

# Consciousness and Being

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**Abstract.** In this article I am trying to connect the processes in our conscious with existence.

## 1. Origin of Consciousness.

The definition of life as a form of existence of protein bodies, given in the late 19th and early 20th centuries by materialists now, a hundred years later, does not seem correct or, at least, complete. Organic life in any of its manifestations requires the presence of a carrier matrix in which all biochemical reactions take place - water. Water is an indispensable and essential element for a living organism, no matter whether it is cellular or pre-cellular (the latter necessarily manifest life processes in an aquatic environment, for example, in a host cell). In addition to proteins, which manifest their properties only in water, which is in the necessary physicochemical conditions, for normal functioning it is necessary to have genetic material (which is no longer of a protein nature), energy sources in the form of various compounds of phosphoric acid, etc. Thus, life is a complex set of various mutually dependent processes. It is not known at what stage, perhaps at the stage of an already pre-cellular organism (which consists of DNA or RNA surrounded by a protein-lipid protective-regulatory envelope), an elementary unit of consciousness appears that is still completely unconscious. If so, what causes the emergence of consciousness - the presence of a certain set of organic macromolecules immersed in a water matrix, with complex phenomena of transfer and change of electric charge, energy, mass, entropy and heat? That is, processes that can be observed and measured, described by physical quantities, give rise to an unobservable and unknowable phenomenon - consciousness.

With the complication of a living organism, the transition of a pre-cellular organism into a cellular one and further into a multicellular one, the primary consciousness is also accompanied by complication - it is no longer a unit of consciousness, but possibly a set of primary consciousnesses that are in complex dependence. The question now arises - why the elementary unit of consciousness was generated precisely by physicochemical processes in a complex of organic molecules that are in appropriate (suitable for these processes) conditions, but not less complex physicochemical processes involving inorganic molecules, accompanied also by the transfer of heat, electric charge, energy, masses and entropy, cannot give rise to an elementary unit of consciousness, as unobservable

and unknowable as for organic objects?

If we consider the processes occurring, for example, in a certain volume (no matter, small or large) of geological rock, then we will find there a lot of physicochemical and physico-geological processes that are no less complex than in organic cells and are also accompanied by many interrelated processes of transfer of physical values, it becomes completely incomprehensible why the phenomenon of consciousness does not arise there?

The primitive consciousness of the first people, as close as possible to nature, may not have called volcanoes alive for nothing, and antiquity saw in them a manifestation of the activity of the fire god Hephaestus, gnomes live in the mountains with their caves and treasures, the Mistress of the Copper Mountain lives in the bowels of the earth - all these are inorganic forms of consciousness, which in mythology are called gods and spirits, and in esotericism - egregors of the earth, mountains or treasures, we will call volcanoids, mineraloids or crystalloids. Ocean waters with currents, temperature changes, diffusion of micro- and macroelements, accompanied by a change and transfer of energy and entropy, may also be overflowing with elementary consciousnesses inherent in some small volumes of water, and on a larger scale, these elementary consciousnesses give rise to the consciousness of entities, in mythology called mermaids, nereids, and to an even greater extent give rise to consciousness, called in antiquity Poseidon. Let's call this consciousness an oceanoid. Conscious nucleoids can exist in the upper layer of a neutron star, consisting of ionized iron nuclei and electron gas, in the underlying layer - mesoids and in the very core of a neutron star - quarkoids.

All these essences of inorganic nature have a consciousness of a completely different nature than ours, and therefore they are not recognized by us, as we are by them. When scientists realized in the middle of the 20th century the possibility of the existence of inorganic forms of life, science fiction stories began to appear about the meeting of earthlings with inorganic forms of intelligent life.

As modern paleontological data show, life arose almost immediately with the formation of planet Earth 4 billion years ago. Black smokers in rift-forming areas at the bottom of the oceans are home to extremophiles. Conditions in these areas (high pressures and temperatures - hundreds of atmospheres and up to three hundred degrees Celsius, high acidity in some places, and in others, on the contrary, an excessive alkaline environment) correspond to those on the early Earth, and there is no refutation of the hypothesis that the origin of life is not a

single phenomenon that once occurred and gave rise to the self-sustaining existence of life, but a constant, never disappearing phenomenon, and to this day taking place, possibly in regions of rift formation or in other geologically active regions of the planet. It is possible that there is a constant formation of precellular life forms, and even cells from these precellular forms, in extreme conditions that are not yet accessible for observation.

Living organic matter, evolving over 4 billion years, created the structure of (unconscious) consciousness, also 4 billion years old. As the genetic material changed, and after it the organism with its metabolism, so also the consciousness changed, which became more and more conscious in higher organisms, giving rise to self-consciousness 100 thousand years ago in a new species of mammals - Homo Sapience. That is, on a huge layer of the collective unconscious, inherited from one generation to another, from the most primitive precellular to our ancestors, having passed through the entire chain of all species and classes of animals that eventually gave rise to the human species, on this powerful layer of collective unconscious, which contains complex mental processes that have become entrenched in our animals ancestors and then human ancestors and that allow us to successfully perform the three main functions of the living - adaptation, variability and reproduction, on this layer of the unconscious a still weak and thin layer of the self-awareness arises.

Now the individual is aware of himself and sets himself tasks with many solutions, which should allow him to perform the main three functions of the living being at an even more effective level. Under a thin layer of consciousness lies a huge layer of the unconscious, infinitely ancient and demanding its right to exist. Mental processes in the deep layers of our soul (of the collective unconscious) invade our consciousness in the form of wild, frightening and incomprehensible images, thoughts and ideas that are clearly not a conscious product of our mind. These images invade, for example, during sleep, when the consciousness is weakened as much as possible and has surrendered its positions, or during important life situations that require the adoption of the only correct decision and the mobilization of all the body's resources to complete the task. As long as consciousness is primitive and as close as possible to nature, the problem of adaptation to the inner world is revealed automatically - mythological symbols and myths themselves are created, explaining the appearance of these unconscious images and processes at the mythological level, forcing the mind to correctly respond to archetypal images of the unconscious without causing damage to the

mind. All the energy of the uncontrolled energy of archaic mental processes, rising from the depths of the soul, is directed to the images and symbols created by the conscious part of consciousness under the influence of the processes themselves from the unconscious. Unconscious psychic energies are scattered on these images and symbols, absorbed by them, reflected back into the depths of the unconscious [1].

This happens until the emergence of a rationalistic scientific, experimental-mathematical mindset, until the emergence of a level of consciousness capable of pondering the nature of religious symbols and images, willing to analyze study and disassemble them into parts and find out the nature of their appearance. Religious symbols are destroyed and the path to consciousness for the flows of unconscious energy is no longer blocked. Further, a projection of internal unconscious archetypal images onto external objects is occurred.

The peak of the unbridled intrusion of the unconscious into the mind of mankind took place in the twentieth century and was accompanied by the bloodiest wars in the history of mankind. Each of the world wars was justified by the most pitiful and wretched explanations - the re-division of the world, terrorist provocation, the need to enslave or destroy the lower races, and so on.

In his research, Freud came to the conclusion that, as in physics, any mental force (mental process) has an equal, but oppositely directed counter psychic force [2]. This means that in response to the destructive force of the collective unconscious, individual self-consciousness must respond with something compensating. No matter how bloody world wars were, the birth rate reached such a level in the twentieth century that humanity was faced with the problem of overpopulation, which has never happened in the history of mankind. That is, on the psychophysiological level, nature, in response to the multi-million victims of the war, increased fertility. But the cultural (spiritual) component of the psychic force directed against the unconscious force of destruction must finally balance the process generated by the latter, since no matter how large the population is, the mind has already reached such a level that the next world war can destroy the entire species without a trace. This spiritual component must have arisen at the beginning of the twentieth century, when the war machine began to gain momentum.

One of the most prominent mystics of the time, George Gurdjieff, became the exponent of compensating spiritual power. Having received a European university

education, he thoroughly studied the entire eastern, and then European occult and religious cultures [3]. While in Russia for some time, Stalin and other future major political figures attended his school, which may have been reflected in their style of government. According to Gurdjieff, the majority of people (over ninety-five percent) are “sheep” who need a guide, and they will follow a guide completely thoughtlessly, even for an obvious slaughter. In order not to be a sheep and stay away from the crowd and not be influenced by a guide, you need to seriously work on yourself, on your self-awareness - who you are now, who you were and what is your goal, or, according to Gurdjieff, “constantly remember yourself”. This self-awareness should never disappear, clouded and lull.

Gurdjieff developed the following technique - long-term hard physical labor or gymnastic exercises are performed with full concentration on oneself, one's personality. Further, after work, the person continues to concentrate on his personality and the teacher periodically reminds the student with an unexpected blow, clap, shout so that he “remembers himself”. At some stage, a person's awareness reaches a level that will not allow him to be a tool in the hands of others or to become an unconscious doer of things dictated by unconscious processes. This will allow a person to get out of the crowd, not to become a sheep. To become a guide, a student must, for example, after performing long heavy and exhausting gymnastic exercises or after hard exhausting work, concentrate on a person on the street or somewhere else and mentally imagine that this person stumbled or dropped something. After some time, these mental commands will begin to be fulfilled and, continuing such training further, it is possible to learn how to control people.

Gurdjieff's teaching was thoroughly studied in the mid-twentieth century by the Indian philosopher Osho. The loss of spiritual power or the complete disappearance of religious symbolism in Christianity in the early and mid-twentieth century led to a massive pilgrimage of Europeans and Americans to the East in search of new spiritual values. The atmosphere of romanticism and the anticipation of new religious and spiritual impressions and experiences created the illusion that in Eastern religions a person will finally find salvation from materialism pushing from everywhere. But as the races of man arose under the influence of external natural factors, so the religions of each individual nation were developed for millennia in accordance with, albeit the same streams of psychic energy from the depths of the collective unconscious, but also in accordance with the historical and social factors inherited to this nation. For example, Buddha, who

in his early years learned all the delights of life, faced with huge masses of oppressed, enslaved people from birth forced to live a hard and poor life, understood (most likely intuitively) that in the caste system and in concentration of power and untold wealth in the hands a few, no lower caste person will ever achieve the status of a brahmana or warrior. Any attempt to climb up will be brutally and instantly suppressed. But a person from birth is endowed with some kind of potential, which sooner or later will demand his rights to be realized. The impossibility to be realized will lead to a conflict within a person - at best, he will become a neurotic, at worst - an illness with a fatal end or suicide. The problem will be solved if you teach a person not to dream, but not to think at all. To turn a person not into a doer of something, but into an observer. To make a person through meditative exercises realize an essence in himself that has nothing to do with his thoughts, dreams and desires, which are simply physiological processes. There is something or someone who observes thoughts and desires. This something can be known by stopping the flow of thoughts and is being alone with this something. In the words of Osho - when an image is formed in the visual section of the brain or a thought has arisen in the cortical region of the cerebral hemispheres, then who looks at the image and who perceives this thought, and where is this someone in the brain [4]? This someone is an observer.

In Western culture, anyone, even a beggar, can become whatever he pleases - you need will, desire and a certain amount of luck. As Achilles said, having come from Hades to the world of the living to visit Odysseus: "It is better to be the last laborer, but alive, than a legendary hero, but dead" [5]. That is, the last laborer always has a chance to live to the fullest - everything depends on him, but the dead, albeit the Great Hero, has no chance for anything anymore.

So, the masses of Europeans who came to the East began to absorb into themselves what was not intended for them. Some symbols began to be replaced by new ones, the old names of the gods were replaced by new mysterious and incomprehensible ones. It's good if nothing happened and they were just disappointed. But there were cases of insanity among those Europeans who began to meditate in an attempt to stop the flow of thoughts. Those who came from the West were mainly successful and wealthy Europeans, who, with their intelligence and hard work, reached their high position, having realized the European task set from childhood - to become the embodiment of their own aspirations and dreams. And they begin to try on something intended for the untouchables or artisans somewhere in India, trying to stop the developed thought process. Of course they have a mental illness.

Understanding the spiritual crisis of Western culture, Osho developed a method of meditation for Europeans, borrowing some points from the teachings of Gurdjieff. Osho called his method dynamic meditation [7] - a student performs gymnastic exercises, for example, in a gym with a barbell; after half an hour of hard training with full load, the student should lie on the floor and try to observe his thoughts, trying not to interfere with their course. When the tone is significantly increased and the body has almost reached its physiological peak, "subtle forms of energy" begin to work. With some attempt, the student begins not only to observe thoughts from the outside, without interfering with their flow, but also to stop them. Then comes the understanding of the presence of something that can stand in consciousness aside from thoughts, desires and experiences. Osho calls this entity an observer, it is the soul or the true essence of a person. In addition, there happened changes that no longer depend on the student in his consciousness and perception of the world, in which he should not interfere, i.e. from this point on, the student must finally, and possibly permanently, stop his practice of dynamic meditation, like any other. Here the first step has been taken, and nature has to complete the work itself, since even during dynamic meditation Europeans had cases of mental disorders.

If you seriously engage in the methods of Gurdjieff or Osho, then only under scientific supervision, in research groups and laboratories, that is, to study these phenomena on a scientific basis. Otherwise, as when we penetrate deeper and deeper into matter, we release more and more energy, so penetration into the depths of consciousness releases enormous psychic energy, which must be able to be controlled in order to avoid great sacrifices.

The high level of technology and scientific achievements used in everyday life and actively advertised requires a high education, otherwise the consciousness remains at the religious level. He does not reach the scientific-rationalistic level, remaining trapped in the medieval grip of religiosity. Religious symbols of consciousness find themselves under the ever-growing pressure of the collective unconscious and, moreover, under the pressure of scientific advances that require coordination with religious views. Symbols are bursting at the seams, and projections of unconscious mental processes into the outside world return to consciousness, reflected from external objects, in the form of visions and hallucinations from a mixture of mythical archetypal images and high-tech scientific ideas - of flying saucers, of the representatives of highly developed other worlds.

### **3. STRUCTURE OF CONSCIOUSNESS.**

The following structure of human consciousness can be assumed based on the data of experimental psychology. A thin layer of a person's self-consciousness, age equal to the age of a person, rests on approximately the thin layer of the personal unconscious, in which our suppressed desires, fears, forgotten or repressed images and thoughts live, evolve. They periodically break out into the overlying layer of individual consciousness, passing the boundary layer between the layers of personal unconsciousness and self-consciousness. This boundary layer is called censorship by Freud. Censorship translates streams of personal unconscious energy into digestible images that can be analyzed and understood by methods of analysis.

Under the layer of the personal unconscious, which is formed during a person's life, lies a huge layer of collective unconscious, which is inherited from our ancestors, and therefore has an age of billions of years. It was formed during the life of all our ancestors, including pre-cellular life forms. The mental processes of the collective unconscious, represented by archetypal structures, pass into our individual consciousness without being masked by censorship. In the collective unconscious there are no a priori forms of cognition, such as space and time, therefore there is no causal pattern in the mental processes filling this layer. These processes of the unconscious, falling into our consciousness, can give rise to visions of both the most ancient past and the most distant future, display processes both occurring near and at great distances from us.

The layer of the collective unconscious has on its surface the structures of self-awareness that evolve in the process of the life of individuals. After physical death, consciousness plunges into the vast world of the collective unconscious, which does not have the concept of space and time, therefore, infinite in terms of the possibilities of new experiences. The transition to the collective unconscious occurs through the layer of the personal unconscious. Once in the area of the collective unconscious, billions of years old, consciousness will begin new experiences of endless forms of existence, gradually dissolving in the unconscious, eventually replenishing archetypal structures with its psychic energy. The question of whether the collective unconscious will disappear with the disappearance of the human species is meaningless, since the human species evolves in space-time, fully or partially formed by human consciousness itself, and the collective unconscious does not depend on the presence or absence of space-time itself, and can give rise on own surface is not only structures of consciousness represented by man, but also structures that represent non-biological forms of life.



## References

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