

Phenomenology of Conscious and Unconscious Sensations

Stanislav Ordin

Russian Academy of Sciences, Russia.

*Corresponding Author: Stanislav Ordin, Russian Academy of Sciences, Russia.

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Abstract

Conscious and unconscious sensations share a commonality: they participate in body control. However, there is also a fundamental difference, determined by the transition from general, deterministic control of the body via the nervous system to localized control of individual organs, determined by the state of the microbiome, where cell renewal occurs and which naturally acts thermodynamically, not individually on each cell. Even in the realm of unconscious sensations, their effective use requires differentiating between pure chemistry and the general state of consciousness. Expanding and refining our sensations, not only conscious but also unconscious, is possible not only through technical means but also through training. In the latter case, even mystical phenomena are relegated to the realm of mere subtle medical instruments, mastered by highly skilled doctors but not yet mastered by ordinary physicians.

Keywords: receptors; nervous system; microbiome; psychology; subtle well-being diagnostics

Introduction

The Law of Nature, the Struggle between Chaos and Harmony, was originally formulated by Prigogine based on Thermodynamic Chemistry [1]. He also generalized this Law to the Existence (Life) of the World as a whole. For this, scientific hacks were ready to strip him of his Nobel Prize. But few remember the names of his contemporary detractors, while Prigogine's Local Entropy Production found direct confirmation in Local Thermo-Electronic Effects [2]. This point must also be taken into account in biomedicine.

We have already greatly exceeded human sensitivity to many influences using physical devices. But regarding the hypersensitivity of computerized devices, "youthful enthusiasm" merely obscured the fact that extremely high sensitivity is achieved purely analogically. So, it's not surprising that animals' sense of smell far exceeds the ultimate sensitivity of gas analyzers, and the human ear, with perfect pitch, is more accurate than tuning forks and frequency meters. On the other hand, it's not surprising that damage to the areas of the brain that control the human nervous system also reduces the sensitivity of smell, touch, taste, hearing, vision, and the vestibular system. And no one has yet learned to fully or partially restore this sensitivity. And without learning to do even the most basic things, they're already speculating about the possibility of fine-tuning the human body using electronic chips. In reality, once again, the finest control of the body, and even the mind itself, is achieved by exceptional athletes, musicians, and scientists through extensive training. If the sensitivity of the main specific sense organs, systematized by Aristotle, as noted above, is directly related to the nervous system, then "elevated" sensations are from the category of higher nervous activity - psychology, and their opposite, one might say, "base" ones, such as suffocation - an excess of carbon dioxide in the blood or the effect of drugs, one might say a purely chemical reaction, and general malaise - a viral

attack and migraines, which are not so much directly related to chemistry and viruses, as to a violation of the "Music of the Brain", associated with the Dynamic Element of Life [3, 4]. So, in addition to the well-studied nervous system with its electronic receptors, we also have the presence of specific chemical receptors that regulate not only the secretion of gastric juice, but also directly affect the general state of the brain, akin to the aforementioned malaise or migraine. Apparently, hormonal sensations are from the same category of "base" - chemical, and the sensations of a drug addict are direct "chemistry". But then again, psychology also intervenes in "chemistry," as some teenagers find pleasure in suffocating themselves by putting a plastic bag over their heads, while others "enjoy" death in general and are by no means extreme sports enthusiasts.

From the examples given, it's clear that the nervous system itself doesn't directly generate all sensations. Moreover, immediate sensations via the nervous system are primarily associated with muscles, which we can consciously control. But the majority of the body's vital functions—control of internal organs—are carried out unconsciously, "on autopilot," by humans, and especially animals. But "autopilot," of course, is also a control system with its own direct and feedback loops [5, 6]. And, just as naturally, the question arises: Is everything in our body controlled by nerves? Can all control of our organs really be attributed to the autonomic, yet again, nervous system, with its own specific sensory receptors, not under our conscious control? If this is a complex "Soliton" on the border between the Struggle of Chaos and Harmony, like the ELEMENTARY "Flying Wing" from Statistics with the accumulation of information, then this returns us to the FOUNDATIONS of the origin of many such "Wings" as species of living

beings. If this is true, then by artificially invading this area, we are changing the species of living beings.

If this is true, then it would seem that without a physical diagnosis of internal organs, we could learn to "hear" their state, just as we learn to hear music. Although not everyone has an ear for music, most can distinguish music from cacophony. However, everyone sees the entire world through their own "Prism" and maintains the belief that not everything in the body is controlled by unconscious sensations, but rather by a local "autopilot" of Life. And only when this goes off-scale do we resort to artificial diagnosis and artificial treatment. Although, with such an off-scale local autopilot, it's sometimes possible to artificially put the entire body into heightened tension. For example, a severe toothache can be suppressed (along with the inflammation) by doing pull-ups to the point of exhaustion. Naturally, this is if you have the strength, which is easy for a young person, but which can lead to problems like muscle and ligament tears in old age. But local pain can also be suppressed by the power of oil. At least some people can do this, while athletes, for example, don't become champions without overcoming pain. But there's also mental pain, so severe that it leads to heart attacks and strokes. And this pain isn't just the usual "chemistry" of the microbiome—it's certainly present, but only as a consequence. The cause of mental pain, once again, lies in higher nervous activity itself.

So, the question of the difference between unconscious and conscious sensations is, one might say, not qualitative, but quantitative:

Where is the boundary between unconscious sensations that are embedded within us and that we can learn to consciously use? And how dangerous is it to cross it?

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