

# Appraisal of Bio-Consciousness

Dr. P.Dhanapathi

Research Scholar, Bharathiar University, Coimbatore, Tamilnadu State, India  
State Co-ordinator, The World Community Service Centre-Karnataka, India

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**Abstract:** The consciousness is basically the repulsive functioning of the magnetic energy present in the living mass and the same is studied variedly and distinctively in different patterns of discipline philosophy, psychology, medicine and yoga. The study focuses on understanding bio-consciousness as separate entity to distinguish the finite bodies which are called the living beings. This study includes the perspectives as understanding the bio-consciousness and its nature in terms of modern medicine and psychology, distinguishing the appreciation of bio-consciousness by the classical Indian yoga philosophers and Samkhya philosophers and understanding the same bio-consciousness in terms of Vethathiri maharishi and his Simplified Kundalini Yoga (SKY). The study aims at distinguishing the bio-consciousness with the cosmic consciousness and total consciousness of SKY Yoga.

**Keywords:** Vethathiri Maharishi, Simplified Kundalini Yoga, Bio-consciousness, Mind, Brahmam

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## 1. INTRODUCTION

Consciousness is a word very much used in Psychology, Medicine and even in Yoga. Consciousness is generally referred through a Sanskrit word Caitanya derived from the root cit, cetane that is in movement. Caitanya is also taken to mean the cit, which is the dynamic form of energy. That means consciousness gives a meaning to state that any variation of energy in motion can be called by the common word in Sanskrit caitanya which also means in English 'Consciousness'.

Lexicographically consciousness is being awakened and responsive and to be aware of. Any awareness or response is the activity of the sense organs and awakening is an attentive state. The consciousness is basically the repulsive functioning of the magnetic energy present in the living mass, the force which is functioning as action, the current of energy that is transmitted through the mass made up of the five elements that is the sky, air, fire, water and earth and also the sensation which the mindset of an individual feels. In psychology, Consciousness refers to 'experience, self-consciousness, a state of wakefulness and knowledge' [1].

Generally the bio-consciousness and consciousness are taken very much alike in the colloquial terms. But the academic appreciation varies in understanding bio-consciousness as separate entity to distinguish the finite bodies which are called the living beings. Bio-consciousness is basically a segment of total consciousness, even though it is integrally functioning in the finite living mass co-coordinating the eight organismic limbs like physical body, life force, bio-magnetism, genetic center, brain, mind, soul and senses.

**This study includes the following perspectives:**

- a) Understanding the bio-consciousness and its nature in terms of modern medicine
- b) Understanding the bio-consciousness and its nature in terms of Psychology,
- c) Appreciation of bio-consciousness by the Samkhya philosophers
- d) Appreciation of bio-consciousness by the Indian Yoga philosophers
- e) Appraising bio-consciousness in terms of Vethathiri maharishi and his SKY Yoga and also tries to distinguish the bio-consciousness with the cosmic consciousness and total consciousness of SKY Yoga.

## 2. MODERN MEDICINE PERSPECTIVE

In neuroscience, the concept of consciousness revolves around the activity of brain in organism and proposes that consciousness emerges when the brain generates neural patterns about objects in sensory motor terms; neural patterns about the changes those objects cause in the internal state of organism; a second order account that inter relates the both of the above. The second order account describing the relationship between the organism and object is neural basis of subjectivity (cognitive, mental). The contents and levels of consciousness are neutrally correlated.

The organism plays principle role and establishes 'core consciousness' when objects are referred. This emergence of consciousness is the biological expression and this will function as long as organism exists. The Extended consciousness appears when objects are related to organism which includes organism's past and its anticipated future. This is mentally layered across levels of information; it evolves during the life time of the organism; it depends on memory; and it is enhanced by language; and depends on core consciousness.

Consciousness is not only about the representation of objects and events, but also the representation of the organism it belongs to, as the latter interacts with objects and events. The sense of organism in the act of knowing endows us with the feeling of ownership of objects to be known. This sense of self is newly created for each moment in time; conscious individuals continuously generate 'pulse of consciousness' which bring together organism and object, multiple and consecutive periods of mental knowledge along with external behaviors that accompany this process [2].

## 3. PSYCHOLOGY PERSPECTIVE

Psychologists broadly seem to accept that consciousness is emerging phenomenon in any organism and it is not 'everlasting' entity. According to natural theory of consciousness, the consciousness is taken in broader sense and within which the psychological states are in play. When distinguishing the creature consciousness from state consciousness, it is observed that 'Creature consciousness is the determinable of which various states of consciousness are determinates, to say that a creature is conscious is to say that it is in some state of consciousness or other; this conception of creature consciousness allows that a creature could be conscious without being awake, for dream states qualify as states of consciousness' [3].

Cognitive psychology revolves around the central principle, mind, referred to psychological states and processes that may or may not be 'conscious' and expressed as 'it works on the hypothesis that the mental processing is unconscious, preconscious, or conscious' [4].

According to computational view, mind is taken as whole and the consciousness is placed as one of three levels of mind and not a non-material and is observed as 'mind has three levels: brain activity, computational cognition, and consciousness; Consciousness is a monistic emergence of the material from the material' [5].

## 4. SAMKHYA PHILOSOPHICAL PERSPECTIVE

In Samkhya, Purusha is eternal seer, omnipresent and subject. Purusha is inactive (akarta) and unalterably constant. The characteristic of Purusha is consciousness (sacetanam), devoid of gunas. Consciousness is Self and it is in every living being, is not the elements, mind, life or body. While Mahat, the first product of the evolution of Prakrti, is cosmic aspect, Buddhi refers to psychological aspect and also the basis of the intelligence of the individual. Consciousness is present in all the modifications of Buddhi, i.e. dreamless sleep, as well as in the states of waking and dreaming. Buddhi, with its grasp of senses and the like, is an isolated organism determined by its past karma. Ahamkara is reflection of Purusha in Buddhi and appears as the ego. It is the cogniser of all states, pleasures and pain included. Manas become mental processes when illuminated by the consciousness. The mental states and acts are conscious states and acts, but they are not consciousness.

Jiva, empirical self, is distinguished by the conjunction of the senses and limited by the body. Subtle body, which is said to be linga sarira or astral body, is formed of the psychical apparatus, including the senses. Linga is composed of Buddhi, Ahamkara and manas, the five organs of perception and the five of action, the five tanmatras as well as rudiments of the gross elements, which serve as the seed whence the physical body grows. Linga is non-conscious and becomes conscious due to union of Purusa. It retains the traces of all experiences, the mark distinguishing the Purusha. The living being is the combined function of subtle body, Physical body and Purusha. The union of purusa with the subtle body is the cause of

samsara [6]. The physical body is constituted of five elements. The magnetic body or causal body is composed of mahat and mulaprakrti only that is primordial nature [7].

## 5. YOGA PHILOSOPHICAL PERSPECTIVE

Yoga accepts the concept of Purusha and Prakrti like Samkhya. Citta is the first product of Prakrti and this single entity is functioning as the combined function of Buddhi, Ahamkara and manas of Samkhya. Even though Citta is unconscious it becomes conscious by the reflection of Consciousness. This undergoes various modifications according to the predominance of the gunas when it is affected by the objects through the senses. The impressions produced in the citta leave behind certain residue which is the causes of interests and desires, new births and further experiences.

The functioning of citta produce potencies, which, in their turn, cause potencies, so the wheel of samsara goes on perpetually, undergo modifications and assume the form of objects presented to it. Citta is all pervading and is in five stages, ksipta or restless, mudha or blinded, vksipta or distracted (rajas and tamas), ekagra or single-minded (satva) and niruddha or restricted.

Citta appears contracted when the purusa assumes animal body and expands relatively when it assumes a human body. This contracted or expanded citta is karyacitta, which manifests itself in the states of consciousness. At death, the karanacitta, always connected with the Purusas, manifests itself as karyacitta in the new body formed by the apura or the filling in of Prakrti, on account of past merit or demerit.

The Yoga does not admit a separate subtle body in which citta is encased. While karanacitta always remains vibhu or all-pervading, the karyacitta appears contracted or expanded according to the body it occupies. It is the aim of Yoga discipline to turn back the citta to its original status of all-pervading karanacitta, by the suppression of rajas and tamas [6].

## 6. SKY YOGA PERSPECTIVE

Consciousness is the fundamental, eternal, omnipresence, Truth and is inner-core of everything in the universe and beyond universe. As a preliminary step, it is necessary to distinguish the bio-consciousness with the cosmic consciousness and total consciousness for clear understanding.

### a) Omniscient Consciousness:

The Primordial, Brahman, Space, Suddha veli, Divine state, Truth or Inactive Stock force state is said to have the inseparable characters of Plenum, Self compressive surrounding pressure force, consciousness and Time. This omniscience, omnipresent and omnipotent Brahman is termed as Total consciousness.

### b) Cosmic Consciousness:

This potential state becomes kinetic state, transformed into subtler energy particles and becomes active universe by their conglomeration due to its self compressive surrounding pressure force. The combination of the repulsive wave of energy particles and Space, leads to the all pervasive magnetic wave, said to be Universal magnetism. This all-pervading universal magnetism also termed as cosmic consciousness. The latent consciousness emerges as order of function and expressed as pattern, precision and regularity in functioning universe. So, force and consciousness is inherent and inseparable in energy particles, elements and visible objects [8].

### c) Emergence of Bio-Consciousness:

Living beings originate from five elements maintaining their individuality and yet protecting and preserving one another. In such an environment a small inorganic mass may get a magnetic wave circulation. These magnetic waves become intensified in the centre of the mass as a 'concentrated wave pool', extend and interact with the universal magnetism. The interaction with environment continually characterizes the quality of the central pool, which becomes the 'genetic centre'. This is now an organic mass and can then evolve as a living being.

The magnetism functioning within a living being is bio-magnetism, magnetic body. The living being interacts and is affected by the external environment by the transformations of its bio-magnetism. The emission points of bio-magnetism from the body become each sense organs. Because of intensified magnetic pool the five elements are attracted and joined together leads to the formation of physical body with all organs including senses. The millions of energy particles are in

circulation in this magnetic pool leads to the formation of astral body. The physical body, astral body and magnetic body are functioning as a one unit in all the living beings [9].

Even though, these three bodies are identified as different structures, they are all in stages of self transformations of Brahman. The Consciousness which functions in the living beings may be called as bio-consciousness.

#### **d) Genetic centre:**

The magnetic wave field is said to be same as soul or genetic centre and also said to be different at times. The explanation is required to clear of these confusions. The genetic centre is the centre of vortex or nucleus, for the bio-magnetism, life force and sexual vital fluid and the same is the functional centre for the activity of physical, astral, causal body. The circulation of the bio-magnetic waves, emerging from five elements including the life force particles, in living beings is said to be causal body or magnetic body and its centre is termed as genetic centre. Where ever the magnetic circulation is there, the centre will be called as 'genetic centre', even in inorganic matters. Vethathiri Maharishi has stated as 'The energy particle has the centre point or genetic centre and its inner core is called as divine state or Brahman' [10]. So the 'genetic centre' is the word commonly used for inorganic and organic mass.

#### **e) Astral body:**

Vethathiri understands that Atma is having four parts and terms as 'soul', is an ethereal particle. A group function of soul is spiritual body or astral body. Soul comprises of Energy particle, Inherent core Consciousness, Extending capacity through the bio-magnetic field which is mind and Imprinting, storing, reflecting all the perceptual experiences as Karma and its results [11]. Here the structure of soul is nothing but the life force particles with stored imprints. Because of the localized function of consciousness in individual soul as mind, the imprinting, storing and reflecting are happening and so the consciousness is characterized and getting modified in individual soul according to the imprints. Thus it functions in physical body through causal body. So the soul may be explained as the combined aspect of both astral body and causal body.

Since the centre point of genetic centre and soul is the same consciousness, when the soul is functioning in physical body, the term genetic centre and soul is used interchangeably. That is why Vethathiri equates the soul with genetic centre as 'the concept called genetic centre in a spiritual context is called soul; we cannot separate the genetic centre and the soul; and 'genetic centre encapsulates the soul' [12]. This localized activity of Consciousness or Brahman in living beings is also termed as Bio-consciousness.

#### **f) Mind:**

The Consciousness extends its function as mind with its base or working centre in the Genetic centre of the living being. Vethathiri Maharishi observes as 'Consciousness is the radical universal principle and Mind is a phenomenon of momentary, transient concepts, feelings, and sensory perceptions; Mind is the aspect of the process of extension and expansion of the soul during its existence in the physical body. All perception, feelings and other experience of the soul in its state of physical transformation constitute the mind, conscious and sub-conscious'; 'the mind is the psychic extension of the soul, functioning through the brain-cells and five senses'; 'base of the mind waves is also consciousness and consciousness's extension through bio-magnetic field is mind' [13].

#### **g) Network of mind:**

Although the mind is a magnetic wave, it comprises a network in its functions involving several important parts of the body and stated as 'the network of the mind includes eight integrated phenomena of Physical body, Life Force (energy particles), Bio-magnetism, Genetic centre, Brain, Sensing organs, Mind and the Soul' [14]. Jiva is the combined function of above said eight principles.

These eight principles may also be grouped into three bodies as Physical body, Astral body and Causal body. The intensified bio-magnetism is structurally genetic centre and functionally 'mind'. Thus, the living being can be understood as the concentric layers, starting from consciousness at the centre as genetic centre, then life force, bio-magnetism, mind and physical body with brain and senses.

When the consciousness in organic mass, extends as bio-magnetism, it is said to be bio-consciousness or jivathma. Whereas the consciousness at the centre of each and every energy particle, and inorganic mass of the universe, extends as

universal magnetic wave in entire universe, it is said to cosmic consciousness or perathma. Thus, there is no dichotomy as matter and consciousness, but both are inseparable single entity.

And again Vethathiri assures as ‘there is only one consciousness, and it is an invisible thread, starting from the Primordial state and penetratively pervading the universe, resulting in order of function in everything. The same Consciousness blossoms into mind in living beings as the transformation of bio-magnetism and feels every incoming clash of wave as pain, pleasure, peace or ecstasy’ [8]. The aim of SKY Yoga meditation is to realize the self, other end of Mind, i.e. Brahman and maintain harmony between self and society which in turn brings peace and happiness in life.

## 7. CONCLUSION

The medical and psychological aspects stand on the principle that consciousness emerges from material and functions as long as organism exists. According to Samkhya theory and Yoga practice, Consciousness is in organism and is not emerging from the elements. The conscious activity is taking place when manas, the matter, illuminated by inactive, everlasting Consciousness. According to SKY, unlike Samkhya and yoga philosophies, the Total Consciousness itself extends as bio-consciousness and is characterized by its activities. While medical and psychological aspects limiting its applicability to yoga and Samkhya Yoga philosophical understanding is the basis for traditional Yogic practice, the understanding of Vethathiri Maharishi’s perspective on bio-consciousness will be useful to assess the functionality of SKY Yoga practice, which is being called as Yoga for modern age.

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