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The metaphysics of consciousness; Interaction between animate and inanimate nature through human consciousness

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Abstract: In the article « The metaphysics of consciousness. Interaction between animate and inanimate nature through the human consciousness» we consider the questions of consciousness' evaluation in aspects of ethnical and social manifestations. It is suggested that the world of animate and inanimate nature is linked because of the conscious human activity. Examples of the existence of mythical characters in a modern folklore are given that can be seen as a manifestation of consciousness, and the characters themselves are the essence of the manifestation of the subtle nature of consciousness. As a hypothesis the authors define the subtle nature of consciousness as a substratum of animate and inanimate nature and see the interaction of these two things thanks to consciousness. The authors come to the problem of abnormal processes in the world and their perception due to the specifics of the conscious human activity.

Key words: consciousness, transcendence, myth, mentality

Introduction

Understanding of many phenomenal processes taking place on the Earth, is rooted in the nature of consciousness, which, apparently, should be regarded as something concomitant to knowledge. In this sense knowledge is not only rationality, but instinctive, emotional, and something that cannot always be logically interpreted.

Human consciousness can be represented as a deterministic process with reflective displays and a tendency to finding causal relationships throughout. However, the irrationality, which is inherent to any rational being, also plays an important role in the formation of consciousness. The fauna of highly organized creatures (dogs, dolphins, monkeys) demonstrates conscious phenomena. In this case, we can talk about it as an instinctive (unreasonable) beginning, lying in the basis of the conscious activity of the animal world.

The great interest in the research represents the world of inanimate nature. We understand the world of inanimate nature as the world of stones, plants, and other elements. The conscious activity of man and animal communities is directly related to the formation of the processes taking place in inanimate nature. The birth of myths, legends, folk tales, where the religious attributes are the elements of inanimate nature (mountain, stream, lightning, etc.) appears to have a well-founded relation to the real contacts of the consciousness with the fact that in the everyday life level seems to be dead nature. Apparently, the term "dead nature" (as the identity of the term "inanimate nature") is misleading. The consciousness of the community of people or animals, as observations show, yet contributes to "prosperity" or "decay" of the processes in the world of inanimate nature. Consequently, we can state the fact of the peculiar contact of animate and inanimate nature, where the determining factor, as noted above, is consciousness.

Everyday folklore of different peoples keeps the narrative character of the same type of mythological and legendary phenomena where there is a mental dominance which requires individuals to design and build relationship with the so-called tales', legends' and oral histories' characters.

In every culture there are propitiatory rites and cults of infernal beings which are used to appease and to obtain a good harvest, happiness in the life of people, protection from enemies, etc. The mental

attitudes of man to the world of animate and inanimate nature built a certain system of conscious and unconscious interaction, which today can be regarded as a kind of integrated-mental symbiosis. The origin of the term is associated with the opinion of A.P. Dubrov, which introduces the concept of mental-spatial temporal complex. "This includes the human creation of a mental complex with spatial-temporal characteristics of the object with which the operator is connected or will have a link on the basis of two mental states – impact and internalization" [A.P. Dubrov PP. 301].

In the scientific paradigm the concept of resonance-field interaction was set up, asserting the presence of ultra-weak fields in nature, radiation and their effects in biophysics, psychophysics, medicine, geophysics and other scientific fields. Depending on ethnicity and personal anthropogenicity, including human instincts, emotions, a logic of thinking and archetypal beginning of ancestors of a human community, in the modern world the idea of the sacralization of human consciousness and its effect on the change of biological systems (living and inanimate nature) is supported. It is required to perform a comprehensive study of the interaction of ideas with elements of the atomic nucleus, the molecular components of the reaction, the structure of crystals, water, fire, etc.

The research in the field of cultural anthropology by Penza (Russia) scholars revealed specific features of dynamic processes in nature. First of all, it concerns the world of plants. It manifests certain regularity between the stability of mythological ideas in the traditions of the Russian people and Mordovians and mental dependence of the representatives of the ethnic group on the phenomena of animate and inanimate nature. To the interesting observations we can attribute ecological balance, supported by Nature in those places where folk rituals, rites, cults are still held. The villages do not die, but rather tend to develop and form the economic mechanisms of their own existence.

For example, the village of Bolshoe Permievo Nikolsky area Penza region, annually holds pagan festivals of spring farewell and summer greetings. All religious activities cover approximately 600-800 people. This tradition has a stable trend to continue, and the fact that this is a clean area is obvious. The question is: whether this phenomenon is a peculiar reaction of the world of elements, as well as plants and stones on the conscious activity of people, archetypally supporting the traditions of their ancestors?

The practice of conducting ethnographic and anthropological research in the period from 2000 to the present shows that Mordovians, living in Nikolsky area of the Penza region, strongly support certain energy-background, still holding some pagan rites, merrymaking, feasts with sacrifices imitation and worship the forces of nature in the villages. Local folklore includes legends and rites of worship of the spirits of the forest, fields, water, fire. The persistence of mythological characters of ancient people (goblins, mermaids, brownies, etc.) can be explained by a set of mental complex, consisting of conscious and unconscious (instinctive) components. On a conscious level, there is a verbal appeasement of the forces of Nature. It is expressed in songs, prayers, incantatory rites and ceremonies held by "knowledgeable people". On the unconscious level, non-verbal semiotic nightly dancing around the fires, psychosexual religious ceremonies in the fields, etc are held. As it is seen, exactly in such villages notwithstanding the processes of urbanization in Russia, the deteriorating situation in the agricultural sector in general, the life of the ethnic group continues to evolve and meet the needs of local people.

The study of this phenomenon can be performed metaphysically. Of course, collective psychophysics of this ethnic group originates in folk rituals, cults, rites, transpersonal practices (shamanism, merrymaking) and performs the control of the conscious and unconscious, instinctive (ethological) beginning in human activity on the formation of attitudes towards animate and inanimate nature.

As expected, the interaction of human consciousness and the elements of the "live" and "inanimate" nature is the integral-mental symbiosis. This is a symbiosis of field interactions of wildlife cells and inanimate matter. "Vitality" in folklore of representations of the "spirits" of the elements, stones, characters of myths as living beings, requiring worship and appeasement ("spirits" of water, fire, fields, forests, etc.), is apparently due to the fact that Nature is permeated with the spirit of the thought and the person gets satisfaction from the thriving nature. This interpenetration gives a rational coexistence of "live" and "inanimate", where the role of consciousness is obvious. There is a need for people (both conscious and unconscious) to merge not only with the world of nature, but also to the world of inanimate nature, as something inherent to the beginning of its existence. In this respect, we see a manifestation of energy information exchange between the elements of animate and inanimate nature, which is determined by the human mind and is regarded as an integral and mental symbiosis. World folk and mythological ideas are the essential part of maintaining a spiritual balance in nature between the animate and inanimate nature. Perhaps this is one of the forms of such coexistence. In this connection it is required to study and clarify a number of aspects through metaphysical conclusions in the field of psychophysics, the environment and other scientific specializations.

Any act of creation in science, everyday practice, and religious activities provides transcendence - to overcome the framework of present being: time and place. Transcendence takes a variety of forms, ranging from health and medical rehabilitation to psycho mass situations of art in the culture of entire peoples and the formation of a special type of mentality.

Referring to the works of contemporary scholars and researchers of consciousness, we can say that the postulate that consciousness is not the essence of the material, and, as a consequence, and that the idea can not be physically measured, evaluated, parametrized, quantized as usual field - remains a source. However, the consciousness allows you to experience the depth of emotions, feelings, pain of a human being and highly developed creatures (dogs, dolphins, monkeys), and in this regard there has to be a different postulate - consciousness is real, but not a physical phenomenon and not dualistic in relation to physical phenomena. The problem is to determine the relationship between physical processes and consciousness. Based on the works of Charles Berner, K. Draut, George Beychler (Australia), L. Bocconi (Italy), G. Hunt, St. Grof (USA), A. Veinik (Belarus), M. Mamardashvili, V. Nalimov, Torchinov E., J. Schrader, Kozlov, V. Maikov, V. Volchenko, Faidysh E. (Russia), and a whole galaxy of Russian cosmists: Vernadsky, N. Cold, A. Maneev and others the idea of the existence in the environment of non-physical agents, which are the basis of all that exists on earth can be accepted. This assumption allows you to see the basis of conductors of all material and spiritual processes - a thought. A thought acts remotely on any matter, fields, particles, and has a special kind of energy. The mental activity of an ethnos promotes the formation of a global consciousness. Global Consciousness connects the world of physical reality and noumenal, transcendent superweak integrated-mental interactions (point of view of A.P. Dubrov).

According to T. Potapova: "... the key processes that determine the difference between animate and inanimate nature, occurring at the cellular level. A decisive role in the transformation and transfer of energy within living cells is played by a movement of electrons. But energy is by no means born within the cells themselves - it comes from the outside. Special molecular mechanisms slow down its movement only in the tens of thousands of times, allowing other molecules in part to use this energy in the performance of useful work of the cell. Unspent energy goes into the environment as heat "[9].

In the research practice, related to the study of paranormal phenomena, a lot of attention is paid to the facts of human contact with the infernal beings. All of them usually got mythological interpretation. Folklore says that any infernal being (hobgoblin, Bean, swab and so on.) is a product of the person, and at the same time his invisible protection and security. In this sense, the person becomes the operator and the nature - subject with an information substrate that is combined with the idea. Perhaps, in this case we can talk about the infernal beings of folklore as a manifestation of the collective unconscious, which is based on the concept of the archetype and the "spirit" ethnic group. The mentality and the ability to think in human society create a non-proteinaceous, something that exists in nature. Ongoing observations and ethnographic researches also revealed a mental-spiritual symbiotic coexistence of man (as the protein-nucleic acid substance) and something energy-informational (as a manifestation of a subtle reality in our world). The question is: can the human biopsy fields and, above all, the energy of thought be considered as a dominant subject of creativity, and the subtle structures born by it and having no reason but the logic of behavior in the noumenal space - attributes of those bio energy and thoughts reflections? Self-motion of matter in the form of a thin form of an ethnos mental activity may have a length of the field, and therefore able to show self-activity.

Thus, we can formulate a working hypothesis in a metaphysical assessment of consciousness. In any folklore depending on mental-psychophysical mood of the individual and the traditions of his ethnic group, as well as the archetypal components set forth in the way of thinking, the active forms of field life are able to be created. These forms represent the essence of infernal entities lying in the basis of myths and legends. Their livelihoods does not correspond to the protein wildlife, but getting into any inanimate environment (rocks, elements), they become field substrate of inanimate nature. It creates an integrated-mental symbiosis of animate and inanimate nature. As consequences of a breach of this symbiosis can be natural disasters and even man-made disasters. There is a need to objectify the esoteric component inherent in any folklore and ritual and ceremonial process (shamanism, merrymaking, fortunetelling) to study and predict the unwanted and unexpected conflicts with human animate and inanimate nature.

Such manifestations of the field forms "live" in the tradition of religions, mystical revelations, fantastic literature sources, in other, available to human consciousness, images. Apparently they are called "evil spirits", "inferior beings", etc. Modern informatology, transpersonal psychology, eniology and several other scientific specializations offer a solution to the problems raised in the framework of post-nonclassical science, which are the base of metaphysical concepts and hypotheses of postmodern philosophy.

For better understanding of the inner world of a man and his potential possibilities through the consciousness and thought create thought-forms, later becoming something infernal, and finding their reflection in myths, it is necessary to investigate the subjective space. The opinion of E. Faidysh is that "... we come across a great variety of spiritual worlds and subjective spaces when faced with images of the deep unconscious, for example, in dreams, fairy tales, myths, visionary experience, altered states of consciousness, shamanic journeys, in mystical and religious experience ... "[G.N. Dulnev pp. 437]. Then, we find: "According to the modern nonlinear physics and chaos theory, certain geometric figures play an important role in our world. They can be found in the living and inanimate nature. This can be a snowflake or a frosty pattern on glass, various forms of shells, flowers, plants ... "[G.N. Dulnev pp. 437]. The centers of these forms have small crystals, certain "germs" that structure around themselves space and time. For this reason shamans, witch doctors, healers come into a contact with them in the ritual practices. This is the beginning of the ordering form. Human consciousness, contacting them in a positive way, destroys chaos; in the negative way – creates it.

It can be assumed that namely the human consciousness plays a decisive role in the interaction of unknown forms of life with the man himself. Henry Bergson mentions the psycho-physical nature of consciousness [A. Bergson pp. 73-75]. It should be noted that the psychophysics of consciousness as its object the study, explores the experiences. The complex human feelings by observing abnormalities can usually be determined by the following concepts: curiosity, fear, indifference. Depending on the internal moral and intellectual potentialities of a man, these feelings are manifested when observed anomalous phenomena in different people in different ways. A.Y. Panasyuk writes: "... consciousness is a kind of information field. But it is not its complete definition "[A. Panasyuk pp. 390].

If we accept the idea of the modern atomic theory that all objects of the universe are in constant field and connected with each other, then it is the human consciousness as the energy field "connected" to the universal field. There is a large formation of abnormal studies worldwide. This is the meaning of human interaction with as yet unknown forms of life (including non-biological forms). In the unconscious state (sleep) the relationship between man and the general field of education is interrupted. Thus the contact of a person with abnormal substances is not available. The abnormal symptoms themselves become alien for the phenomenal world, and perhaps they are in the other planes respecting the earthly existence. In this case their characteristic is not a concept of "objective reality", but a concept of a so-called noumenon, which is available only for an extrasensory perception.

According to the states of consciousness classification table, presented by A.Y. Panasyuk it is probable that a partially functioning consciousness can most effectively "work" in provoking abnormal phenomena. These states include:

Hypnological
Hypnopompic
Border
Pre-illness
Shock
Schizophrenia

Various forms of trance and others [8].

Taking the idea of energy-informative-field nature of consciousness we should accept that this is an aggregate basis of the unity of all substances of the natural world. Therefore, the interaction of man with anomalies requires a revision of views, especially on the nature of consciousness. Apparently this is one of the key elements in understanding the processes in the formation of a new paradigm for the science.

How should we understand the pathology of conscious human activity? From the standpoint of academic science, namely, traditional psychiatry, we should understand it as a kind of inadequacy in their behavior and statements. In part, religious and mystical consciousness in this case can be viewed as pathological. The philosophical view of mind is likely to be focused on the acceptance of certain "system of coordinates" following which the evaluation of a consciousness of the individual should be done. Specifically the question is: "What is considered to be a norm?" Partially functional consciousness can not be attributed to the pathology, or to an absolute standard of its activities. The fact which is constantly repeated and testifying that people in the border and altered states of consciousness have the ability to communicate with phenomenal undeveloped forms of life, as well as promote their anomalies (psychokinetic phenomena) suggests that the anomaly of consciousness is in some way associated with phenomenal abnormalities. Thus, mostly partially functioning consciousness is able to understand the nature of anomalies. For this reason, a series of psychological and parapsychological experiments (eg,

provoking poltergeist phenomenon or manifestation of telepathic plants) are carried out with the percipient, immersed in a hypnotic and somnambulistic state.

However, it should be recognized that the psychology (and psychiatry) on the one side, more particularly, and on the other hand, more narrowly than philosophy understands consciousness. Understanding the essence of consciousness is not a psychological or psychiatric, but a philosophical problem. Philosophy isolates not only body-material component inherent in consciousness (the nature of the brain, a set of physiological functions and so on.), but also the spiritually perfect one (unconscious mental acts, overconscious elements of mystical-religious, etc.). In addition, a metaphysical approach to the problem of the genesis of consciousness is also in pole position, rather than psychological. In connection with the problem raised by the formation of a new paradigm namely this approach is partly able to determine the theoretical and methodological basis for the doctrine of consciousness.

Consciousness provides links to different units of a different level existence. This kind of connection is defined by G.N. Dulnev as implicative. "Implicative - from the Greek word *implico* ("inextricably bind")" [G.N. Dulnev pp. 144]. In his conclusions conscious state "... is associated with some level of excitation of the nervous system where the brain begins to function as a unit, and this experience is the consciousness" [G.N. Dulnev pp. 144]. At the same time consciousness should be regarded and explained through the prism of quantum mechanical concepts [G.N. Dulnev pp. 144]. A.I. Veinik showed evidence of materiality of thought as a product of conscious human activity and noted the relationship between it and some of the psy-phenomena [A.I.Veynik pp. 491-494].

Interesting thoughts are expressed by professor V.N. Volchenko that the formation of individual consciousness is not only a mental process, fully associated with the activities of the human brain, but also something which has to do with the super conscious acts [G.N. Dulnev pp. 142 - 144]. Today, the percentage of these two sources of conscious activity is not fully understood. However it is likely that the brain allows the consciousness to form approximately for only forty percent of the total volume. The question arises: "What contributes to the formation of the remaining sixty percent?". Abstract and evasive answer to it - Space. To move away from this abstraction and specify the idea the multiple experiments are required in the fields of knowledge that today are considered to be parascientific: ufology, eniology, transpersonal psychology, etc. Experimental work on provoking abnormal phenomena and identifying their relationship to the human mind can contribute to the formation of a new general scientific paradigm, where the nature of consciousness, most likely, will determine the main lines of a rational (and perhaps irrational) approach to the explanation of anomalies.

Despite of rather an interesting approach to identify patterns related to the manifestation of anomalies in the phenomenal world, A.I. Veinik narrowly defined the prospective paradigm of science.

The object of knowledge: the Universe...

Most object properties: objectivism, determinism, necessity.

The universe consists of a substance and its behavior, including substance and behavior interaction.

The substance of primary, its behavior is secondary [A.I.Veynik pp. 20].

This approach does not define a place to the irrational in explaining anomalies. Partially functioning consciousness "works" as effective as a fully functioning in resolving certain issues. An example is the "method of brainstorming," where often the most "crazy" ideas, having an analytical post-processing, become most effective in solving a problem. A.I. Veinik tries to finally come to the philosophical concept of determinism. Such a rigid peg to search causality limits again the ability of consciousness and requires the use of logical techniques in solving complex anomalous issues.

If we assume that consciousness on the mental level as well as using verbal language as a way to change the objective reality, has the characteristics of the field, it is quite possible that the energy consumption and the information content of consciousness are considered as characteristics only in our world. In another sphere of existence (the other "coordinate system") the same consciousness turns into a different category, the definition of which our modern science has not yet provided. However, being in nature the same field form, consciousness of the human being binds conscious and unconscious from which (conditionally seen) all sorts of anomalies appear. Thus, the consciousness should be defined as the substrate of the universe and an integrity linking all the elements of the visible and invisible worlds. We can assume that conscious human activity, especially in the practical act of worship, rituals, ceremonies, festivals, etc. creates a thoughtful substrate. Inanimate nature becomes full of it. A reaction to the actions of human nature is seen there. Nature flourishes if the person enters in some (including esoteric-magical) relationship with it. Stones become a special phenomena, and they also respond to the positive energy of the person, which spills during traditional events. According to P. Devereaux: "Shamanism and its followers ... give a new volume (measurement known as consciousness) to a geomantic concept ..." [P. Devereaux pp. 261]. According to him, the stones, as representatives of inanimate nature, in the form of

sacred labyrinths, represent a communication element between the earth and sky. But this occurs only during the ritual practice. Probably you need to pay attention to ethnosocial and anthropological aspects of the phenomenon as a manifestation of consciousness (but not as a noumenon), and in this aspect the leading role may belong to the specialists of the humanities.

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