

The Consciousness  
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Consciousness, according to the Merriam-Webster Dictionary, is “the quality or state of being aware especially of something within oneself” and “the state or fact of being conscious of an external object, state, or fact”<sup>1</sup>.

Jung says that “By consciousness I understand the relationship of psychic contents with the ego, as long as this relationship is perceived by the ego. Relationships with the ego not perceived as such are unconscious. Consciousness is the function of the activity that maintains the relationship of psychic contents with the ego”<sup>2</sup>.

Based on the above definitions, one could say that consciousness is not a well-defined “thing” but an attribute, a function, a characteristic, or property, of something. This attribute or function, therefore, is what needs to be analyzed.

To form a logical idea about the structure of the psyche in general, which includes consciousness, several points will be considered:

## 1. THE TIME

Much has been said about time. Thinkers of all time meditated on the meaning and even the essence of time.

But after all, what is time?

This question is interesting because, when no one asks, one has the impression of knowing exactly its meaning. However, when one wants to explain it, even to oneself, the idea slips away from the mind.

But after all, what is time?

The common idea is that time is divided into past, present and future. But after all, how long is considered as the present?

Maybe a year - the current year. However, we hear about last month and next month. So, a year is a long time to be the present.

Maybe a month - the current month. However, we hear about last week and next week. So, a month is a long time to be the present.

Maybe a week, the current week. However, we hear about yesterday and tomorrow. So, a week is a long time to be the present.

Maybe one day, one hour, one minute, one second, one tenth of a second, one hundredth of a second, one thousandth of a second...

No matter the time interval considered, there will always be a fraction of it that can correspond to the present time.

Perhaps it can be said that the present is nothing but the dividing line, the boundary between the past and the future, as shown in Figure 1.

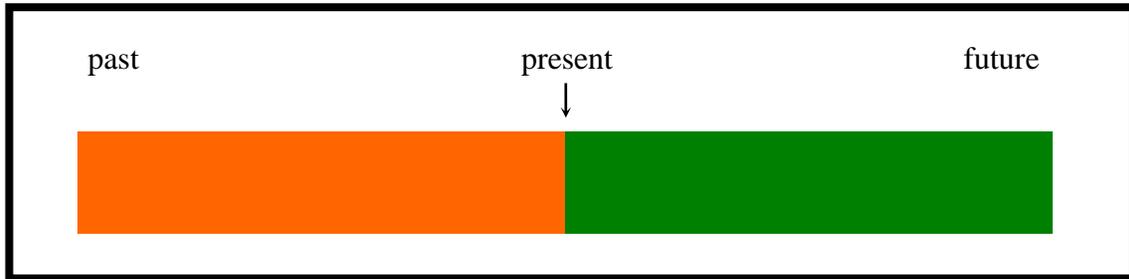


Figure 1. Representation of the past-present-future relationship.

However, despite the apparent solution to the problem, there remains one question to be answered: If the past no longer exists and the future is yet to come, that is, it does not exist either, the present would be the limit between two “things” that do not exist. Therefore, the present would not exist either.

So, the question remains: What is time?

This brilliant approach to the analysis of the time was carried out by the 4<sup>th</sup>-century Catholic philosopher, theologian, and bishop known as Augustine of Hippo or St. Augustine (354-430).

Much can still be said about the time, however there is still not enough information for an accurate definition. Scientists refer to time with statements such as “From the fixed past to the tangible present and the indeterminate future, it is as if time flows inexorably. But that’s just an illusion.”<sup>4</sup>; “To be perfectly honest, we need to admit that both scientists and philosophers do not know for sure what time is, or why it exists”<sup>4</sup>; “Thus, many physicists resort to an unusual help in present-day times: philosophers.”<sup>5</sup>

Stephen Hawking, in his book *The Universe in a Walnut Shell*, analyzing the Theory of Relativity elaborated by Albert Einstein, says that “This (regarding the Theory of Relativity) required the abandonment of the idea that there is a universal amount called time that all clocks would measure. On the contrary, each would have his own personal time...”<sup>6</sup>.

What could it mean and what are the consequences of a personal time for each one of us?

First, the connotation completely changes direction. With each one having a different time, a group of people, regardless of the quantity, being even composed of all the inhabitants of the planet, would be in conditions of a temporal experience in common when their personal times are equal, being, in this way, able to interact with each other.

It is worth noting that we are not talking about time zone, even people within the same time zone have their personal times.

## 2. THE THOUGHT

The action of thought in its entirety is still unknown by Academics, however, the spirit André Luiz, by means of psychography, presents the enormous potential of the thought process; He says that the planets, the galaxies, in short, the universe is generated by the action of the thought of spirits of very high order on the cosmic fluid. In his own words: “All this wealth of plasmating, in the lines of Creation, rises to the basis of corpuscles under irradiation of the mind, corpuscles and irradiations that, in the present state of our knowledge, although we are outside the physical plane, we cannot define in its multiplicity and configuration...”<sup>7</sup>.

This view on the emergence of the universe provides a greater understanding of the phenomena, leading to the clarification of several paradoxes that currently permeate some of the current scientific theories, besides presenting the advantage of not contradicting with them.

The Big-Bang theory is currently accepted for the creation of the universe. According to this theory, all the existing matter in the universe was condensed at a singularity and there was an explosion. Matter expanded and gave rise to both space and time itself. The expansion resulting from the explosion led to the agglomeration of matter, giving rise to all celestial structures.

Therefore, it can be considered that at that singularity was concentrated the thought of the spirits cited by André Luiz, imprinting the physical laws that governed matter in this universe. The expansion of these laws, permeating the cosmic fluid, promoted its agglutination, forming the celestial structures.

In line with André Luiz’s approach is a strand of thought among scientists, analyzing some phenomena of quantum physics, which envisions the idea that there is the action of observing on the constitution and construction of matter, presiding, even, physical phenomena. A representative of this new approach to the universe is the physicist Amit Goswami with his book suggestively titled "The Self-Conscious Universe – How Consciousness Creates the Material World"<sup>8</sup>.

## 3. THE PSYCHE

Carl Gustav Jung is considered the Father of Analytical Psychology and, throughout his work, identified three regions in the human psyche, named: conscious, personal unconscious and collective unconscious.

Generally speaking, and very briefly, under a Spiritist approach, the consciousness is the region of direct access by the spirit while incarnated and in a state of wakefulness, that is, the material that would permeate the brain, being able to be recognized and analyzed, and can be explained and rationally balanced by the individual; in the personal unconscious is stored events that did not remain conscious.

The collective unconscious, also under a Spiritist approach, is the region of the psyche where all that have been experienced by the spirit during their evolutionary journey is stored, that is, both their experiences in incarnations other than the current one and, also, during periods as unbodied souls.

If, on the one hand Jung defined the collective unconscious as universal<sup>9</sup>, therefore common to all, on the other hand he said that, when aware, its contents take on nuances that vary according to the

consciousness in which it manifests<sup>10</sup>. Therefore, it is possible to confirm an equivalence of these contents that are presented in different people.

Similarity does not mean equality, because what has been experienced by two or more people will be perceived differently by each one. Thus, from a reincarnationist perspective, it is possible to analyze the question of the contents of the collective unconscious as not being influenced by consciousness, as Jung stated, but as they arise, differing from the occurrences experienced by different individuals in previous lives. However, it is expected that what was registered by the spirit of past facts will depend on your evolutionary condition at the specific time<sup>11</sup>.

The spirit Joanna de Ângelis says that “The Spiritist vision, however, about an extra cerebral archive, formed by an energy machinery centered on the Spirit, whose field of information is infinite, becomes much more feasible and rational...”<sup>12</sup>.

In other words, one can imagine the psyche as an energetic sphere formed by the acquisitions of the spirit throughout its existence, thus characterizing its individuality. This sphere would be of an equivalent dimension to the evolutionary level and there would be some points that would cause disturbance in the field due to bad tendencies, less noble feelings, and undue acts that, as they disturb the field, promote an imbalance.

When in a state of harmony, as in the case of evolved spirits, the energetic field will be completely homogeneous, where all negative experiences are already entirely cleared, although the memory remains, are no longer reasons for afflictions, because it would be in balance with the field.

Figure 2 presents the psyche according to a transpersonal and energetic view of the psyche.

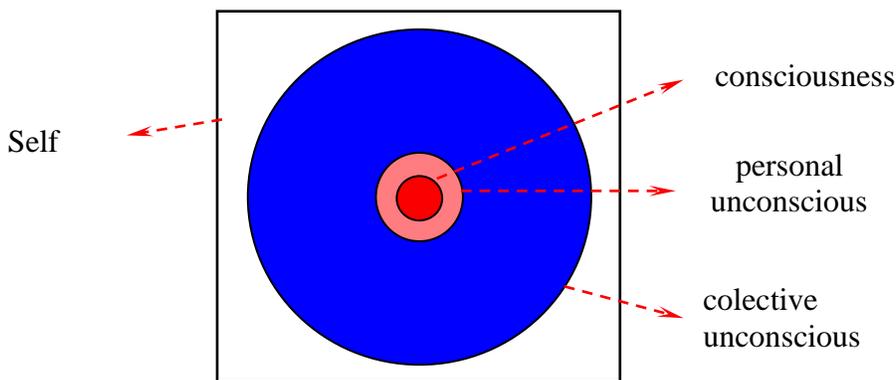


Figure 2. The psyche

#### 4. THE SPIRIT

The spirit is capable, with mental power, only of temporary creations, using the fluid in its various forms or conditions. The dimensions and duration will depend exclusively on its evolutionary level. However, God, being “the supreme intelligence and primary cause of all things”<sup>13</sup>, can create in all

strength, works that transcend time. From the material property of cosmic fluid, is created the material principle. From other properties, still unknown, is created the intelligent principle, that is, the spirits<sup>14</sup>.

In addition to its origin, The Spirits' Book also brings many other information about the characteristics or properties of spirits.

In question 32, for example, it is found that "There can be no division of the same spirit; but each is a center that radiates to various sides. That is what makes a spirit seem to be in many places at the same time. See the sun? It's only one. However, it radiates in every way and takes its rays very far. However, it is not divided"; In question 89, it is found that "When thought is somewhere, the soul is there too, because it is the soul that thinks. Thought is an attribute"; In question 242, it is said that "The past, when we deal with it, is present. It is verified then, precisely, what happens to you when you remember something that impressed you during your exile. Simply, since no material veil blinds intelligence in us, we remember what has erased from our memory..."; and in question 243, one has, about the possibility of seeing the future, that "It still depends on the elevation they have conquered ... When they see it, it seems to them as the present. As the spirit approaches God, the more clearly the spirit discovers the future. After death, the soul sees and seizes in a blow of sight its past migrations but cannot see what God reserves for it. For this to happen, it needs to be integrated into it after multiple existences".

From the answers provided in The Spirits' Book one can observe a very subjective relationship of the spirit with time, passing an idea that the past, the present and the future are interconnected by the thoughts of the spirits.

## 5. THE FEAR

Analyzing humankind in general, obviously there are exceptions, the great fear, causing the most diverse traumas, is still death, or disincarnation. Either death is a subject that causes consternation due to the reaction it triggers.

By studying the Spiritism in depth, it is possible to conceive its completeness in several aspects. A doctrine to be complete must guide its supporters in every sense of life. By the expression "in every sense of life" is included, of course, death. Death is part of life, one lives with it daily, either with those who are close, or with strangers and, eventually, with the us.

There are so many schools, universities, and courses, preparing children and young people for life, but are they adequately prepared for death? If so, surely, the families in despair and rage would not be seen at funerals, clinging to the body as if it were possible not to let it go.

It is common to hear that children should be created for the world when, in fact, they must be created for an evolutionary journey that goes far beyond this world. They are all evolving beings, overcoming obstacles, and fulfilling journeys. Each journey that ends means that another one is about to begin.

Death still causes horror and fear in most human hearts; few are those able to deal naturally with the death of other people and, to a lesser extent, with the very moment of departure. It is not enough to know and accept the continuity of existence in the postmortem, it is necessary to achieve inner peace, which can be achieved with study, meditation on the content of this study and have faith.

True faith is not the one that says “I believe”, but the one that says “I know”.

The traumatizing moments of one’s death are frozen in the mind, constantly experiencing afflictions, with no resignation that the moment of death has arrived and not forgiving those who might inflicted the suffering that culminated in the end of organic life.

The Spiritist Doctrine explains how the disincarnation and fate occur from this moment on. It explains that how it will occur and what will happen next will depend only on the individual who is the creator of his future and his present and, why not say, his past.

## 6. THE STRUCTURE

The prevailing paradigm about the reality of life causes many problems of understanding and, thus, mental disorders and behavioral deviations, leading to an inversion of values that, in turn, causes several disharmonies.

The question of Divine goodness is obscured by so many ills that plague modern humanity, not being able to discern between faith and fanaticism; appropriate conduct and permitted conduct; good and evil; right and wrong. The permissiveness with which the individual is used to leads to the loss of the notion of limits, causing negative effects both to himself and to those around him, without realizing the fact.

Even in the Spiritist environment there are still jargon as “cause and effect” or “action and reaction”, jargon that were acceptable in the past due to the limited information available. Currently, after so much study and so many contributions from important spiritual authors, this idea should no longer be disseminated in such a punitive and deterministic way. The intention with which acts are performed is what will entangle with the individual himself. “Mind and effect” describes more correctly the mental pattern of the spirit who, when in action, will contribute to its own state of harmony or disharmony and, why not say, physical reality.

In view of the above, it becomes possible a new proposal for the structure of the psyche that will encompass some of the paradoxes currently existing in the field of Physics, therapy and the understanding of the human being as an integral being.

The psyche would consist of several conscious-unconscious nuclei beyond, of course, the base morphological field. Each nucleus would correspond to each of the existences, or incarnations, with their respective contents and, also, experiencing each existence in its time of occurrence. Each would have not only their personal time, but different times for each conscious-unconscious core.

Therefore, the different incarnations would not occur one after the other, but simultaneously, persisting their existence due to the recurrence of the mental or psychic condition resulting from the traumas that occurred during the incarnation in question.

Elevation will occur when the spirit, fitting its mental pattern to higher conditions, overcomes the cycle resulting from a mind misaligned, that is, resulting from the lack of understanding of the real meaning of its existence as a spirit. The learning of the mind and effect relationship will make the spirit able to obtain a new learning cycle, where awaits new information and mento-physical relationships.

Figure 3 presents in a scheme of the proposed structure for the psyche.

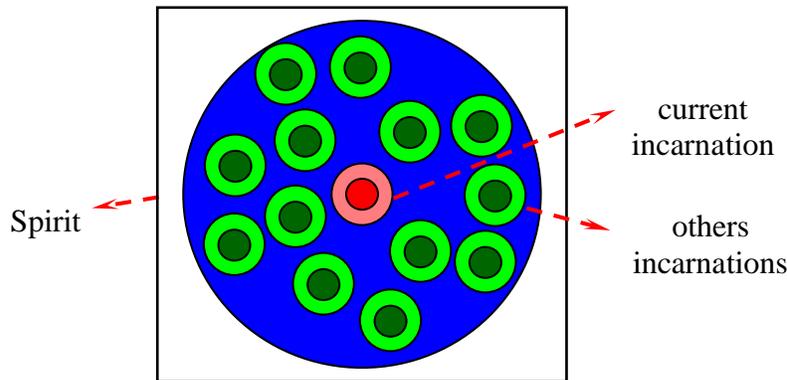


Figure 3. proposed structure for the psyche.

## 7. CONCLUSION

The structure of the psyche is extremely complex, and its processes are still unknown, however, this should not derail any attempt to improve the understanding about it.

As the humankind evolves, there will be a growing need for more appropriate therapeutic procedures for the new condition, which should cause more complex problems and, consequently, will require well directed treatments.

The future should require more instructive therapies, more enlightening about the reality of the spirit, because only the understanding will provide the “cure” for the illnesses. Addressing the focus of the disorder more directly and consciously, which will only be possible through the improvement of knowledge of the real psychic needs, the success of the treatment will be faster and more efficient.

The consequences of this approach should be the subject of in-depth study to be presented in future work.

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