

Pansomatopsychism and Modern Science

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Abstract. It is true that consciousness brings about the awareness of being. If something exists but does not know about it, it is somehow alienated from existence. It does not exist for itself, but for those who realize its existence. A subject exists for itself when it is aware of it. It must have some feeling or experience of its existence.

In religions faith is a virtue. In Science faith is a bad habit, although also scientists often believe in their hypothesis and theories. Science is self-correcting, it permanently improves its empirical methods and mental mathematical models and conceptual theories. Modern Sciences especially the natural sciences have their own monistic natural universal cosmic Absolute that is the basis of their methodical naturalism thanks to which they consider all phenomena as entirely natural and therefore in their scientific explanations they do never adduce or cite supernatural entities and forces. Note that we have not any scientific evidence of the existence or non-existence of a theistic Absolute. On the other hand the existence of the pantontic Universal Cosmic Absolut must not be proven, because, by Its definition It embraces the whole realm of the unconscious and conscious existence, information, acting, laws etc.

In monists' opinion Nature is not entirely non-conscious at all. Nature has consciousness that exists in it potentially, and becomes actually when appropriately organized or structuralized. In Nature, we only know consciousnesses with material background, i.e. animal and human brains. For consciousness to exist brains alone are not enough – there must be also appropriate neuro-chemical reactions undergoing within them. Today, every anaesthesiologist knows what chemical should be given to an animal or human being to make them unconscious, and what chemical will make them regain consciousness. Applied chemicals change the chemical state of the brain. Naturalists state that the kinds of consciousness we know are natural phenomena, and not extra-natural ones. It must be added that there is also a pansomatopsychic concept of the physical All-in Being, according to which the whole natural reality is double-aspect, subject-object, psychosomatic or better somatopsychic. According to some of the supporters of this concept, even elementary particles have, apart from their objectivity, their elementary subjectivity, elementary consciousness, ovular, stem or proto-consciousness. This view is also called dual-aspect monism or panpsychosomatism¹. According to the supporters of panpsychosomatism, elementary physical beings are characterized not only by elementary external properties, but also by elementary psychical characteristics. Every elementary particle is regarded then as having its own “interior”, as a piece of psychophysical energy². In the process of evolution, more and more complex organization is accompanied by growing interiorization, thus both aspects – internal and external – inner and outer become more and more complex. Therefore, there is neither pure matter nor pure psyche, only matter becoming psychical (P. Teilharda de Chardin's view)³. Today we know the evolution of the nervous system: it starts with coelenterates. There still exist coelenterates called sea anemones. In some of them the whole nervous system consists of a single neuron (or neuron-like cell). The final stage of the evolution is man, whose brain consists

¹ B. J. Gawrecki, *Filozofia rozwoju*, PAX, Warszawa 1967, (numerous pages)

² Ibidem

³ R. T. Francoeur, *Horyzonty ewolucji*, PAX, Warszawa 1969, pp. 226-227

of about a hundred billion neurons, complete with countless synapses with axons and dendrites⁴. Perhaps we should go back as far as to unicellular organisms. Perhaps their nucleus is a carrier of the germ of consciousness of proto-consciousness. If you stab a paramecium with a pin, it reacts. Is it only a pure chemical reaction, or perhaps some kind of feeling of existence and threat? Or perhaps we should go even further back in the evolution of consciousness. There are already physicists who say that in order to create a Grand Unification Theory it is necessary to develop psychophysics (e.g. Jean E. Charon)⁵. Summarizing, we must say that it is neither clear nor obvious that The Absolute must necessarily have infinitely perfect, substantial personal consciousness, unrelated to any material background, as theists assume. Perhaps it is enough if in the natural All-in Being little lights of innumerable consciousnesses of animals and intelligent creatures went on and out, and there was some basic feeling of existence, starting from elementary particles. As an interesting side note we can add here that in the 20th century even dialectical materialism introduced the ability to experience sensations and reflect reality within oneself as an attribute of Matter⁶.

On the other hand, in theology it was observed that if cosmic matter had not been able to gain consciousness, the act of creation could not have been called a gift. If the Universe were totally unable to gain consciousness, it would be just God's "plaything". Only gaining conscious existence is a gift. Only a conscious being can "enjoy" its existence. That is why some theologians, e.g. K. Rahner and P. Schoonenberg, spoke about "the spirit emerging from materiality". For them, Matter was a "frozen spirit".⁷

In the past, great philosophical systems looked for a theory of everything. Nowadays natural sciences try to construct a modern scientific theory embracing the whole realm of reality. The first part of this paper presents the Natural Maxi-All-in-Being that is becoming the Absolute of the Modern Official Science in its scientific General Theory of Everything (Maxi-Theory). In such a framework, the second part discusses pansomatopsychism, according to which, the cosmic stuff of our universe (and perhaps of many other possible universes) has two inseparable dialectic aspects: outer somatic and inner psychic. It is examined in which conditions these two modalities of existence are only potential, purely virtual and in which they become actual. The paper also presents the opinion of several scientists, physicists in particular, according to which the elementary particles already have their rudimentary inner psychic aspect. The part played in pansomatopsychism by the causations called bottom-up and top/down is also studied. This part indicates how in the evolutionary processes the bottom-up causation plays its primary and fundamental part and how, when consciousness appears, the top-down causation realizes its activity.

⁴ B. Korzeniowski, *Od neuronu do (samo)świadomości*, Prószyński i S-ka, Warsaw 2005, pp. 23 and 25

⁵ J. E. Charon, *L'esprit et la relativité complexe. Introduction à la Psychophysique*, Albin Michel, Paris 1983 (the whole book is about this issue)

⁶ W. Sztoff, *Modelowanie i filozofia*, PWN, Warsaw 1966, p. 129

⁷ T. Francoeur, op. cit., pp. 231-232