

Chapter 1 : Mind - Wikipedia

MIND to MIND - The Brain Accelerator Prepare yourself to have an intimate experience with: new information, secrets revealed, brain enhancing technology made simple, and brain strengthening mental exercises to clear out the cobwebs.

Mind–body problem The mind–body problem concerns the explanation of the relationship that exists between minds , or mental processes , and bodily states or processes. Our perceptual experiences depend on stimuli that arrive at our various sensory organs from the external world, and these stimuli cause changes in our mental states, ultimately causing us to feel a sensation, which may be pleasant or unpleasant. The question, then, is how it can be possible for conscious experiences to arise out of a lump of gray matter endowed with nothing but electrochemical properties. It begins with the claim that mental phenomena are, in some respects, non- physical. He was therefore the first to formulate the mind–body problem in the form in which it still exists today. If asked what the mind is, the average person would usually respond by identifying it with their self , their personality, their soul , or some other such entity. They would almost certainly deny that the mind simply is the brain, or vice versa, finding the idea that there is just one ontological entity at play to be too mechanistic, or simply unintelligible. So, for example, one can reasonably ask what a burnt finger feels like, or what a blue sky looks like, or what nice music sounds like to a person. But it is meaningless, or at least odd, to ask what a surge in the uptake of glutamate in the dorsolateral portion of the prefrontal cortex feels like. Philosophers of mind call the subjective aspects of mental events " qualia " or "raw feels". There are qualia involved in these mental events that seem particularly difficult to reduce to anything physical. David Chalmers explains this argument by stating that we could conceivably know all the objective information about something, such as the brain states and wavelengths of light involved with seeing the color red, but still not know something fundamental about the situation – what it is like to see the color red. Dualism must therefore explain how consciousness affects physical reality. One possible explanation is that of a miracle, proposed by Arnold Geulincx and Nicolas Malebranche , where all mind–body interactions require the direct intervention of God. Another possible argument that has been proposed by C. Lewis [33] is the Argument from Reason: Knowledge, however, is apprehended by reasoning from ground to consequent. Therefore, if monism is correct, there would be no way of knowing this–or anything else–we could not even suppose it, except by a fluke. The zombie argument is based on a thought experiment proposed by Todd Moody, and developed by David Chalmers in his book *The Conscious Mind*. Since none of the concepts involved in these sciences make reference to consciousness or other mental phenomena, and any physical entity can be by definition described scientifically via physics , the move from conceivability to possibility is not such a large one. Seth has a clear and distinct idea of his mind as a thinking thing that has no spatial extension i. He also has a clear and distinct idea of his body as something that is spatially extended, subject to quantification and not able to think. It follows that mind and body are not identical because they have radically different properties. A child touches a hot stove physical event which causes pain mental event and makes her yell physical event , this in turn provokes a sense of fear and protectiveness in the caregiver mental event , and so on. Many contemporary philosophers doubt this. The arrows indicate the direction of the causal interactions. Occasionalism is not shown. Psychophysical parallelism[edit] Psychophysical parallelism , or simply parallelism, is the view that mind and body, while having distinct ontological statuses, do not causally influence one another. Instead, they run along parallel paths mind events causally interact with mind events and brain events causally interact with brain events and only seem to influence each other. Although Leibniz was an ontological monist who believed that only one type of substance, the monad , exists in the universe, and that everything is reducible to it, he nonetheless maintained that there was an important distinction between "the mental" and "the physical" in terms of causation. He held that God had arranged things in advance so that minds and bodies would be in harmony with each other. This is known as the doctrine of pre-established harmony. In other words, it is the view that non-physical, mental properties such as beliefs, desires and emotions inhere in some physical bodies at least, brains. How mental and physical properties relate causally depends on the variety of property dualism in question, and is not always a clear issue. Sub-varieties

of property dualism include: Emergent materialism asserts that when matter is organized in the appropriate way i. They are dependent on the physical properties from which they emerge, but opinions vary as to the coherence of top-down causation , i. A form of emergent materialism has been espoused by David Chalmers and the concept has undergone something of a renaissance in recent years, [46] but it was already suggested in the 19th century by William James. Epiphenomenalism is a doctrine first formulated by Thomas Henry Huxley. Physical events can cause other physical events and physical events can cause mental events, but mental events cannot cause anything, since they are just causally inert by-products i. The ontological stance towards qualia in the case of non-reductive physicalism does not imply that qualia are causally inert; this is what distinguishes it from epiphenomenalism. Panpsychism is the view that all matter has a mental aspect, or, alternatively, all objects have a unified center of experience or point of view. Superficially, it seems to be a form of property dualism, since it regards everything as having both mental and physical properties. However, some panpsychists say that mechanical behaviour is derived from the primitive mentality of atoms and molecules as are sophisticated mentality and organic behaviour, the difference being attributed to the presence or absence of complex structure in a compound object. So long as the reduction of non-mental properties to mental ones is in place, panpsychism is not a strong form of property dualism; otherwise it is.

Dual aspect theory[edit] Dual aspect theory or dual-aspect monism is the view that the mental and the physical are two aspects of, or perspectives on, the same substance. Thus it is a mixed position, which is monistic in some respects. Various formulations of dual-aspect monism also require the mental and the physical to be complementary, mutually irreducible and perhaps inseparable though distinct. An example of these disparate degrees of freedom is given by Allan Wallace who notes that it is "experientially apparent that one may be physically uncomfortable for instance, while engaging in a strenuous physical workout while mentally cheerful; conversely, one may be mentally distraught while experiencing physical comfort". This philosophy also is a proponent of causal dualism which is defined as the dual ability for mental states and physical states to affect one another. Mental states can cause changes in physical states and vice versa. However, unlike cartesian dualism or some other systems, experiential dualism does not posit two fundamental substances in reality: Rather, experiential dualism is to be understood as a conceptual framework that gives credence to the qualitative difference between the experience of mental and physical states. Experiential dualism is accepted as the conceptual framework of Madhyamaka Buddhism. Madhyamaka Buddhism goes even further, finding fault with the monist view of physicalist philosophies of mind as well in that these generally posit matter and energy as the fundamental substance of reality. Nonetheless, this does not imply that the cartesian dualist view is correct, rather Madhyamaka regards as error any affirming view of a fundamental substance to reality. In denying the independent self-existence of all the phenomena that make up the world of our experience, the Madhyamaka view departs from both the substance dualism of Descartes and the substance monism namely, physicalism that is characteristic of modern science. The physicalism propounded by many contemporary scientists seems to assert that the real world is composed of physical things-in-themselves, while all mental phenomena are regarded as mere appearances, devoid of any reality in and of themselves. Much is made of this difference between appearances and reality. In the Madhyamaka view, mental events are no more or less real than physical events. In terms of our common-sense experience, differences of kind do exist between physical and mental phenomena. While the former commonly have mass, location, velocity, shape, size, and numerous other physical attributes, these are not generally characteristic of mental phenomena. For example, we do not commonly conceive of the feeling of affection for another person as having mass or location. Mental phenomena are, therefore, not regarded as being physical, for the simple reason that they lack many of the attributes that are uniquely characteristic of physical phenomena. Thus, Buddhism has never adopted the physicalist principle that regards only physical things as real. Hylomorphism

Hylomorphism is a theory that originates with Aristotelian philosophy , which conceives being as a compound of matter and form. Monist solutions to the mind-body problem[edit] In contrast to dualism , monism does not accept any fundamental divisions. The fundamentally disparate nature of reality has been central to forms of eastern philosophies for over two millennia. In Indian and Chinese philosophy , monism is integral to how experience is understood. Today, the most common forms of monism in Western philosophy are physicalist.

Another form of monism, idealism, states that the only existing substance is mental. Although pure idealism, such as that of George Berkeley, is uncommon in contemporary Western philosophy, a more sophisticated variant called panpsychism, according to which mental experience and properties may be at the foundation of physical experience and properties, has been espoused by some philosophers such as Alfred North Whitehead [54] and David Ray Griffin. Such a view was briefly adopted by Bertrand Russell and many of the logical positivists during the early 20th century. The mental and physical would then both be properties of this neutral substance. Such a position was adopted by Baruch Spinoza [9] and was popularized by Ernst Mach [56] in the 19th century. This neutral monism, as it is called, resembles property dualism.

Receive Essence of Mind after final mediation Examine Essence of Mind in inventory and choose 'Hold the Element tightly and concentrate.' to receive Attuned Essence of Mind. Return to Khat-Ra Pakiat.

How to build up a Photographic memory? Many people trust it to be an astoundingly handy tool in life. There are a few photographic memory procedures that can be applied in the development of a photographic memory. Keep in mind; when you are born you have a You Better Get it Right! That was a long time ago. Since then, every possible time saving device has forever added to our stack of goodies buried in closets and storage areas; and land-fills, never to be seen He points out his observations as how the Firewalking training has some of the same similarities that most other motivationally based trainings also have. Firewalking is used to help you gain perspective that Your Spirituality has gone missing. Not really; you have just been neglecting it. It is time to pay more attention to something that is very important to your well being - your spirit. Later, I will show you the unique, much sought after tasks that Mental Photography techniques performs within your Secret natural photographic memory method Mental Photography grows memory via neuroplasticity over memory techniques, including Mnemonics, due to a new approach for memory growth and restoration, reveals ZOX Pro is over 10 times more effective than Picture yourself in the company of many respected people in your line of work or profession. It can be a highly charged situation, with jousting and sabre-rattling. You must be at your best. You bump into someone important or want to introduce someone, Your health depends upon your brain to send out instructions that maintain your health. To get the most out of life, you should pay close attention to both of these. They are integrally connected. Without one, the other ceases to exist. You can create your They will show you the way. The infant brain develops even in the womb. Experts say you should read to your children Want to know how? Define the Universe and Spirituality Born a farm-boy in Norway, the beginnings of a Spiritual life full of passionate learning and personal advancement began when he suddenly gained the responsibility of managing the family farm. Going forth to graduate college in Agricultural and Forestry Management, driving tanks in the military, learning several languages fluently, and Mental Photography and Brain Management If you lived to years old This article reveals one of the the greatest assets you can ever obtain for yourself. It is important that you not ignore how much impact it would have on your life

Chapter 3 : Today's Final Jeopardy - February 23, " The Jeopardy! Fan

Take the Psychic Classes here: Mind to Mind Ability Training The more you practice with the little things, the better and better you'll get at it. Use the telephone in your mind; tell them whatever it is you want to tell them.

Computer simulation of the branching architecture of the dendrites of pyramidal neurons. Turing published "Computing machinery and intelligence" in *Mind*, in which he proposed that machines could be tested for intelligence using questions and answers. This process is now named the Turing Test. The term Artificial Intelligence AI was first used by John McCarthy who considered it to mean "the science and engineering of making intelligent machines". AI is studied in overlapping fields of computer science, psychology, neuroscience and engineering, dealing with intelligent behavior, learning and adaptation and usually developed using customized machines or computers. Research in AI is concerned with producing machines to automate tasks requiring intelligent behavior. Examples include control, planning and scheduling, the ability to answer diagnostic and consumer questions, handwriting, natural language, speech and facial recognition. As such, the study of AI has also become an engineering discipline, focused on providing solutions to real life problems, knowledge mining, software applications, strategy games like computer chess and other video games. One of the biggest limitations of AI is in the domain of actual machine comprehension. Consequentially natural language understanding and connectionism where behavior of neural networks is investigated are areas of active research and development. The debate about the nature of the mind is relevant to the development of artificial intelligence. If the mind is indeed a thing separate from or higher than the functioning of the brain, then hypothetically it would be much more difficult to recreate within a machine, if it were possible at all. In religion[edit] Many religions associate spiritual qualities to the human mind. These are often tightly connected to their mythology and ideas of afterlife. The Indian philosopher -sage Sri Aurobindo attempted to unite the Eastern and Western psychological traditions with his integral psychology, as have many philosophers and New religious movements. Judaism teaches that "moach shalit al halev", the mind rules the heart. Humans can approach the Divine intellectually, through learning and behaving according to the Divine Will as encloded in the Torah, and use that deep logical understanding to elicit and guide emotional arousal during prayer. Christianity has tended to see the mind as distinct from the soul Greek nous and sometimes further distinguished from the spirit. Western esoteric traditions sometimes refer to a mental body that exists on a plane other than the physical. Taoism sees the human being as contiguous with natural forces, and the mind as not separate from the body. Confucianism sees the mind, like the body, as inherently perfectible. The arising and passing of these aggregates in the present moment is described as being influenced by five causal laws: According to Buddhist philosopher Dharmakirti, the mind has two fundamental qualities: If something is not those two qualities, it cannot validly be called mind. You cannot have a mind " whose function is to cognize an object " existing without cognizing an object. Mind, in Buddhism, is also described as being "space-like" and "illusion-like". Mind is space-like in the sense that it is not physically obstructive. It has no qualities which would prevent it from existing. In Mahayana Buddhism, mind is illusion-like in the sense that it is empty of inherent existence. This does not mean it does not exist, it means that it exists in a manner that is counter to our ordinary way of misperceiving how phenomena exist, according to Buddhism. When the mind is itself cognized properly, without misperceiving its mode of existence, it appears to exist like an illusion. There is a big difference however between being "space and illusion" and being "space-like" and "illusion-like". Mind is not composed of space, it just shares some descriptive similarities to space. Mind is not an illusion, it just shares some descriptive qualities with illusions. Buddhism posits that there is no inherent, unchanging identity Inherent I, Inherent Me or phenomena Ultimate self, inherent self, Atman, Soul, Self-essence, Jiva, Ishvara, humanness essence, etc. In other words, human beings consist of merely a body and a mind, and nothing extra. Within the body there is no part or set of parts which is " by itself or themselves " the person. Similarly, within the mind there is no part or set of parts which are themselves "the person". A human being merely consists of five aggregates, or skandhas and nothing else. In the same way, "mind" is what can be validly conceptually labelled onto our mere experience of clarity and knowing. There is

something separate and apart from clarity and knowing which is "Awareness", in Buddhism. There is also not "objects out there, mind in here, and experience somewhere in-between". There is a third thing called "awareness" which exists being aware of the contents of mind and what mind cognizes. There are five senses arising of mere experience: This awareness is deeply related to "no-self" because it does not judge the experience with craving or aversion. Clearly, the experience arises and is known by mind, but there is a third thing calls Sati what is the "real experiencer of the experience" that sits apart from the experience and which can be aware of the experience in 4 levels. Body Sensations Changes of the body mind. Mind, Contents of the mind. Changes of the body mind. To be aware of these four levels one needs to cultivate equanimity toward Craving and Aversion. This is Called Vipassana which is different from the way of reacting with Craving and Aversion. This is the state of being aware and equanimous to the complete experience of here and now. This is the way of Buddhism, with regards to mind and the ultimate nature of minds and persons. Mortality of the mind[edit] Main article: During brain death all brain function permanently ceases, according to the current neuroscientific view which sees these processes as the physical basis of mental phenomena, the mind fails to survive brain death and ceases to exist. This permanent loss of consciousness after death is often called " eternal oblivion ". The belief that some spiritual or incorporeal component soul exists and that it is preserved after death is described by the term " afterlife ". Parapsychology[edit] Parapsychology is a study of certain types of paranormal phenomena , or of phenomena which appear to be paranormal but it does not have any scientific basis [66] for instance precognition , telekinesis and telepathy. Rhine tried to popularize "parapsychology" using a fraudulent techniques as a replacement for the earlier term "psychical research", during a shift in methodologies which brought experimental methods to the study of psychic phenomena. Outline of thought â€” topic tree that identifies many types of thoughts, types of thinking, aspects of thought, related fields, and more.

Chapter 4 : Mind Quotes (quotes)

Memory: From Mind to Molecules is an ideal primer for courses on learning and memory or for general readers who are interested in discovering what is currently known about one of the basic aspects of human existence.

Communicating Mind to Mind The Simple Way What if I was to tell you that communicating mind to mind with someone is easier and faster than emailing them? Would you believe that you can get someone a message through your mind quicker than calling them on the phone? Could you imagine being able to have an entire conversation with someone when they are half way around the world by connecting with them through your thoughts? You do it now, everyday, all of the time. Maybe you tap into their thoughts, maybe they tap into yours. Have you ever thought of someone and then they called you? Have you ever been aware of another driver on the road that you watch only to discover, they did exactly as you thought and moved into your lane, cut you off, etc.? Have you ever really wanted a specific thing and got it as a gift? Have you ever had a feeling that someone was talking about you and come to find out-they were? Do you ever know what someone is going to say before they say it? Have you guessed a surprise before it was given to you? We do these things everyday. Usually, the closer we are to someone, the more we let them in, but we do it all of the time. Now, practice doing it with intention. Focus on a person someone that you can talk to about this experiment. Image, imagine, remember, think it, say it, hear it, actually do it in your mind Call them on the phone. Image, imagine, remember, think it, say it, hear it, actually do it in your mind When they answer, you can say whatever you want. For the first few times try telling them to call you. Notice how long it takes them to call you. When you talk to them ask them why they called you. You may or may not want to tell them, but it does make it more fun when you have someone to practice with. Interested in Mind to Mind Communication? Take the Psychic Classes here: Use the telephone in your mind; tell them whatever it is you want to tell them. Be clear and simple.

Chapter 5 : 15 Simple Tips to Balance Your Mind, Body & Soul - mindbodygreen

Eventbrite - Reveal from The Center for Investigative Reporting + American University School of Communication + The Investigative Reporting Workshop presents Mind to Mind Researchers and reporters on America's workforce - Friday, October 12, at McKinley Hall, Washington, DC.

This theory derives from his ontology. With respect to mind, Aurobindo contends that evolution will not stop with homo sapien. Rather, he posits higher levels of consciousness: Higher Mind is an intermediary between the Truth-light above and the human mind. Illumined Mind is Spiritual light. Intuitive Mind possesses swift revelatory vision and luminous insight. Overmind acts as an intermediary between Supermind and Intuitive Mind. Supermind contains the self-determining truths of Divine Consciousness; it is the Real-Idea inherent in all cosmic force and existence. The various concepts and theories of mind prevalent today have had their origin and development in the West. They can be classified as: Adler , Behavioural cf. Place, Feigl , Psycho-physical cf. Rorty, Peter Smith, O. Jones , and Mental or Homo Sapiens-oriented cf. The outcome of all such discussions is that "mind" is mysterious and beyond all scientific explanation. This indicates that the nature of mind continues to remain a source of acute discomfort to the Western thinkers. Even their new empirical findings regarding the highly complex mental activity is dubious. The pioneers in this area from William James and McDougall through Freud, Jung and Adler etc, established the paradigm of the "iceberg" with reference to the nature of mind. This can be designated as the "infra-structural" theory of the entity. The views of the "evolutionists" Darwin, Laplace, Bergson, S. Alexander, Whitehead, for instance, are "different" but not "enriching". All of them fail to recognise that any infra-structure can, and must have, logically speaking, a "supra-structure" as well, in order to be complete and holistic. That Aurobindo is "inclusive" of all the Western theories of mind does not need much elucidation. But the fact that he is contrastive does. His concept and interpretation of what is "mind" for the West proves a complete contrast because, alone among the scholars exercising their minds over the concept of mind, he makes it an organic part of his mystico-metaphysical theory of the origin, nature and destiny of creation. Thus Aurobindonian theory of mind is ontological. It is an intrinsic part Of his hierarchical view of the universe in terms of his own teaching. This clearly indicates the very source of Aurobindonian ontological argument viz. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. Immediately below that figures, the Supermind. It mediates Sachchidananda to the "many", the multiplicity of the world. Below the Supermind comes Overmind. It is the delegate of the Supermind. Inconscient and Nescient are, grossly speaking, in-distinguishable except for those who have the requisite "occult-mystical" or "apocalyptic" faculty of perception. But involution alone initiates the further process of evolution. Hence the other side of Aurobindonian ontology the other pole of his bi-polar theory of the origin and pupose of creation. This evolution-oriented return of the Absolute back to its transcendental plenitude retraces the steps of the "descent": This ontological view of Aurobindo is thus Involution-Evolution oriented. And the entity "mind" assumes the stature of an organic part and parcel of the transcendental Divine, the Absolute. We are Seldom Spiritualistic. Whatever his attitude to it, he posits and recognises mind as an entity. He is, therefore in line with the other scholars expressing themselves on mind. Like them he gives a conceptual framework of the entity in his own way. And, "Consciousness" for Aurobindo is a "loaded" term. Hence his explanation, with reference to his "Integral Yoga". The words "mind" and "mental" are used to connote especially that part of man which has to do with cognition and intelligence, with ideas, with mental or thought perception, the reactions of thought to things, with the truly mental movement and formations, mental vision and will etc. Its function is to cut out something vaguely from the unknown, Thing in itself and call this measurement or de-limitation of it the whole, and again to analyse the whole into its parts which it regards as separate mental objects. Hence the next hierarchical conversion of "Mind" into "Higher Mind". Aurobindo says that the Higher Mind is a first plane of spiritual consciousness where one becomes constantly and closely aware of the one everywhere and knows and sees things habituaally with that awareness. Illumined Mind is a greater Force than

the Higher Mind. It is a mind no longer of higher thought, but of spiritual light. Intuitive Mind, Aurobindo says, is a higher form of the reason or intellect. Therefore the intuitive mind is also intuitive reason. It acts in a self-light of the truth which does not depend upon the torch-flares of the Sense-Mind and its limited uncertain percepts; it proceeds not by intelligent but by visional concepts: This true and authentic intuition must be distinguished from a power of the ordinary mental reason. The over mind is the highest of the planes below the supramental. It is a sort of a delegation from the supermind. A line is therefore drawn between the higher half of the universe of consciousness, But the supramental Truth-consciousness would not be absent from these planes, for it is an inherent power of Sachchidananda. On its summits it possesses the divine Omniscience and omnipotence, but even in an evolutionary movement of its own graded self-manifestation by which it would eventually reveal its own highest heights it must be in its very nature essentially free from ignorance and error: As its knowledge is always true, so too its will is always true, it does not fumble in its handling of things or stumble in its paces. In the supermind feelings and emotion do not depart from their truth, make no slips or mistakes, do not swerve from the right and the real, cannot misuse beauty and delight or twist away from a divine rectitude. In the supermind sense cannot mislead or deviate into the grossnesses which are here its natural imperfectious and the cause of reproach, distrust and misuse by our ignorance. Even an incomplete statement made by the supermind is a truth leading to a further truth, its incomplete action a step towards completeness. Therefore it no longer works with the instrumentation of the ignorance. Aurobindo is again aware of the difficulty in distinguishing the two highest levels of consciousness, Overmind and Supermind. The Overmind is the highest of these ranges: It is a principle of cosmic truth The overmind is the Protective Double, a delegate of the supermind consciousness. All this ontology-based perception of the various grades of mind which Aurobindo calls "planes" is based not on mere theory, reflection or mere intuition. It stems from the concrete personal experiences mostly occult and mystical Aurobindo underwent for nearly half a century from about to Just as Freud had a kind of laboratory-oriented explanation for his psycho-analytical theory, Aurobindo too has gone on record saying that his experiments regarding the various Planes of Being of which "Mind" is one were undertaken at the Pondicherry Ashram, rightly defined by him as "a veritable laboratory". That issue, however, is outside the scope of this paper which seeks to make only a statement of Aurobindonian approach to mind. The Supramental Manifestation and Other Writings. Classical Publishing Company, The Mind - Brain Identity Theory. The Prophet of Life Divine. Essays on Actions and Events. Routledge and Kegan Paul, The Encyclopedia of Philosophy. The Encyclopedia of Religion. The New Encyclopedia of Britannica. Evolution And The Earthly Destiny. Talks On The Life Divine. Spiritual Life, Theory And Practice. The Self And Its Brain. The Concept of Mind. The Philosophy of Mind: Cambridge University Press, Pandit, 50th Birthday Commemoration Volume. Paideia logo design by Janet L.

Chapter 6 : 20th WCP: From "Mind" to "Supermind": A Statement of Aurobindonian Approach

Mind definition is - recollection, memory. How to use mind in a sentence. recollection, memory; the element or complex of elements in an individual that feels, perceives, thinks, wills, and especially reasons.

Chapter 7 : Where Do Internet Memes Come From? - Seeker

Here's today's Final Jeopardy (in the category Modern Words) for Friday, February 23, (Season 34, Episode). In Wired Magazine described this 4-letter word as an idea leaping "from mind to mind as viruses leap from body to body".

Chapter 8 : Mind | Definition of Mind by Merriam-Webster

A new study, conducted by a team of researchers at the University of Cologne in Germany, finds that if you believe the mind is separate from the body, you are less likely to exercise and avoid.

Chapter 9 : Philosophy of mind - Wikipedia

The mind is a set of cognitive faculties including consciousness, perception, thinking, judgement, language and calendrierdelascience.com is usually defined as the faculty of an entity's thoughts and consciousness.