

Exploration

A Cosmogonic Model of Human Consciousness: Part I

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ABSTRACT

This series of articles present a physicalist account on the origin of human consciousness. What is presented is a cosmogonic model based on the centrality of Tension assumed as an intrinsic and irreducible ontological presupposition associated with a pre-energetic undifferentiated and totipotent proto-dynamic principle (dynamis), whose differentiation gives birth to a space-time system of correlative interactions between physical objects denominated differentiated tensorial fractals (or tangent tensions) and undifferentiated tensorial fractals (or qualia). To describe the structure and dynamics that qualify the fundamental space-time dimension we can make use of the holographic principle, fractal self-similarity and the role reserved to the twisting moment (torque) in certain dual torus topology. In this light, human consciousness is recognized as the ecological and neuropsychological result obtained from the joint action realized through the holographic module, between poietic function, syntropic function and mnemotropic function the meanings of which shall be defined in the articles.

Part I of this series of articles contain: Preliminary Remarks; and 1. Introduction: The problem of consciousness.

Key words: consciousness, states of consciousness, image-making, qualia, psychism, auto-organization, strange holographic attractor, syntropy, entropy, negentropy, mnemotropy, mnemopoiesis, confinement process, dynamis, holographic-fractal space-time, event-horizon, toroid-poloid, tension, torque, Coriolis force, spin-internal motion.

Dedicated to the Jungian *unus mundus*

Preliminary Remarks

95% of our Universe escapes our knowledge. Aurélien Benoit-Lévy

A growing capacity to investigate and manipulate the intimate structure of animate and inanimate matter, as well as:

- the fetishist cult of the hyper-technological tool and the power gained from possessing it and being possessed by it;
- the use of scientific knowhow and research which is increasingly unbiased and progressively further from the idea of knowledge as a resource and collective asset;
- the pervasive and seductive power of the commercial offer with its promises of gratification and freedom from the burden of frustrations that lurk in the real world;
- the unyielding acceleration towards computerization of *data-sharing* and communication;

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- the consolidation of markets based round *organ transplants, genetic engineering, neuroengineering* and *bio-nanotechnologies*;
- the appearance on the world markets of hundreds of millions of aspiring consumers/producers of articles for all tastes and all ages;
- the destabilizing effect produced on individual and collective identity by enormous domestic and international migratory flows of have-nots summoned by free market globalization,

seem to be laying the path to the introduction of a human identity model that is gradually more uncertain and disconnected from the *natural body*, sensitive-thinking-vulnerable-perishable-unique-finite, and increasingly fascinated by the idea of a *virtual body*, computerized-cybernetic-invulnerable-artificial-modifiable-transparent.

The successes obtained by the significant scientific and technological evolution which, over the last fifty years has allowed the investigation, deciphering (circa 5%) and manipulation of the intimate structure of the constituent elements that lie at the basis of the physical and biological reality we form part of (the unknown portion amounting to 95% of their overall dynamic would suggest considering this 5% as a sufficient percentage for the formulation of partial hypotheses to be applied with caution), have made it increasingly problematic and uncertain to understand what is being observed, increasingly obvious the limit of knowledge acquired, and increasingly partial and controversial the answers to the myriad questions that arise when seeking to forecast the consequences, above all in the medium- to long-term, resulting from the attempt to manipulate what we can only catch a glimpse of.

In the medical/health environment these successes are translated into a growing capacity to save human lives, in acting on the person and his/her vital functions to guarantee survival, even when this leads to a lasting state of *suspension of consciousness* (coma), which often leads to a total or semi-total dependence on doctor/nurse monitoring, daily pharmacological administration, the adoption of medical devices which allow artificial survival, and on a source of continuous socio-health and family assistance, where necessary for extended periods of time, even years or decades, with profound repercussions on the quality of life of the person being assisted and the life of his/her family members.

In other sectors of knowledge and knowhow these successes have laid the path to cloning, the transplantation of organs, the development of sophisticated neuroinformatics devices plus a new generation of computers (quantum-bit), to artificial insemination and, simultaneously, to a flourishing illicit trafficking in clones, gametes, placentas and, sadly, even human beings; babies, women and men recruited from situations of extreme poverty and used to satisfy the burgeoning request for *biological components*.

Meanwhile, in the military and aerospace sectors, these successes are generating new security systems, new devices of dissuasion and persuasion, new weapons and new forms of military equipment destined to revolutionize the equilibrium of the forces at play in resolving domestic and international conflicts.

We are faced by a rapid, profound scientific, technological, social, religious and cultural transformation abounding in promises but also closely packed with unknown factors, a transformation that seems to succumb to rules dictated by a world of national and supernational finance focussing on speculation to the advantage of the few and damage to the many.

Precisely because of this high-speed, hi-tech transformation, the necessity to establish what should be understood by *consciousness* and by *state of consciousness* is no longer a need but a mandatory objective.

How and from what did our Energy Universe originate? Is the energy dimension all there is, or can we hypothesize a fundamental pre-energy physical reality? And if this does exist, what does it consist of, how can we describe it, and what relationships does it entertain with the Energy Universe?

In anthropopoietic mapping of phenomenological reality there is a phenomenon known as *individual consciousness* linked to a *universal consciousness phenomenon*: is it correct to speak of *consciousness* outside of its anthropological dimension? Is it correct to refer to it as an epigenetic phenomenon that emerges from the neuropsychological dimension assumed by the same dynamics that preside over the structuring, organization and development of every other physical phenomenon?

In this series of articles, the *poietic function of auto-organization* and the *syntropic function of attractors* are assumed as fundamental but inadequate presuppositions to describe phenomenological genesis and becoming. The missing link to complete their role is identified in *memory processes*, whose dynamics are exemplified through the **Twisted-Pinched Hysteresis Loop** model, and indicated as the **mnemotropic function**. The result of the joint action which by means of the *holographic module* is realized between *poietic function*, *syntropic function* and *mnemotropic function* is equivalent to an **a-intentional articulate and complex ordering function** which is defined as **mnemopoiesis (MOPS)**.

Hence what is presented is a cosmogonic model based on the centrality of **Tension** assumed as an intrinsic and irreducible ontological presupposition associated with a pre-energetic undifferentiated and totipotent proto-dynamic principle (**dynamis**), whose differentiation gives birth to a space-time system of correlative interactions between *mass and energy-free* physical objects denominated *differentiated tensorial fractals* (or **tangent tensions**) and *undifferentiated tensorial fractals* (or **qualia**). To describe the structure and dynamics that qualify the fundamental space-time dimension we can make use of the holographic principle, fractal self-similarity and the role reserved to the *twisting moment* (torque) in Hamein-Rauscher U4 Space-time Dual Torus Topology. Description of the factors that determine the transitions from one physical dimension to another (relativistic dimension, quantum dimension, hyper and middle dimensions) is provided in terms of *breaking symmetry* and explained as a re-distribution of non-linear relationships between *monopolar tensorial potential*, *dipolar tensorial potential*, and *kinetic potential*.

Human consciousness is stripped of its anthropocentric requisites and isolated from its anthropopoietic genesis to be recognized as the ecological and neuropsychological result obtained from the joint action realized through the *holographic module*, between *poietic function*, *syntropic function* and *mnemotropic function*. In this light what we are defining as *consciousness* constitutes a particular case of **mnemopoiesis**, a particular case whose specific **a-intentional articulate and complex ordering function** is in no way transferable outside of the phylogenetic and anthropological collocation of the biological system *homo*.

1. Introduction: The problem of consciousness

We have seen that there where science has achieved its greatest conquests, the spirit has received from nature what it itself had lent: from the shores of the unknown we discovered a mysterious footprint. We have excogitated one profound theory after another to be able to gaze intently on its origin. In the end we were able to reconstruct the being from which the footprint comes. And here we are: that footprint is ourselves.
Arthur Eddington

Is it legitimate to state that *human consciousness*, or, more exactly, *Homo Sapiens'* consciousness, represents the expression of a *universal-immanent psycho-physical phenomenon* it too declinable as *consciousness*¹ in turn generated by a *principle of original consciousness or proto-consciousness*? (Alfred North Whitehead)

In view of the distinctive and peculiar neurological, psychological and neuropsychological implications that accompany it² and in view of the more or less anthropomorphic cultural and religious contents communicated and evoked by the term “consciousness”, it would be preferable to avoid treating *human consciousness* as the expression of a *universal-immanent psycho-physical phenomenon* declinable as *consciousness* in turn generated by a *principle of original consciousness or proto-consciousness*.

Nonetheless, while awaiting to enrich our lexicon with a more appropriate and less compromised term than that of *consciousness*, a term which from the next paragraph I shall call **mnemopoiesis** (*Mnem-* memory, *O-* holographic, *Poie-* poietic, *Sis-* syntropic; acronym **MOPS**), let's suppose that this extensive use of the term *consciousness* can be considered admissible, with reserve.

In this case: *human consciousness* is neither the *universal-immanent psychophysical phenomenon* which it forms part of (a Chinese aphorism says: *a white horse is not horse*) nor the *principle of original consciousness or proto-consciousness* from which both would come from, nor does it represent them but is merely the expression of a correlative, stationary and particular configuration (neuro-psycho-logical), more unique than rare W. F. Nietzsche would say, between physical *mass and energy-free* objects belonging to the territory of *psychism* [Carl Gustav Jung], or the *holo-fractal tensorial dimension* [Messori 2011][1], known as *qualia* [Alfred North Whitehead] and *images* [Messori, 2011], and neurological processes in-formed by the convergent action of the *proto-consciousness*, which *human consciousness* would derive from and with which it would share, together with the immanent psychophysical phenomenon it forms part of, certain fundamental properties.

What would these properties be? What would the common factors be between *human consciousness*, the *universal-immanent psychophysical phenomenon* and the *principle of original consciousness or proto-consciousness*? What would produce a relationship between them and render them comparable?

¹ See: Hameroff S., *What is Consciousness?*

<http://www.quantumconsciousness.org/presentations/whatisconsciousness.html>

² See: Morin A., *Levels of consciousness and self-awareness: A comparison and integration of various views*, http://www.societyofrobots.com/robottheory/self-awareness_review.pdf;
Schwartz J.M., Stapp H.P., Beauregard M., *Quantum Physics in Neuroscience and Psychology: a Neurophysical Model of Mind/Brain Interaction*: <http://www-physics.lbl.gov/~stapp/PTB6.pdf>

We shall exclude from our investigation just how much *human too human* there is in the current meaning of *consciousness*: sensation, perception, willpower, intention, ambition, awareness, discernment, sentiment, desire, the rational and irrational, thought, attention, volitionality, acting with cognition of cause and effect (cognitive thought), the capacity to foresee and resolve problems, self-awareness, and, the most important thing of all, being human in flesh and bone without which *human consciousness* would be nothing more than pure abstraction³.

And what remains?

What remains is the historical-cultural-religious environment which forms the background to the first 800 years of domain and expansionism before the Roman Republic and then the Roman Empire on the Euro-Mediterranean area and the near East⁴, an environment which,

³ According to Francisco Varela: *Basically when I say that consciousness is lived experience I am not speaking of something that exists only in my head. I cannot begin looking for consciousness by starting from a section of cerebral circuitry. Consciousness does not belong, so to speak, to a group of neurons: it belongs to an organism, to a human being, to an action that one is living. That really isn't the same thing. (...) Basically, consciousness is an emergence which requires the existence of these three phenomena or cycles: with the body, with the world and with others. The phenomena of consciousness can exist only within the cycle, in the de-centralization that it involves. In all this the brain evidently has a central role, because it is the enabling **condition**, the condition that makes everything else possible.(...) The amazing thing about the brain is that it permits, for example, the sensory-motor co-ordination of the whole interaction, the hormonal regulation which ensures the maintenance of corporeal integrity, and so on, but the notion of **neuronal correlates of consciousness** as such is, to use the words of Alfred Norton Whitehead, "an inopportune concretization".* (Francisco Varela, *Consciousness in the Neurosciences*, <http://www.psychomedia.it/jep/number14/varela.htm>)

⁴ Eight hundred years from 509 BC, the date of the founding of the Roman Republic, until the Council of Nicaea 325 AD. In particular:

- between the middle and the end of the 2nd Millennium BC the Semite peoples of the Sinai invented alphabetic writing (*Sinaitic inscriptions*), applying the principle of acrophony to the ideographic value of the signs in their mother tongue, Akkadian-Sumerian, the mother tongue lingua of the Assyrians and Babylonians;
- later, the Phoenicians, who maintained close relations with the Jews, adopted and modified the Semitic invention to create the Phoenician alphabet (funerary inscriptions of King Hiram, around 13th BC.);
- towards the end of the 9th BC, the Greeks adopted and modified the Phoenician alphabet; from the Greek alphabet were to come all the western alphabets (Latin, Italic, Etruscan and probably the Iberian);
- between the 7th and 6th BC, under siege by the Assyrian empire, the Kingdom of Judah, with its capital at Jerusalem, became the first kingdom in history to venerate one god in one temple, the Abrahamite Yahweh, *He Who Is*, a divine figure inspired by **Īśvara**, one of the many names given to **Krishna** (a divine figure who inspired the hierophany of **Chris-t-os**, which comes from the ancient Greek *chrisos*, gold, by interposing the letter **T** or the **Tau** of the Egyptian, Phoenician and Hebrew alphabets, symbol of death and resurrection – distinctive characteristics of Krishna – of the *solar cross of light* and the musical scale *sol, la, re*) in turn one of the many names, the 57th, given to **Vishnu**, a Vedic masculine divinity, one of the personifications of *Tat*];
- between the 8th and 7th BC were born in Greece the *polis system* and in Rome the *monarchic-senatorial system*, systems to govern power where: (the speech) *became the political instrument par excellence, the key to every State authority, the means of command and dominium over others, (where) language is no longer the ritual word, the*

with the advent of the Christian Era, in particular with the Nicene version of the New Testament, would give birth to the word **consciousness** (a term which has no equivalent outside the territorial and temporal extension of this historical-cultural-religious environment). *Consciousness* represents the compromise reached by the theological/theoretical synthesis which since the dawn of the first millennium attempted to re-harmonize, for the sake of Imperial stability, three contemporary visions of the World, linked to as many cosmogonic and social interpretations and as many versions of the word **anima**⁵ (*ànemos/pneuma-ruah-animus*, all terms translatable by wind, gust of air, breath and all inspired by the *breath of Brahman* from Vedic cosmogony):

- i) the Hellenistic Platonic-Aristotelian version,
- ii) the Old Testament Hebrew version,
- iii) and the New Testament Judaic-Christian version.

The object of the dispute is not so much the meaning to be attributed to **anima** as the hierarchical position to be accorded to the **two separate animas that make it up**.

In fact, the *anima* possesses an intrinsically ambivalent character, *cosmic-terrestrial/unmanifest-manifest*⁶, i.e. it possesses *two separate animas*:

- i) one of the two animas is **immanent, conditioned** by events, and knows or understands (direct object) through the combined and simultaneous knowing of three hierarchically ordered activities which are, from the lowest to the highest, *bio-energetic activity* (genetic-vegetative), *neuro-sensorial activity* (animal) and *psycho-perceptive/proto-cognitive/cognitive activity* (human), the latter generally

right formula, but contradictory debate, discussion, argumentation [in: Pierre Vernant, *The Origins of Greek Thought*];

- between the 6th and 5th BC the Pre-Socratics decided to make their *knowledge* public via writing, and adopted *writing* as a *literary means* (Anaximenes, Pherecydes and Heraclitus were the first to introduce this custom), thereby interrupting the purely oral transmission of *knowledge*;
- from the 1st BC there was a transition from the pre-Christian religious cults, in particular Greco-Roman and pagan in general, up to the Nicaean version (Council of Nicaea, 325AD) of Judaic-Christian monotheism.

⁵ (Translation by Alex Ghillan): *The anima is the personification of the unconscious. The determinant force that operates at these depths represent by the anima, that is it creates symbols, images, to itself it is only an image. In these images it transmits to the consciousness the strength of the unconscious. Hence the anima is an organ that contains and transmits, an organ of perception for unconscious contents. The anima perceives symbols. But these symbols are energies (forces) formed, i.e. determinant ideas that have a value that is at the same time intellectual and affectionate.* (In: Jung C.G., *Psychological Types*, Newton Compton Editori, 1993, pagg. 201-202)

⁶ For further information:

- Desideri F., *L'ascolto della coscienza*, Feltrinelli Editore, Milano, Italy, 1998
- Messori C., *Il Sole e la Luna. Sulla natura dei symbols e della mente umana*, Federico Ceratti Editore, Milano, Italy, 2000
- Messori C., *Le metamorfosi della meraviglia. I percorsi della conoscenza dall'età del Bronzo ad oggi*, Maremmi Editore, Firenze, Italy, 2004
- Napolitani D., *Identità, Alterità, Culture*, at:
<http://www.rivistacomprendre.org/allegati/XIX.Napolitani.pdf>

identified with the visual perception organ; this belongs to the territory of *Being* and the *Born*, and corresponds to *Prakriti* in the Sankhya system of Hindu doctrine;

- ii) the other is **transcendent, unconditioned** by events, and knows or understands (locative complement of place) without recourse to any interior or exterior means of investigation, frequently indicated as the other eye that “sees without seeing” (equivalent to *wu-wei*, “acting without acting”, of Taoist doctrine); a direct emanation of *Non-Being* and the *Non-Born*, corresponding to *Purusha*.

The theological/theoretical compromise is reached when it is agreed to maintain the name of ***anima*** in reference to the *cosmic-unmanifest* character of the **transcendent-unconditioned *anima*** (equivalent to the *Immobile Motor* of Aristotelian descent), while the *terrestrial-manifest* character of the **immanent-conditioned *anima*** is assigned the name of **consciousness** (the **mirror of the *anima***).

The **word consciousness**, therefore, cannot be separated from the historical-cultural-religious womb that gave birth to it nor can it be separated from the intrinsic ambivalence of the ***anima-word***, just as neither can be separated from the role assumed by the **logos-word** in the social environment and the **Logos-Word *made Man*** in the religious environment.

Nonetheless, the semantic evolution of the word *consciousness*, and before it the triad *ànemos/pneuma-ruah-animus*, does not stop at the ordering function performed in the socio-cultural field by the oral *word* and the spoken *word (logos)*, not does it stop at the ordering function of the *divine Word (Logos)* sculpted in *letters of fire* on Moses’ tablets (XIII century BC), but breaks through the eastern borders of the Roman Empire until re-cognizing its origins in the doctrine of the Vedas (*pneuma-ruah-anima-consciousness* are three versions of the ***prana*** of Hindu doctrine; just as the *Father-Son-Holy Ghost Trinity* is a slighter version of the *Brahma-Vishnu-Shiva Trimurti*) sunken in the Neolithic pictorial production of spiral motifs, Palaeolithic petroglyphs (incisions in stone) and in the late-Palaeolithic pre-rational and apotropaic use of *shamanic chanting* and the *magic word* (whose evolution would lead to *divinatory formulae, sacred chants, prayer* and *poetry*), the magic of the word that from the Upper Palaeolithic onwards would occupy and continue and to occupy a deservedly central place (even if subject to progressive removal) in all human communities.

Prana-pneuma-ruah-anima-consciousness-divine breath (whether of Brahma or Yahweh the substance changes little) indicate a single thing, namely the **Sound-Breath that became Speech-Voice**, they are symbol-words (for some time debased to metaphors) custodians of the dramatic passage (datable to a span of time from around 100 thousand to 10 thousand years ago) between a humanity that did not know communication through codified oral language and a humanity that slowly discovered to be such through the *Speech that gives a voice to the anthropopietic process*, since from that moment on it would be through *recourse to the use of the speech which in-forms, that the World would take form!*

The introduction of oral language in human communication would have an enormous impact on the life of human communities and on the embryonic state of their cultural production. One of the most important consequences would be the competitive relationship that came to be created, still existing, between the *oropharyngeal cavity as an anatomical instrument for the gestation-generation of articulate sounds* and the *uterine cavity as an anatomical tool for the gestation-generation of life* [Messori, 2012].

In fact, the most revolutionary invention of all time, *verbal language*, from the apotropaic use of the **magic speech** (which allows physical planes that differ from one another to be related) until the gradual social use of the **oral and written speech** (which, by allowing different individuals and communities to relate to one another *catalyses the making of culture*), laid the foundations for the male sex to subjugate the female sex:

- the function of naming things as an act of legitimizing reality and the function of giving a *unique name* to each individual (semantic baptism) as an initiatory act that assigns an individual a *new value of reality*, places the *oral-laryngeal generatrix power (which gives voice to the breath that becomes speech)* in open opposition with the *generatrix power of the female uterus (which gives life to the breath that becomes the human being)*.

In the meeting/clash between the **oral-laryngeal cavity that generates the World** and the **uterine cavity that generates life** there is room for both the idea of the **fecundating sound** and the **fecundated anima**, and the idea of an **anima disposed to listening** and its “**soul-mate**” **involved in communication**.

One lives in a *Mythical Time*, the other lives in a *Physical Time*:

- the *Mythical Time* of the **transcendent anima** becomes a psychic territory (the *heart* for the Hebrews and the *intellect* for the neo-Platonists) and a temple for *Sound (emanation of the Primordial Sound OM-AUM-AMEN that generates the World) which with different discontinuous rhythms is transformed into forms of manifestation and lasts throughout their transformation and impermanence (transformed without being transformed)*⁷ ;
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- the *Physical Time* of the **immanent anima** becomes a psychic territory and home⁸ to the *premeditated articulate Sound that traverses the semantic baptism assigns a new value of reality to reality itself, in-forming the progress of humane relationships and participating in their vicissitudes and transitory nature (transformed with transformation)*.

⁷ Thus Heraclitus:

*Immortals are mortal, mortals immortal,
living in their death and dying in their life.
To those entering the same river,
other and still other waters flow.*

Into the same river we both step and do not step.

We both are and are not.

(Credit: *HERACLITUS OF EPHEBUS*, The G.W.T. Patrick translation,

<http://www.classicpersuasion.org/pw/heraclitus/herpate.htm>)

⁸ This house is the human body where, in the neo-Platonic-gnostic-alchemical vision, the **immanent anima-conditioned consciousness** emerges from the degree of synergy that exists between the three levels of consciousness of which we said earlier, correspond to as many *chakras* (resonance cavities) and as many relatively autonomous independent vital functions governed by as many centres: one centre for the *bio-energetic function* (genetic-vegetative) located in the sacral plexus (corresponding to the first chakra, *Muladhara*), one centre for the *neuro-sensorial function* (animal) located in the solar plexus (corresponding to the third chakra, *Manipura*) and one centre for the *psycho-perceptive/proto-cognitive/cognitive function* (human) located in the pair (corresponding to the sixth chakra, *Ajina*) of the pineal or epiphysis gland/pituitary or hypophysis gland.

Heraclitus' incipit *panta chorei kai ouden menei* (*Everything flows and nothing abides*) stigmatizes this flowing of the transitory nature of things and the World but at the same time, by naming it, embraces it, i.e. does not take flight (consciously?) in the recourse **to use of the speech which in-forms by embracing, that the World takes form.**

Through the **Breath-Sound-Speech**, through its magical and mysterious power, through its ordering function, its power to *give form* (*Logos-Consciousness*) to *the formless* (*Chaos-Unconsciousness*⁹) and the power to *give voice* (*logos-life*) to *silence* (*chaos-death*), the World ceases to be merely *lived* to also become *interpreted*. With the troubling re-birth in the womb of **Breath-Sound-Speech** humanity thereby sees itself forced to look at itself in its not being the World, but only part of it, forced to give some sense to the painful and never completely resolved detachment from the belly of the Great Mother Earth. And it is here in the excruciating attempt to sew together the wound resulting from the estrangement from the *Maternal Breath* that the human being finds refuge in the *archetypical triad* which forms the basis of all internal representations of external reality, whether pre-rational and pre-verbal, or rational and verbal:

- from this point on, its place in the World would be between Earth and Sky, an elective agent of connection (medium) between its own image reflected by the mirror of the Earth's *anima* and its own image reflected by the mirror of Sky's *anima*..... each with its own quota of **consciousness**¹⁰.

⁹ (Translation by Alex Ghillan): *The unconscious, as historical background of the psyche, contains, in a concentrated form, the entire series of engrams that have conditioned the current psychic structure from the dawn of time. The engrams are none other than functional traces, signaling in which way the human psyche has functioned, on average and with the maximum frequency and intensity. These functional engrams, are represented as images and mythological motifs, that appear in part identical, in part very similar, in all peoples, and it is easy to point them out even in the unconscious material of modern man. Therefore it is logical that among the contents of the unconscious, as well as the sublime images that have always accompanied man on the road of life, there are also traits or elements that are expressly animal-like.* (In: C. G. Jung, *Tipi psicologici*, Newton Compton Editori, Italia, 1993, pag. 140)

¹⁰ In this *reflective relationship* is summarized the identity of human *psychological birth* [Messori 2011, 2012], its *potency-dynamis* being correlated to *action-energheia*, its giving of itself as a presupposition of possibility, a possibility that makes it inevitable to leave the *relationship of continuity* with the World, a relationship which, as is true for every other animal maintains the human being in a dimension of *in-fusion-ante-rem* with the Great Mother Earth, to enter the dimension of *detachment* from it, in a *relationship of contiguity* brimming with unknowns and hence tragic.

A tragicalness that we discover expressed in the myth of Oedipus, of which M. Graves gives us the following version (translation by Alex Ghillan): *Narcissus was marked, in his short life, by the maternal intentionality which the myth wishes modulated in Tiresias' warning ("Your son will live until he knows himself", which means "until he stops nestling in the conscious womb of you, his mother") and, true to this "norm", he avoided any relationship, keeping himself to a solitude that we could define as "autistic". Until the day when, gazing at his reflection in a pond, as was his wont, he saw it rippling thanks to a spiteful puff of air from Zephyrus, the spring wind, and so saw his image in the water disappear: no longer, in this image, a Narcissus reflecting his existential condition of a oneness with the maternal intentionality, but, all of a sudden, a reflective him in his own autonomy, in his self-knowledge emerging from the norm that had led him to this point. The unbearable distress due to this laceration led him to stab himself to death.* [In: D. Napolitani, *Identità, Alterità, Culture*, <http://www.rivistacomprendre.org/allegati/XIX.Napolitani.pdf>]

The passage that follows (translation by Alex Ghillan), taken from *Transformations and Symbols of the Libido* by C. G. Jung¹¹, appears to close the circle around the **problem of consciousness**:

*For the neo-Platonist Plotinus (204-270 AD), the universal anima is the **energy of the intellect**. Plotinus compares the **One** (the primordial creator principle) with **Light** in general, the **intellect** with the **Sun**, the **universal anima** with the **Moon**. Plotinus also compares the **One** with the **Father** and the **intellect** with the **Son**. The **One**, called **Uranus**, is transcendent. The **Son**, **Cronus**, governs the visible world. The **universal anima** (indicated as **Zeus**) appears subordinate to him. (.....) As Drews observes, this is also the formula of the Christian Trinity (God-Father, God-Son and Holy Ghost) as they were defined at the councils of Nicaea [325 AD, editor's note] and Constantinople [381 AD, editor's note]. It is superfluous to note that certain early Christian sects attributed a **maternal significance** to the Holy Ghost (universal anima, Moon). In Plotinus, the universal anima has a **tendency to separation** and **divisibility**, a *sine qua non* condition of every change, creation and reproduction (hence a **maternal quality**); it is **an infinite whole of life**, all energy; it is a living organism of ideas, which achieve reality and efficacy within them. The intellect is its generator, its **Father**, and the universal anima evolves what it has contemplated in **him** in the sensible world. **What is contained in the intellect manifests in the universal anima as Logos, fills it with contents and inebriates it, so to speak, with nectar**. Nectar, like **soma** [editor's note: a sacred drink of many peoples in proto-history, hence the blood of Christos (Krishna) which is the reinterpretation in a Christian key], is a drink of fecundity and life, hence **sperm**. The **anima is fertilized** by the **intellect** (hence by the **Father**). As **superior anima** it is called Celestial Aphrodite; as **inferior anima**, Terrestrial Aphrodite. This knows the **pain of birth**, etc. Not for nothing **Aphrodite's bird**, the **dove**, is the **symbol of the Holy Ghost**.*

Having sketched the journey of its semantic evolution all that remains is to delineate the etymological profile of the word **consciousness**.

Con-science (Italian: co-scienza) is derived from the Latin *cum-scire* (*scire* to know, *cum* together, *to know together, to know as sharing, the knowledge given by the knowledges*), but also *con-scientia* (with-wisdom, in a wise), in turn derived from the Greek *συνοιδω* [*synoido*], composed of *syn* (together) and *οἶδα* [*oida*] (knowledge), hence *knowledge originating from knowledges*, coming from the Sanskrita root *chid* (cut, separate, break, distinguish), analogous to the proto-Indo-European root **sker* (trace a furrow).

From this necessarily partial etymological profile, the word *consciousness* (con-science) displays two complementary meanings.

The first is linked to the Sanskrita root *chid*, akin to the proto-Indo-European root **sker*, and establishes the **intrinsically discriminative nature of consciousness**, its tendency to *emerge, to operate in the world and on the world, cor-rupting* (from the Latin *rationem putare*, establishing a relationship) *whatever it encounters*. In this meaning *discriminative consciousness* is such because it inherits, develops and integrates the discriminative function

¹¹ C.G. Jung, *Libido, simboli e trasformazioni*, Newton Compton Editori, Italy, 1993, pagg. 123-124

exercised by psycho-perceptive activity (which in turn develops and integrates the discriminative function exercised by neuro-sensorial activity gradually reaching the discriminative function prefigured in *confinement processes* that give form to manifestation), and operates following a process of transformation of the separation properties in reunion properties and the reunion properties in separation properties, which corresponds to exercising the power of direct separation of concrete quantities (*calculating*). In terms of *numeration* in the strict sense of the word, this *corrupting-calculating* is based on *counting* the objects of a whole, which means assigning each of its constituents a *metaphor-sign* (acoustic, mathematical, verbal, mental, gestural, graphic, etc.) corresponding to a number that is part of the natural series of integers, starting from unity and proceeding in order until completing the elements of this set that thereby assumes, arbitrarily, the characteristics of a *sequence*¹². Hence, *counting* is equivalent to introducing an *order of sequential separation* in an otherwise undivided set, while *calculating-corrupting* is equivalent to subjecting a sequence to a re-combination.

In terms of *mental processes* the **consciousness that discriminates coincides with conditioned consciousness** and operates by breaking up perceived reality and/or that thought of as *sequences of mental images* (it derives mental artefacts, or *mentifacts*, from the rudimentary object) which through recourse to the *non-linear dynamics of the mnemonic processes* (**mnemotropy**, see Paragraph 2) are constantly re-elaborated and re-composed resembling themselves and never identical.

This process of re-elaborating the sequences of mental images based on the perception/representation of the surrounding world is realized along *two roads: a dynamic one that consists in traversing space while being conscious of it, the other static, which, immobile, allows reconstruction around itself of successive circles that extend as far as the limits of the unknown. One of the roads gives an image of the world on an itinerary, the other integrates the image of the two opposing surfaces, that of Sky and that of the Earth which meet at the horizon.(.....) In Man the two ways are essentially linked to sight, and coexist; they have produced a two-pronged representation of the world with simultaneous modalities*¹³. [André Leroi-Gourhan (translation by Alex Ghillan)]

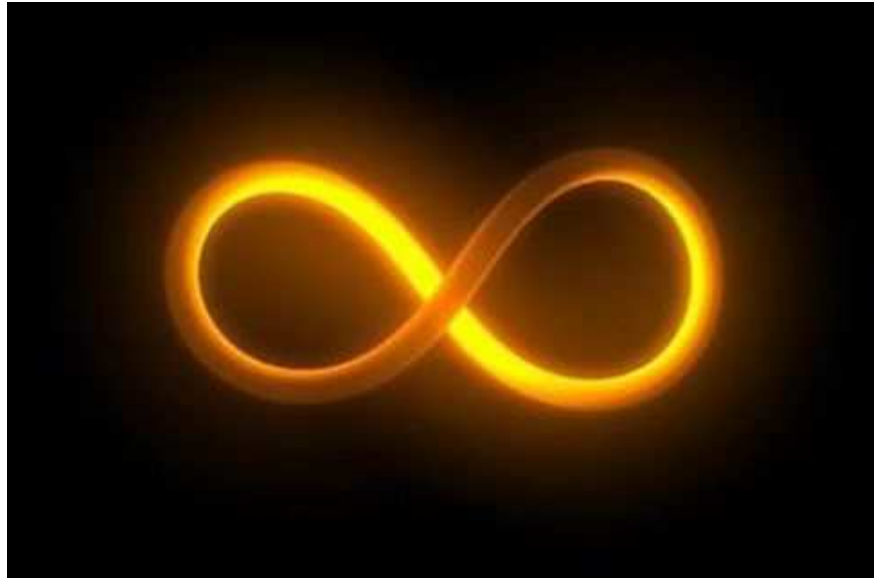
The second meaning is linked to the prefix *cum* of *cum-scire* and *syn* of *synoido* (but also of *syn-esis*) and affirms the relationship of dependence that subordinates *consciousness* (conscience) to the archetypical presupposition of all the *anthropopoietic* relational categories: on high is *Sky*, below is *Earth*, in the middle *Man*. In the human body this archetypical presupposition means that the discriminating possibility of *consciousness* depends on the availability and quality of the *synergic* relationship (from the Greek *synerghia*, from *synérghēin*, *conjoined action*, composed of *syn*, *together*, and *érghein*, *acting*) that elapses between the wisdom of *bio-energetic activity* (vegetable-Earth), the wisdom of *neuro-sensorial activity* (animal-man/theriomorphism) and the wisdom of *psycho-perceptive activity/proto-cognitive/cognitive* (Man-Sky).

The circle around the **problem of consciousness** has tightened.

¹² It is interesting to note that the word Sankhya, which we mentioned in relation to the definition of *conditioned consciousness*, literally means *number* and therefore indicates a doctrine based on enumeration and analysis. In a broader sense, the Sankhya system could be defined as that system which aims to approach Ultimate Reality via an exact all-inclusive enumeration of its constituent principles (*tattva*).

¹³ In: A.G. Gourhan, *I gesti e la parola: la memoria e i ritmi*, Einaudi, Italy, 1977.

And what remains?



The *upended 8* (equivalent to a *twisted-pinched loop*), the mathematical symbol of infinity
(Secondary Source: <http://bringingforthworldequality.files.wordpress.com/2011/09/infinity.jpg>)

(Continued on Part II)

Note: References are listed at the end of Part IV