

Psychological implications of consciousness and ego in society

Neha Mukherji¹, D. Parashar^{2*}

ABSTRACT

We make a modest attempt to seek plausible resolutions to some seemingly intractable psychological problems afflicting our society, with special reference to the situation emerging from the current pandemic, by employing the cherished principles of consciousness essentially in a qualitative way. While the chief motivation to undertake this endeavor is to primarily establish a sophisticated paradigm of value system within the general framework of human consciousness, it would necessarily require liberal recourse to theoretical prescriptions with a view to avoid uncertainties caused by the presence of ego which is known to have the dubious distinction of corrupting the purity of the very train of thought of the conscious mind. Relevant allusions will be made to the well - established formulations from physics and neurological sciences to consolidate our perspectives to effectively bolster the techniques in order to maximize the serenity and efficacy of consciousness by minimizing the uncertainties due to ego. We realize that since we cannot, in principle, completely eliminate these uncertainties, we have no other option but to live with these uncertainties. The ultimate goal, however, is to look for a mathematical model to not only consistently explain the prevailing conscious actions and priorities thereof, but also to devise an unambiguous mechanism that is robust enough to explicitly make quantifiable and verifiable predictions. Towards this end, we are tempted to succinctly append a remark that an appropriately quantification model can hopefully be developed through the introduction of a meditation variable, in much the same way as the analogous time variable in natural sciences, in the context of a larger continuum of space-time-meditation. Such an ambitious goal is expected to be realised only by active and collaborative participation of practising psychologists, mathematicians, natural scientists and neurologists in this pursuit towards an ideal blending of physical and psychological attributes within the all-pervading field of consciousness.

Keywords: *Heisenberg Uncertainty Principle, Meditation Parameter, Value System, Subconscious Mind, Mathematical Model*

Consciousness is an extremely difficult and complex term to define or to explain in a precise manner. Over the centuries and even to this day, it has remained a perplexing and highly controversial attribute not amenable to any concrete expression or formulation. To a layman, consciousness may mean various things such as awareness of the very notion of internal and external existence of human life. Intuitively, it appears to be the

¹Formerly with NRS Medical College and Hospital, Kolkata, India

²Formerly with Department of Physics, A. R. S. D. College, University of Delhi, New Delhi, India

*Responding Author

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most familiar and yet deeply mysterious aspect of life, thereby presenting an intricate puzzle with no prospect of resolution. It may in fact allude to the inner life or mere imagination, thought or simply introspection at the level of mind; or in the modern context at the level of the brain, it may also mean any feeling, experience or cognition (Consciousness: (Wikipedia, 2020)). At the very least, however, most people agree that consciousness does indeed exist; but opinions differ widely about what exactly to study in this context. This obviously leads to speculations about the degree of this awareness or whether there are different kinds of consciousness or simply one kind with different manifestations, etc. Of course, there are other relevant questions as to whether consciousness exists in other beings such as animals or even in the whole universe itself. Evidently, the range of description of these disparate scenarios is truly enormous and throws open various possibilities as to how and what to investigate for an understanding of consciousness. The gamut of these open problems is bound to engage the attention of the most enquiring and evolved minds to see if a logical and unambiguous interpretation and solutions of these problems and their offshoots could be found.

Among the most cherished notions and perspectives of human existence lies the solitary ambition of imbibing the supreme narrative of a value system within the context of human consciousness, particularly in relation to Indian psychology. There does not seem available any particularly precise mathematical or scientific framework within which to develop a rationale to establish these values. The unavoidable ambiguity is bound to crop up in any possible attempt at formulating a tangible mechanism consistent with this objective. In the backdrop of this situation, coupled with the tacit absence of a universally accepted theoretical set up, it would be prudent to articulate a scenario by considering some typical examples which can then be subjected to a consistency check so that an emerging paradigm could possibly be ascertained. Needless to say, we must continually strive to prune the rough edges at every stage of development till such time when the credibility of the model is generally appreciated and eventually accepted. Even so, the efforts have to be effectively consolidated, deeply focussed and appropriately chiselled to attain a high degree of perfection and sophistication till a reasonable degree of finality is achieved. There is, of course, an element of subjectivity involved in deciding if this finality would actually elicit acceptance by most of the different shades of opinions and thought processes.

After a brief introduction to the essential ingredients of consciousness in Sec.1, we discuss in Sec.2 the current social scenario particularly in the midst of the pandemic and how the behavioral pattern of citizenry is adversely impacted by the prevalence of ego. While Sec.3 deals with an example from physics where the concept of uncertainties is expressed in terms of the celebrated Heisenberg uncertainty principle through a reciprocal relationship, it is argued in Sec.4 that these uncertainties are destined to stay in our lives. As far as the use of quantum concepts in soft disciplines is concerned this, in fact, has become a fashion in recent years (Sanghi, 2020) to investigate social problems through such noble techniques. An attempt is made in Sec.5 to explore the magic of the perpetual divine light by seeking blessings of the soul through deep meditation to quieten the mind that guides our actions and accelerates to reform our priorities to rid the society of ego and thereby attain a high degree of consciousness. Sec. 6 is intended to highlight the importance of integrating the physical properties with the neurological investigations of the functioning of the brain under the influence of consciousness and ego. Finally, in Sec. 7, we conclude the presentation by delineating a few pertinent remarks and comment on the prospects of future investigations.

Current Social Scenario and Role of Ego

For the purpose of illustration let us consider the current situation caused by the advent of the deadly pandemic (Covid-19), the intensity and ferocity of which can only match with a similar one, called the Spanish Flu, that wiped out millions of lives in the world almost a century ago. The prevalent infection and consequential mortality, again running into millions for want of a credible vaccine or a drug to contain the virus, have compelled some people, sitting in the comfort of their homes in the midst of the lockdowns, to reflect on the very thoughts of existentialism. On the other hand, if the challenges posed by the killer virus are viewed with a positive attitude, then the outcome of this scourge may indeed provide excellent opportunities to invent alternative means and improvements upon the existing ones to not only survive the invisible onslaught but also to think of new innovations in economic and technological domains to lead a better life. The decision to choose between the two options is evidently a result of some deeply intrinsic human quality called consciousness.

It is gratifying to note that quite a few people admit, though mostly in a veiled manner to cover up a sense of guilt, that they have been having a pretty good time and even extending help to others in the society in a variety of ways, notwithstanding the frequent imposition of the lockdowns to safeguard against the debilitating effects of the virus and the quantum of sufferings that it has unleashed. The positive takeaway in this situation, however, pertains to the way the decision makers across all disciplines – professions, institutions or even countries - have used this as an opportunity to reset their priorities and professional activities. In other words, many of those who had been living under the false pretension that there existed an almost perfect harmony between their ultimate goal in life and their daily routine of activities have encountered discrepancies that prompted them to take corrective measures to amend the lacunae. Even though the task of decision making might seem to be enormously challenging, consciousness serves as a guiding light in the search for setting our priorities right at the level of an individual as member of the family. The scope of validation of these values and ideas can then be automatically extended to the local as well as the global levels for the benefit of the community at large to resolve their problems in a consistent and holistic manner. Once our priorities get reasonably well-defined, we can perform our daily activities in a systematic and coherent manner.

We must not merely reiterate and acknowledge the all-encompassing importance of our well-thought-out priorities, but wholeheartedly commit ourselves to conscientiously implement them by properly executing our essential activities at the personal as well as the professional levels. Arguably, it is only then that the outcomes of these activities could justifiably serve as credible evidence for the veracity (or, lack thereof) of our priorities, thereby reminiscing with the oft-quoted dictum, ‘ends justify the means’!

It may well be argued that actions speak louder than the words, but then actions are governed and controlled by words which express intention through intuition. It is, therefore, in this context that intention must necessarily be articulated through a process of perpetual reiteration and acknowledgement of our priorities and prescribed goals. Then only our activities are expected to be able to keep pace with our cherished ideas about conscience and consciousness. For the purpose of illustration, the emphasis on what actually constitutes ‘essential’ will depend solely on who benefits and by what extent from the consolidation of intent from repeated acknowledgement and reiteration. With the inclusion of these ingredients, the real test of the efficacy of our activities such as those involving offers of suggestions, say, for instance, through writings on a specific theme intended for the general good of the society depends crucially on the response of the people. In other words the

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verdict lies in the hands of those receiving such suggestions as opposed to those who make these offers. This settles the question as to who ultimately decides which writing qualifies to be essential in the broader framework of consciousness. However, the process must go back and forth till such time a reasonably high degree of acceptability of 'essential' writing is achieved. After all, the main motivation is to evolve some workable mechanism consistent with human consciousness for the welfare of the society.

When those elevated, enlightened and self-realised human beings, having attained superconscious realisations and deep revelations within, spontaneously decide to undertake writing to express through words their deep thoughts and ideas to establish pure values in human consciousness, their ultimate aim is to do some act of virtue just to express their love and compassion for one and all. It is worth mentioning that their intention to write is clearly not to be misconstrued as a means to seek personal aggrandisement. Such writings deserve to be widely disseminated to the public through accredited journals and other publications to cater to the need of as many people as possible. Nonetheless, there might be a finite probability that the people for whom the writing is primarily intended may still not find it agreeable due to either their lack of requisite knowledge for a proper comprehension or preconceived notions towards critical appraisals. In case of such a developing scenario, a society gets easily distracted so much so that it eventually finds itself at crossroads resulting in severe impediments of its options to move forward coherently. Perhaps an apparent lack of a set of sustainable criteria to determine essentiality as well as perceived attitudinal deficiency towards appreciation, are among the possible reasons for this emerging unsavoury situation. Consequently, the underlying incompatibility in deciding on these cardinal priorities of activities warrants a systematic analysis to arrive at a series of tangible steps and a well-researched direction for our actions to offset these evident infirmities in the interest of a congenial societal system. We must, however, exercise due caution to project our actions to appear inherently bereft of any sense of arrogance or even condescension normally attributed to intellectualism.

It is worth emphasising that our individual actions and activities conforming to our preferred priorities could eventually lead to a collective form of human consciousness, so as to enable us to rationally assess for ourselves whether we have indeed devoted full attention or unwittingly digressed away from the central theme of essentiality of our activities. Since our intended goal to serve the society should be considered paramount while formalising any practicable trajectory, the writer may find himself impelled to tide over any insuperable barriers in his pursuit and come up with an innovative and acceptable strategy for deciding on a fresh set of priorities of actions. These considerations may even prompt the writer to consciously transcend into quiet contemplations over an extended period of time to achieve the desired results. Needless to say, it would still be worth the effort in contributing one's bit towards upskilling the society. However, this must be subjected to an obvious caveat that no set of priorities could necessarily be termed as perfect; it should, therefore, suffice if the priorities are largely acceptable to guide consequent actions.

Therefore, the obvious conclusion must allude to the critical role played by this supreme (invisible) cosmic consciousness insofar as it manifests eloquently in empowering the human mind to develop consistent paradigms within which to provide necessary guidance not only to the novice and the uninitiated to venture into fruitful vocations for the betterment of their lives but also to those who are otherwise endowed with basic level of intelligence and yet refuse to eject themselves out of the contours of their own preconceived beliefs. The situation with regard to the latter category of people in the society is particularly precarious

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owing primarily to their reluctance to accept any change. There does not seem to exist, any feasible recipe to resolve this attitudinal stubbornness except perhaps to continually keep invoking different approaches that are purportedly robust enough to offer an intrinsic appeal for them to see the logic of reason, rather than stick to their dogmatic perceptions. Perpetual resilience to circumvent any disappointment, arising out of this seemingly narcissistic attitude and other such irritants, is probably the only key available to the writers to chisel their skills for a progressively better narrative. The satisfaction of achieving this extraordinary transformation in society in the backdrop of these debilitating conditions can only be described as ecstatic. Our individual activities and actions do indeed mirror the convergence of our collective consciousness to ensure that we are proceeding in the right direction to achieve our goals. At any rate we must not abandon this quest to demonstrate our response in an unexceptionable format in terms of contents as well as the language for dissemination. Any wavering in our resolve or even a slight departure from the strategic framework at this stage may be fraught with far-reaching implications which ultimately jeopardise the very purpose of our endeavor. A systematic avoidance of these deviations is, therefore, necessary towards fulfilling our aspirations in life. Consequently, each and every activity that we normally perform, guided by our consciousness, as a matter of daily routine etches out a permanent footprint in our challenge towards final attainment of our aim in life as members of the society.

However, at a finer level of understanding, role of ego becomes increasingly significant in the overall scheme of application of consciousness and the decisions thereby (Mendonca, 2020; Tiwari, 2020). Intrusion of ego in arriving at a final response to any social problem of urgency has the inherent potential to not only disturb but also completely upset the rational thinking. Obvious ramifications may eventually go to the extent of disconnecting us from life itself. Existence of this reciprocity relationship between ego and rationality works against the very spirit of contentment in life. It is, therefore, important to realise that more the ego the less meaningful life is, and vice versa. In other words, death of ego is essential to establish a connection to life so as to preserve and nurture the cherished human qualities. Needless to say, banishment of ego would adequately enable us to circumvent any adverse possibility of facing the fury and ridicule of public in the society. These are, therefore, occasions when lack something is considered better than having something!

What has been deliberated heretofore about ego succinctly translates into a natural corollary which, in mathematical terms, states that the product of ego and happiness always stays essentially constant. To cast it in a more comprehensible perspective, it would mean that complete absence of ego guarantees complete presence of satisfaction (and hence happiness) in life; or equivalently, in the extreme situation, zero ego corresponds to infinite happiness. Although both these extremum human qualities allude to the ideal conditions, yet one must relentlessly continue to strive hard to minimise ego in order to maximise happiness. Practical realisation of this magical outcome is strongly constrained by our (limited) innate ability to levitate ourselves to higher echelons of consciousness. This limitation, in turn, reminds us about the presence of an unavoidable uncertainty as being a necessary part of our existence, inasmuch as we can be reasonably certain but never absolutely certain about matters controlling the activities of our lives. Some disgruntled individuals, harbouring the propensity to indulge in unnecessary rhetorical flourishes, doom-scrolling, or consequent fusillade of criticisms that have the inherent potential to inflict disaffection and disharmony amongst people, deserve to be called out and resolutely confronted. Subjecting them to public ridicule would eventually afford them an opportunity to reform by way of abandoning

these convoluted and bizarre ideas in the larger interest of a congenial and homogeneous society.

Example from Physics

For the purpose of illustration, a digression to the domain of physical laws appears particularly compelling towards our efforts to reinforce credence to our propositions concerning uncertainties in real life situations. These uncertainties have a remarkable similarity with the famous quantum mechanical result known as the Heisenberg uncertainty principle (Powell and Crasemann, 1965; Schiff, 1968; Parashar, 2014) which seeks to assign a fundamental limit to the precision with which the values of certain pairs of canonically conjugate variables, such as the position (x) and momentum (p) can be predicted. The essence is captured in the statement that small uncertainty in the measurement of position will lead to large uncertainty in the measurement of momentum, and vice versa, the product of the uncertainties always being governed by an inequality typified by a (dimensional) constant. Thus, expectation of getting complete perfection in any experiment on measurement seems an impossible task. Would it then not be fair to contemplate the existence of a yet imprecisely defined attribute of nature in the form of consciousness that governs the (real) physical world? The prospect of such a conscious-dressing of our physical laws as also the canonical variables can hardly be disputed.

However, we do not intend to go into further details of this principle here but would rather prefer just to formalise a comparison between the social narrative and the established physical principles. Connecting these two seemingly disparate disciplines in this way does infuse a sense of inspiration to our pursuit for social realism within the context of human consciousness.

Living with Uncertainties

So, the extent of uncertainty plays a crucial role in determining a new normal consistent with the prevailing circumstances. Thus, an important characteristic feature of this new normal requires us to return to the very centre of our innermost being, time and again, if we indeed aspire to establish a system of human values by gradually minimising the role of these uncertainties in guiding our actions in life. The process must continue till such time when the entire creation and its people feel truly connected with each other as well as to the centre of the innermost being. It is this feeling of connectedness and camaraderie which provides us the right mind set to experience communion and to generate a deep sense of community. A cartographical representation of this connect, responsible for generating harmony and contemplative discipline among human beings, may well be viewed in terms of the so-called spokes of a single metaphorical wheel to which all people are supposed to be intimately connected through strong mutual interactions and bonding for the larger good of the society. It, therefore, follows that any person who happens to move away from this central hub, for whatever reasons, is destined to face insurmountable problems in his journey of life.

It is pertinent to take stock of the current situation in view of the devastating effects that ego has unleashed in our society. Note must be taken that extreme reluctance of individuals to be able to eradicate this (omnipresent) epitome of negativity contributes to a social paradigm where congeniality happens to be a glaring casualty. Unfortunately, it would subtly breed hatred and degeneration to such an alarming extent that an individual becomes rid of his innate capabilities and inherent strengths to think rationally. The resulting scenario could be pretty dangerous, in that one may, quite often even unknowingly, end up creating enemies

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not only to his own detriment alone but also to cause disruption of existing bonhomie and goodwill in the society at large.

In usual circumstances, therefore, ego continues to be the single most despicable entity responsible for wrecking the society. It has already acquired the ignominy of being synonymous with a pandemic in terms of extent and intensity in this material world. On the one hand, we create friends by fostering lasting relationships, building durable bonds, establishing strong connections and nurturing a deep sense of attachment with each other, while on the other, we actualise our enemies by doing exactly the opposite, through our conscious thoughts, inner feelings and consequent actions. Ego, being the real culprit in these thought processes, constitutes the main hindrance in any positive development of the mind (Nagda, 2020). It is this ego that keeps on creating enemies out of our well-wishers and friends, and in turn jeopardising existing relationships, the ill-effects of which become increasingly obvious in the resulting miseries, sorrows and pain into our lives. We feel a sense deprivation of detachment and disconnect with our loved ones, not only at the physical level but more tortuously at the emotional level, in that we experience deceit and breakups in our relationships.

In the midst of these mental traumas, our minds get so deeply wired that we tend to develop our own self-image that we feel is consistent with the way we think, perceive, and visualise our interactions with others and theirs with us. Self-image building continues to grow through discussions with our own thoughts and impressions about others from various levels on interactions. This is a sure recipe for inculcating an egoistic behaviour typified by false pride, unsubstantiated aggressiveness, self-driven agenda, and unnecessary competitiveness. To put things in perspective, we are instinctively impelled to constantly fight battles of ego all the time for our survival as a cordial, peaceful, and caring social order in the given environment.

Once the social environment gets vitiated, all our conscious efforts are not likely to have a salutary impact to offset the damage. However, only a partial success is probably possible in case we are mentally prepared to invoke higher levels of consciousness to substantially curtail ego. Of course, the ideal expectation should be to achieve its full obliteration so that individuals can enjoy ecstatic pleasures of life to its fullest. Needless to say, such an endeavour will surely experience a bumpy road interspersed with emotional vicissitudes waiting to be surmounted. The way forward to eliminate the ferocity of these spikes is to spare some moments for deep introspection devoid of the burden of usual worldly baggage. Finding a moment of calm for this purpose may be tough, but regular and frequent recourse to meditation radically improves concentration and self-connect filled largely with positive thoughts. A balanced and calm mind definitely empowers an individual to take good decisions; whereas the decisions taken with a disturbed, agitated and unbalanced mind are at best interpreted to be essentially reactionary. It is, therefore, imperative to learn the abstract meditative techniques of consciousness to change the behavioural pattern of life from a negative reaction to a positive action. The task presents a series of formidable challenges whose legitimate resolution, consistent with broad parameters of human consciousness, perhaps furnishes a universally acceptable framework within which to articulate a preferential treatment to our priorities and accordingly decide on our actions.

Since meditation is known to be a credible measure of the level of consciousness, it must be practised with full devotion and belief. No fool-proof prescription or procedure has been laid down to practise meditation. Nevertheless, the first important ingredient probably is to be

fully convinced about our resolve to practice meditation as a means to attain higher levels of consciousness. We must begin by trying to create at least a semblance of vacuum in our mind by banishing all stray thoughts that might otherwise contaminate the very process. Though this is easier said than done, the golden rule is not to despair or get disheartened. People normally harbour the fear that one has to sit for a long time and clear the mind of a stream of thoughts. However, it is important to understand that our brains are naturally wired to think, and as a result we cannot completely empty the mind of thoughts. Continuing the practice alleviates these fears and in due course of time we begin to gradually feel connected with ourselves. The more we practice the more we become self-connected, and more consciously we are able to conduct our activities.

The technique to actually proceed to practice meditation is to start with the intention of focusing on the breath, as has been suggested in the various Indian scriptures delving into psychological and philosophical domains. When we notice that the mind has strayed away a bit, we gently appeal to the awareness to come back to the breath. With the passage of time, we acquire sufficient realisation about the kind of thoughts that tend to occupy our mind. We need only to leave them as they are, without getting perturbed about their relative merits or demerits. For the beginners, a simple way of thinking about meditation is to regard it just an exercise to train the mind, in much the same way how a set of physical fitness exercises train the body to be strong and supple. The more we practice, the easier it gets. Initially, mind begins to wander into the mosaic of thoughts after only one breath, but it should not be a cause of concern, for over time the calm and the stillness of mind begins to increase. Perseverance is, therefore, the only sacred notion to guarantee higher levels of meditation and hence consciousness. Nature has been truly bountiful in showering its blessings on all humans, endowing us with a wonderful tool to discard anything from the mind. This tool is nothing but our exhalation. In terms of the Indian context, it is sermonized that inhalation is solely responsible for providing life or *prana* to the body. On the contrary, exhalation or the outgoing breath detoxifies our body and mind by releasing negativity. The necessary ingredients, however, are persistence, perseverance and deep devotion to achieve the desired result. One must try to seek enjoyment and peace during meditation, so that the communion gets stronger and hence control over emotions is automatically fortified, indicating a degree of ecstatic pleasure and satisfaction within this field of consciousness.

The Light Within

It is imperative at this stage to realise that there is no generally acceptable unique panacea for nurturing the multidimensional internal dynamics of working of mind through the highly complex and imprecisely defined process of meditation, particularly when incidents and events in our lives often get besieged with deep despair due to a variety of insurmountable challenges. Human beings are naturally susceptible to experience difficulties pertaining, for instance, to financial, health or interpersonal relationship issues, among others, that eventually camouflage their mental and physical abilities to address these problems effectively. Plausible solutions to these issues seem to be firmly rooted into the belief that light of the soul within the human being serves not only to dispel the negative forces of darkness inflicted by these unsavoury circumstances and inwardly borne anguish, but also bring with it tremendous positivity in terms of strength, encouragement, peace, love and joy to proceed further on a path of harmony, righteousness and collective wellbeing in the society. The miracle of this light within us can be perceived only through the techniques of sustained meditation by sitting in complete stillness and undistracted by even the darkness of negative thoughts (Singh, 2020).

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In addition, we may also experience several other divine revelations from within the innermost spiritual regions, transcended by rising above the union of consciousness and physical body and facilitated by perfecting the techniques of intense meditation. Focussing on the stillness of the body and the mind constitutes the most essential ingredient in attaining feeling of the supreme light of the soul from within the deeper realms of our being. However, it is paramount to implore and prostrate to the exuberant soul to ultimately shine this divine light to brighten up our minds to guide our actions, attitudes and reset our priorities in a holistic environment. We would like to emphasise here that this enlightenment necessarily lends itself to a transformation from the prevailing dogmatic and malignant versions of attitudes to this realisation of psychological perceptions of pragmatic and superior awakening within us with immense ability to experience the reality of our very existence itself. The cardinality of this perpetual divine light within our inner self that evidently lies beyond any criticism or interpretations, eminently qualifies itself as the single most important reason to celebrate the beauty of human existence, in particular, and consequently the emergence of different shades of positive perspectives in society, in general.

Neurological Aspects

With reference to the neurological aspects, we unabashedly recognise the deep connection of our brain activities with consciousness. It is natural to think that a part of the brain is responsible for harbouring ego. A number of talented neuroscientists the world over are working relentlessly to study the hugely complicated internal working of the human brain and to decipher the mysteries associated with it. It is believed that the essential theoretical ingredients entering into these researches are primarily the so-called neurons, whose own existence is doubtful, since they have not yet been experimentally observed with absolute certainty! Neuroscientists (for example, see, (Sohn, 2019)) are busy trying to develop better techniques for measuring the brain activity in the hope that it might lead to refinement of the theories about consciousness. We would then probably be able to know what it is about and how it gets formed in the brain. Maybe we can then answer the question as to where to fix the boundary between being conscious and unconscious. Unfortunately, however, no tangible results have sprung up thus far in this context.

This being the case, we have no choice other than to seek guidance from the various spiritual masters and enlightened sages all over the world. Following their guidelines and teachings, we feel especially inspired to develop our own mechanisms and practices that can help us in successfully countering the negativity component of our ego to let it instead play a rather constructive role in our lives. In doing so, we have, quite unknowingly for most of the time, turned a crippling bane into a refreshingly useful boon. Time is a great asset in organising these transformations. When the negative force reaches its peak, there is also another, even greater, positive force reaching its own peak. Oftentimes we find ourselves in the midst of these two opposing but competing forces. If we fail to connect to our self during this process, then it is quite easy to get confused and frightened in life. We realise in passing that this blessing in disguise is indeed intellectually comforting, insofar as it enables and emboldens us to lead our lives meaningfully even when ego is not fully ridden of. Imbibing such positive elements of education ultimately liberates us from the dogmatic deliverance emerging out of egoistic thinking.

A conscious mind is one where reason and logic dwell, whereas a subconscious mind endowed with deeper levels of consciousness is one where creativity resides. What appears impossible to the logical mind may indeed find the same as eminently possible to the

creative mind. Such is the intrinsic power of the subconscious mind vis-a-vis the logical mind; magic outshines logic! The clear message is that in case we get stuck in a difficult situation, it would prove advisable to turn to deeper wisdom, beyond the rigid confines of reasoning and logic, and harness the incredible power of our subconscious mind to find solutions. We need not worry about how it happens, but rather rejoice in the fact that it does actually happen.

CONCLUDING REMARKS AND FUTURE PROSPECTS

In this communication, we have made a modest attempt to touch upon a few basic but essentially fundamental aspects of this enormously vast subject of consciousness, plagued by the unavoidable presence of ego. Our main emphasis has been on the intimate relationship these twin concepts have on the development of a societal paradigm to achieve maximal happiness in the midst of the prevailing environments and possibly uncontrollable circumstances that affect our minds psychologically and influence our behavioural patterns. Wherever possible, the proposed formulations have been fortified by taking recourse to typical examples for the purpose of illustration. In the absence of any precise theoretical prescription in terms of known observable parameters or expressions, the emergence of this 'feeling' or intuition, that guides our thoughts and consequent actions, admits of an obvious interpretation only in the context of consciousness. However, some attempts have been made to provide a mathematical framework to comprehend the concept of consciousness in terms of the meditation variable on a par with the time variable, both being continuous, in the composite space-time-meditation continuum (see, for example, (Kaushal, 2011; 2019)).

A few pertinent issues still require deeper investigations. In spite of some initial success in establishing correlations of brain processes with the conscious experience, it is still not clear as to why we have conscious experience at all in the first place (Rawlette, 2019). In other words, there could be brains that are so wired that they perform the same sensory and decision-making operations as our own brains do, but which are bereft of any conscious experience whatsoever. Some scientists, however, believe that this intractable problem, if pursued relentlessly, may eventually lead to a deeper understanding of the physical properties of the brain to explain not just the existence of the conscious experience but also the reasons for its intrinsic qualities.

Another intriguing field of study, which basically lies in the realm of cognitive sciences in general and psychophysics in particular, deals with the question whether consciousness is continuous or discrete. Continuity demands that we are conscious at each single point in time whereas discreteness requires that we are conscious only at certain well-defined points of time. A possible answer to this vexed question comes from a new two-stage model that combines continuous moments with the discrete points of time. A brilliant exposition is delineated elsewhere (Herzog, Drissi-Daoudi, and Doerig, 2020), leaving ample scope for further improvements. They claim that one needs to process information continuously but cannot perceive it continuously. They assert that this two-stage model could potentially serve as a pivot to change models in the areas of neuroscience and psychology. Even though this model facilitates a meaningful discussion on consciousness, it falls short of answering as to how the conscious moments are actually integrated, or what triggers unconscious processing.

Finally, it remains to be seen whether the universe itself is conscious. These questions warrant serious investigations with a view to developing a consistent theoretical framework and, if possible, to providing a logical mathematical model for a better comprehension of the

mysterious nature of consciousness. These structures must be so designed as to incorporate automatic mechanisms in order to substantially, if not completely, declutter the environment contaminated by ego. Once these speculative constructs acquire a reasonable degree of acceptance, it becomes imperative to complement them with a set of truly credible results on the physical properties of the brain. Finally, we wish to conclude with the remark that further work would indeed be necessary to better understand the psychological implications of consciousness at a deeper level, for it plays a crucial role in motivating human behaviour conducive to our survival in the society.

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Conflict of Interest

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