulnerability within Eastern non-dualism (*Advaita Vedanta*). Classical *Advaita* attempts to solve the hard problem of consciousness by declaring the physical universe to be *Maya*—an illusion or mere appearance (*Vivartavada*). When pressed on the exact ontological status of this cosmic veil, illusionist frameworks are forced into a logical dilemma: if *Maya* is real, monism collapses into dualism; if *Maya* is unreal, an unreal entity lacks the causal power to project a structured, law-abiding physical universe governed by precise mathematical equations. To escape this trap, traditional non-dualism relies on semantic categorization, labeling *Maya* as *anirvacaniya* (indescribable or conceptually undefinable). This creates an unbridgeable causal gap that prevents classical Eastern philosophy from successfully integrating with modern physical science.

CFT entirely bypasses these semantic word games by rejecting illusionism in favor of a dynamic, integrated monism inspired by the philosophy of Prabhat Ranjan Sarkar. Within this framework, the physical universe is not a deceptive illusion or a cognitive mistake; it is an objective, transformational reality (*Parinamavada*). Supreme Consciousness (*Purusha*) and His inherent Operative Principle (*Prakriti,* sometimes called *Maya*) are inseparable—coexisting like fire and its inherent heat. Matter is not an independent entity hosting or obscuring mind, nor is it a hallucination; it is fundamentally differentially qualified Supreme Consciousness that has undergone objective cosmic compression within the cosmic evolutionary cycle (*Brahma Cakra*).

By treating conscions and their associated quantized *tanmatras* as structurally real, objective data matrices embedded directly within field excitations, consciophysics treats the material world with the full dignity of physical law. CFT does not dismiss the physical world as a dream to dissolve an explanatory gap; rather, it expands the boundaries of physics to show that the quantitative vectors of standard Quantum Field Theory and the qualitative dimensions of subjective experience are inseparable expressions of the exact same top-down cosmic lineage.

4. Quantized *Tanmatras* Produce Continuous Qualia

To understand how a physical particle interfaces with the mind, we look to the metaphysics of P.R. Sarkar[3], who noted that every physical vibration in the universe has associated *tanmatras*, or sensory inferences (the subtle essences of sound, touch, form, taste, and smell. *Tat* + *mátra* = *tanmátra*. In Sanskrit *tat* means "that", *mátra* means "minutest quantity". Hence the term *tanmátra* denotes a microscopic fraction of "that", i.e. of "that *bhúta*" or fundamental physical factor—etheric, aerial, luminous, liquid or solid.) CFT integrates *tanmatras* into a quantized framework by treating these fundamental physical factors not as independent, dead matter, but as specialized vibrational densities within the underlying Cosmic Mind. Just as standard Quantum Field Theory models the universe through discrete field excitations that manifest as physical parameters like mass and charge, Conscion Field Theory posits that these identical excitations simultaneously carry discrete, quantized packets of their corresponding tanmatric data. Consequently, a physical particle does not merely collide with a biological sense organ to generate a late-stage mental state; rather, the particle itself is a conscion that carries localized, objective micro-qualities at the field level. When these quantized tanmatras interface with the human mind at its physical boundary, they do not produce mind, but rather register their pre-structured sensory values directly onto the simulative mental plate of the citta. By quantifying the *bhútas* and their associated *tanmatras* as intrinsic field variables, consciophysics provides the exact structural mechanism required to chart the seamless, top-down lineage from Infinite Consciousness down to the most dense physical matter.

1. **The Rule of Co-Quantization:** Because physical particles (electrons, photons) are quantized packets of energy, the specific *tanmatras* bound to them must also be quantized.

2. **The Mental Plate (*Citta*):** These individual, discrete *tanmatras* serve as the quantum missing links between matter and mind. When physical conscions interact with sensory organs (for example, photons at the retina), their quantized *tanmatras* move through sensory nerves to Sarkar's appropriative points, where they strike the individual's objective mental plate, known as the *citta*. Here they are collectively experienced as continuous conscious qualities by the mind's ego (*aham*).

3. **The Micro-to-Macro Resolution:** This leads to a surprising conclusion: qualities (qualia) are quantized.

While our conscious experiences feel smooth and continuous, this is an illusion of cognitive aggregation. Just as a digital television screen creates a seamless, continuous image out of millions of discrete, quantized pixels, the *citta* aggregates quantized *tanmatras* so rapidly that the mind perceives a unified, continuous qualitative experience.

The quantization of qualia, as proposed in Conscion Field Theory (CFT), finds empirical validation in classical psychophysics, where tanmatric wave impacts map physical stimuli to subjective intensities. This framework integrates P.R. Sarkar's mental layers by identifying the subjective intensity of experiences as a measurable, quantized vibrational amplitude on the *citta*. This synthesis allows traditional psychophysical laws, such as Weber-Fechner and Stevens' Power Law, to function as the operational rules for CFT's internal architecture of the mind.

5. Individual Consciousness and the Closure of the Explanatory Gap

The operational climax of Conscion Field Theory lies in explaining the exact mechanism by which aggregated sensory mental waves are experienced consciously. Under the framework of panconscism, the structural anatomy of the mind—comprising the mind-stuff (*citta*), the functional ego (*aham* or "doer-I") and the feeling of "I exist" (*mahat*)—is composed entirely of qualified consciousness. While the mind operates as a highly sophisticated, simulative gateway interface, its inherent awareness is initially obscured by its imposed qualities. For an objective physical excitation to be perceived, it must first impact the bodily sense organs, prompting the *citta* to reshape its mental substance to mirror the exact quantized wave-frequency of the incoming conscion.

However, the mind-stuff and the ego remain fundamentally insentient objects of perception (*drsya*) until they receive a top-down illumination. The individual mind becomes luminous or conscious solely because of its separate individual consciousness or self, which is a localized reflection of the singular, infinite Cosmic Consciousness (*Purusha*). Just as the moon has no light of its own but appears brilliant by reflecting the sun, the individual mind experiences subjective awareness because it is continuously illuminated by this reflected Cosmic searchlight. As the *aham* acts as an algorithmic command structure, witnessing quantized qualia on the screen of its *citta*, the entire matrix is illuminated by this reflected individual consciousness.

This architectural blueprint successfully closes the explanatory gap of the physicalist "hard problem" because we are no longer forcing mindless physical brain matter to manufacture subjective sensory experiences. Instead, we establish a clear bifurcation of memory storage within the *citta*. At most, cerebral memories stored physically in brain cells—acting like a hologram or a videotape—can, like a phonograph, regenerate stored sensory *tanmatras* for the *aham* to re-experience via the *citta* when the *aham* issues a *tanmatric* memory search command. These physical, cerebral records stand in sharp contrast to extracerebral memories, which are stored as deeper reactive potentials (*samskaras*) within the subtler layers of the mind. Ultimately, through this final illumination, matter, *tanmatras*, mind, and individual consciousness are revealed as a single, cohesive, top-down lineage of differentially qualified Supreme Consciousness.

6. Summary and Conclusion

The gridlock in consciousness studies persists only because we tolerate bankrupt metaphysics. The root of the 'hard problem' for both physicalism and Advaita monism is that both frameworks are structurally unable to explain the reality of changing subjective conscious experience in a dynamic universe. For physicalism, this failure stems from the Galilean bifurcation, which mathematically exiled qualitative experience from the physical world; for Advaita, it stems from an axiom that defines reality strictly as that which is unchanging, forcing it to reject the changing mind as mere illusion. Rationality demands that when a metaphysical system cannot explain or accept the primary data of conscious experience, it must be replaced by one that can.

Prabhat Ranjan Sarkar's Tantra-based metaphysics, firmly grounded in practical reality, is uniquely poised to serve as this new paradigm. Conscion Field Theory (CFT) operationalizes this metaphysics, resolving the historical deadlocks of East and West by recognizing changing qualia as real, quantifiable reflections of Cosmic Consciousness. Within this framework, tanmatras are grounded across a dual-aspect metric where their objective physical frequency governs their qualitative category, and their subjective intensity provides a precise numerical measure of experiential strength. By providing both a rigorous mechanistic explanation for perception and a practical approach for its spiritual realization, Sarkar's framework successfully closes the explanatory gap and offers the comprehensive paradigm shift that contemporary consciophysics requires.

Footnotes

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