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Will, Ego and Evidence

Some time ago one of the great physics of the XX century Erwin Schrödinger pointed to the importance of an “irrefutable personal experience” in the matters related to “*I*” (*Ego*), *will* and *behavior* (16). The irrefutable personal experience postulating the evidence of existence of the ego and will, reports us about an evident continuity of existence of the individual and the world that it belongs to.

The existence of the world is continuous, and it’s quite evident. But as for his essence, it is not so simple. It is not by chance that systems, that ascribe to everything the common substrate, without difference - matter, idea, or energy – do not have enough of the explaining force and they did not become commonly adopted.

There is nothing possible in the fact that the essence of the world is discrete and it would be more appropriate to talk about the essences that form the ground of existence of the world. This would correspond to the philosophical premises that demand the Theory of multiple intelligence of Howard Gardner (4).

Here we touch upon a very interesting question of the evidence of existence of some psychic life phenomena; this evidence seems to ensue from the irrefutable personal experience. The wonderful example brings V.A. Ivannikov. Addressing to the students he says: “*Should I ask you now if you have a will, then I will hear in your answers multiple complains that you have it, but a very weak one. None of you will ask me what I am talking about, because everyone understands what I have asked about*” (5, p.187). Of course, I have asked the same question to the students of the AUCA during one of the lectures and received a full confirmation to the observances made by V.Ivannikov in MGU. The following assumption of him was confirmed as well: “*The problem of the will is that nobody would doubt in its existence, but nobody knows what it is*”. (5, p.187). The presence or the absence of the will is so self-evident that students discover with some astonishment, that the will is a construct (5, and 8). “But then, the attention is the construct as well?” Yes, definitely it is. It’s worth to add that the differentiation of the synonyms the will (in the meaning of power) and the will (in the meaning of freedom) will provoke the difficulties in the context: for example, the title of the famous revolutionary and terrorist organization “People’s Will” (Народная воля) would be more often understood as the “people’s freedom”, than the “fulfillment of the people’s will”. However, the latter is right. As for the definitions of “the will” as the individual’s psychic phenomena they seem to be very contradictory. And this is true not only with the problem of the will. “Nowadays, there is a situation that scares: the leniency that accompanies an oblivion by the masses of accumulated knowledge without being required by contemporary paradigms. From being the instrument of mobilization of accumulated knowledge the paradigm becomes the instrument of elimination. This a new situation and we don’t know, how it will expand” (6, p.7-8)

In this connection I would like to remind that in his “Tavistock Lectures” K.G. Jung put into the centre of crossing of essential psychic functions the “ego with its inherent energy, which is the energy of the will” (17, p. 26). Such an understanding is developed and systematized by T. Leary.

The matrix

Level of energy and consciousness	Centre of energy and consciousness	Informational structure	Science studying this level	Mediator bringing to that level	Religion of that level	Religious metaphor	Art	Ritual method
Atomic	Atomic nucleus	Electron	Physics, astrophysics	LSD	Buddhism	White colour of emptiness	Psychedelic music	Before the psychedelics – the spontaneous
Cellular	DNA	RNA	Biology, biochemistry	Peyote, psilocybin	Hinduism	Reincarnation	Indian art	Long fasting
Somatic	Knots of autonomous nervous	Body organs	Physiology	Hashish	Tantra	Chakras, kundalini	Bosch	Sensory deprivation
Sensory	Brain	Senses organs	Neurology	Marihuana	Zen-Buddhism, Sufism	Satori	Sensual art	Dances, music
Mental-social	Imprinting and conditioning of consciousness	Social behaviour	Psychology	Stimulators	Judaism, Protestantism	Messiah, Jesus	Reproductions, prints	Preaching
Emotional	Endocrine glands	Emotional behaviour	Psychiatry	Alcohol	Catholicism, fundamentalism	Satan	Propaganda	Rituals, superstitions
Emptiness			Anaesthesiology	Narcotics,	Cults of death	Yawning black emptiness		Suicide, ritual killing

In the schematisation proposed by T. Leary the energy and the consciousness defined as being concomitant with different material carriers. Obviously, that matrix could be disputed

in its basic grounds? And it was influenced particularly by the personal zeal of T. Leary towards the psychedelic problematic. But an attempt itself to connect the consciousness and the energy deserve the attention. I would like here to stress that the stereotyped views on the “energetic” of a particular person and even texts do not have any relation to the science and in the best case are the metaphors. (Indeed, when V.Shklovsky wrote that he felt himself in the “*resilient mass of the understanding*”, everybody understood that he is talking about the mass not physical, but metaphorical). The same time, all said above does not remove the question on the energetic side of psychological phenomena.

According to the “principle of the mono-polar spending of energy” proposed some time ago by K.N.Kornilov, the energy interiorly inherent to the organism moves along the virtual vertical axe. This idea in the modern interpretation looks approximately as following: the existence of the organism comprise as its essence the energy. That thing that objectively exists as the energy, - subjectively has been felt as the will. The will is the energetic substrata of the choice. When the will is moving provisionally saying “up”, to the brain, to the neocortex – it turns into intellect, into choice of the signs, and their combination, into the thought. When the energy is moving into the body and muscles, it is realised into behaviour, into the muscle movements. (fig.1)

Generally speaking, K.N.Kornilov was not a pioneer of the transformational link between the will and the intellect: previously Schopenhauer assumed that the intellect is somehow “the thing for us”, to which corresponds “the thing in itself” – the will, and has been drawing the following analogy: “the will is the heat, and the intellect is the light” (15, p.12). Even though this comparison comes from the time of candles and gas horns, the focus here is on how something initial become not recognisable in the following transformation: on that account V.Shklovsky wrote that “the raw chocolate does not have a sweet taste, the ore does not ring, the electricity in the wires does not shine” (13, p.89). Similarly, in the tense intellectual activity the volitional nature of intellectual efforts is not always obvious.

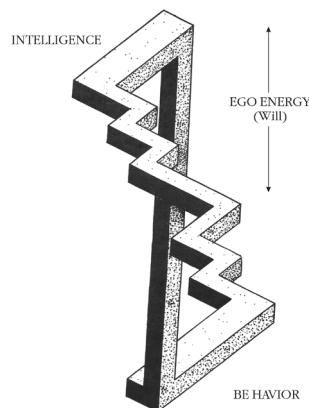


Figure 1. The vertical rod reflects the axe of the movement of the ego energy (will) between the pole of the intellect (neocortex, in the upper side) and the pole of the behaviour (body muscles, below). The terraced line reflects the move of the will into the realisation of the purposes of the ego in the behaviour: this movement passes several phases, that alternately dominated by the interest, the incentive (deficit or profusion), and the choice (including the sorting of all possible variations of acting).

And L.S.Vygotsky considered that “the most proper for the seizing of the own behaviour is the choice and it is not in vain that the old psychology, while studying the volitional processes saw in the choice the essence of the act of will”. (3, p.274). And it is not only to the “old psychology” that we can ascribe the following: the words of Jean-Paul Sartre: “You – it’s your choice” resonated and become known many years later; after Piaget in the works of the western psychologists, the name of L.S.Vygotsky were mentioned rarely.

We should right away comment that from the energetic point of view the choice will be secondary in correlation with the motivation leading to the action and its strength. Moreover, in its extreme expression the behavioural activity apparently shields the moment of the choice (so important for the ego), and there, where it is not actually presented, where reigns the id, the energy finds the freedom of expression. The full possession of its own behaviour brings to the fact, that the will finds all the signs of its second meaning – becomes the freedom. This is spectacularly shown in the following piece of M. Zoshchenko:

The author was standing at the cage full of monkeys, and was observing their grimaces and games...

Incredibly untamed movements, even the monstrous joy of life, the horrible, stunning energy and the colossal health were obvious in each movement of that apes.

They were terribly enraged, every second being in the movement, every minute patted their females, gobbled, defecated, jumped and fought.

It was just a hell. It was the real and even, using the elevated language, - the magnificent feast of health and life.

The author was admiring this scene, and understanding his misery, and sighing respectfully, was standing near the cage, and feeling slightly dejected by that grandeur and magnificence of life.

“So what, - was thinking the author, - if old Darwin didn’t cheat, and they are really our honourable relatives, more exactly, - our cousins, then the conclusion that comes out is quite miserable”.

Here is the man standing aside to the cage, - the author. He is slow in his movements. Skin on his face is slightly yellowish, he has tired eyes without any particular shine, his lips are tightened into ironic, squeamish smile. He is bored. He came to the zoo, seemingly, to distract himself. He entered under the roof to escape the burning sun rays. He is tired. He is leaning to the stick.

And just beside in the indescribable enjoyment, disregarding their captivity, enjoy their life monkeys, so called the cousins of the author.

“What a hell, - thought the author, - then what a wonderful health it was in this case, that I managed to scatter during all that long years of my life, the years of the work by the head...”

The points chosen for the comparison are extreme. The problems of author do not exist for the apes in the cage. The energy is wildly spread out, into the bodily dynamics of existence. And that energy is observed with ironic laughter by that one whose energy went into the movement of thoughts, into the choice of the most exact and effective form of its expression. And “he is tired”. Tired for “the years of work “by head”. The results of that work, again, took external or “the sign” forms that are proper to the product of creative work of the author. Yet an explicit result exists on the both poles of the axe, that postulated K.N.Kornilov. The motivation to change the reality, undoubtedly exists, and V.A.Ivannikov with a solid reason

relates the concept of the will (as explanatory) namely with the motivation - alongside with the choice. Nevertheless, we should stress, that the real are as well the facts of the psychic life of the human; besides, the wish to change the reality can be as well directed into *the change of the consciousness*.

It is possible that the attempts to change the condition of consciousness may find its principal explanation in the conception of Paul Ricoeur (6), where the desire and the will actually precede to the consciousness, and to the awareness of the existence of ego and to the consciousness in general. It follows from this that the change of the condition of consciousness pragmatically is not differentiated from the intended (or not intended) change of the objective reality.

The attempts to influence upon condition of consciousness and by doing so to change its place existed since long time ago, and it all started in Asia, and not in vain. "Asia is a whole humanity in its human destiny. By its size, a diversity of nations, a highness of its victories, and a depth of the dark reflections, in great extent it looks like that, what we mean saying "all the world". Asia is more a cosmos, then a continent. The world created by human is so, and it has not small amount of the magnificent human creations. By that, Asia is a full representative of the paganism and the only rival of the Christianity. There, where it has spread to the southern archipelagos of the aboriginal savages, or there, where the nameless monsters swirl in the mysterious heart of Africa, or there, where remnants of the perished races huddle on the cold volcano of the prehistoric America, the same thing is repeated, only sometimes some last chapters reach us" (12, p.242)

The attempts of the transformation of consciousness R.G.Wasson links to the hallucinogenic influence of the red fly-agaric. "The aboriginals of Chukotka, of Ob-river and Yenisei-river valleys did not divulgate the information that was evident to themselves: in their society everyone knows why the birch is dignified (due to the language of the information theory it was "the exceeding" A.B.). As for the mycologists, who are, undoubtedly aware about the specific relationship between the birch and the red fly-agaric, so they used to discuss their own achievements in between themselves, but not with anthropologists.

In short, I assume that the legends about the Life Tree and the Mysterious Plant had appeared in the woodlands of Eurasia, the tree represents nothing but the Siberian birch, and the mysterious plant is nothing but the red fly-agaric, soma, pongo (a mushroom) of the Ugrian tribes. In reality we are aware of this legend from the Sumerian cuneiform sources, and the countries that lie to the west. There, the birch stayed only reminiscence, and it is not possible to answer the question now how much could know even the well-informed priests about the miraculous plant. But the legends narrating on the force of soma, kept there influence, they were represented in the drawings, sculptures, and epigraphs on the clay boards. We should not forget that the Sumerians, Hittites, Mitanni, and other tribes – known and unknown - came from the North, where the miraculous plant was known by experience. They took with them all the legends that were imprinted on the clay immediately after the invention of the written language" (11, p.180)

In connection with the publication in this issue of "Academic revue" of the article by A.Kronberg about the invariants of the motive Axis Mundi and the "cosmic tree" in Central Asia, I would like to bring here the opinion of the editor of the magazine "Flash of Gods" P.Furst concerning the theory of R.G.Wasson: "Probably it concerns as well the religion of American Indians where we can meet the similar representation of the world's (shamanic) tree: the

symbolic world axe – Axis Mundi – with the water basin filled with the vitalising water at the bottom of the tree and the chthonic guard – the Serpent” (11).

However, this form of the “life utilisation” obtained its full cultural and historical importance only in the Central and South America; there it has become the part of the traditional American Indian culture and civilisation.

Defining the civilisation as the “life utilisation” we consider that under the historical point of view – the concept of the culture and civilisation are quite close, and their volumes partly overlap each other. Yet, here attracts our attention the point of view of Oswald Spengler, who stresses the fact that the culture on the concrete (latest) phases of its development is in some way displaced by the civilisation: the forms of the “life utilisation” multiplied, satisfying the demands of people in the sort that “the value” is replaced by “the price”. Earlier we tried to characterise the culture as the subjectivation (опредмечивание) of the relations between people (2). Besides, this subjectivation (опредмечивание) happened in twofold form: semiotic and deontological. The semiotic aspects of the civilization gradually displace the deontological aspects of culture: the fair takes place of the carnival, the face of the society has been changing. Not the expression of face – it is the subject of culture, - but namely the face.

We can even say, that when assumed that the society does not exist anymore (there are such assumptions), the meaning is that the society lost its face/ Globalisation is the symptom of such a loss. Civilisation has been born by society and satisfies the demands of people; culture is created by people and expresses the values of society and, as well, subjectivation of the relations that are created by society. Probably, this subjectivation contains in itself some solution (or the attempt of solution) of the problem of human. As for the civilisation, then its achievements are aimed most of all towards the solution of the problems of human needs and the forms of realisation of them. As well, the culture is oriented, most likely, towards the development of the essential forces of personality, as for the achievements of civilisation they have the tendency not to the individual, but to the mass consciousness.

Essentially, consciousness always presupposes a combination of different views on a single subject. Thus, communication, which gives birth to the consciousness, is, indeed, a meeting of the different viewpoints, sometimes even opposed to each other, and dialectics, exalted by many philosophers is a projection of communication on the world of objects. This is natural because the understanding of nature cannot be brought down to the thoughts of a unitary subject, but is a product of the interaction of the subjects – their communication.

However, in philosophical works we often read of an unified subject, which replaces, due to the classical tradition, or perhaps the will of the collective unconscious a multitude of unitary subjects. Archetypes are implicitly present within the whole psychological life of an individual and society. Possibly, the interaction of two coherently functioning systems, which are responsible for the existence of society, also has an archetypical base. Taking their life-supporting role into consideration, the two systems can be called vital systems. The first vital system is concerned with energy and objects, and is expressed in physical transportation, while the second is concentrated on the transferral of information (fig. 2)

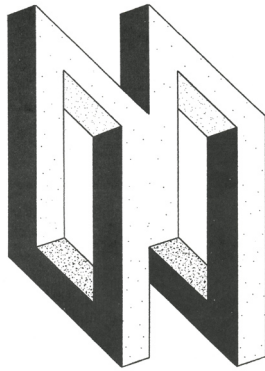


Figure 2. The figure illustrates the coherent functioning of the two vital systems of society: the flow of energy and transportation of a cargo (1st vital system) and the transfer of information, which controls these processes (2nd vital system). The connection shows the mutual support of the socio-energetic and the informational aspects of the society's life.

The differentiation of these two systems is not absolute: the transfer of information needs a material courier (signal) and needs certain energy expense, while a physical transportation has an informational aspect, as was aphoristically said by V. Berestov: “Any object is a message”.

Nevertheless, the differentiation of the two vital systems is justified, because the most important aspects of the first system are matter and energy, while that of the second one is the information. Even in the pre-scientific stage of development of human society, the pictures of the world differed: the existing function and that which enables the function to exist. It is known that New Caledonian aborigines drew a distinction between the *kamo* (the real and functioning) and that, without which that very *kamo* cannot exist: for the existence of a ring emptiness is needed, for the existence of the night sky – the Milky Way, for the functioning of an axe – a handle and the axe head.

The existence of two vital systems and their significance for market relations and an individual's psychic is very well illustrated by A.N. Tolstoy:

Near Nevzorov there was a seller of lambskin. An anxious person.

– Interested in lambskin?

– How much? – Nevzorov asked carelessly.

– Hundred carbovanets a skin.

– The goods or only the waybill?

– What does it matter?

– Then go to hell, – said Nevzorov, and turned away (...) The damned lambskin stuck in his head. And what else could have happened? In Constantinople of astrakhan fur costs three English pounds. If only he could buy at least two thousand skins ...

Here the connection of the two vital systems can be very clearly seen. Nevrozov, rejecting the waybill, already sees behind it the boxes with Astrakhan fur and starts to think of a ship to transport them. Behind the signs of the second vital system is an aspect of the first vital system, the subject of transportation and of exchange for money, which now possess not a unitary (the waybill), but a universal meaning (cash).

In other words, the sign here represents a product. The second system is representative. But on the scheme (fig. 2) both systems are connected by something in common – the world of marketing, a customer orientated world, a world of positioning, brands and labels. A world, where the product presents the sign: this is, of course, a watch, but it's a Rolex, this is not just a car, it's a BMW, this is a pair of jeans, but it is a "Wrangler". "A good brand sign might cost more than the whole factory producing this product" (1, p. 127)

It is tempting to broaden the connection until the two systems are unified, but in reality they are separable. This is illustrated by the cult of the Cargo of the inhabitants of the islands of the Great Ocean. The cargo that was brought on to the islands on ships had always fascinated the natives. The ship left, but the event remained in memories. And soon a long pole is put up, a rope is tied to its top and at the loose end of the rope a man stands pounding one stone against another, calling for the cargo to return. You have, perhaps, already guessed that the pole with the rope symbolizes an antenna, the pounding of stones – the Morse code, and the naive believer – the radio operator. The natives saw the ships called upon using the radio, and saw the ships appear seemingly because of the operator's strange manipulations with the antenna. It seemed easy to imitate and, by imitation, to achieve the same results.

All this is not as primitive as it may seem at first sight. Remember the attempts to establish the market economy by organizing hundreds of stock exchanges, vouchers and the Societies with Limited Liabilities, in short, an imitation of a "real" capitalism, which had already existed in Russia and could be revived.

The sign "Ъ", **an essential element of the old times' writing, became the apotheosis of the return to the second vital system of the past.** You can still see it in newspapers («Коммерсантъ»), **on wine labels, confectionary, etc. real market relations came to us differently,** but the nature of the XX century imitations will remain a good illustration of the vital systems' independence.

The functions of the ego that cannot be brought down to the classical id makes it rather problematic of understanding one's will as a prompting for action. The ego plays a very crucial, direct and obvious role in the solution of a general problem of the society as a self-generating genealogical machine.

This problem is of the self-generation of a man. It is solved on the level of a sexual selection. This has already been discussed above. It was this very choice, according to Darwin that gave birth to man. It becomes obvious here that man was thus born and has grown because the relationships on this bodily level were an expression of love that is extreme interest and understanding. Otherwise these would have been animal relationships.

But a man without labour and instruments is not really a man. Thus the problem of producing the instruments for labour arises, the perfect solution for which is the self-generation of a man on the *instrumental* level.

As you remember, Aristotle differentiated between three kinds of instruments: *instrumentum mutum*, *instrumentum semivocale* et *instrumentum vocale*: the dumb instruments (plough, mill wheel), the semi-talking (domestic livestock) and the talking instruments (slaves). The latter undoubtedly, were the most versatile in their usage, but they did not want to work, and this fact has played a very crucial role in the history of humanity. These are robots – Chapek later described them very vividly, and these days robots are even produced, but are still very expensive. It is traditionally believed that this idea was first

brought about in the ghetto of Prague, where Leo ben Betsalel created the first robot - the Golem. The Golem was obedient, humanoid and exceptionally strong. Two problems arose immediately - the problem of turning the Golem on and off – the general problem of all mechanical devices and the problem of his disobedience – the life-long problem of slavery. All legends about the Golem are in one way or another concerned with its escaping control. It seems that this is also true about the golem of Helm, who Souček writes of (9, p. 110). Čapek as well wrote about a rebellion of robots. These issues are not currently on the day's agenda, but they must not be taken lightly.

Last, but not least, the third form of self-generation: *using signs*, represented by texts, portraits, films, etc. The likeness of man himself is a text. All of this has not yet been deeply studied, but in the 1920s Gregory Vinokur, a prominent linguist claimed that a developed individual is a syntactically (rather than evolutionarily) developed individual. This is very strong. Back then no one had ever heard of Yngve's theory, yet Vinokur essentially states that to "the depth of one memory expands one personality".

How can this be understood?

It seems that the ego, as the bearer of the will, plays a direct role in a probability prognosis. (10). And expectation, along with will is an obvious phenomenon of a psychological life, is a necessary part of the existence of the human being as a birth-giving creature. It must be remembered that the beginning of one's will lies in the base of Maslow's pyramid – in the need. But for an individual (it is individuality that the obviousness of the phenomenon is closely linked with), will is a wish (to some extent the awkward term "volenie" (volition) didn't succeed to engraft).

From a radically psychological viewpoint it is the will that turns the interconnected, and cyclic needs, motivated by the birth-giving and social nature of man, into wishes, which are individual, and therefore multifarious, directed at individual objects. Wishes appear due to an intimate connection between will and choice. The genesis of this connection was profoundly influenced by sexual selection, which, according to Darwin, is a mechanism that has played a crucial role in the development of the human being. It is notable that throughout history, in many cultures the role of sexual selection has been almost neglected and replaced by the "labour made a man" thesis, even though it was the collectiveness of labour brought the society – the powerful mediator between man and nature into existence. The desire of the mediator to take the place of its owner is expressed in the super-ego. But whatever a wish brought on, it is the ego that remains its source.

According to Gardener, the multiple intelligence is the very construct that, from the cognitive point of view shows the multiplicity of essences. Will, in its turn is concentrated on existence, and it makes the existence of man and the Ego obvious.

The theory of multiple intelligence was not mentioned here by accident. Freud called the ego "a slave of three masters": (i) the id, which demands a freedom of behaviour, (ii) the super-ego, which demands certain boundaries to freedom and (iii) the surrounding world, which demands an adaptation of behaviour to the objective laws of a physical (in the broad sense of the term) reality. This rises the question whether a single intellect is able to follow so different (and often opposing) demands. It is here that multiple intelligence – a constellation of intellects, is preferable.

They are not equal in strength... However in the existence of the ego one more of its function takes shape – the constellational function. No matter how different the parts comprising an intellect, and they can be very different in essence, their existence unites the ego. The ego creates a unique design of personal abilities and essential strengths.

Understanding the world is a penetration into it through the window of consciousness. “If the art could be compared to a window, then only to one that is drawn” (13, p.329). The one, who is looking into the window – say, the main character of a novel, is also drawn into it. “The personality of the main character in the original novel is a means to connect the parts” (13, p.329). The main character is the ego. Slowly, with the evolution of literary forms, the reader becomes more and more interested in connecting the parts. The flow of consciousness appears, J. Joyce’s “Ulysses”.

W. James justly considered the “flow of consciousness” a real phenomenon of one’s psychological life. The literary figures are only attempts to imitate this phenomenon. However the flow of consciousness can be varied. The first attempts to alter consciousness went along with attempts to alter the surrounding world and human relationships.

These attempts have not lost their significance since.

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