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Delineating Consciousness and Freedom as an Ontological Entanglement and Existential Phenomenon: Implication for Life and Liberty

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We can explain consciousness as a neural process, an emergent property, or a transduced phenomenon in the universe (Robert Forman, 2011). Either the brain generates (Emergent Theory,1992) or transduces consciousness. (Transduction theory, 2011). Brains are transducers of consciousness. In a narrow sense, cosmology and consciousness can be understood as the relationship between the mind and matter. In a broad sense, the relationship between consciousness and cosmology can be understood as an ontic entanglement, correlated with the manifestation of local Consciousness (the self) and nonlocal Consciousness (the global consciousness). Non-local consciousness must be understood as a global conceiver and creator, before nonlocal consciousness can be understood as an observer or perceiver. After Schrödinger's thought experiment, the need for an observer is understood as being fundamental/foundational if one is to understand anything about the universe. But the big question is whether the universe has a beginning, for most scientists think so. If so, was the universe conceived and created before it could be observed or perceived? There is a need for a conceiver and creator, without which there would be nothing to observe or perceive. Defining the universe demands the existence of consciousness as a conceiver/creator/observer. (Schrödinger,1935; Stephen Priest, 2024). Two brute facts are a given: we are conscious and we are conscious of the universe. There is more and more evidence pointing to the necessity that consciousness is nonlocal. Understanding the relationship between local and non-local consciousness is more important than explaining the correlation between the mind and brain. Can we equate the existence of God with nonlocal consciousness? Can the manifestation of divine consciousness be equated as the basis for the nonlocality of consciousness? If freedom and intentionality are part of local consciousness, we can extrapolate that non-local consciousness is intentional and free, and much more. What is fundamental to local and nonlocal consciousness is intelligence and freedom.

Introduction
Origin of The Universe and The Question of Choice

Does the universe exist by choice or by chance? This question is best addressed when we understand the relationship between consciousness and cosmology. Understanding the relationship between cosmology and consciousness demands that we address the following questions: (1) Which comes first, consciousness or cosmology? (2) Is one the cause for the other, (3) Is consciousness contingent on cosmology, (4) Is the universe suffused with consciousness/is consciousness a substrate phenomenon?[1] While religious texts suggest that consciousness precedes

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[1]Dan Falk, edited by Clara Moskowitz," Is consciousness Part of the Fabric of the Universe". 2

https://doi.org/10.30958/ajphil.4-4-1 doi=10.30958/ajphil.4-4-1

cosmology, science indicates that cosmology precedes consciousness. Do physical processes in the universe create consciousness, or does consciousness create the universe?[2] "We don't know".[3] If the universe is created by consciousness, was the creation of the universe a conscious decision? Schrödinger points out the need for an observer, and by extension, a perceiver, and a conceiver if we are to understand the universe we find ourselves in. The question then would be, is consciousness part of the universe, or a fundamental part of the universe?[4] If consciousness is part of the universe, then the question of causation, contingency, and correlation of mental states to brain states would be significant. However, if consciousness is a fundamental part of the universe[5] then, the only question we have to address is Schrödinger's need for a non-local observer. Here, it is asserted that non-local consciousness can be considered global or as Divine consciousness.[6], and local Consciousness, as self-consciousness.

If the universe has a beginning, consciousness must be understood first as a conceiver, and later as a perceiver or observer. However, Schrödinger's observer is not a particular perceiver or conceiver, but a global observer, perceiver, and conceiver. If consciousness precedes the existence of cosmology, then the real question is not whether the universe had a beginning, but whether its beginning was a deliberate cognitive decision. Further, we cannot address whether the universe has a beginning without understanding whether the universe had an intelligent beginning. Energy and mass are interchangeable. But, does the change from energy to mass[7], or from mass to energy, require an agency, an agent that is cognitive and free, to make a cognitive choice to change one into the other? We know that we can choose to split the atom to create energy. We want to know whether an agent, that is intentional and free, was required to make a cognitive choice to create mass from energy.[8]. A cognitive agency may be the basis for the genesis of matter.[9] Consciousness cannot be the end process of creation; it is a fundamental part of the creation of anything.[10] Matter is a derivative of consciousness.[11] All matter is a result of consciousness. All matter

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https://www.scientificamerican.com/article/is-consciousness-part-of-the-fabric-of-the-universe1/.

[2]Claire Levijoki, Is Consciousness nonlocal https://www.quora.com/Is-consciousness-nonlocal. 1.

[3]Ibid. 1.

[4]Entangling Conscious Agents, Donald Hoffman 28:00 -33:43, (34:27) https://www.youtube.com/watch?v=6eWG7x_6Y5U.

[5]David Chalmers, Philosophy of Mind "Consciousness and its Place in Nature" Philosophy of Mind (New York: Oxford University Press, 2002) 268.

[6]Exploring Non-local consciousness—The non-local consciousness 10:26-30 https://www.youtube.com/watch?v=N6OKfVQSccs.

[7]David L. Ryan, The Conscious Universe: Non-locality and Its Implications. Journal of Psychiatry and Psychiatrics Disorders. Vol. 8 Issue 3 (2024). 98. DOI: 2650/jppd.2572-519X0215.

[8]Brain Keating, Donald Hoffman's New Approach To Consciousness, 1:46; 3:15; 27:23 https://www.youtube.com/watch?v=mU_WBela71Y.

[9]Lothar Schafer - Does Consciousness Cause the Cosmos. 7:32. https://www.youtube.com/watch?v=wPfA83WRHrg. We know that we can choose to split an atom but Lothar Schafer seems to suggest that we cannot create an atom. It would take Divine consciousness to do so.

[10]Ibid., 7:32.

[11]Max Planck: The Father of Quantum Physics Believed in a Divine Mind https://www.youtube.com/watch?v=dQH5lI5rIEM. 1:08.

originates and exists by consciousness[12], which is considered to be intelligent and free. The relationship between cosmology and consciousness regarding origins cannot be separated. To talk about origins is to speak simultaneously about both cosmology and consciousness. Human intelligence (meta-cognition) can explain how the universe came into existence. However, we can know how and why it exists only if we assume the existence of God or the necessity for nonlocal consciousness. For only the creator can explain why. If we cannot assume the existence of God or nonlocal consciousness, we have to join with Sartre and argue that the universe exists without cause, reason, or purpose[13], and there was never a time when the universe did not exist.[14] It has always existed, as the ancient Greek thinker Anaximander purported[15]. All matter is made of protons, neutrons, and electrons. And all protons and Neutrons are made up of 'up and down' quarks. What is beyond the world of quarks is the potential/unobserved world of reality. The suffused world of consciousness intentionally creates the material world of existence[16].

We cannot speak of the origin of consciousness like we talk about the origin of the cosmos. While consciousness can be defined as a neural process, an emergent property, or a phenomenon related to quantum entanglement, it cannot be purported to have an instantaneous beginning, as the Big Bang theory suggests for the birth of the universe. Several thinkers have recognized the necessity of consciousness:[17] (1) Berkeley asserted that to be is to be perceived,[18] in that perception is a necessary condition for existence. (2) Alexius Meinong argued that to be is to be conceived,[19] emphasizing the role of the mental in the structure of reality. (3) Erwin Schrödinger claimed that to be is to be observed,[20] aligning with the notion that observation is fundamental in determining any physical measurement. Together, these three thinkers suggest that consciousness is an ontological given; the universe cannot come into being without something that must be assumed as already present for anything to be or to be known. If consciousness is understood as necessary, then it cannot have a beginning in a temporal sense. By contrast, cosmology, the universe, is assumed to have a beginning, as purported by the Big Bang. If only one can have a beginning, it must be cosmology, not consciousness. In this paradigm, the universe's beginning presupposes consciousness, not vice versa. Therefore, we cannot speak of consciousness's

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[12]Max Planck said" Max Planck said, "All matter originates and exists only by virtue of ..... matrix of all matter." https://www.youtube.com/watch?v=LWnDS_4Jc5c. 0:35.

[13]Jean-Paul Sartre Being and Nothingness. Being and Nothingness, Tr. Hazel E. Barnes, (New York: Washington: Square Press, 1977) 29.

[14]Jean-Paul Sartre, *Nausea,* tr. Robert Baldrick (Great Britain: Penguin Books 1965.) 192.

[15]Patrice Foutakis, "Human Consciousness Versus Cosmological Realty" European Journal of Humanities and Social Sciences, WWW.ej-social.org. 1. https://ej-social.org/index.php/ejsocial/article/view/220.

[16]Is the Conscious Observer 'Creating' the Material Universe? | Prof. Bernard Carr & Bernardo Kastrup. https://www.youtube.com/watch?v=wL9CeVo087Y. 2:38.

[17]I used Open AI to enhace my thougbhts on Berkely, Alexius Meinong and Erwin Schrödinger

[18]Berkeley Three *Dialogues between Hylas and Philonous*, 1713.

[19]Alexius Meinong Theory of objects 1904—existent and non-existent objects. (Sandford Encyclopedia).

[20]Schrödinger Cat is a thought experiment 1935.

origin as we do of matter, space, and time. Only when we understand consciousness as beginningless can we explore its role as a non-local perceiver, observer, and conceiver—the very ground of possibility for all that exists. When we have accounted for the universe's beginning, we can ask whether that agent was intelligent, free, and intentional in bringing the universe into existence. Because consciousness pre-exists cosmology, we can conclude that "essence precedes existence".

Plausible Explanation for Consciousness

Among the many explanations for consciousness, two plausible explanations need our attention: (1) The brain generates consciousness, i.e., the emergent theory of consciousness,[21] or (2) the brain transduces consciousness, i.e., the transduction theory of consciousness.[22] The first option relates to understanding consciousness as a neural process, or an emergent property. However, giving a reductive explanation for consciousness is like trying to extract milk from green grass. The contingency of consciousness on neural processes cannot be understood as the causation of consciousness by neural processes. The second option is related to the notion that consciousness is a fundamental part of the universe, and the facticity of local consciousness is only an extension of the reality of non-local consciousness. The brain is a conveyor of consciousness, not a producer. "Consciousness is mediated by the brain, not excreted by it"[23]. Consciousness is not produced, nor has it evolved[24]. The brain is a transducer, like a radio receiver; local consciousness is there because of the brain, but is not within it.[25] The brain is a consciousness-transducing device and a sentient processing entity. However, comparing the brain as a transducer raises the question of individuality. Individuality cannot be transduced. The unique self cannot be a transduced given, unless we see the unique self, likened to transducing different radio frequencies. Being sentient is detectable (i.e., MRI readings); however, subjectivity is an undetectable given. Understanding the need for a global consciousness became evident after Schrödinger's thought experiment. Here, Schrödinger postulates universal consciousness as a fundamental aspect of reality[26], manifested in individual consciousness.[27] Non-local consciousness is best explained in the context of God.[28]

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[21]John Searle, "The Irreducibility of Consciousness" in John Heil, *Philosophy of Mind,* (Oxford: Oxford Universe Press, 2004) 700-708.

[22]Robert Epstein, "Brain as Transducer: What if the brain is not a self-contained information processor? What if it is simply a transducer?" 9. https://www.scienceopen.com/hosted-document?doi=10.14293/S2199-1006.1.SOR-.PPICS3U.v1. (2021) 3.

[23]Ibid., 283.

[24]Stephen Priest, Quantum Physics and the Existence of God, 1. file:///C:/Users/tsamraj/Downloads/religions-15-00078%20(2).pdf.

[25]Robert Forman, (2011). An Emerging New Model for Consciousness: The Consciousness Field Model. In: Wallach, H., Schmidt, S., Jonas, W. (eds) Neuroscience, Consciousness and Spirituality. Studies in Neuroscience, Consciousness and Spirituality, vol 1. 279.

[26]What Schrödinger Meant by 'Consciousness is a Singular Entity. 2:40 https://www.youtube.com/watch?v=4DSpRCKGCb4. 2:40.

[27]Schrodinger's Theory of Consciousness, 1:15. https://www.youtube.com/watch?v=9rFl3CHDnl0.

[28]Stephen Priest. Quantum Physics and the Existence of God file:///C:/Users/tsamraj/Downloads/religions-15-00078%20(1).pdf. 1.

Only when we understand that consciousness precedes the existence of the universe, and that the universe began by choice, can we address why the universe exists. What is important to note here is that the traditional understanding that consciousness is a result of some physical and biological process, or emergence, is not as relevant as the notion that consciousness is a suffused substrate phenomenon. Consciousness can be either local or nonlocal, and either contingent or non-contingent. When consciousness is local, it appears to be contingent on the physical body or brain. While local consciousness may arise from physical substrates, consciousness is not reducible to the physical[29].

Knowing how we become conscious cannot answer why we are conscious or cognitive. We can understand that water is H2O, but we cannot know why water is H2O. However, we can know why, if there is a creator, and the creator is willing to tell us why[30]. The notion "in the beginning" implies the need for a cognitive conceiver, observer, and perceiver, before the universe can have a beginning. A conceiver, who conceives the universe's existence, an observer who observes the universe as it comes into existence, and a perceiver who perceives the secondary qualities in the universe.

The other option left is to accept consciousness and freedom as a brute given, in that freedom is the freedom to choose what to be conscious of, think, and act, without any explanation for the intentionality of consciousness. Thus, assuming the "freedom of the will" or "fact of consciousness"[31] as a brute given. There is a universe, and we are conscious of it. As such, any attempt to derive consciousness/freedom from the material world or give a reductive explanation for consciousness from what it is mindful of is like trying to extract cow's milk from green grass. The human brain is composed mainly of water, but squeezing consciousness or freedom from water is impossible. Consciousness/freedom is a fundamental, unexplainable fact in the universe. This position suggests that we should not expect, or seek a basic explanation for consciousness or freedom, as it might not be possible. That is why Rousseau argued that we cannot renounce freedom and that we cannot separate life from liberty[32].

Consciousness and matter are connected; we cannot discuss one without referring to the other. Many thinkers have grappled with this relationship in history, offering many perspectives on how mind and matter coexist and interact[33]. René Descartes, a substance dualist, famously claimed that the essence of the self lies in thought. For him, "I think, therefore I am" (*cogito, ergo sum*) [34] purports certainty of conscious experience. He did not say "I am, therefore I think,"[35] because it is the act of thinking

[29]Andrew Lohrey and Bruce Boreham. The non-local Universe. COMMUNICATIVE & INTEGRATIVE BIOLOGY 2020, VOL. 13, NO. 1, page, 150.

[30]John, Lennox, AI as God, Deepfakes, and Consciousness https://www.youtube.com/watch?v=0XJnH1bI-8Q. 17:05-20:45.

[31] Ivanilde Francalossi "The Role Freedom in the Practical Philosophy of Kant and Reinhold". Athens Journal of Philosophy - Volume 1, Issue 1, March 2022, 35.

[32] Jean-Jacques Rousseau, The Social Contract, 4. (Online).

[33]OpenAI, *ChatGPT*, August 16, 2025, https://chat.openai.com. AI-generated rewording of original idea."

[34]Rene Descartes, Meditations on First Philosophy, Lancaster University. 25. https://dn790005.ca.archive.org/0/items/RMCG0002/Descartes-Meditations-a1.pdf.

[35]David L. Ryan "The Conscious Universe: Nonlocality and its Implications. Journal of Psychiatry and Psychiatric Disorders. Volume 8 Issue 3. 1.

that provides the basis for reality[36], not the other way around. In contrast, David Chalmers proposed that consciousness may be a fundamental feature of the universe[37], akin to space, time, and mass. Rather than being an emergent property of complex systems, it might be intrinsic to reality. Roger Penrose suggested that consciousness may be rooted in quantum processes within the brain, and proposed, alongside Stuart Hameroff, that conscious experience could be a quantum entanglement[38]. George Wald suggested that mind and matter are not separate substances but complementary aspects of a single underlying reality[39]. In this view, consciousness and the material world are not in opposition, but are two sides of the same coin, each necessary for a complete understanding of the other.

The Relationship between Local and Non-Local Consciousness

Scientists were first interested in defining the relationship between the brain and the mind. To date, the mind-brain interaction is a well-established fact[40]; now, scientists, especially physicists, are interested in knowing the relationship between cosmology and consciousness. However, what is most important about consciousness is not the connection between cosmology and consciousness, but understanding the relationship between local and non-local consciousness and the nature of consciousness. We have four options related to understanding the relationship between cosmology and consciousness. The first option is to continue the pursuit of science to investigate the relationship between brain states and mental states, in the context of causation, contingency, and the correlation between BS and MS.[41]. The second option is to accept cosmology and consciousness as brute facts[42], without knowing how and why we are conscious. Accepting the brute facticity of consciousness is to take the notion that how and why we are conscious is inexplicable. The third option is to believe in God or nonlocal consciousness, believing that only the creator can tell us how and why he chose to create us as conscious/cognitive beings. The fourth option is to understand the brain as a transducer.[43]The brain transduces consciousness, in that local consciousness is an extension of the non-local Consciousness, or Divine

[36]Associated with panpsychism or naturalistic dualism.
[37]David Chalmers, Philosophy of Mind "Consciousness and its Place in Nature" Philosophy of Mind (New York: Oxford University Press, 2002) 268.
[38]Roger Penrose, "Quantum Physics of Consciousness "Closer to Truth. Oct 8, 2020 (4:50-6:03)
[39]John Pickering and Martin Skinner, "From Sentience to symbols". "George Wald" (Toronto: University of Toronto Press1990) 74.
[40]John C. Eccles "Evolution of consciousness" Vol. 89, No. 16 (Aug. 15, 1992), 7320 Published by: National Academy of Sciences https://www.jstor.org/stable/pdf/2360081.pdf.
[41]U. T. Place "Is Consciousness a Brain Process" in David Chalmers, Philosophy of Mind (New York: Oxford University press, 2002) 55-60.
[42]Proponents of accepting consciousness as a brute given argue that the connection between physical states and conscious experience is a fundamental, unexplainable fact about the universe. https://doi.org/10.1093/oso/9780198758600.001.0001.
[43]Robert Epstein, "Brain as Transducer: What if the brain is not a self-contained information processor? What if it is simply a transducer?" 9. https://www.scienceopen.com/hosted-document?doi=10.14293/S2199-1006.1.SOR-.PPICS3U.v1. (2021) 3.

Consciousness.[44]. However, while the brain can be understood as a transducer of consciousness, this cannot account for how individual selves are transduced[45] or how, in the Christian paradigm, the "breath of life" (soul) [46] is transformed into the personal self. As such, the big question is not about the relationship between mental states and brain states, but the relationship between local (the self) and non-local (global) consciousness.

If we choose not to believe in God or nonlocal consciousness, we are left without a framework for understanding why we are conscious. While we can understand how consciousness functions or describe its physical correlates, the question of its origin will remain a mystery. Only if we accept the necessity of God, and only if God chooses to reveal why consciousness was given to us, can we begin to understand its content and extent. Without belief in God, it becomes impossible to determine whether consciousness precedes cosmology or arises from it. The question remains unresolved in purely materialistic or atheistic frameworks. In contrast, the God-option—not necessarily the God of traditional theism, but the God connected to non-local consciousness, offers a possible basis for understanding consciousness as inherently free and ontologically primary, in that it pre-exists cosmology[47]. However, when we recognize the uniqueness of the nature of consciousness, namely, freedom, and its relationship to a divine source, we understand the nature of freedom. Freedom is an essential feature of the nature of consciousness. For this reason, we cannot meaningfully speak of consciousness without also speaking of God, and we cannot talk of consciousness without invoking freedom. However, these three--God, consciousness, and freedom are abstract concepts we choose to believe or disbelieve. As such, we just don't exist; we exist as believers or disbelievers in God, consciousness, and freedom.

Defining the universe demands the existence of consciousness. After Schrödinger's thought experiment, there was an interest in understanding the relationship between local (individual self) and nonlocal consciousness. (nonlocal observer, perceiver, and conceiver). The question is not about the relationship between local consciousness and the brain, but the relationship between local and non-local consciousness. Freedom, intelligence, and intentionality are common between local and non-local consciousness. If intelligence, intentionality, and freedom are properties of local consciousness, then, more so, the same can be said of nonlocal consciousness. Suppose temporal local consciousness can comprehend timeless entities like triangles, there must be an infinite and eternal nonlocal observer, perceiver, and conceiver in whose mind timeless realities like triangles reside. We must assume that local consciousness is possible only because of non-local consciousness. In the ancient world, the Greeks argued that the nonlocal consciousness was immortal, and the eternal soul was the user of the body[48]. Local consciousness, as a conceiver, can conceive of timeless triangles only because they were first conceived by nonlocal consciousness. If a local conceiver can choose to split atoms

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[44]Stephen Priest, Quantum Physics and the Existence of God, 1.

[45]Maybe different selves are like transducing different frequencies. Or like transmitting different radio signals.

[46]Bible: Genesis 2:7; Ecclesiastes 12:7.

[47]OpenAI, *ChatGPT*, August 16, 2025, https://chat.openai.com. AI-generated rewording of original idea."

[48]The Greeks understanding of the body/mind relationship.

to create energy, then we can assume that nonlocal consciousness, or the conceiver, can choose to make atoms. To the Greeks, the soul cannot die, so death is not the death of anything.[49] It is only the separation of the body from the soul.[50] What would the existence of a nonlocal consciousness be like? We know it can be manifested in local consciousness as individual selves. Can nonlocal consciousness manifest itself as the divine self or God?[51] Does the awareness and cognition of local consciousness of an eternal God make such a reality necessary? When all discussions about the relationship between consciousness and cosmology end, we realise that the relationship between local and nonlocal consciousness is best understood in the context of God. Only the nature of consciousness can explain the reality of freedom. The nature of consciousness is the strongest argument for freedom and the existence of God.

Quantum theory of the mind suggests that consciousness is an entanglement and an existential phenomenon. The need for an observer, a perceiver, or a conceiver is essential to understand the universe we find ourselves in. Quantum theory projects the need for an observer. We can observe that the cat is either dead or alive. But before observation, the cat is dead and alive, now called a superposition. [52] All reality is in a superposition (qubits) until it is conceived, observed, or perceived.[53] Schrödinger was one of the first modern scientists to see the need for a conscious observer before one can make any scientific claim. Until there is a conscious observer, everything in the universe is superposed.[54] Things can be here and there, live and dead. The well-known connection between twin particles, even though separated in the universe, suggests a universe interconnected through consciousness[55]. Regardless of whether we can say consciousness is a reductive or non-reductive property, it must be accepted as a given. One feature of consciousness is its free nature. It is free to think, not only of itself, but of something other than itself, and importantly, think of something that does not exist and can bring it into existence. With a cognitive observer, things are here or there, and beings are either dead or alive, without a conscious observer, things are both here and

[49]Pim Van Lommel, "Non-local Consciousness" Journal of Consciousness Studies, 20, No. 1–2, 2013, 11. https://pimvanlommel.nl/wp-content/uploads/2017/10/Pim-van-Lommel-Nonlocal-Consciousness-article-JCS-2013.pdf.

[50]Plato/Socrates, Phaedo.

[51]Stephen Priest, Quantum Physics and the Existence of God, 1.

[52]David L. Ryan "The Conscious Universe: Nonlocality and its Implications. Journal of Psychiatry and Psychiatric Disorders. Volume 8 Issue 3. 1.

[53]Narayan Kumar Bhadra, The Complex Quantum-State of Consciousness. IOSR Journal of Biotechnology and Biochemistry (IOSR-JBB), Volume 5, Issue 1, (Jan.-Feb.2019), 59. https://www.researchgate.net/publication/317101682_The_Complex_Quantum-State_of_Consciousness.

[54]Federico Faggin: Consciousness & Quantum Panpsychism (30:01) https://www.youtube.com/watch?v=Okq3ibNtwDY. "Superposition is a quantum phenomenon where a qubit can exist in a combination of multiple states simultaneously, unlike a classical bit which can only be in one state (0 or 1)".

[55]The nonlocal Universe, Andrew Lohrey & Bruce Boreham, 149. https://www.tandfonline.com/doi/full/10.1080/19420889.2020.1822583.

there; live and dead. The collapse of the wave function is free will[56]. The quantum world is not algorithmic, but indeterminate,[57] where free will is present.[58]

Understanding the relationship between cosmology and consciousness has been a prolonged exercise in the history of thought. What is indubitable is that we are conscious and conscious of the universe. We want to know whether they are mutually independent of each other, or whether one causes the other. Traditional science suggests that the universe generates consciousness. Since Schrödinger, modern sciences indicate that an observer is necessary to know what exists and what does not exist. A local or nonlocal observer is required to see the universe as it is. But what are the features of both local and nonlocal observers? Is the observer cognitive, free, and intentional? Further, is the observer non-contingent? While it is assumed that the universe has a beginning, does the nonlocal observer have a beginning, and is the non-local observer non-contingent? The local observer appears to be temporal, and the non-local observer is understood as non-temporal. Both local and nonlocal consciousness are the same; the only difference is that one is temporal, contingent, and material, while the other is eternal, non-contingent, and immaterial.[59] One aspect of the quantum world is the qubit world of information. The qubit world of information is the world of possibilities, from which the conscious conceiver creates and observes.[60] This state is beyond algorithms.[61]. Non-local consciousness must be understood in the context of the quantum (qubit) field of information.[62], from which consciousness can choose to conceive, create, and later perceive or observe. Suffused non-local consciousness has no place or location.[63]

Local consciousness is individual selves; non-local consciousness is the self with a capital S.[64], or the great consciousness[65], the infinite sea of consciousness before time and space. Time and space are primary, only with the coming of objects and subjects[66]. Once there are objects and subjects, there is space and time. Where there are objects, there is space, and when events happen to subjects, there is time.[67] What is the relationship between local and nonlocal consciousness? Do both share features

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[56]Quantum Information Pan psychism Explained | Federico Faggin PhD. 30:05 (it from bit/ it from qubit—26:48) we can derive quantum physics from quantum information is (27:14) —quantum information is ontology 27:22. Quantum bit is one of the infinite possibility 27:40. https://www.youtube.com/watch?v=0FUFewGHLLg&t=1797s.

[56]Ibid., 30:15.

[57]Quantum Information Pan psychism Explained | Federico Faggin PhD. 29:01. https://www.youtube.com/watch?v=0FUFewGHLLg&t=1797s.

[58]Ibid., 30:05.

[59]Ori Z. Soltes, Athens Journal of Philosophy - Volume 4, Issue 1, March 2025, 12.

[60]Max Planck: The Father of Quantum Physics Believed in a Divine Mind https://www.youtube.com/watch?v=dQH5lI5rIEM. 1:08.

[61]Quantum Information Pan psychism Explained | Federico Faggin (30:03).

[62]Ibid. (30:03).

[63]George Wald, Life and Mind in the Universe" Edited by John Pickering & Martin Skinner, *From Sentience to Symbols.* (Toronto: University of Toronto Press, 1990), 72.

[64]Exploring Non-local consciousness—The non-local consciousness 10:26-30. https://www.youtube.com/watch?v=N6OKfVQSccs.

[65]Ibid 11:25.

[66]Ibid 12:07.

[67]Ibid 11:4.

or common properties? Subjectivity, intentionality, phenomenality, and freedom are features of both. Are these essential features of consciousness or accidental features of consciousness? The existential birth and death of the self are the most striking aspects of local consciousness.[68] While one can explain consciousness as a neural process, an emergent property, or a quantum phenomenon, we cannot explain the origin and existence of the existential self. The existential self appears at birth and disappears at death, while the atoms and the nonlocal consciousness continue to be the same. Again, we can explain the contingency, causation, and correlation of mental states to brain states, but find it challenging to explain the origin and existence of the unique existential self. Individuality cannot be transduced or caused. It seems we must accept the birth and death of the existential self as brute givens, while holding on to its connection to nonlocal consciousness, which is not subject to death.

Cognitive Features of Local and Non-local Consciousness: Intentional, Phenomenal, Volitional, and Intelligent

Intelligence, intentionality, phenomenality, and freedom are four cognitive features of local consciousness that can be assumed to be part of non-local consciousness. By cognitive, we mean that which is definable and defendable. Firstly, consciousness is intelligent. Intelligent, in that we can comprehend rational truths, knowing the difference between what is empirical or sense-evident and what is rational or self-evident. Secondly, consciousness is intentional. Intentional, in that we can choose what to be cognizant of, be it an idea or a concept of a thing. We can be cognizant about what exists, subsists, or absists. Thirdly, consciousness is phenomenal. It is phenomenal in that we are cognizant of what it is like to be[69], think, believe, and act. No one is phenomenally the same; subjectivity is unique in each[70]. Local and non-local consciousness share intentionality and intelligence, while maintaining distinct or strict individuality. Phenomenality is a distinctive feature of individuality. Defining the origin of the individual or existential self is difficult because individuality cannot be transduced; however, the birth and death of the individual self are brute givens. Death is the end of the individual self. Fourthly, consciousness is volitional. It is volitional, in that the essential feature of consciousness is the freedom to choose what to think, believe, and act on. Only those who argue for volition can choose to be moral[71], in that we believe we can choose to live or die, choose to be good or bad, choose to believe or disbelieve in God[72], and choose to believe in an immortal life, or

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[68]Robert Forman, (2011). An Emerging New Model for Consciousness: The Consciousness Field Model. In: Wallach, H., Schmidt, S., Jonas, W. (eds) Neuroscience, Consciousness and Spirituality. Studies in Neuroscience, Consciousness and Spirituality, vol 1. 280.

[69]Thomas Nagel. "What it is like to be" in David Chalmers, *Philosophy of Mind,* (New York: Oxford University Press, 202) 219-226.

[70]Christof Koch - Is Consciousness Fundamental? 0:24. https://www.youtube.com/watch?v=-yqr2spzBtM.

[71]*Pim Van Lommel, "Non-local Consciousness"* Journal of Consciousness Studies, 20, No. 1–2, 2013, 8, 34.

[72]Stephen J. Sullivan, Abrahamic Theism: Free will, and Eternal Torment. Athens Journal of Philosophy - Volume 3, Issue 1, March 2024. 13.

choose to live or die between the existential limits of birth and death.[73] Since local consciousness is intelligent, intelligent, phenomenal, and volitional, we can assume that nonlocal consciousness is intentional, intelligent, phenomenal, and volitional.

We can choose to conceive, perceive, or observe. In Quantum mechanics, Heisenberg's uncertainty principle states that speed and location are undetermined until measured or observed. More importantly, because the conceiver, perceiver, or observer chooses to conceive, perceive, or observe, there is certainty of what is created, perceived, or observed. As such, the freedom of the conceiver, perceiver, or observer to conceive, perceive, or observe is fundamental to the universe. Many thinkers have spoken about the entanglement of cosmology and consciousness, where the essential feature of consciousness is freedom. What is important in this study is to show that the central feature of Consciousness is freedom. Brentano argued that the essential feature of consciousness is intentionality,[74] which is always about something that is either caused or chosen. It is the latter that is of importance to this study. We can choose what to think, believe, or act. Sartre argued that the essential feature of consciousness is volition, in that "to be conscious is to choose, and to choose is to be conscious."[75]. What is necessary is to combine them. Freedom and intentionality are fundamental to the nature of consciousness. This means that while all consciousness is consciousness of something, we are cognizant of the fact that we choose what to think, believe, and act. We are not only aware, but we are cognizant,[76] of the fact that we can choose what to be conscious of. This is the difference between artificial intelligence and the intelligence that we have. Artificial intelligence does not have freedom and intentionality. Freedom and intentionality provide us with the basis to choose what to think, believe, and act upon. Sartre argued that we cannot separate consciousness from freedom, as such equated man with freedom by stating that "man is freedom."[77] To Sartre, the immateriality of consciousness provides the basis for the indeterminacy of consciousness.[78] When we acknowledge that what is fundamental to consciousness is freedom, and when we also acknowledge the connection between local consciousness and nonlocal consciousness, we can conclude that God is Freedom. Our understanding of freedom provides the basis for belief or disbelief in God, in that there is a correlation between belief in freedom and faith in God. To

[73]What Soren Kierkegaard called as Either/Or. Tennyson Samraj, *What is Your Belief Quotient* {Lacombe: Monograph publishers 2001. 2007)). Here I have defined BQ—Belief Quotient as justified belief-decisions. For there are beliefs and belief-decisions. So BQ can be equated with Doxastic intelligence, (just like IQ is equated with Cognitive intelligence and EQ is equated with Emotional intelligence-AI) in that, we choose to believe or disbelieve for reasons we deem justified.

[74]Franz Brentano, "The Distinction between Mental and Physical Phenomena" in David J. Chalmers. Philosophy of Mind, (New York: Oxford University press, 2002) 479.

[75]Jean-Paul Sartre. Being and Nothingness, Tr. Hazel E. Barnes, (New York: Washington: Square Press, 1977) 28.

[76]Vinod D. Deshmukh, Consciousness, Awareness, and Presence: A Neurobiological Perspective. International Journal of Yoga | Volume 15 | Issue 2 | May-August 2022. 144.

[77]Jean-Paul Sartre. Existentialism and Humanism, ts Philip Mariat (London: Methuem & Co Ltd. 1949) 34.

[78]Jean-Paul Sartre, Being and Nothingness, Tr. Hazel E. Barnes, (New York: Washington: Square Press, 1977) 28.

believe in freedom is to believe in God.[79] Those who believe in freedom tend to believe in God, and those who do not believe in freedom tend not to believe in God. What is the nature of freedom? Freedom is the capacity to make choices. To live is to choose to live a life of making choices. To choose to die is to choose to end a life of making choices. Here are some characteristics of freedom. Firstly, every choice implies the negation of what is, and the projection of what is not[80]. Every choice is an attempt to create the world as we want it to be. Secondly, every choice implies the selection and elimination of other options. Thirdly, to choose is to have to choose. To have to choose is to having to have to choose. The facticity of making choices[81]. We cannot choose not to choose. For choosing not to choose is to choose not to choose[82]. Fourthly, to choose is to be conscious, and to be conscious is to choose. To choose is to perceptually choose. There are no free situations, only free human beings.[83] We do not choose to be conscious, have a conscience, or be free. We choose to believe that we are conscious, we have a conscience, and we are free, or better, we are "born for freedom"[84]. For instance, if we can choose to die rather than live, then we have freedom from life; if we can choose to die before natural death, then we have freedom from death. Doxastic intelligence affords us the ability to make justified belief-decisions[85].

To be is to be Conceived, Perceived, or Observed

To be can be understood as what exists, what subsists, or what absists.[86] To be is to exist, as in the material world of existence. To be is to subsist, as in the mathematical world of rationality. To be is to absist, as in the mental world of intentionality. If the material world of existence has a beginning, then its existence must be understood as temporal. If the mathematical world of existence has no beginning, then its rationality must be understood as non-temporal. If the intentional world of existence is to be understood, independent of having a beginning, then its being is to be understood as existential. If to be indeed is to exist, subsist, or absist, how must the following: (1) To be is to be conceived, (2) To be is to be perceived, (3) To be is to be observed, be understood, and connected. To be is to be first conceived, and later, be perceived or observed. Berkeley argued that to be is to be perceived. Alexius Meinong argued that to be is to be conceived. Schrödinger argued that to be is to be observed. Consciousness is central to what is conceived, perceived, or observed. What is the relationship of the

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[79]Some like Jean Paul Sartre in the book *Being and Nothingness* argue that God can human freedom cannot co-exist because if God exists then essence precedes existence and man cannot be free.
[80]Jean Paul Sartre Being and Nothingness, 650.
[81]Jean Paul Sartre Being and Nothingness, 644. What Sartre called the facticity of freedom.
[82]Jean Paul Sartre Being and Nothingness, 607.
[83]Jean Paul Sartre Being and Nothingness, 569.
[84]Zane Ozola, "Freedom as a Mode of thought: Hannah Arendt". Athens Journal of Philosophy - Volume 2, Issue 4, December 2023. 223.
[85]Tennyson Samraj, What is you Belief Quotient, 2007. BQ/Belief Quotient as opposed to IQ/Cognitive intelligence and EQ, Emotional intelligence.
[86]To "exist" refers to material, temporal beings, to "subsist" refers to a non-temporal, abstract existence, to "absist" (or "being-given") simply means being an object, but not necessarily having being.

mind to the material objects, mathematical objects, and mental objects? Schrödinger's need for an observer brings into question both the need for a conceiver and a perceiver. But we must go further than Schrödinger. In Schrödinger's paradigm, we saw the need for an observer: to be is to be observed. However, to observe assumes one can conceive and create. Only what is conceived and intended can be later observed. So, to be an observer is first to be a conceiver and a creator. If consciousness is central to what is conceived, created, or observed, then two essential characteristics must be highlighted: (1) consciousness is intelligent, and (2) consciousness is volitional.

If Quantum entanglement describes the behavior of two subatomic particles that were once entangled,[87] but remain connected, even though separated over a long distance, with no physical connection, there is a need for nonlocal consciousness.[88]. However, the only way we can accept nonlocal consciousness is to reject the notion that consciousness is a neural process or contingent on matter. Nonlocal consciousness can be cognitive beyond the reach of the brain.[89] Here, the brain is simply a receptor, rather than the creator of what is known. That is why it is referred to as an ontological phenomenon, rather than a quantum process. Consciousness cannot be accounted for in physical terms. For consciousness is fundamental.[90] It cannot be accounted for in terms of anything physical. When we understand that consciousness is fundamental or non-local, we can realize its entanglement with local consciousness.

If consciousness is foundational, then we could argue that where there is a universe, there is consciousness, which pre-exists the universe. The implicit nonlocal consciousness embeds each individual's local or explicit conscious mind within itself.[91] Unlike local realism[92], understanding nonlocal realism "encompasses meaning, mind, and universal consciousness[93]. The future of science rests on changing its ontological orientation frame, from local realism to that of nonlocal realism. Nonlocal realism is the term used to represent an integrated worldview that displays the reality of a singular, integrated, interconnected universal field of relationships.[94] While local realism posits that objects' properties exist independent of observation, non-local realism posits that objects lack definite properties until measured or observed.[95] The universe we perceive and observe is nonlocal.[96] Having noted the relationship between local and

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[87]Darren Orf, "Quantum Entanglement In Your Brain Is What Generates Consciousness, Radical Study Suggests." https://www.popularmechanics.com/science/a61854962/quantum-entanglement-consciousness/.

[88]Andrew Lohrey and Bruce Boreham. "The non-local Universe." COMMUNICATIVE & INTEGRATIVE BIOLOGY 2020, VOL. 13, NO. 1, 152.

[89]Pim Van Lommel, "Non-local Consciousness" Journal of Consciousness Studies, 20, No. 1–2, 2013, 8, 39. https://pimvanlommel.nl/wp-content/uploads/2017/10/Pim-van-Lommel-Nonlocal-Consciousness-article-JCS-2013.pdf.

[90]David Chalmers, Philosophy of Mind "Consciousness and its Place in Nature" Philosophy of Mind (New York: Oxford University Press, 2002) 268.

[91]Ibid., 151.

[92]Ibid., 150-151.

[93]Ibid., 147.

[94]Ibid., 149.

[95]David L. Ryan "The Conscious Universe: Nonlocality and its Implications. Journal of Psychiatry and Psychiatric Disorders. Volume 8 Issue 3. 1. 98. Deepak Chopra. Local vs. Non-Local Realism, 1:30. https://www.facebook.com/watch/?v=620171470404798.

[96]Andrew Lohrey and Bruce Boreham. The non-local Universe, 152.

nonlocal realism, we must understand what distinguishes between local and nonlocal universes. The universe can be understood as local or non-local, depending on whether things are connected, at the speed of light, or by something faster than the speed of light, or in "no time".[97] Suppose we are connected, faster than the speed of light, then there must be an ontic cognitive agent that can connect, or be linked to things in the universe instantaneously.[98]

Conclusion

Either cosmology generates consciousness, or consciousness creates cosmology. The current explanation is that cosmology has a beginning, and its beginning is attributed to the nonlocal consciousness. After Schrödinger's thought experiment, more and more thinkers argue that while cosmology has a beginning, consciousness does not have a beginning. Only the universe has a beginning, and that the beginning of the universe is the result of an intelligent choice. The splitting of the atom is just as much of a choice as the creation of the atom. The universe as we know it came into existence and remains in existence by choice. The need for an observer (nonlocal realism) and the need for instant connectivity between two particles separated in the universe, faster than the speed of light (nonlocal universe), necessitate the basis for why nonlocal consciousness/freedom is considered a fundamental aspect of the universe.

If consciousness pre-exists cosmology and freedom is fundamental to the nature of consciousness, we can conclude that the universe exists and continues to exist only by choice. This is a paradigm shift to the traditional understanding that consciousness results from a cosmic process. If cosmology precedes consciousness, we can give a reductive explanation for consciousness, in that consciousness is either a neural process or an emergent property. However, if consciousness pre-exists cosmology, then we can purport that the brain does not generate consciousness, but that the brain transduces consciousness. The option related to consciousness as either a neural process or an emergent property cannot be valid if consciousness is understood as a foundational or fundamental part of the universe. However, all evidence that purports consciousness as a neural process, an emergent property, or a quantum phenomenon can only establish the causal relationship between brain states and mental states. It cannot establish the relationship between local and global consciousness. It is necessary to establish the relationship between local and non-local consciousness, for nonlocal consciousness not only pre-exists cosmology but also does not have a beginning. Nonlocal consciousness is understood as eternal, and local consciousness as temporal. Connectivity between local and non-local consciousness can be established, but arguing for individuality and subjectivity will remain a challenge. The appearance of the self at birth and the disappearance of the self at death are existential givens; however, atoms and the reality of nonlocal consciousness continue to remain the same.

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[97]Robert Nadeau and Menas Kafatos, *The Non-local Universe*, (New York: Oxford Press, 1999) 2. https://www.google.com/search?q=local+and+nonlocal+realism&rlz=1C1CHBF_enCA1024CA1024&oq=local+and+nonlocal+realism&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRifBdIBCjE5OTk3ajBqMTWoAgiwAgHxBXSW8-fwzlRm&sourceid=chrome&ie=UTF-8*Ibid*.

[98]Andrew Lohrey and Bruce Boreham. The non-local Universe, 153.

Consciousness pre-exists in the universe only if we believe in God or in nonlocal consciousness. If one does not believe in God or nonlocal consciousness, we must assume that consciousness is a suffused phenomenon. As such, consciousness is not a neural process, an emergent property, but a suffused or substrate phenomenon. The universe does not cause consciousness; consciousness is not contingent on the universe and is not a correlate but a suffused/substrate given. It is not something separate, as substance dualists purport; it is not a property of matter like property dualists purport; it is not inherently part of every atom, as panpsychists purport, but a suffused substrate phenomenon. It is simply there, suffused with the universe without any explanation. It is a brute given. This is the only option left if one does not believe in God or nonlocal consciousness. Science for years has refused to address this existential phenomenon; now, it is front and centre to every honest scientist. We are left with only two options: either we accept consciousness as (1) a brute given, as such, inexplicable, or (2) local consciousness is linked with non-local consciousness as a transduced existential phenomenon. When belief in God or in nonlocal consciousness is a given, we can argue that nonlocal consciousness not only precedes cosmology; it is the basis for cosmology.

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