

# *The Consciousness and the Role of Valorization.*

*How and why the Self-Awareness subjectively administers Living*

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## ABSTRACT

It is most likely for anyone to ask himself at least once if it would be possible to live in a dream? Questioning the fabric of “reality” we live in consciously was one of the main doubts man ever had. It is so likely for us to answer positively to it due to so many factors; starting from the many and various facets of reality each individual envision the world, from the enormous differences we all have while perceiving and defining the reality, etc. That is why, at the conscious level, life seems almost like a dream in a dream, always hoping to wake up from the negative, unwanted version of it. That is why my assertion here, based on latest theories on consciousness and AI (artificial intelligence), aim to say that we live in between reality and dream, being “conscious” of ourselves, but not really wanting to be “aware” of what is really going on with us. Living as a human is not a path towards improvement in the way of getting rid of subjectiveness and valorization because these so-called errors make the most of human living.

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## I. INTRODUCTION

According to the description of the scientific typology of the consciousness, we should see if this has any resonance in the religious zone. In the first article here we saw that the fundament of consciousness lays in the memory and memories. It is well-known that the removal of memories, natural – by accident – or artificial – neuro-surgical –, leads to the suppressing the ability to manage the

critical forum of CS. In other words, without the mnemonic (re-)production it seems that we can affect the core of CS. However, without being conscious can we still assume same Self? Meaning that by removing the core memories leads to a change in consciousness, therefore, an alteration of the Self: I can no longer be me if Me is related not only to my body and my present existence, but mostly with my past and my

reactions to it. "The psychology of memory is confronted by a variety of questions that relate to the nature of the memory content and the mechanism of its functioning."<sup>[1]</sup>

## II. CONSCIOUSNESS AND THE PROCESS OF REPRESSION

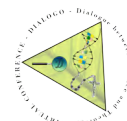
Following the description of the typology, without the mnemonic reproduction of a lived event with adverse consequences (for himself or others) no individual will have part of the anguished CS justice concerning to that event. The automatic, natural protection of the human psyche also works on this psychic pattern. In most cases, traumas lived in childhood the mechanisms of self-preservation dictate the suppression of the anxiety events. That is why they always disappear from the mental projection along with many other indifferent or even pleasant details accompanying the trauma period in its mnemonic storage. For example, a rape during the gymnasium will lead to the "controlled" subconscious and involuntary suppression of the whole gymnasium period: forgetting the teachers, faces and names of her colleagues, all the pleasant episodes that accompanied that particular stage of life, Suppressed by voluntary amnesia. Same goes for an abusive father – leading to the erase of childhood with all its glory and pleasantness.

Psychiatry and neurology have proved this theory to be a reality and a behavior of protection and it acts in trauma events regardless the voluntary conscious of a person. „Rape Trauma Syndrome (RTS) s the medical term given to the response that most survivors have to rape or other psychological trauma and it does not constitute a mental disorder or illness."<sup>[2]</sup> This reaction of dissociation memory by self-rejecting episodes around the trauma is present in a wide sector of events, all private and leading to an intimate aspect of a human person: it renders the victim

utterly helpless, and this does not have to be particularly brutal or external violent, but to be perceived by the psychic of a person as threatening. From external-seen-violent episodes such as rape, pre-divorce paternal fights or just domestic violence, car crash, soldiers who have experienced combat, to a rather non-violent passive participant ones like pregnancy, natural disasters, terrorist acts, murder witness, bank/store robbery, etc., all are causing **psychogenic amnesia**, a clinical condition known as repressed memory syndrome. Without a structural brain damage or a known neurobiological cause, this is still a disorder characterized by abnormal memory functioning, also known as functional amnesia or dissociative amnesia<sup>[3]</sup>. „Post-traumatic stress disorder (PTSD) is a severe anxiety disorder that can develop after exposure to any event that results in psychological trauma, which manifests itself in constant re-experiencing of the original trauma through flashbacks or nightmares and avoidance of any stimuli associated with the trauma, as well as increased arousal (such as difficulty falling or staying asleep, anger and hypervigilance).” Freudian psychology suggests that psychogenic amnesia is an act of self-preservation, and that is the proof that the psychic of any individual works in self-interest, sometimes even against the will of the conscious Self. Freud said that, while facing anxiety-generating traumas, events at increased risk, the conscious Self (ego<sup>[4]</sup>) is to wick to face the drama and to deal with consequences, so the Id - impulsive and unconscious – takes over everything the Ego (or I) cannot handle and protects the psyche by taking the event-causing-trauma deep into subconscious, in attempting of saving from the alternative that might be overwhelming anxiety or even suicide.

### A. Solving repressions and conscious bad memories

It is equally well-known that these

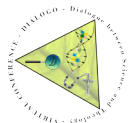


self-protections repressions do not work without the “final resolution of the conflict” in the sense that, without regression at the time / period of trauma and “making peace with your past”, the stability of mental homeostasis will be forced to constant infestations/outpouring, more or less violent discharges, but which, most of the time, affect the present. The phrase “we all have our Skeletons in the closet” means exactly this repression method of self-protection from everything that is considered by the ID as “too much” [to handle] for the Ego under the pressure of the Superego. „Neurologically, normal autobiographical memory processing is blocked by an imbalance of stress hormones such as glucocorticoids and mineralocorticoids in the brain, particularly in the regions of the limbic system involved in memory processing.”[5]

Religious psychotherapy, regardless of what religion is implied, has always presented the same variant of “the reconciliation of consciousness.” Whether confession or penitence (Traditional Christianity), repentance – Teshuvah (Judaism), Holy Scriptures reading and meditation, rituals of reconciliation<sup>6</sup> (Catholicism), advises to forgive and send compassion inside[7] (Buddhism), and much other gestures of selflessness – every religion offers a certain mean of „satisfying” the accusations of the past, imputed by Superego or Consciousness. The mechanism is as simple as ever: the penitent is encouraged to admit, through introspection, the guilt, even the tiny one, that he had while committing the anguishing event, and to forgive all the other participants in the trauma with all his heart, because only so he may have forgiveness and reconciliation in return.

Knowing that this internal drama sometimes goes far beyond the grave, with people – relatives or neighbors – that passed away without reconciliation with the living,

all religions have also thought to certain rituals of extending the reconciliation of consciousness with the dead. After-death rituals always contain a period of some extent especially for relatives to mourn. Religions impose material rituals for the dead due to the belief in the after-life, where the dead “live” and retain consciousness. Therefore the debts to the dead are never settled liabilities if not fulfilled. From the psychological, self-reconciliation effect considered in Buddhism to the traumatic, frightening ‘bill to be paid’ of the Judaic-Christian esoteric traditions of “haunted by the dead” if not released by the satisfaction of liabilities towards them. In the end the internal, conscious effect is all the same: inner peace, ‘I have done all that depended on me’. From a scientific point of view, it does not really matter if there is any life or consciousness after death. What really matters is that the living is bound with that “etheric non-existence” [what-so-ever we think it should be out there] through the psychological/spiritual linkage, that is unfinished business we have to people that passed away without ending it. Some psychiatrists consider that rituals for the dead bring anxiety as an ever-paying debt accompanied by phobias. Thanatophobia, or fear of death, is a relatively complicated phobia. Accompanied with fears of the unknown, lack of control over freed spirits, thanatophobia is interpreted as their fear of death, and maybe not as being afraid to die as they are of what would happen to their families after their death[8]. “The bereavement is recognized as a severe psychosocial stressor that can precipitate a major depressive episode in a vulnerable individual, generally beginning soon after the loss. When major depressive disorder occurs in the context of bereavement, it adds an additional risk for suffering, feelings of worthlessness, suicidal ideation, poorer somatic health, worse interpersonal and work functioning, and an increased



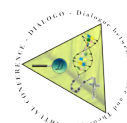
risk for persistent complex lobotomized specific area of the brain would implicitly malfunction of conscience bereavement disorder. Third, bereavement-related major depression is most likely to occur in individuals with past personal and family histories of major depressive episodes. It is genetically influenced and is associated with similar personality characteristics, patterns of comorbidity, and risks of chronicity and/or recurrence as non-bereavement-related major depressive episodes. Finally, the depressive symptoms associated with bereavement-related depression respond to the same psychosocial and medication treatments as non-bereavement-related depression.”[9]

Religion, on the other hand, has always seen bereavement as a tool of getting away from grief, mourning, and post-death despair. A period of 2 months of mourning, with external signs [sable] for people to avoid cheerful interactions, should be enough for getting over the psychosocial stress and suffering feelings. Therefore, religion sees after-death rituals as aids in providing relief and making peace with the dead [or its consciousness].

This function of consciousness tied to her mnemonic basis has prompted the curiosity of neurological specialists who assumed that lobotomizing some areas of the brain would implicitly lead to dysfunctions of consciousness – the lobotomized area during trepanation would implicitly end in malfunctioning of conscience[10], in the sense of relaxing its critical level. Forgiveness / dilatation / forgiveness lead the individual to reconciliation, tranquility and inner balance. Conversely, religion has configured the final process, individual or universal, of the Judgment of the perpetrated and culpable deeds of life for which individuals, in a way or another, have managed to discard or evade in their lives. Thus, the final Judgment, as well as the spirituality of Hell-Sheol, will

consist, according to religious assertions, of the “enlightenment” of consciousness to “see” everything one did, both the deeds themselves and their consequences, but also to grasp the gravity and culpability of those over the lives of other people. In other words, everything that has passed unconsciously or semi-conscious over the course of life due to a lack of significance of awareness will then be valued, correct and full, so that it can neither discourage, nor evade the indictments of conscience. That will be „the furnace of fire where is the weeping and gnashing of teeth ... the everlasting fire, the judicial punishment of everlasting destruction... the worms on them will not die, the fire will not be extinguished” (Matthew 8:12; 13:42; 25:41; 2 Thessalonians 1:9; Isaiah 66:24).

Starting from this function of valorization, perhaps one of the most important (if not the most important) of the Self-awareness process, we will be able to understand how and why consciousness subjectively administers tagging and storing the mnemonic puzzle pieces. In the absence of valorization, absolutely nothing can be stored in order; a similar selection criterion must exist in any administrative sector (e.g. Library, physical or electronic archives, civil status, or mental memory). That is why, to the present moment, we could not entitle as “living” an individual with AI because the function of valorization is missing. For any “thinking” machine - computer, robot, AI - the inability to value is the proof or effect of lacking a personal experience. The learning process, however objective it may be for every individual, comes with the mnemonic storing of the information according to the subjective value, that is to say, the individual gives the reasoned importance to that information: strictly related to the personal context in which he or she lives. In other words, any brain, detached from the body and the psychosocial environment in which it is placed, would fail to do more than any





artificial device, just because it lacks the subjective criterion.

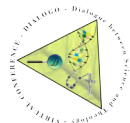
### III. CONSCIOUSNESS REMOVAL – A HUMAN IMPROVEMENT OR DEGRADATION?

This defining aspect of the valorization function of unique and irreparable subjectivity also gives the character of pseudo-randomization to the combinations of the same elements within the individual consciousness. At the same time, it is also the reason why multiple individuals with AI differ only to the extent that their programmer differs, i.e. the algorithm for the selection and valorization of information differs. Thus, from the initial theory of AI's perfection to the last proposals to restore the priority of AI construction there is a huge and crucial overthrow of perception. If initially man has considered that robotization should take over and solve the "gaps" and "imperfections" (considered at that time, that is 80 years ago) of the human mind, eliminating the inconsistent subjectivity and the inaccuracy of collecting information from the environment represented the reaching of the next step on the evolutionary scale. Thus, from the initial point of view of robotics, robots with an extremely large number of sensors or androids with implants that augment the ability to retrieve and exponentially store more of the external data than an "ordinary" man, would represent the next step of evolution. Therefore, the emphasis was on the objective, technological acquisition of the basic data at the expense of the selective, subjective and valuable acquisition of human individuals, regarded as the weakness, the weak link of this evolutionary stage, the humanity of the present. Thus, eliminating Human Consciousness by any mean - surgically, by atheistic negative therapy, or by substituting human individuals with robots / AI - would be the solution of the problem of this weakness.

It is precisely for this reason and on these Darwinian premises that the overwhelming and predominant emphasis was placed on altering and removing consciousness which, due to the function of valorization, seemed to lose sight on most of the existing information that gravitates around any individual. However, they are ignored by the human psyche due to their lack of significance and resonance for the individual. But is this imprecision really an evolving weakness of humanity?

In order to answer the fundamental question of human knowledge, "whether we can know the reality in itself or have only a partial, subjective and unrealistic knowledge?", the philosophy of science directed its research and technological development precisely in the direction, of removing any traces of subjectivism: the conscience. Thus, man should finally come to an objective knowledge of reality in itself. However, at a point very close to this desideratum, the philosophy of science has understood that things are far from that and that this direction, of "perfecting" the human nature by removing the subjectivity, does nothing else but abolish what is most beautiful in human nature.

The latter understanding of the philosophy of science has turned 1800 back its assumption and concluded that, precisely what seemed to be a weakness for the human nature, the consciousness and the subjective valorisation of reality, fulfills the function of unrepeatability of individuals and makes the richness of humanity's nature. Therefore, the newest proposal of the philosophy of science, starting from movies like Matrix and maybe as a climax in the WestWorld and Humans series, is consent that the beauty and richness of humanity and what makes us really humans is precisely the consciousness, self-awareness and subjective valorization. Thus, the conception of evolution brought forward



by philosophy as ‘Arian people’, artificial selection and atheism, is now outdated and substituted by the paradigm of diversity under the idea that “being different doesn’t mean necessarily being wrong”.

Therefore, the goal of our existence must no longer be defined in terms of knowledge, objective and universal, but of conscious living, subjective and valuing. From this perspective, the philosophy of science has advanced proposals that not only should man be reconsidered with all the “errors” and “minuses” of his life, but also for the future “beings” made in his image, clones or AI, to carry the same marks, since they make the most of human’s life / living.

With this “hermeneutical key” - that man is perfect just the way he is (made), and he does not need to be perfected by taking out consciousness and subjective valorization – we should review the rest of consciousness’s elements. The problem of becoming ‘more perfect’ still remains as it was implied from the beginning by religion when it said that “man was made into God’s image, but he has to grow on his own unto His resemblance” (Genesis 1.27, 28). However, the perfectibility of human’s nature religion also said lies not into his body/carnal nature, but into his spiritual one. However, what this means regarding the actual subject?

Besides the context of memory, taken self-aleatory from the environment and stored by his selective criteria, consciousness also implies improvisation with purpose, self-interest. Moreover, what made man look merely a link in the evolutionary chain, it is but a process of every individual metamorphosis growth. Learning from mistakes, getting stronger with each KO, becoming something he was not, changing opinions, switching sides and more – these are not human glitches, errors that need to be adjusted by improving human’s nature, but mere characteristics of it.

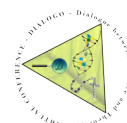
During an individual transforming life it is

important to understand what causes these changes, what motivates self-improvement? Moreover, we should ask: if we have consciousness and we use it to make these modifications in the way we (re-)arrange stored memories or, on the contrary, do we evolve inside the conscious mind too and therefore we are gaining consciousness? In those cases, the witnesses’ remarks change to “they have been living a lie.”

Both the philosophy of science and religion assume the same “key of success” for bringing conscious to a whole new level of awareness, and that is pain, suffering. So, every next stage of evolution is always caused by suffering and individual characteristic of acting in his self-interest. Learning to remember makes individual correct any mistakes he did; confronting problems helps him improvise in the new situations that seems to have the same resolution. Learning from mistakes, trying to adjust behavior, evolving – all start from suffering and aiming towards homeostasis, self-comfort and psyche equilibrium. Through individuals examples or the philosophic theories, it became known that people without suffering and pain (mostly psychological) in their lives “are not well-prepared for life [equal to saying for confronting problems and deal with them in a proper manner and a decent output]. On the other hand, people with continue but a small amount of suffering are more ready to facing life’s problems and challenges. In this continue emotional pain lies the ‘maturity’ of a person because “suffering is the key part of the human experience” (WestWorld 1:10). Due to this new coordinate, our last question can be translated into a new one: Consciousness and suffering, which produces which?

#### A. False memories: the Subjective interpretation of reality

Another side-effect of the relation



between memory and consciousness is the implication of false memories on the Self and its mistakes. It is so inconvenient that Self and Soul are so deeply bound to consciousness which, in return, is crucially linked to the memories we are building, step by step, in our lives. In this regard, we have seen that subjectivity is a key-aspect in creating memories, both for engaging the present environment and selecting only those elements essential exclusively to my interest, as well as for structuring and systematizing by categories the memories generated under the pressure of our Self. In this regard, we can assume that Self and Memory process are linked in a circular determination. We become the Self [personality] we assume to be by summing memories and producing ongoing reactions to them and, vice-versa, we select, 'clean' and store memories according to the diligent Self we become. However, what happen' with all these elements if the memories we fabric are [based on a] false circumstance. For example, the motif of a guy chased by another one is unknown for us and we help the former escape so that the situation proves to be altruistic to my Self and I stand with a memory where a brute violently abuses of another wick, an innocent victim that I want to save. In reality, things are entirely different: the former is a cold-blooded criminal that killed a child for nothing, and the latter was a policeman trying to stop and arrest him and preventing him from repeating this violent act.

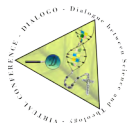
Proof? Well, in every religious scenario of people "coming into senses" (Luke 15: 11- 32) [equal to becoming self-aware], there is a source of pain leading them to that outcome. Let's take as example the Judaic people leaving the Egypt with internal transformation and changes from polytheism to Jehova's monotheistic faith caused by severe loss and endurance through ages. But those external pain and sufferings were not the point in their

awareness process, but the internal torture they got through. For example, while facing food deprivation in the desert they had to deal with a psychological dilemma: whether to deny Moses's capacity of divine calling as a genuine power to contact God in their help and thus leaving him behind and return to Egypt, or to continue entrusting Jehovah with their lives regardless of what they had experienced as suffering and deprivation? Since their psychological power of dealing with that kind of situation was very poor they have got help [over the ages], -without improving much that power of adjusting I might add – at least not in the direction Moses and Jehovah would have wanted.

On the other hand, people shudder in their believed scenario were finally awakened by Jesus's forgiveness attitude's impact. For example, when Jews brought the adultery woman for public stoning in Jesus's face and judgment, they were forced to get into their senses by a painful internal dilemma: am I less sinful than her to judge her properly and fair?

Therefore, suffering to self-torturing seemed the proper psychological tool for religious people in order to achieve consciousness, self-awareness. It was so needed that when they did not know where to find it or how to get it inside, they even thought they should self-inflict as external pain [i.e. monks and self-infliction in the Med Eve]. That bodily torture was, in fact, a simulacrum of 'the awakening,' from sinful thoughts that were stuck inside their minds. These religions/spiritual scenes are not easy to digest for people not used to the concept of 'spiritual awakening' or "the theory of gaining consciousness" we discuss here.

It is rather odd for one to see a happy peer that enter a confessional chamber and leave couple of minutes later bathed in tears. A similar scene we have seen in Simon's house (...) when a prostitute of senses' stimulation appeal started to cry and display



internal torture without dissimulation. What causes these rapid and full changes – from a whore to a repented saint? – is the internal torture, the consciousness awakening, the getting to one's senses while dealing with the same dilemma: am I gone live in full [sin] as previous and deny God, or should I change for a better, God-loving person and deny sin? I would say that most of the time God winds in this kind of psychological dilemma, but the real challenge [for a spiritual leader] is to get this kind of dilemma into people's minds [at the right moment, I might add].

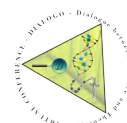
So, the scene of crying people in the Church from WestWorld (9) is the incentive for this solution. A whisper in their ears, a doubtful question (Genesis 3.), is all what it takes for a rather psychic stable person to get into ideas, to doubt of anything, "to question the nature of his reality" for example; that is enough for anyone to cause internal torture, enough to want a change, a step forward, a self-improving moment of awakening (gen Matrix 2). This is the time of conversion, religious and spiritual, the moment when that person needs to change his state, his previous reality, convinced by that whisper that 'he was living a lye'. However, was it? I mean what if the 'new,' upgraded version of reality is not the one that really is? What then? Any change costs us the loss of the previous one and the awakening is also the moment we die to that and born for this, without going back, but without any guarantees of a no-regrets state of being. We cannot say for sure, as imagined in the movie of Inception; always a awaken from a dream, but still inside another one. The only truth we can affirm is that once awaken from a previous version of reality, one can never reenter it consciously. We can only predict one could do that, over and over again, but only if the core of consciousness [i.e. memory] is erased, as in the infinite chain of reincarnation Buddhist theory or, resubmitted by WW series. Both theories [if they are two!:] find a blissful

error in this infinite falling from a dream to another. One calls it déjà vu glitches, other reveries, but the idea is all the same: either divinity cannot or do not want consciousness fully erased so that, through an infinite chain of awakenings, the consciousness gets acutely aware of what is it made for.

You do remember that we have said that there are people against major changes in their lives? Well, this is the moment when we can understand why is this happening. By the time I saw first time the scene of the awakening in the Matrix II I remember that I was shocked by the reaction some people had afterwards, accusing Neo of this unfortunate change and saying that "it was better if you would not awake us because we were better [with the state] before"!

#### *B. What this Awakening does for the state of Consciousness?*

I don't want to change the topic of my paper now and compare these two states of reality as if one shows us a lie and the other one the truth [because this comparison will throw us into another, different and endless debate of what is the reality and how won't we recognize it if we meet it]. That is why I stick to the original aim of the paper and see what does this awakening for the state of consciousness. Regardless of the comparison between these different and antagonist stages of Consciousness, we can assume that each stage, in itself, assumes full consciousness or, in other words, as full consciousness as it is activated/ updated. Everybody can aim to raise the maximal limit of consciousness, but nobody can [naturally] control the minimal limit, in the sense that one would possibly lower it. This will be the task for neurology to explain it. Due to that ascensive path of living conscious, only forward, towards more consciousness and not against it, our mind is never in conflict with itself on matters of different levels of consciousness. In other words, the same mind





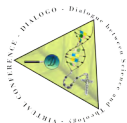
cannot encompass [again, normally] two of more different stages of consciousness because they are always antagonists. I said 'normally' because when it happens the mind collapses and the one unitary psychic cleavages into split personalities, each with a different consciousness, sometimes so obvious antagonists. Therefore going back to the original issue, we can say that the awakening is, in fact, a step forward of gaining more consciousness. Moreover, since each "gram" of consciousness affects our perception over reality irreversibly, most of the time, a slight feeling of regret is being experienced. In this regard, we can always contemplate that the children feel sorry that they are not (yet) adults, while [getting] adults regret that they are not children any longer. This is the main effect of irreversibility of time passing - gaining consciousness. That is why the comparison with the walking from a dream into another dream is most adequate for the situation proposed. Once we experience the new [advanced] stage of consciousness we see things differently, we lose our [previous] innocence, and we no longer experience same blessed non-awareness. This is the motif of the universal deny of the awakening, the universal feeling of dizziness and confusion while facing a new dimension of reality accompanied by the sarcastic remark "welcome to my/our world!". This irony habit of all persons witnessing the awakening of a Self. It is not unusual to witness persons (of different ages) that, even if they are told about a specific side if their reality, they deny it so much so that they believe quite the opposite, laughing of the proposed reality as it would be a farce. For example, husbands cheated that are warned about that, children believing in fairies and Santa that advise of their inexistence adopted children that receive the news of this, or persons that keep on living long after a close relative died without acknowledging that and apprise of their

living absence. All these cases and many others reflect same layered consciousness and the multi-roomed reality maze.

The choices, in all cases of awakening of consciousness, are limited to three: either accept the divulged otherness of a reality that is possible and contradicts the previous one; or deny this displayed reality and split the reaction into other two. That is either denying it all the way with a wick Self (EGO) and bury this perspective deep into subconsciousness, or deny it but the strong Ego goes on with wondering and curiosity of "what if...?" and that leads to an anguish, anxious coexistence of those two realities: not willing to leave the previous acknowledge reality, but not prepared to cope with the new one either.

#### IV. CONCLUSION

Finally, it is clear that we are talking about a process of consciousness that we have called it progress, assuming that it is ascendant generative, i.e. gaining consciousness. On the other hand the loss, the regression of consciousness is not naturally possible, willingly. In this case, different stages of the progress of awareness each postulate a micro ontogenesis, from the penetration into the consciousness cell that is done through awakening. It requires some level of consciousness, up to the maximum level of awareness 99 0 which implies the existence of an edge, to some extent flexible, that makes the difference with the next cell. First of all, I have started from the 10 and not from 00 because there is no such thing. With the existence also comes the awareness of existence. The reverse application of René Descartes assertion, *ego sum ergo cogito* (I am therefore I think) that we cannot doubt of our existence while we doubt, and that this is the first knowledge we acquire when we philosophize in order[11]. The argumentation is simple that whenever



it is put forward by me or conceived in my mind is necessarily true.[12] That means that, no matter how inexperienced or undeveloped would be a consciousness, it exists nonetheless.

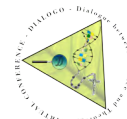
Also, it cannot climb to 1000 degree (absolute) because it would be equivalent to assuming the cell boundaries, the awareness of the whole and limiting space in which the consciousness of that stage / layer was formed. In this sense, reaching the absolute level exceeds the boundaries of one's own cell, and equates to awakening, with the angry question „does not exist anything else?“ apart from what has already been perceived and understood. This creates insufficiency and the need to leave the cell for another, a different one. Thus, according to a simple arithmetic, what had to be of the maximum degree (99 0) became absolute (1000), namely 10, it actually becomes the starting point of a new cell of awareness, the point where all previous degrees are canceled and brought to 10, and the psyche, confused by the new interface through which sees the world, the new reality, is compelled to forget everything he previously knew for they never work in the new layer according to same laws he knew before, in the past layer. This applies to every example we brought into discussion by now. Exiting the fairy-land a child is compelled to learn other rules, facing even new statuses for what he was though as „wrong“ like lye, hide most of the thoughts and other. As a different type of exemplification we can take the hypothesis of astrophysics. First it was believed all the way that the Earth is the center of the world, then the sun, then that the center of the universe is far away, among the stars, afterwards that this center is imaginary, not real, only as a landmark, but it does not exist as a materiality, and so on. This is indeed fitful to our case and not a pattern of knowledge improving since all these theories are equally still believed by some and rejected by others. Each of these

sceneries has a whole story to back them up so that they were fully believed, the scientists being aware that things are the way they said each time and not as it was previously asserted, and also not in another way, as it will be subsequently proved.

The point is that coming close to full awareness you create in yourself a suction void that no longer allows you to comfortable stay inside your layer but forces you to enter the next and take this process all over again. However, this is probably the topic for another paper I will prepare for the next time.

#### (Endnotes)

- [1] F. Kuhlmann, „Problems in the Analysis of the Memory Consciousness“, in *The Journal of Philosophy, Psychology and Scientific Methods*, Vol. 4, No. 1 (Jan.3, 1907), pp. 5-14. Stable URL: <http://www.jstor.org/stable/2011390>, Accessed: 12-03-2017.
- [2] Rape Crisis Cape Town Trust, *Rape Trauma Syndrome (RTS)*. Retrieved from (accessed 12.02.2017): <http://rapecrisis.org.za/rape-trauma-syndrome/>.
- [3] „Psychogenic amnesia“, in *The human memory*. Retrieved from (accessed 12.02.2017): [http://www.human-memory.net/disorders\\_psychogenic.html](http://www.human-memory.net/disorders_psychogenic.html).
- [4] According to Sigmund Freud *the psyche* is layered in multiple coats. His First topic (1905): topographic representation of the psychic apparatus which consist of three systems: *unconscious, conscious, preconscious*. The Second topic (1923): topographic representation of the psychic apparatus consisting of three agencies: *id, ego, superego*, all developing at different stages in our lives. According to Freud's model of the psyche, the id is the primitive and instinctual part of the mind that contains sexual and aggressive drives and hidden memories, the super-ego operates as a moral conscience; and the ego is the realistic part that mediates between the desires of the id and the super-ego. Saul McLeod „Id, Ego and Superego“, in *SimplyPsychology*, 2016. Retrieved from (accessed 12.02.2017): <http://www.simplypsychology.org/psyche.html>.



- [5] Psychogenic Amnesia - Memory Disorders - Human., [http://www.human-memory.net/disorders\\_psychogenic.html](http://www.human-memory.net/disorders_psychogenic.html) (accessed April 12, 2017). (accessed 12.04.2017): [http://www.human-memory.net/disorders\\_psychogenic.html](http://www.human-memory.net/disorders_psychogenic.html)
- [6] White Robed Monks of St. Benedict, *On the Sacrament of Reconciliation*. Retrieved from (accessed 12.02.2017): <http://www.whiterobedmonks.org/recon.html>.
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- [8] Lisa Fritscher, "Thanatophobia" in *Diagnostic and statistical manual of mental disorders: DSM-IV* [Internet]. (4th Ed.). Washington, DC: American Psychiatric Association, 1994. <https://www.psychiatry.org/>
- [9] "Depressive Disorders: Bereavement Exclusion" in *Highlights of Changes from DSM-IV-TR to DSM-5*. Washington, DC: American Psychiatric Association, 2013. Retrieved from (accessed 12.02.2017): [https://psychiatry.org/File%20Library/Psychiatrists/Practice/DSM/APA\\_DSM\\_Changes\\_from\\_DSM-IV-TR\\_to\\_DSM-5.pdf?\\_ga=1.86937176.1900357133.1487017172](https://psychiatry.org/File%20Library/Psychiatrists/Practice/DSM/APA_DSM_Changes_from_DSM-IV-TR_to_DSM-5.pdf?_ga=1.86937176.1900357133.1487017172)
- [10] The word "zombie" was recently used here on the Cryonet regarding what I would term "non-conscious personality duplications", such as we see in lobotomy patients. This experiment was conducted by neuroscientist Walter Freeman III, a leading consciousness researcher in the 1950s.
- [11] (Latin:) Non posse à nobis dubitari, quin existamus dum dubitamus; atque hoc esse primum, quod ordine philosophando cognoscimus.
- [12] David B. Manley and Charles S. Taylor (editors), *Descartes' Meditations*, Meditation II.3 (*quoties a me profertur, vel mente concipitur, necessario esse verum*), 2013. Retrieved from (accessed 06.03.2017): <http://www.wright.edu/~charles.taylor/descartes/meditation2.html>.



## BIOGRAPHY

Ciocan Tudor Cosmin, born in Constanta/Romania in 1977, I have attended several theological and psychological schools (BA, MB, PhD), obtained my PhD in Missiology and Doctrinal Theology in 2010. I was ordained as orthodox priest in 2002. High-school teacher from 1998, then Professor assistant and Lecturer from 2012, I have written more than 30 papers on theology and psychology, along with 4 single author books in the past two decades.

In 2013 I have started a multidisciplinary program aiming to engage scholars from different fields into friendly and academic debates with theology and in the same year a Research Center was founded in Ovidius University with researchers from 11 fields. In less than 1 year I manage to gather people from around the globe around this idea and so we have started Dialogo Conferences project. In 2014 I received a Fulbright scholarship and I spent the summer in California and 4 other States in USA, gathering data and understanding how religious pluralism is possible at a high level of involvement; in the same time I made friends from many different countries and religions that are now involved in this project or another, helping in his endeavor.

