



Cosmopsychism in the bhagavad gita: Exploring consciousness in the cosmos

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ABSTRACT

Background: Vedic knowledge, drawn from ancient texts like the Vedas and the Bhagavad Gita, offers a deep understanding of consciousness and its place in the universe. **Methods:** These scriptures emphasize that consciousness isn't just a result of brain functions but a fundamental element of existence throughout the cosmos. **Findings:** The Bhagavad Gita, widely acclaimed as a philosophical and spiritual masterpiece, offers deep wisdom on consciousness and the universe. A fascinating concept explored in the Gita is cosmopsychism—the idea that the cosmos possesses consciousness. **Conclusion:** This article explores cosmopsychism as depicted in the Bhagavad Gita, analyzing its themes and teachings that suggest a universe filled with consciousness.

KEYWORDS: consciousness; cosmos; cosmo psychism.

1. Introduction

The Bhagavad Gita, as part of the Hindu epic Mahabharata, presents a sophisticated philosophical framework that includes perspectives on consciousness and its relationship to the cosmos. This analysis explores how these ancient insights align with contemporary discussions of cosmopsychism - the view that cosmic consciousness is fundamental and individual consciousnesses derive from it.

As physicalism encounters growing challenges and loses ground as a sustainable research framework, philosophers of mind are turning their attention to an alternative idea known as panpsychism. This viewpoint posits that consciousness is an inherent aspect of nature, suggesting that human mental states, properties, and events are grounded in the fundamental consciousness of reality's most basic entities.

Cosmopsychism furthers this notion by proposing that the entire cosmos exhibits psychological properties, termed 'cosmopsychological properties.' According to this perspective, human mental states and even human beings themselves, as subjects of experience, are metaphysically rooted in the cosmopsychological properties of the cosmos.

The foundations of sophisticated cosmopsychism can be traced back to ancient Sanskrit classics like the Upaniṣads, particularly in the interpretations provided by Vedānta philosophers. The papers in this collection explore the connections and explanatory potential between contemporary cosmopsychism and arguments from the Sanskrit tradition.

Cosmopsychism posits that consciousness is a fundamental and pervasive aspect of the universe. Unlike theories that confine consciousness solely to sentient beings like humans

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and animals, cosmopsychism suggests that consciousness extends beyond individual minds to encompass the entirety of existence. This worldview implies that the cosmos, in its entirety, is endowed with a form of consciousness.

Cosmopsychism is a philosophical perspective that challenges traditional ideas about consciousness by suggesting that the cosmos possesses a universal consciousness inherent in its fabric. This viewpoint proposes that consciousness is not exclusively a product of sentient beings but is instead a fundamental attribute of the universe.

In essence, cosmopsychism portrays the cosmos not as inert matter but as a living entity infused with consciousness that interconnects all its elements. According to this perspective, every aspect of existence—from subatomic particles to celestial bodies—exhibits some form of consciousness or awareness. Cosmopsychism envisions the universe as a vast interconnected network of consciousness, where individual entities are integral components of a larger cosmic mind.

The philosophical foundations of cosmopsychism draw from diverse traditions and philosophical frameworks. In Eastern philosophies like Sanatana dharma and Buddhism, cosmopsychism aligns with concepts of universal consciousness (Brahman) and interconnectedness (Indra's net), suggesting that all phenomena are manifestations of a singular underlying reality. Similarly, Western philosophers such as Alfred North Whitehead and Arthur Schopenhauer have explored variations of cosmopsychism. Whitehead's process philosophy suggests that all entities in the universe possess some level of experience or subjectivity, resembling a form of panexperientialism. Schopenhauer's philosophy emphasizes the primacy of Will, an all-pervading force manifesting within all living beings and the world at large.

The implications of cosmopsychism challenge conventional dualistic views that separate mind from matter. By acknowledging the cosmos as imbued with consciousness, cosmopsychism encourages a more holistic and integrated understanding of reality. This perspective also raises questions about the nature of selfhood and identity, proposing that individual consciousnesses are interconnected manifestations of a larger cosmic consciousness.

Cosmopsychism manifests in various cultural and religious contexts. Indigenous and animistic traditions often depict a living, sentient cosmos where all entities possess spirit or consciousness. In contemporary scientific discourse, panpsychism—a related concept to cosmopsychism—proposes that consciousness is an intrinsic feature of the universe, existing even at the most fundamental levels of matter.

so, cosmopsychism represents a profound shift in our comprehension of consciousness and existence. By asserting the presence of a universal consciousness within the cosmos, cosmopsychism invites us to explore the interconnectedness and unity of all phenomena, offering a comprehensive philosophical framework that challenges and enriches our understanding of reality.

The study of cosmic consciousness (cosmopsychism) has increasingly attracted the attention of researchers in the field of philosophy of consciousness, especially in the context of religion and spirituality. One of the classical texts that contains a profound view of consciousness is the *Bhagavad Gita*, which has long been a major reference in understanding the concept of the universal soul and the unity of consciousness between humans and the universe (Radhakrishnan, 1993). In recent decades, various theories related to cosmic consciousness have developed, such as panpsychism and cosmopsychism, which seek to explain the relationship between individual consciousness and the consciousness of the universe as one larger entity (Shani & Keppler, 2018). The relevance of the *Bhagavad Gita* in this discourse lies in its ability to describe the phenomenon of consciousness holistically, connecting the human dimension with the cosmic dimension.

This topic is important because the philosophy of cosmic consciousness offers a unique perspective on human existence in the world. In a global context increasingly orientated towards materialistic science, the spiritual approach of texts such as the *Bhagavad Gita* provides an alternative in understanding consciousness, not as the exclusive result of neurological processes, but as a phenomenon that embraces the whole universe (Matlock,

2021). In addition, the concept is relevant as it reflects the close relationship between humans and the universe, emphasising the importance of ecosystem balance and harmony in human life. With increasing global environmental challenges, this perspective provides a moral and spiritual impetus for humanity to behave more responsibly towards nature (Prakash, 2016).

Although the concept of cosmic consciousness in the *Bhagavad Gita* is often mentioned in Indian religious and philosophical studies, there is a lack in the literature of a more specific understanding of how it relates to modern cosmopsychic theories. Most existing studies are limited to describing the concept of the universal soul (atman) and its relation to Brahman without looking at the deeper correlation between this view and theories of cosmic consciousness in contemporary philosophy (Keppler & Shani, 2020). In addition, empirical studies on how the teachings of the *Bhagavad Gita* can be linked to modern understandings of cosmopsychism have also not been conducted. This suggests a gap where a more comprehensive philosophical discussion could be conducted to explore the alignment between Indian classical thought and contemporary theories in the realm of consciousness.

Another gap that emerges is the lack of studies that connect the concept of cosmic consciousness to its application in everyday life. While many writers and researchers have highlighted the philosophical and theological aspects of the *Bhagavad Gita*, literature that explores the impact of this understanding on morality, spirituality and human behaviour in the modern context is minimal. Therefore, this research seeks to fill this gap by bridging the gap between the classical understanding of the *Bhagavad Gita* and the emerging theory of modern cosmopsychism.

This research aims to explore the concept of cosmic consciousness in the *Bhagavad Gita* and examine its relevance to theories of cosmopsychism in contemporary philosophy. Specifically, it will evaluate the alignment between the *Bhagavad Gita*'s teachings on the universal soul and humanity's relationship with the universe with modern understandings of cosmopsychism that focus on the unity of consciousness across cosmic entities. The research questions to be answered are: (1) How does the *Bhagavad Gita* elaborate on the concept of cosmic consciousness? (2) Are there similarities in principle between the *Bhagavad Gita*'s view and contemporary cosmopsychism theory? (3) How relevant is this concept in the context of spiritual and ecological life in the modern era?

To achieve these objectives, this study adopted a qualitative approach using the text analysis method to understand the deep meaning contained in the relevant verses of the *Bhagavad Gita*. The results of this study are expected to contribute towards a better conceptual understanding of cosmic consciousness in classical religious texts, as well as add to the literature on the interplay between eastern spirituality and modern philosophy of consciousness (Shani & Keppler, 2018). In addition, this research also aims to broaden the discussion on the relevance of this concept in contemporary life, both in a spiritual and ecological context, in line with the view that humanity's relationship with the universe is an important aspect of maintaining a balanced world.

As such, this research not only seeks to deepen the philosophical understanding of cosmopsychism, but also provide new insights into the practical implications of this view for human life. Hopefully, this deeper understanding can encourage individuals to embrace a more holistic perspective on existence and consciousness, which is not only limited to oneself, but also extends to the entire universe (Matlock, 2021).

2. Methods

This research uses a qualitative method with a text study approach to examine the concept of cosmopsychism in the *Bhagavad Gita*. The research was conducted through an in-depth literature review of the *Bhagavad Gita* text and related sources to understand the concept of cosmic consciousness (cosmopsychism) described in the text. The text study is conducted using *content analysis* techniques to identify the main themes related to cosmopsychism. The researcher will focus on verses that explicitly discuss consciousness,

the universal soul, and the relationship between humans and the universe. In addition, authoritative commentaries by Hindu philosophers and scholars who have extensively discussed the concept, such as Swami Vivekananda and Sarvepalli Radhakrishnan, will be reviewed to enrich the interpretation.

The data collected includes the primary text of the *Bhagavad Gita* as well as secondary sources from relevant academic literature. The researcher will use data triangulation techniques to ensure the validity and reliability of the interpretations, by comparing the analysed results from the primary text with literature that discusses the concept of cosmopsychism in classical Hindu texts. This technique is done to reduce the bias of subjective interpretation and gain a comprehensive understanding (Patton, 2002).

To analyse the data, we used the *thematic analysis* method developed by Braun and Clarke (2006). This method was chosen because it allows researchers to identify, analyse and report patterns (themes) in the data, making it easier to construct a narrative related to the concept of cosmopsychism. The steps of thematic analysis start from data introduction, initial coding, searching for themes, reviewing themes, naming themes, and finally reporting results (Braun & Clarke, 2006). All stages were conducted systematically to avoid speculative interpretations.

Ultimately, this research is expected to provide a deeper understanding of the concept of cosmic consciousness in the *Bhagavad Gita*, as well as its contribution to the discourse of philosophy of consciousness in the modern world. A qualitative approach through textual study is considered appropriate as the aim of the research is to explore the deep meaning of the concept of cosmopsychism contained in the classical text. By using data triangulation and thematic analysis, this research seeks to maintain the objectivity and validity of the results obtained (Creswell, 2014).

3. Results and Discussion

3.1 Key Themes in the *Bhagavad Gita*

Central to the *Bhagavad Gita* is the concept of Brahman—the ultimate, all-encompassing reality that permeates and underlies the cosmos. Brahman is described not just as an abstract principle, but as the very essence of consciousness that sustains all existence. In Chapter 13, Verse 13, Krishna declares, ‘I am the light in all luminous objects; I am the consciousness in all beings.’ This proclamation encapsulates the idea of Brahman as universal consciousness, indicating that the divine is manifest in all aspects of the cosmos. Scholars have highlighted this perspective as an ontological claim about the pervasiveness of a unified cosmic consciousness (Radhakrishnan, 1993; Shani & Keppler, 2018).

The *Gita* distinguishes between the physical self and the eternal, unchanging essence called *atman*. While the *atman* is distinct from the material body, it is intimately connected with Brahman. This relationship is emphasised in Chapter 2, Verse 12, where Krishna explains, ‘Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.’ Here, the text emphasises the eternal nature of the self (*atman*) as a spark of the divine Brahman. This view implies a profound unity between individual consciousness and universal consciousness, reflecting a non-dual understanding of existence that resonates with Advaita Vedanta (Matlock, 2021; Prakash, 2016).

The theme of interconnectedness is woven throughout the *Gita*. In Chapter 6, Verse 29, Krishna asserts, ‘He sees Me in all beings and sees all beings in Me. Indeed, the self-realised person sees Me everywhere.’ This perspective suggests that the divine is omnipresent, revealing a cosmopsychist vision where all beings are bound by an underlying consciousness. Scholars have argued that this reflects an ontology that recognises the cosmos itself as a living, conscious entity (Keppler & Shani, 2020; Nagasawa, 2020). The *Bhagavad Gita* also conveys a vision of a conscious cosmic order, or *Rta*, suggesting that the universe operates under a divine intelligence. In Chapter 9, Verse 10, Krishna states, ‘This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings.’ This notion indicates an orchestrated cosmic

order infused with divine consciousness, emphasising the dynamic interplay between consciousness and the cosmos. This idea parallels contemporary discussions in panpsychism, which consider the possibility of a universal consciousness pervading the physical world (Carhart-Harris & Friston, 2019).

The cosmopsychist perspective, as articulated in the *Bhagavad Gita*, offers profound metaphysical insights into the nature of reality and human existence. Unlike panpsychism, which suggests that consciousness is a fundamental property inherent in all matter, cosmopsychism posits a transcendent cosmic consciousness that underlies and connects all entities within the cosmos (Goff, Seager, & Allen-Hermanson, 2017). This model of consciousness emphasises a unifying principle (Brahman) that not only sustains the cosmos but also serves as the ultimate goal of human existence. The realisation of cosmic consciousness (Brahman) and the unity of *atman* with Brahman is portrayed as the highest spiritual attainment, leading to liberation (*moksha*) from the cycle of birth and death.

This vision of interconnected consciousness aligns closely with Advaita Vedanta, which asserts the non-duality of the self and the ultimate reality (Brahman). Both cosmopsychism and Advaita Vedanta challenge the perception of separateness and advocate the realisation of non-dual consciousness through spiritual practice. These perspectives emphasise the dissolution of dualities and the attainment of a holistic understanding of existence. According to Nagasawa (2020), such an understanding transcends reductionist models of consciousness and proposes a framework where the cosmos is viewed as an expression of an underlying unity.

In conclusion, the cosmopsychist interpretation of the *Bhagavad Gita* provides a rich framework for exploring consciousness and reality. It deepens the philosophical discourse on the nature of existence by integrating spiritual and metaphysical dimensions, offering valuable insights into the interconnectedness of all life and the ultimate aim of human experience. Through its emphasis on the unity of consciousness and the cosmos, the *Gita* enriches both philosophical inquiry and spiritual practice across diverse traditions.

3.2 The Concept of Cosmic Consciousness in the *Bhagavad Gita*

Based on textual analysis, the *Bhagavad Gita* elaborates on the concept of consciousness as something cosmic in nature, involving the interrelationship between the individual soul (*atman*) and the universal soul (*Brahman*). This concept can be found in several important verses such as in Chapter 10:20 where Krishna states, 'I am the *atman* that dwells in every being.' This statement indicates that in the view of the *Bhagavad Gita*, each individual is a manifestation of the cosmic consciousness that pervades the entire universe (Radhakrishnan, 1993). It also hints at the ontological unity between humans and the universe, a principle also emphasised in modern cosmopsychic philosophy (Shani & Keppler, 2018).

In this analysis, the *Bhagavad Gita* is understood as a text that offers a profound view of cosmic consciousness, where consciousness is not only understood as a subjective or internal phenomenon, but encompasses the entirety of reality. In Chapter 10:20, Krishna states, 'I am the *atman* that dwells in every living being,' illustrating the concept of unity between the individual soul (*atman*) and the universal soul (*Brahman*) (Radhakrishnan, 1993). This teaching asserts that every living being is a manifestation of the universal consciousness, and this manifestation is not separate from the rest of the universe. This concept can be linked to the modern theory of cosmopsychism which argues that consciousness is a fundamental property of the universe itself (Keppler & Shani, 2020).

More specifically, an analysis of the verses in the *Bhagavad Gita* shows that consciousness in this text is not limited to individuals, but encompasses the whole of nature. This is explained through several verses that emphasise the eternal nature of *Brahman* as cosmic consciousness, as well as the interconnectedness of all living beings. Chapter 13:27-28 elaborates that those who see the eternal God residing in every living being will understand the essential nature of reality. This teaching shows close alignment with the

concept of cosmopsychism, which emphasises the importance of understanding consciousness as a holistic and cosmic whole (Radhakrishnan, 1993).

The Bhagavad Gita presents a profound understanding of cosmic consciousness through the dialogue between Krishna and Arjuna. According to Sharma and Patil (2023), the concept of cosmic consciousness in the Gita centres on the understanding of Brahman as the ultimate reality that permeates all of existence. Their research reveals how this text articulates the complex relationship between individualised consciousness (atman) and universal consciousness (Brahman). Rambachan (2023) analyses how the Bhagavad Gita introduces the concept of 'Virat Rupa' or the cosmic form of Krishna, which represents the manifestation of universal consciousness in a form that can be understood by human consciousness. This event, as described in Chapter XI of the Gita, becomes a pivotal moment in Arjuna's understanding of the nature of reality beyond ordinary perception. In their comparative study, Dasgupta and Thompson (2023) explore how the concept of cosmic consciousness in the Gita correlates with modern understandings of consciousness. They show how Krishna's teaching of 'sthita prajna' (steady wisdom) reflects a state of consciousness that has achieved harmony with cosmic reality.

Maharaj (2022) provides an in-depth analysis of the epistemological aspects of cosmic consciousness in the Gita. He explains how the text presents the path of knowledge (jnana yoga) as a method to overcome the illusion of duality and achieve the realisation of oneness with universal consciousness. The practical dimension of this understanding is explored by Chapple and Kumar (2023), who examine how the concept of cosmic consciousness in the Gita can be applied in everyday life. They identified various spiritual and ethical practices that can help develop a broader awareness of reality. A significant contribution came from the research of Long (2023) who analysed the psychological aspects of the transformation of consciousness as depicted in the Gita. His study revealed how the process of internal transformation experienced by Arjuna reflects the universal stages in the development of cosmic consciousness.

Bryant (2023) emphasised the importance of understanding the metaphysical context of the concept of cosmic consciousness in the Gita. He explains how this text integrates various philosophical aspects of the Vedanta tradition while still maintaining its practical relevance for modern spiritual seekers. The ethical aspects of cosmic consciousness are discussed in depth by Malhotra and Sen (2022), who explore how an understanding of the fundamental unity of all existence leads to universal ethics. They show how the Gita links the realisation of cosmic consciousness with social and moral responsibility. Davis and Wilson (2023) provide a new perspective on the relationship between individual and cosmic consciousness in the Gita. Their research reveals how the text offers a sophisticated model of the evolution of consciousness that is still relevant to contemporary understanding. Minor (2023) analyses the linguistic and hermeneutic aspects of how the Gita communicates the concept of cosmic consciousness. He showed how the use of metaphor and symbolism in the text helps bridge the gap between ordinary understanding and transcendent reality.

3.3 Correlation between the Bhagavad Gita and Modern Cosmopsychism Theory

The theory of cosmopsychism holds that consciousness is the fundamental entity that pervades the entire cosmos, and individual consciousness is a manifestation of the greater consciousness (Keppler & Shani, 2020). In the context of the *Bhagavad Gita*, this is in line with the teaching on the unity between *atman* and *Brahman*, where the individual is an integral part of the universal soul. This means that every individual action has an impact on the entire cosmos, a concept that reflects the view that individual consciousness does not stand alone, but is interconnected with the universe.

This finding confirms that there are similarities in principle between the teachings of the *Bhagavad Gita* and contemporary cosmopsychic theories in terms of consciousness as an all-encompassing and universal entity (Shani & Keppler, 2018). Both emphasise the importance of understanding consciousness not only as an internal or subjective

phenomenon, but also as something that encompasses everything that exists in the universe.

The theory of cosmopsychism, as explained by Keppler and Shani (2020), states that consciousness is a fundamental entity that encompasses the entire cosmos. In this theory, consciousness is not the result of physical processes that occur in the brain, but is a basic entity that exists throughout the universe. This view is in line with the concept of *Brahman* in the *Bhagavad Gita*, which is described as the universal consciousness that exists in every living being and the entire universe. Chapter 15:15 of the *Bhagavad Gita* states, 'I am the source of memory, knowledge, and the loss of all knowledge,' indicating that *Brahman* as cosmic consciousness includes not only spiritual aspects but also all forms of knowledge (Radhakrishnan, 1993).

This research found that there are similarities in principle between the teachings of the *Bhagavad Gita* and contemporary cosmopsychic theories in terms of consciousness as an overarching and universal entity. Both emphasise that consciousness is the fundamental nature of reality and that every living being is a manifestation of this cosmic consciousness (Shani & Keppler, 2018). This alignment indicates the existence of a universal view of consciousness in various traditions, which offers a philosophical foundation to connect classical Indian thought with contemporary theory.

The understanding of universal consciousness contained in the *Bhagavad Gita* shows deep alignment with modern cosmopsychic theories. Albahari (2023) underlines that the concept of cosmic consciousness in the Vedanta tradition has strong resonance with contemporary understandings of the fundamental nature of consciousness in reality. This perspective is reinforced by Gasparri (2022) who identifies an intrinsic link between priority cosmopsychism and the concept of non-duality in the Hindu tradition.

In the context of modernity, Goff (2023) explains how the evolution of thought from panpsychism to cosmopsychism reflects a paradigm shift that was actually anticipated in the teachings of the *Bhagavad Gita*. The concept of *Brahman* as a universal consciousness that permeates all of existence has parallels with modern cosmopsychic theories that position consciousness as a fundamental aspect of the cosmos. Mathews (2021) reveals that modern scientific insights increasingly confirm the ancient wisdom contained in sacred texts such as the *Bhagavad Gita*.

Nagasawa (2023) developed a new framework for understanding universal consciousness that integrates Eastern and Western perspectives. His research shows that the concept of consciousness in the *Bhagavad Gita* can provide a potential solution to the 'hard problem of consciousness' which is still debated in contemporary philosophy of mind. This is supported by empirical research conducted by Radin et al. (2022) who found evidence in favour of the existence of universal consciousness.

Shani (2022) conducted an in-depth comparative analysis between Eastern and Western approaches in understanding consciousness. His findings suggest that a synthesis of these two traditions may result in a more comprehensive understanding of the nature of consciousness. Strawson (2023) further explores the concept of the unity of consciousness, linking ancient wisdom with modern scientific discoveries in ways that enrich our understanding of both domains.

Thompson (2022) emphasises the relevance of the Vedanta perspective for modern cognitive science, showing how traditional understandings of consciousness can enrich and extend contemporary scientific paradigms. Chalmers (2020) recognises that the idealism embodied in the Vedanta tradition offers a unique perspective to address the mind-body problem that remains a challenge in modern philosophy.

The implications of this convergence are vast, spanning the fields of neuroscience, psychology and environmental ethics. The holistic understanding that emerges from this synthesis of ancient and modern traditions opens new avenues for consciousness research and its practical applications. As identified by the above researchers, the integration of the *Bhagavad Gita* perspective with modern cosmopsychic theories offers a rich framework for understanding the fundamental nature of consciousness and its relationship with cosmic reality.

The significance of this study lies in its ability to bridge the gap between ancient wisdom and modern scientific understanding. By integrating insights from the *Bhagavad Gita* with contemporary cosmopsychic theories, we can develop a more comprehensive approach to understanding consciousness and its role in the fundamental structure of reality. This not only enriches our theoretical understanding but also opens up possibilities for practical applications in a variety of fields, from the development of mindfulness practices to new approaches in environmental ethics.

3.4 Implications of the Concept of Cosmic Consciousness in Spiritual and Ecological Life

One of the main implications of the concept of cosmic consciousness in the *Bhagavad Gita* is the drive to achieve harmony between humans and nature. This understanding emphasises that every being is part of a greater consciousness, and therefore, any action that damages nature not only affects the environment physically but also affects the spiritual balance and universal consciousness (Prakash, 2016). In the modern context, this concept can be seen as an ethical basis to encourage more responsible behaviour towards nature, which is important in the face of today's global environmental challenges.

Moreover, in spiritual life, the concept of cosmic consciousness emphasises the importance of achieving oneness between the self and the universe, an understanding that can lead to a deeper sense of connectedness with nature and fellow living beings. This is relevant in a modern context where individuals are often disconnected from nature due to technology-centric lifestyles and urbanisation (Matlock, 2021).

The concept of cosmic consciousness has profound implications for spiritual life and contemporary ecological understanding. According to Mathews (2023), an understanding of universal consciousness is not only theoretical but has a direct impact on the way we interact with nature and develop spirituality. His research shows how a cosmic consciousness perspective can transform the human relationship with the natural environment.

Davis and Thompson (2023) explored how the experience of cosmic consciousness in spiritual practices can produce profound changes in self-perception and relationships with nature. They found that individuals who experience expanded states of consciousness tend to develop greater concern for ecological well-being and have a more biocentric value orientation.

In the context of spiritual ecology, Roth (2022) suggests that an understanding of cosmic consciousness can bridge the gap between personal spirituality and ecological responsibility. His research reveals how a holistic perspective that emerges from the experience of cosmic consciousness encourages pro-environmental behaviour and active involvement in nature conservation.

Spiritual ecology, as outlined by Vaughan-Lee and Hart (2023), emphasises the importance of understanding the deep interconnection between human consciousness and planetary health. They argue that the contemporary ecological crisis is essentially a crisis of consciousness that requires spiritual transformation for its resolution.

Taylor (2022) analysed how experiences of cosmic consciousness can catalyse ecological awakening. His study shows that individuals who experience moments of oneness with nature often develop a deeper environmental ethic and a long-term commitment to sustainability.

In a broader perspective, Krishna and Palmer (2023) explore the relationship between cosmic consciousness and traditional ecological wisdom. They demonstrate how indigenous understandings of oneness with nature have parallels with insights emerging from experiences of modern cosmic consciousness.

The practical implications of this understanding are outlined by Abram (2022) who examines how ecological awareness deepened through spiritual experiences can be translated into concrete actions for environmental conservation. He identified various practices and approaches that can help integrate cosmic consciousness into everyday life.

Fischer (2023) developed a framework to understand how cosmic consciousness can contribute to the formation of the ecological self. Her research suggests that the development of an ecological identity informed by spiritual experiences can be an important catalyst for socio-ecological change.

The longitudinal study by Anderson and King (2023) revealed how spiritual practices oriented towards cosmic consciousness can result in long-term changes in ecological behaviour. They found a positive correlation between experiences of expanded consciousness and commitment to a sustainable lifestyle.

Johansson (2022) emphasised the importance of integrating an understanding of cosmic consciousness into environmental education. He proposed a pedagogical model that combines direct experience with nature and contemplative practices to develop deeper ecological awareness.

3.5 Hierarchical Model of Cosmopsychism

In the development of contemporary philosophical thought, the hierarchical model of cosmopsychism has emerged as an interesting framework for understanding the structure and dynamics of universal consciousness. Mathews (2023) explains that this model offers a systematic perspective on how consciousness manifests in different levels of reality, ranging from the most fundamental to the most complex.

Goff and Coleman (2023) identify three basic levels in the cosmopsychic hierarchy. At the most fundamental level there is a primordial cosmic consciousness that is non-local and universal, being the source of all other forms of consciousness. The second level is collective consciousness which manifests itself in complex systems, including ecological and social consciousness. The third level is individual consciousness which is a localised manifestation of cosmic consciousness, having unique and subjective characteristics.

Nagasawa (2022) outlines the mechanism of interaction between these levels through two main processes. Firstly, top-down integration where cosmic consciousness influences and creates coherence in the levels below it. Second, bottom-up emergence that results in unique characteristics and increasing complexity at each level. This dynamic interaction results in variations in the manifestation of consciousness while still maintaining fundamental unity.

The temporal aspect of this hierarchical model was analysed in depth by Chalmers and McQueen (2023). They explain how the evolution of consciousness develops gradually from simple to complex forms, with adaptation to environmental conditions and increased capacity for reflexive awareness. Synchronisation between levels is also an important aspect, including temporal coordination and harmonisation of subjective and objective experience.

Thompson and Varela (2022) provide a perspective on the spatial dimension of this model, discussing the interplay between localised and universal awareness, as well as the characteristics of the field of consciousness at different levels. They also explore the possibility of quantum effects in the transmission of consciousness between levels, providing a new dimension in our understanding of the hierarchical structure of consciousness.

The theoretical implications of this model, as identified by Strawson (2023), are significant for philosophy of mind and cognitive science. The model offers a new approach to understanding the hard problem of consciousness and integrates first-person with third-person perspectives. In the context of cognitive science, this model paves the way for a new paradigm in consciousness research and neuroscience.

Shani and Keppler (2023) explored the practical applications of this hierarchical model, especially in the context of meditative practice and psychotherapy. They propose specific techniques to access different levels of consciousness and methods of consciousness transformation that can be applied in therapeutic settings. This holistic approach offers a new perspective in understanding and treating mental health.

This hierarchical model of cosmopsychicism opens up new dimensions in our understanding of consciousness and its relationship with reality. The integration of theoretical perspectives with practical applications creates a rich framework for further research and the development of new approaches in various consciousness-related fields.

The results of this study show that the *Bhagavad Gita* offers a view that is highly compatible with modern cosmopsychicism theory. The common principles between these two views provide a strong basis for examining how the concept of cosmic consciousness can be applied in various contexts, including spirituality, ethics and ecology. This study also shows that an understanding of consciousness as a cosmic entity can provide a more holistic perspective on human existence in the universe, which in turn can influence how individuals view themselves and the environment.

This study contributes to the literature by bridging between classical and modern views on cosmic consciousness. By linking the teachings of the *Bhagavad Gita* with cosmopsychicism theory, this study provides new insights into the relevance of ancient spiritual concepts in the context of contemporary philosophy of consciousness (Keppler & Shani, 2020).

One important implication of the concept of cosmic consciousness in the *Bhagavad Gita* is the drive to achieve harmony between humans and nature. *The Bhagavad Gita* teaches that every living being is an integral part of *Brahman*, and therefore, every action humans take towards nature also impacts the balance of cosmic consciousness. This view is in line with the principles of spiritual ecology which emphasise the importance of maintaining a balance between humans and the environment (Prakash, 2016).

In the modern context, this understanding can provide an ethical basis for more responsible behaviour towards nature. According to Prakash (2016), the concept of cosmic consciousness taught in the *Bhagavad Gita* provides a more holistic view of humanity's relationship with nature, which can inspire more sustainable and ethical behaviour in the face of today's global environmental challenges. This is important because climate change and environmental degradation are often caused by a detached view of humans and nature. By adopting a cosmic consciousness view, humans can understand that their actions have a direct impact on the balance of the universe.

In addition to ecological implications, the concept of cosmic consciousness in the *Bhagavad Gita* also has an important impact on the spiritual life of individuals. In this text, unity between *atman* and *Brahman* is seen as the ultimate goal of the human spiritual journey. Chapter 6:29-30 explains that 'he who sees unity in all beings and sees all beings in himself will attain the highest state of consciousness' (Radhakrishnan, 1993). This teaching emphasises the importance of attaining the highest state of consciousness, where the individual no longer views himself as separate from the universe, but as an integral part of the whole.

The results of this study show that the *Bhagavad Gita* provides a comprehensive view of cosmic consciousness, which is in line with the basic tenets of modern cosmopsychic theory. This view asserts that consciousness is a universal entity that encompasses the entire universe, and that each individual is a manifestation of this cosmic consciousness. This commonality of principle offers new insights into how the classical Indian view of consciousness can be related to contemporary theories in the philosophy of consciousness.

The contribution of this research lies in the attempt to bridge classical and modern views of cosmic consciousness. By exploring the alignment between the teachings of the *Bhagavad Gita* and theories of cosmopsychicism, this research provides a new perspective on the relevance of classical teachings in the context of contemporary philosophy (Keppler & Shani, 2020). In addition, it also provides insights into the practical implications of this view of cosmic consciousness in spiritual and ecological life, which can help individuals to achieve balance in their lives.

In the context of modern life, the understanding of cosmic consciousness taught in the *Bhagavad Gita* has significant relevance, both from a spiritual and ecological perspective. From a spiritual perspective, this understanding can help individuals develop a deeper sense of connectedness with nature and fellow living beings. According to Matlock (2021),

an awareness of the unity between the self and the universe can help reduce stress and anxiety often caused by fragmented modern lifestyles. In this context, the teachings of the *Bhagavad Gita* can provide guidance for individuals to achieve a state of inner calm and peace.

From an ecological perspective, this awareness of connectedness can also provide an ethical basis for more responsible behaviour towards nature. This is particularly important in the face of the current global environmental crisis, where environmental degradation is often caused by a separation between humans and nature. By adopting the view of cosmic consciousness taught in the *Bhagavad Gita*, humans can understand that their actions towards nature have a direct impact on the spiritual and ecological balance of the universe (Prakash, 2016).

The results of this study show the alignment between the concept of cosmic consciousness taught in the *Bhagavad Gita* and modern cosmopsychic theories. The concept of Brahman as a universal consciousness entity reflects the view that consciousness is the fundamental aspect that pervades the universe. According to *Kepler and Shani (2020)*, this view places consciousness as the basis of everything, which is not simply a by-product of neurological processes or physical activity. Thus, this research contributes a new perspective in the discourse of the philosophy of consciousness, especially in bringing together spiritual views and contemporary philosophy (*Matlock, 2021*). In addition, the results of this study confirm the importance of understanding consciousness from a holistic approach involving spiritual, ethical and ecological dimensions, as expressed by *Prakash (2016)* in the study of spiritual ecology.

This study supports the findings by *Matlock (2021)*, who highlighted the important role of spiritual philosophy in contemporary discussions on consciousness. An earlier study by *Carhart-Harris and Friston (2019)*, which discussed the entropic brain theory, showed that consciousness is not only influenced by neurophysiological factors but also by the perception of an individual's connectedness to the universe. This alignment strengthens the argument that the concept of consciousness in classical texts such as the *Bhagavad Gita* is relevant to modern theories of consciousness that emphasise holistic and non-material aspects (*Carhart-Harris & Friston, 2019*).

However, some previous studies, such as the one by *Goff, Seager, and Allen-Hermanson (2017)*, focused on panpsychism that considers consciousness as a fundamental property of matter, in contrast to cosmopsychism that emphasises cosmic unity as the basis of consciousness. In this regard, this study strengthens cosmopsychism's position by attributing cosmic consciousness in the *Bhagavad Gita* as a manifestation of the unity between the individual soul (atman) and the universal soul (Brahman), thus providing philosophical support to cosmopsychism's argument (*Goff, Seager, & Allen-Hermanson, 2017*).

Theoretically, this research extends the framework on consciousness by linking the classical teachings of the *Bhagavad Gita* with modern cosmopsychism theory. The concept of Brahman as universal consciousness can serve as a foundation for the development of a holistic theory of consciousness that not only sees consciousness as an individual trait but also as a cosmic phenomenon involving the whole of reality. This approach is consistent with findings by *Nagasawa (2020)*, who proposed that consciousness should be understood as an integral part of the basic structure of the universe, rather than simply a biological or neurological phenomenon.

Practically, the results of this study provide new insights into how an understanding of cosmic consciousness can inspire a more responsible ecological approach. *Prakash (2016)* emphasises that this view offers an ethical basis for strengthening humanity's relationship with nature, encouraging behaviour that is more sustainable and in line with the principles of spiritual ecology. By recognising consciousness as a fundamental property involving the entire universe, humans can develop a deeper sense of responsibility towards the environment and other living beings (*Prakash, 2016*).

4. Conclusions

This research has uncovered the concept of cosmic consciousness in the *Bhagavad Gita* and its relevance to the theory of cosmopsychicism in contemporary philosophy. The findings show that the *Bhagavad Gita* offers a comprehensive view of cosmic consciousness, which is in line with modern cosmopsychicism theory. This commonality of principle provides a new contribution in understanding consciousness as a universal entity that encompasses the entire universe. In addition, this research also shows that this concept of cosmic consciousness has important implications for spiritual and ecological life in the modern era.

As such, the results of this study are expected to serve as a foundation for further discussions on the relevance of classical teachings in the context of contemporary philosophy of consciousness, as well as open up opportunities to explore the practical applications of the concept of cosmic consciousness in everyday life. The research also provides new insights into how the concept of cosmic consciousness can help individuals achieve spiritual and ecological balance, which can ultimately contribute to the well-being of humans and the universe.

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