

II. 'EXPERIENCING THE INTEGRITY OF LIFE AS EXPERIENCE OF WORLD IN MAN'S EXISTENCE' BY NIKOLAI KARPITSKY

Man lives in the world. However, in the phenomenological sense the world is discovered through the human being, rather than on the contrary, and it is discovered in a particular experience -- in experiencing the integrity of life. It is here that the primary principles of the description of the world are found.

Thus, in order to detect the fundamental principle of the image of the world in human existence, it is necessary to turn to the phenomenological analysis of experiencing the integrity of life *per se*, which is such a usual and common reality that it can be noticed only in the situation of its deprivation.

The deprivation of the integrity of life is shown as absurdity of existence in existentialism. Absurdity means the pure inanity of suffering, from which only values conveying life's integrity and making it senseful can save. It is in striving for this integrity of life in order to 'be at home everywhere', that Heidegger sees the main spirit of philosophy.

W. Frankl psychologically interprets the absurdity of being as an existential vacuum caused by the deprivation of the value of the meaning of life. In this tradition, the description of deprivation of experiencing the integrity of life from S. Kierkegaard to modern existential psychology embraces only the level of value. Here I turn away from the side of value and try to look at a more primary level of life -- the very phenomenal flow of life as such, on which the deprivation of integrity of life experience becomes total irrational fear rather than existentialist absurdity.

The first experience of irrational fear which is familiar to almost everyone is the children's fear of darkness. The cosmography of a child, who does not understand what is possible in the world or what is not, has not yet acquired stability. For him the primary world is always consecrated, and as the darkness comes, usual things disappear and then anything may happen. This irrational fear bursts out every time when we lose the feeling of our presence in the world and stop perceiving its laws which delimit the habitual and unhabitual, the possible and the impossible.

In the first stage of immersion into irrational fear, the destruction of the picture of the world takes place. In phenomenological terms, consciousness changes -- its intentional flow fades away. All kinds of noematic contents stop being perceived as reality, and intentions, losing their own directivity, turn out to be in specific stupor, thereby in self-contradiction (as they do not have another way of existence but directivity).

In the second stage, irrational fear threatens to generate anything possible from itself. Any fantasy, any delirium begins to acquire the features of reality. Any phantasms of human intelligence threaten to materialize and there is no protection from this threat. However these terrifying fantasies do not produce fear -- they are only the accidental epiphenomenon. Everyday fear comes from fantasies, expectations or other representations. By contrast, in this case the fear is primary.

Irrational fear is impossible to grasp in classic philosophical discourse as simple relation of noesis and noema. It does have any concrete motivation, but neither does it open any noematic contents, nor is it predetermined by general emotional mood (by predominate intentional flow). In other words, irrational fear cannot be described by noema, intention or its motivation.

Irrational fear blocks intention not by exterior motivation, but directly from within. Being deprived of the directing impulse, intention denies itself. This means that irrational fear comes out not in any particular intention pointing to it, but as something immanent to each intention in the flow of consciousness.

An intention of consciousness does not move independently 'by itself', but only in a given environment. This environment may be construed as the complicity of all intentions with each other, forming the unity of consciousness (in buddhistic Abhidharma -- prapti -- not psychic sanscara of dharma drawing the flow of dharma toward the one santana).

Any experience of consciousness always opens as a whole with all consciousness. It is impossible to have two fragments of experiences of simultaneous intentions each 'by itself', though these intentions can be irrelevant to each other (i.e. not motivate each other at all).

The unity of consciousness is found not in particular intention, but in the unity of experience, immanent to every intention of the phenomenal flow of life. Experiencing the integrity of life opens not at the level of any exterior concept of intentions (for example, through common or reciprocal motivation), but at the level of their internal content -- as the immanent experience of every intention.

Irrational fear lies here, where the experience of the unity of consciousness is found -- in the complicity of intentions of the flow of life reflected in the immanent contents of every intention.

Primarily irrational fear causes the inner stupor of all the intentions of the flow of life expressed in the immanent contents of all the intentions. At this stage disintegration of the experience of the integrity of life arises: Consciousness begins to break up into fragments, and this completely anticipates the experience of death. Nevertheless, though irrational fear completely absorbs fear of death into itself, it is not reduced only to that.

At the second stage irrational fear manifests itself as the horror that 'anything possible' can happen. The destroyed unity of the world threatens the new arbitrary combination in something absolutely extraneous, where the impossible becomes the possible, and there is no protection from it. At this stage the strongest fantasies threaten to become embodied in reality.

However the biggest horror indicates that the disintegrated vital world turns into a closed schizophrenic world, isolated from the vital worlds of other people. This isolation is internally experienced as location in hell, but it will be empirically perceived as the madness of the insane by the casual observer.

The principles of describing the habitual everyday world of a person are associatively connected with experiencing the integrity of the world. Namely they defend against the irrational fear and from slipping down to schizophrenic isolation; therefore the strong stability of cosmography increases the security of a person. Guarding these principles needs instinct psychological self-protection, which prevents a person from overstepping the borders of his own cosmography.

However there is force which does not simply serve as barrier to irrational fear, but actively displaces it; this is the intuition of the presence of another vital world. In this intuition the inner experience of the integrity of the other world is transmitted so that it allows the restoration of its own experience of the unity of life.

Under the condition that principles of cosmography are general for different people, they begin associatively to connect with the contents of the intuition of presence. Accordingly, collective cosmography is perceived as the most reliable protection from the invasion of fear, and any kind of perceived inconsistency with the collective cosmography generates the feeling of defenselessness from irrational fear. That is why any inconsistency of a person with the principles of collective cosmography is perceived in society as mental or psychic inferiority, and this social disapproval is motivated by the fear of defenselessness.

A person turns out to be attached to the collective cosmography, which moves towards him in the system of consciousness like a filter, separating all that is basically new in perception and, thereby hindering creative self-realization.

The real world outside this system of filters is endlessly diverse and allows the countless ways of world view and cosmography. However, the transition to a basically different view of the world founded on other principles of cosmography faces a natural barrier -- that is irrational fear.

It is possible to pass this barrier only by having sufficient will-power, which prevents self-destruction when the the experience of the integrity of the world is lost. Will cannot be understood here as one more intention alongside with others, for when the experience of the integrity of life is lost, any intention stops motivating others, and, accordingly, the will's 'intention' would turn out to be isolated and helpless. In another word, resisting irrational fear of will can be revealed only in the very immanent contents of intention, as a force, which is capable of restoring the experience of the integrity of the world. This is the force that prevents a person from perishing at the moment when irrational fear destroys his world.

Only through passing the border of irrational fear is it possible to open up to basically other levels of consciousness. In practice it is very frequent for a mystical experience to be understood not as the real transition to another level of consciousness, but only as a change of perception at its own level. For example, addiction of drugs, which basically changes the disposition of the consciousness, does not actually carry it beyond the border, but only gives another form of the perception. The same can be said about quite a number of mystic psychotechnics. All this has no relation with the real extension of consciousness which is impossible without controlling irrational fear.

The spontaneous break-through of irrational fear, which deprives the possibility of protection in collective cosmography, can cause a defensive reaction in the simplification of the picture of world: as the more simple the world view is, the more reliable its laws are. As a result, a person falls into the simplified world, losing any connection with the collective cosmography. This autistic closure in his own world surrounded by people is also perceived as madness, though many who are 'normal' are exactly the same as 'mad', who are only pretending to be normal.

Hence, we should distinguish the autistic world of the mad built for their own psychic self-protection from the autistic world of the mad, which arises spontaneously as a result of the destruction of the experience of the unity of the world. The latter carries a devilish character.

Corresponding to the difference between these two types of autistic worlds of the mad, one may differentiate two types of totalitarian sect -- the first type having a rational character, offering a simplified picture of world, in the context of which arises the complete control of the consciousness of the followers and their isolation from the rest of the world; while the second type presents a complete break-through into irrational, and in this case there is no one able to control anything, completely putting himself under the control of otherworldly forces.

Thus opens up a view of the transition from the analysis of individual consciousness to the analysis of mass consciousness, where these two types of insanity can create different hybrids in the form of various socio-political chimeras.

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