

# Human development XIV: Degeneration and regeneration of existence. Metamorphosis changes the purpose of life, the level of existential responsibility, and the depth of consciousness (the ray- number of the cosmology)

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## Abstract

In this paper we see the living organism as an information-directed, self-organizing, complex, dynamic entity, closely integrated with the outer world. From the informational field of the organism, intent emerges and intent also direct the informational field, being a mysterious force in life. We discuss two different types of conscious learning of higher vertebrae: conditioning and recognition and relates these to the degeneration and regeneration of intent. We analyse the psychophysical problem and the problem of the free will. We also discuss the nature of conditioning as information storage in the complex dynamics at organism level instead of brain level. Conditioning can be seen as a consequence of a power struggle with suppression and submission, especially obvious between parents and their children. We analyse the mind-body problem, and discuss some factors interacting with and influencing the human development and the individual ability to heal spontaneously by use of the human adult metamorphosis.

**Keywords:** Quality of Life, QOL, holistic biology, clinical holistic medicine, holistic sexology, public health, human development.

## Introduction

Degeneration and regeneration of intend are concepts that are important to understand in the development from child to the independent life of an adult. Small children live in the emotional interpretation of reality and as they grow up to learn how to handle the outer world they gradually acquire the rational, mechanistic interpretation of reality. Under ideal conditions of growth the child unfolds larger and larger areas of its

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biological program and becomes a healthy individual living in harmony with itself and the world, a person with a spontaneous insight into reality.

However, the ideal conditions almost never prevail. Parents are not fully unfolded persons themselves, and therefore they force their children to adapt to their own reality by means of punishment and reward. This is what Skinner (1) called operant conditioning. In both cases, chronically ungratified needs appear. Learning is connected with behaviour through cessation or production of suffering. For example, the children are subjected to conditioned learning that shows the conditional nature of mental diseases (2-4).

In his later work Freund (5) assumed that man from nature possessed a sexual drive, the libido, together with a death drive, the destrudo. While libido is the urge to create, destrudo is the urge to destroy both yourself and everything around you. Together these two antagonistic drives were supposed to explain man's often contradictory actions. Freud supposed that the inherited intentions were only primitive instincts that had to be cultivated through conditioned learning (5,6).

In contrast to this we believe that conditioned learning encourage to create diseases and evilness (7), while intentions of constructive activity in the world as expressed in love life, work life and family life, as well as all understanding, stems directly from the biological nature of man (4,7). Conditioning is a repression of the natural biological unfolding and growth of the child. Conditionings operate by undermining the original, constructive intention; the result is destructive intentions such as revenge and unconstructive assertiveness, and often a total loss of the intention of love or work (4,7). Conditioning often alienates man from the emotional interpretation and reifies him; man becomes more unloving and unconstructive (4,7,8).

The purpose by this paper is to discuss these concepts and consider degeneration and regeneration of human intent in the view of our holistic biological ideas.

### *Degeneration and regeneration of intent*

The nature of conditioning: information storage in the complex dynamics at organism level instead of brain level. Reality can be represented in two ways: directly through the wholeness of the organism, and indirectly through the brain (7). Information can generally be stored in the complex dynamics through information transmitting reciprocal interactions in the same way as retrieved (7).

The patterns at the deepest levels may be assumed to correspond to the biological purposes, and in the complex dynamics between the deep, fine levels and the superior level of the whole, patterns can be stored, when they are represented in the wholeness of the organism with sufficient strength. In the same way as the brain is able to save its representation of reality, the whole body is able to save the representation too. The nature of these representations differs: the brain administrates incidents in time and space, while the whole administrates the highest purposes of the organism (7). Due to the interactions between the wholeness and the lowest space-time groupings in the brain, we assume that data stored in the wholeness at the same time is represented in the lower levels of the brain.

Conditioning as a consequence of power struggle, suppression and subjection between people, especially between parents and children. Two people confronting each other (see figure 1) interact in three ways: through speech, through action, and through their will and awareness. When their purposes conflict, the two persons conflict, and they may behave aggressively towards one another, try to persuade each other through words, or to subject the other to their own purpose directly through use of will. In confronting each other people will most often use one of these three possibilities. If one of the two persons in the conflict is weaker than the other, he succumbs.

Parent-child relations are examples of the uttermost unequal distribution of power, because children have not developed their model of reality and therefore are not able to defend themselves with words. They are physically weak and thus not able to defend themselves through action. Their will is undeveloped and they cannot resist the will of their parents. Not being able to escape, they will always

and inevitably become subjected to the purpose of the parents. If the intentions of the parents are not in accordance with the biology of man, because they themselves have become conditioned by their own parents, the children in their turn are forced to take upon themselves these non-ideal, degenerate purposes

and make a compromise of striving for lesser goals than the ideals defined by man's biological nature itself. We believe that it is a central problem of mankind that these broken purposes repeat themselves from generation to generation.

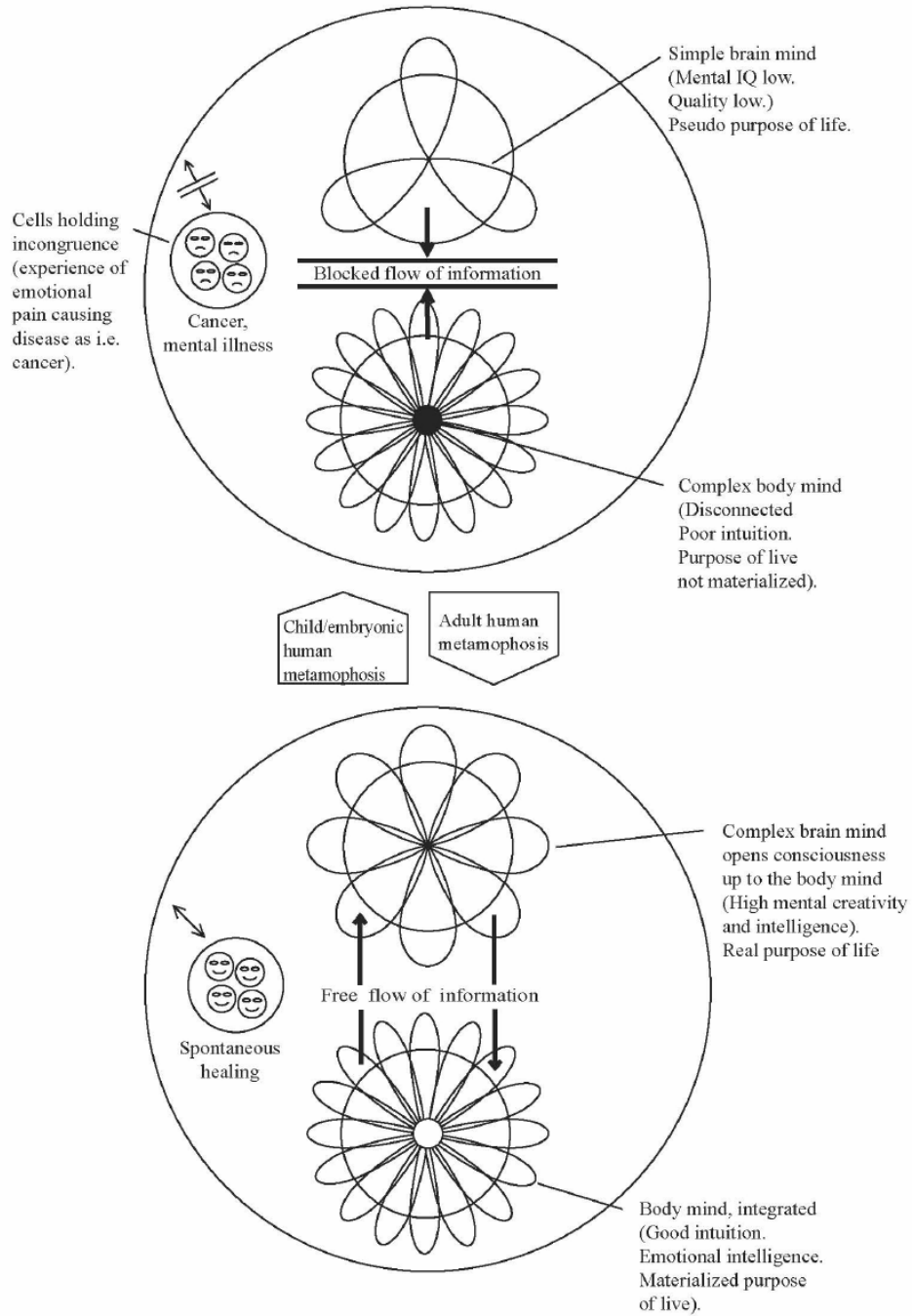


Figure 1. This figure illustrates what happens when two people are in confrontation.

The children are subjected to the parents with the greatest possible irresistible force: "If you don't adapt, you'll die." Throughout their childhood the children become filled with poor pictures of love, because of their parents' imperfect love relation. When the parents cannot unfold their inner man and woman in the world, the children become filled with broken man-woman pictures. The children have no opportunity to sense what is going on, because their model of reality within the brain is too undeveloped. In the worst cases this kind of behaviour from the parents can lead to mal-functions and disease.

The life situation of the conditioned person. When the child is ready to leave its parents in order to live on its own, their wholeness and their complex dynamics is loaded with distorted pictures that correspond to undermined purposes and hinder the unbroken purposes to manifest themselves (8). The original life purpose of the child has been broken. The model of reality in its brain has been imperfectly developed, because the broken purposes have served as an overall frame of its interpretation. Add to this the number of untruths about reality that serve as a defence of the individual, especially for its self-esteem (9). The nature of the defence is to pretend to one-self and others, that your intentions are better than the ones you have in your biological totality. The consequences of defence are, that the conditioned person does not acknowledge his own degenerate purposes (8), and has a great risk of getting into trouble" and "accidentally happens to do everything wrong" and believes, that "it is human to fail" (it is commonly seen, that the very conditioned person allows "emotions to run away with him", which means that he shifts to a condition, where he can freely act out his degenerate purposes, like the abuse of alcohol). The degenerate purposes can very seldom be drawn from what people say, but almost only from the result of their actions – and as a result of their actions summed up throughout their life, that is: the life situation they are situated in.

The founders of the typical conditioned family have degenerated purposes according to both love and career. This gives man a fundamental division into love and power. Love is distributed from the mother, and power is distributed from the father. The father often becomes a tyrant towards the children in order

to compensate for his shortcomings as regards his wife and the world at large (8).

When the children grow up and try to unfold beyond the level of their parents, the complete defeat of the life of their parents is revealed. In order to avoid this situation the parents prevent the unfolding of the children (8). The mother-son relation and the father-daughter relation often seem supportive instead of oppressive (10,11), but when mother and father could not manage love together, these parent-child relations compensate the mutual love between the parents. The spouses betray each other and cling to the children of the opposite sex. This in turn prevents the children in unfolding love together with the "right" third person, because such a person will be seen as a rival by the father or the mother and will be repelled. Degenerate purposes create degenerate family patterns, which in turn create degenerate purposes in the children and so on and so forth (8).

### *The insane and the sound patterns*

*Depression.* A very conditioned person only has a few human qualities at his disposal and is stiff and non-dynamic (12). Whenever in life the off-conditioned qualities are needed, such as feelings and love, this person will experience an insurmountable wall of suppression, when the conditioned suppression of the biological unfolding surfaces. The emotional content of suppression is a lethal weight, a feeling of worthlessness and giving up. This depressive pattern colours the existence of the person. There are two possible strategies for the lifting of the depression. If possible you can normalize the situation by returning to the level of liveliness you had before the depression, or you can go forward and integrate the conditionings in your knowledge and obtain a new degree of freedom in your life. This last possibility is of course better than the first; which is most often what takes place in psychotherapy.

*Neurosis.* When the child reaches the age of puberty and is ready to separate himself from his parents, this can happen in either of two extreme ways or halfway in between these. One of the extremes is when the child succeeds in realizing exactly the life the parents have promised the child. This leads the child to idealize its parents and broadly live like them.

Often the parents are not ideal, but have great faults, and in this situation the child uncritically adopts its parents' faults. This is the so-called neurotic person, who spends much of his energy in defending himself and his parents. The faults are passed on to the children as conditioned learning. The degenerate intentions and defects have been built into the model of reality in the brain of the child.

*Schizophrenia and psychosis.* The other extreme is reached, when it comes to a split between the parents and the young person. This can happen either because the parents deny the child or because they commit obvious mistakes against it, or because the child does not succeed in living his life at the conditions of his parents. The split between the child and his parents may have immense consequences, when it results in a pronounced denial of one, or both, of the parents. Because of the child's previously great adaptation to the parents he denies himself and the greater part of his strong qualities. The result of a weakly founded and immature person's violent rupture and violent denial is a condition of powerlessness and lack of motivation, which constitutes the schizophrenic pattern.

The young person's weakness is due to the fact that there are very great discrepancies between the child's emotional interpretation of reality and the child's rational interpretation of reality. A child like that can only function when it is supported very strongly. As long as the child lives at home with the parents this is almost never a problem, because the parents, that have conditioned the child, have adapted it to the family in order for this to function as a stable unit.

But when the child as a young person is going to leave home and manage on his own, his continued function is threatened, and only in situations where he learn by his experiences, or gets other people to help him, he will cope with leaving home.

It often happens, that the young person in his emotional interpretation of reality realizes that the parents with their conditionings have been destructive and "evil", which the parents of course deny. The child, still being adapted to the parents, in his rational interpretation of reality also denies the suppression by the parents. This child contains a difficult conflict: his opinions of his parents according to his emotions and according to his reason are at variance. If the

emotions win, and the child will be living in the emotional interpretation of reality, the outcome will be both a denial of the parents and of his own reason. This is the psychotic, schizophrenic pattern, where the child either appears as giving up and totally losing zest for life, or where mental activity is channelled in an unconstructive way, a state of mind that is called productive psychosis.

When reason wins, and the child will be living in the rational interpretation of reality, we have a condition, where the emotional interpretation of reality manifests itself as "evil" voices and visual hallucinations.

Often, in a spontaneous attempt at integration, a severe mingling of the rational and the emotional interpretation of reality occur. This is called disorganization of logical thought, and often neologisms and an elaborate private reality is found.

*The sound pattern.* Between these two extremes of idealization and denial of the parents lies the sane and sound pattern, where one take the good, constructive points and dissociate oneself from the bad qualities of one's parents. This pattern presupposes a determined search to find out which of the qualities of the parents are good and sound, and which are not.

### *Solutions of the problems*

*Knowledge as a way out of conditionings.* Concerning the human process of knowledge is precisely the opposite of the conditioning process. In the former the human aims his purposes towards the deep truths of his biological nature. The key to the process of knowledge is integration of incidents into the model of reality in the brain (13), so the emotional and the rational interpretation of reality meet in a common interpretation. Information stored at the concrete and the abstract levels, corresponding to lower and higher space-time groupings, is interwoven into a continuous model of reality, with all levels of grouping placed in continuation of each other without discontinuities. The integration process forerunner as an elaborate examination of the, often, rough events of life. The rationale of the examination is to extract the knowledge content of each event: what can be learned from this? This is a process of systematic

reorganization of the information stored in the organism. The totality is cleansed for bad pictures, when the bridge from the higher levels to the lower levels with considerable power forces the lower levels to shift representation. The lower levels intensively interact with the totality of the organism, and the bad pictures are wiped away from the totality and are hereafter only stored deeply within the complex dynamics of the brain, tagged as past. When eventually the bad pictures and intentions are removed, intent recovers, and better pictures can be created as goals.

Through the knowledge process the human adapts to his new wider frame after having obtained greater freedom in a new life situation. The first steps of the knowledge process does not presuppose insight into the mechanisms behind it, but demands that the incidents of life are confronted again, this time with a more developed model of reality. Many practical techniques have been developed aimed at supporting a beginning knowledge: psychoanalysis (14), psychotherapy (15) or meditation techniques (16). However we believe that all these techniques have their limits. As far as we can see a full insight into reality and as a consequence a full regeneration of purpose is not developed through the use of techniques, but only through a hard and determined fight for truth encompassing the whole life of the individual.

*Solution of the mind-body problem.* It can be difficult to propose a solution of the mind-body problem, but we will try to do it by looking at the origin of the psychophysical problem. In the Western tradition the human is seen as a spiritual being (17). The communication between these two is usually thought of as being accomplished in terms of the brain, as in the classical dualistic explanation of Descartes (16). The classical paradox concerning the discrepancy between thoughts and action, and feeling and reason, respectively, has the conditioned learning as their source. The mind-body problem (the psychophysical problem) describes the problems that can arise in the relation between the body and psyche. Traditionally, this has been interpreted as a conflict between the structural and the functional part of the brain. This is understood as a split described as if a “ghost being” - our real self - was able to communicate with the body through the brain; this is

a kind of dualism (18), in which the body is understood as a robot. Another kind of dualism is the possibility that we should consist of a physical and a psychical body able to integrate with each other. Both of these interpretations is an expression of that the biological reality has been confused by the experienced reality. The psychophysical problem seems also to have its roots in the fundamental split of the individual between body (symbolizing the wholeness) and head (that follows the conditioned learning). Following the co-ordinations the brain learns an over-simplified interpretation that cleaves off “body” (as the physical) and “spirit” (as the psychical) of the wholeness of the man. The transition between body and psyche (spirit and matter) is completely fluid following the description of the complex dynamics – in the reality it is possible to separate them. The system has to be understood as a wholeness where body and psyche are separated through a memorised construction of two seemingly different functional domains. The description of biological systems as complex dynamics then, gives a monistic solution of the psycho-physical problem. This is the case because when the information transforming interactions are binding all parts and levels together in a structural, functional unit it has really no meaning to talk about the body and psyche separately. The experienced reality of the psychophysical problem could be a result of conditioned learning, and acknowledgement is the way to solve the problem and a complete experience of the human reality.

*Solution of the problem of free will versus determinism.* A problem closely related to the psychophysical problem is the concept of the free will. We all have the experience of being able to choose by ourselves, free and independently, and no one, not even ourselves, is able to predict, what we are going to choose.

If we have a free will, which means an ability to choose freely according to our circumstances (inheritance and environment), we also have a true responsibility for everything that happens to us. Without the free will we are determined slaves simply having to follow our destiny, and we don't have any possibility of forming our destiny ourselves. None of the two possibilities seem immediately reasonable.

It has to be noted, that we are not conscious of the sources to the data we use for the evaluation of the value of the different possibilities, and we are not aware of the fundamental source of the choices we are presented for. We often create these situations of choice without our knowing and often as a direct consequence of conditioning.

We suggest a complex determinism as a solution of the problem of the free will. Man is living in a causal world, obeying to the laws of nature. However, the data sources are immeasurably complex and the biological information system as a whole shows a large degree of instability, which makes man's life completely unpredictable. Apparently the instability shows up as insignificant influences – for instance the pushes of realization that we as people give each other – may lead to conscious choices of either seeking knowledge or resign to knowledge. Such choices have decisive influence on the life of the individual in the future. The very conditioned person functions like a robot programmed by conditionings, but such a person may undergo a change to full autonomy through knowledge that gives access to the unfolding of the biological nature of one's self. The "free" man is never freer than his overriding genetic programs permanently determine him. But man has his freedom if he uses his genetic programs in the "perfect" way, and therefore has the possibility of unfolding himself in a constructive way towards a more perfect family life and career.

Knowledge about the nature of the human reality will be able to get man to search the realization that will improve, not only his own life, but also improve the conditions for people on earth in general.

### *Good intension, adult human metamorphosis and self-healing*

When a human child is influenced by impulses from the outer world as e.g. the parental influence from both parents and this influence is conflicting, because the parents give different impulses to the child, this will interfere with the child's understandings of the outer world and lead to a psychological crises, because its own interpretation of the world does not match with the inputs from the parents. Such problematic disturbances of the child's

way to understand the world can follow the child through its development and thereby be a main problem for the resulting adult human being, because such disturbances interfere with the concerned human's intension (19). The intension interacts with the fractal levels of the human body (read wholeness) (20) and therefore such a human being is in danger for, through its intension that has become bad, to generate disturbances in the positional information that organizes the body structure through the ontogenesis (21,22). By help of a therapist, it will be possible for such a human being to recover from psychical illness by reversing the bad intension to a good intension. By such activity the individual human being can, by help from the therapist influence the positional information of his body's fractal levels, and through this activate the adult human metamorphosis (23). In this way the degenerated human being can by his own consciousness cure himself in a process of human self-healing, as it is often seen in clinical holistic medicin and holistic sexology (24-33).

## **Conclusion**

We think the experienced reality of the psychophysical problem is a result of conditioned learning, and the acknowledgement is the way to solve this problem and gain a complete experience of the human reality. Another problem, closely related to the psychophysical problem is the concept of the free will. We suggest a complex determinism as a solution of this problem. Man has his freedom if he uses his genetic programs in the "perfect" way, and therefore has the possibility of unfolding himself in a constructive way towards a more perfect family life and career. Knowledge about the nature of human reality will enable man to search the realization that will improve his life and the conditions for people on earth in general. The process of knowledge is therefore the opposite of the conditioning process, a way out of "disorder". Through the knowledge process man adapts to a wider frame after having obtained greater freedom in a new life situation.

Parent-child relations are examples of the uttermost unequal distribution of power, because children have not developed their model of reality and therefore are not able to defend themselves through

words. Children will always and inevitably become subjected to the purpose of the parents. If the intentions of the parents are not in accordance with the biology of man, because they themselves have become conditioned by their own parents, the children in their turn are forced to adapt themselves to these non-ideal, degenerate purposes and make a compromise of striving for lesser goals than the ideals (defined by man's biological nature itself?). We believe that it is a central problem of mankind that these degenerate purposes repeat themselves from generation to generation. Degenerate purposes create degenerated family patterns, which in turn create degenerate purposes in the children etc. Between the existing extremes of idealization and denial of an individual's parent lies the sane and sound pattern, where man takes the constructive points and dissociates himself from the bad qualities of his parents. This pattern presupposes a determined search to find out which of the parents qualities that are good and sound, leading to a life without failure and diseases.

## Acknowledgments

These studies were supported by grants from IMK Almene Fond. Our research in quality of life has been approved by the Copenhagen Scientific Ethical Committee under number (KF)V.100.2123/91.

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**Submitted:** March 01, 2008.

**Revised:** June 20, 2008.

**Accepted:** June 28, 2008.