

**Chapter 1 : Geometric Keys of Vedic Wisdom | TIME IS ART**

*Consciousness vs. Awareness "In fact, the highest secret of the Zen school of Buddhism is that our consciousness and then even awareness are not the ultimate, fundamental "host" or "Self." Consciousness and awareness are still a "guest," they are still a function of the Absolute nature.*

The English word "conscious" originally derived from the Latin *consciens* con- "together" and *scio* "to know", but the Latin word did not have the same meaning as our word—it meant "knowing with", in other words "having joint or common knowledge with another". This phrase had the figurative meaning of "knowing that one knows", as the modern English word "conscious" does. In its earliest uses in the 16th century, the English word "conscious" retained the meaning of the Latin *consciens*. For example, Thomas Hobbes in *Leviathan* wrote: For example, Archbishop Ussher wrote in of "being so conscious unto myself of my great weakness". A related word was *conscientia*, which primarily means moral conscience. In the literal sense, "conscientia" means knowledge-with, that is, shared knowledge. The word first appears in Latin juridical texts by writers such as Cicero. These have ranged from formal definitions to definitions attempting to capture the less easily captured and more debated meanings and usage of the word.

**Philosophy of mind** [ edit ] The philosophy of mind has given rise to many stances regarding consciousness. The *Routledge Encyclopedia of Philosophy* defines consciousness as follows: The clearest examples are: Introspection and phenomenality seem independent, or dissociable, although this is controversial. Consciousness is "The having of perceptions, thoughts, and feelings; awareness. The term is impossible to define except in terms that are unintelligible without a grasp of what consciousness means. Many fall into the trap of equating consciousness with self-consciousness—to be conscious it is only necessary to be aware of the external world. Consciousness is a fascinating but elusive phenomenon: Nothing worth reading has been written on it. For surveys, the most common approach is to follow a historical path by associating stances with the philosophers who are most strongly associated with them, for example Descartes, Locke, Kant, etc. An alternative is to organize philosophical stances according to basic issues. The coherence of the concept [ edit ] Philosophers and non-philosophers differ in their intuitions about what consciousness is. Gilbert Ryle, for example, argued that traditional understanding of consciousness depends on a Cartesian dualist outlook that improperly distinguishes between mind and body, or between mind and world. He proposed that we speak not of minds, bodies, and the world, but of individuals, or persons, acting in the world. Thus, by speaking of "consciousness" we end up misleading ourselves by thinking that there is any sort of thing as consciousness separated from behavioral and linguistic understandings. These experiences, considered independently of any impact on behavior, are called *qualia*. A-consciousness, on the other hand, is the phenomenon whereby information in our minds is accessible for verbal report, reasoning, and the control of behavior. So, when we perceive, information about what we perceive is access conscious; when we introspect, information about our thoughts is access conscious; when we remember, information about the past is access conscious, and so on. Although some philosophers, such as Daniel Dennett, have disputed the validity of this distinction, [31] others have broadly accepted it. David Chalmers has argued that A-consciousness can in principle be understood in mechanistic terms, but that understanding P-consciousness is much more challenging: Although p-consciousness without a-consciousness is more widely accepted, there have been some hypothetical examples of A without P. Inputs are passed by the sensory organs to the pineal gland and from there to the immaterial spirit. Mental processes such as consciousness and physical processes such as brain events seem to be correlated: The first influential philosopher to discuss this question specifically was Descartes, and the answer he gave is known as Cartesian dualism. Descartes proposed that consciousness resides within an immaterial domain he called *res cogitans* the realm of thought, in contrast to the domain of material things, which he called *res extensa* the realm of extension. Proposed solutions can be divided broadly into two categories: Each of these categories itself contains numerous variants. The two main types of dualism are substance dualism which holds that the mind is formed of a distinct type of substance not governed by the laws of physics and property dualism which holds that the laws of physics are universally valid but cannot be used to explain the mind. The three main

types of monism are physicalism which holds that the mind consists of matter organized in a particular way , idealism which holds that only thought or experience truly exists, and matter is merely an illusion , and neutral monism which holds that both mind and matter are aspects of a distinct essence that is itself identical to neither of them. There are also, however, a large number of idiosyncratic theories that cannot cleanly be assigned to any of these schools of thought. His arguments, however, were very abstract. Theories proposed by neuroscientists such as Gerald Edelman [40] and Antonio Damasio , [41] and by philosophers such as Daniel Dennett , [42] seek to explain consciousness in terms of neural events occurring within the brain. Many other neuroscientists, such as Christof Koch , [43] have explored the neural basis of consciousness without attempting to frame all-encompassing global theories. At the same time, computer scientists working in the field of artificial intelligence have pursued the goal of creating digital computer programs that can simulate or embody consciousness. Several theorists have therefore proposed quantum mind QM theories of consciousness. Some of these QM theories offer descriptions of phenomenal consciousness, as well as QM interpretations of access consciousness. None of the quantum mechanical theories has been confirmed by experiment. Recent publications by G. Briegel [46] could falsify proposals such as those of Hameroff, which rely on quantum entanglement in protein. At the present time many scientists and philosophers consider the arguments for an important role of quantum phenomena to be unconvincing. The topic of free will is the philosophical and scientific examination of this conundrum. Problem of other minds[ edit ] Main article: Problem of other minds Many philosophers consider experience to be the essence of consciousness, and believe that experience can only fully be known from the inside, subjectively. But if consciousness is subjective and not visible from the outside, why do the vast majority of people believe that other people are conscious, but rocks and trees are not? For one thing, it seems to violate the principle of parsimony , by postulating an invisible entity that is not necessary to explain what we observe. A more straightforward way of saying this is that we attribute experiences to people because of what they can do, including the fact that they can tell us about their experiences. Animal consciousness The topic of animal consciousness is beset by a number of difficulties. It poses the problem of other minds in an especially severe form, because non-human animals, lacking the ability to express human language, cannot tell us about their experiences. Descartes, for example, has sometimes been blamed for mistreatment of animals due to the fact that he believed only humans have a non-physical mind. It is not obvious to the rest of the Western world or the Far East. It is not obvious to the society. Artificial consciousness The idea of an artifact made conscious is an ancient theme of mythology, appearing for example in the Greek myth of Pygmalion , who carved a statue that was magically brought to life, and in medieval Jewish stories of the Golem , a magically animated homunculus built of clay. Lovelace was essentially dismissive of the idea that a machine such as the Analytical Engine could think in a humanlike way. It is desirable to guard against the possibility of exaggerated ideas that might arise as to the powers of the Analytical Engine. The Analytical Engine has no pretensions whatever to originate anything. It can do whatever we know how to order it to perform. It can follow analysis; but it has no power of anticipating any analytical relations or truths. Its province is to assist us in making available what we are already acquainted with. Turing disavowed any interest in terminology, saying that even "Can machines think? In his essay Turing discussed a variety of possible objections, and presented a counterargument to each of them. The Turing test is commonly cited in discussions of artificial intelligence as a proposed criterion for machine consciousness; it has provoked a great deal of philosophical debate. For example, Daniel Dennett and Douglas Hofstadter argue that anything capable of passing the Turing test is necessarily conscious, [67] while David Chalmers argues that a philosophical zombie could pass the test, yet fail to be conscious. In a lively exchange over what has come to be referred to as "the Chinese room argument", John Searle sought to refute the claim of proponents of what he calls "strong artificial intelligence AI " that a computer program can be conscious, though he does agree with advocates of "weak AI" that computer programs can be formatted to "simulate" conscious states. His own view is that consciousness has subjective, first-person causal powers by being essentially intentional due simply to the way human brains function biologically; conscious persons can perform computations, but consciousness is not inherently computational the way computer programs are. To make a Turing machine that speaks Chinese, Searle imagines a room with one monolingual English speaker

Searle himself, in fact, a book that designates a combination of Chinese symbols to be output paired with Chinese symbol input, and boxes filled with Chinese symbols. In this case, the English speaker is acting as a computer and the rulebook as a program. Searle argues that with such a machine, he would be able to process the inputs to outputs perfectly without having any understanding of Chinese, nor having any idea what the questions and answers could possibly mean. If the experiment were done in English, since Searle knows English, he would be able to take questions and give answers without any algorithms for English questions, and he would be effectively aware of what was being said and the purposes it might serve. Searle would pass the Turing test of answering the questions in both languages, but he is only conscious of what he is doing when he speaks English. Another way of putting the argument is to say that computer programs can pass the Turing test for processing the syntax of a language, but that the syntax cannot lead to semantic meaning in the way strong AI advocates hoped. Turing-scale robotics is an empirical branch of research on embodied cognition and situated cognition. However, this test can be used only to detect, but not refute the existence of consciousness. A positive result proves that machine is conscious but a negative result proves nothing.

Scientific study[ edit ] For many decades, consciousness as a research topic was avoided by the majority of mainstream scientists, because of a general feeling that a phenomenon defined in subjective terms could not properly be studied using objective experimental methods. Broadly viewed, scientific approaches are based on two core concepts. The first identifies the content of consciousness with the experiences that are reported by human subjects; the second makes use of the concept of consciousness that has been developed by neurologists and other medical professionals who deal with patients whose behavior is impaired. In either case, the ultimate goals are to develop techniques for assessing consciousness objectively in humans as well as other animals, and to understand the neural and psychological mechanisms that underlie it. In the majority of experiments that are specifically about consciousness, the subjects are human, and the criterion used is verbal report: In several paradigms, such as the technique of response priming, the behavior of subjects is clearly influenced by stimuli for which they report no awareness, and suitable experimental manipulations can lead to increasing priming effects despite decreasing prime identification double dissociation. As a third issue, philosophers who dispute the validity of the Turing test may feel that it is possible, at least in principle, for verbal report to be dissociated from consciousness entirely: The last three of these can be used as indicators of consciousness when verbal behavior is absent. Their reliability as indicators of consciousness is disputed, however, due to numerous studies showing that alert human subjects can be induced to behave purposefully in a variety of ways in spite of reporting a complete lack of awareness. In the s Gordon Gallup developed an operational test for self-awareness, known as the mirror test. The test examines whether animals are able to differentiate between seeing themselves in a mirror versus seeing other animals. The hope is to find that activity in a particular part of the brain, or a particular pattern of global brain activity, which will be strongly predictive of conscious awareness. Several brain imaging techniques, such as EEG and fMRI, have been used for physical measures of brain activity in these studies. This idea arose from proposals in the s, by Christof von der Malsburg and Wolf Singer, that gamma oscillations could solve the so-called binding problem, by linking information represented in different parts of the brain into a unified experience. There is substantial evidence that a "top-down" flow of neural activity i. In contrast to the raw electrical responses that do not correlate with consciousness, the modulation of these responses by other stimuli correlates surprisingly well with an important aspect of consciousness: In, Graziano and Kastner [99] proposed the "attention schema" theory of awareness.

**Chapter 2 : Toward Wisdom Computing and Architectures of Awareness | Buddhistdoor**

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The next day I remembered that the Rig Veda itself is said to contain 4,32,000 syllables. The feeling that came with the 4: I felt that the realization of the vesica piscis would shed light not only on the trayi vidya triadic gnosis of the ancient Vedic Rishis, but also on the trayi vidya of modern-era Rishis Sri Aurobindo, the Mother and Thea who have recovered the triadic Soul of Vedic Wisdom in our day and age, over the course of the past years [2]. I also had the impression that coming to know and appreciate the vesica piscis as a key of Vedic Gnosis will demand a shift in consciousness, because it is a key that has come forth entirely via supramental means. The process by which this key has revealed itself has demonstrated a certain mathematical precision and supramental control over the unified field of Time and Space. This supramental or divine control is experienced as the orderly, coherent, cohesive and multi-dimensional unfolding of a divine singularity which extends itself into the multitude of details, circumstances and geometry of life. It is experienced as a profound convergence wherein ALL is known to be coinciding. All that was, is and will be is simultaneously experienced as one superconscious or all-conscious field of Being and Becoming. The supramental yoga of Sri Aurobindo, the Mother and Thea has been a combined effort to open the doors of this higher seeing and experience of our Self. Central to this mission has been the reestablishment of the Oneness of Spirit and Matter the Divine Masculine and the Divine Feminine in human consciousness. In the superconscious truth of the Self-Existence these two [Ishwara-Shakti, the Divine Self and Creator and the Divine Mother and Creatrix of the universe] are fused and implied in each other, one and indistinguishable, but in the spiritual-pragmatic truth of the dynamism of the universe, they emerge and become active; the Divine Mother is Energy as the universal creatrix, Maya, Para-Prakriti, Chit-Shakti, manifests the cosmic Self and Ishwara and her own self-power as a dual principle; it is through her that the Being, the Self, the Ishwara, acts and he does nothing except by her; though his Will is implicit in her, it is she who works out all as the supreme Consciousness-Force who holds all souls and beings within her and as executive Nature; all exists and acts according to Nature, all is the Consciousness-Force manifesting and playing with the Being in millions of forms and movements into which she casts his existence. If we would realise a higher formation or status of being, then it is still through her, through the Divine Shakti, the Consciousness-Force of the Spirit that it has to be done; our surrender must be to the Divine Being through the Divine Mother: This is the sanatana dharma, the eternal religion. Under the stress of alien impacts she has largely lost hold not of the structure of that dharma, but of its living reality. For the religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life. We believe that it is to make the yoga the ideal of human life that India rises today; by the yoga she will get the strength to realise her freedom, unity and greatness, by the yoga she will keep the strength to preserve it. I followed the trail of the vesica piscis as it revealed more and more of its hidden and eternal truth to me. The first chapters are an attempt to establish the singular Vedic context, lens or field in which the vesica piscis emerges as a master key. This is the lens or field of the Circle. After laying down this layer, I then followed the thread of the triple law of the radius, vesica piscis and circle discussing how it applies to the measure of the Kali Yuga and the Maha Yuga cycle. It also has a Facebook page. Related This entry was posted in Blog and tagged Consciousness , supramental , Vedic , vesica piscis.

**Chapter 3 : Consciousness - Wikipedia**

*As nouns the difference between awareness and wisdom is that awareness is the state or level of consciousness where sense data can be confirmed by an observer while wisdom is (uncountable) an element of personal character that enables one to distinguish the wise from the unwise.*

Nowadays no one can escape from the tsunami of gadgets and materialism, this entrance to buy the latest gadgets. The Soul Needs Spiritual Nourishment An internal hijra, we have to turn our back on something, abandon something. The Nature of Materialism We live in a time of taghut, Pharaonic preponderance. Quantum Mechanics and Causality Quantum mechanics: The basic building blocks of matter are not linked to each other acc. So often we hear semi-modernists blaming the Asharis or Imam al-Ghazali for non-emergence of a scientific worldview. The Asharis famously deny in their very subtle way - usually ungrasped by those thinkers - the fact of natural causality. That instead the relationship between cause and effect is something that is ungraspable. That we now know - and physicists in Cambridge are certainly talking this way - that the present is a consequence not only of events in the past, but also of events in the future. This means that the future already exists. Similarly the idea that the future is simply an unlimited range of unrealized possibilities, has been largely discredited, in favour of the perspective that the future is already there, because if it is influencing the present that means that it has an ontological reality, which is already there, which is influencing us. Which is that in the absence of defensible religious definitions of the human self, we have to accept an essentially materialistic assumption of that magnificent, integrated Renaissance personality, the self. But what if we look at what the neurologists are announcing, or the latest generations of philosophers of mind announcing about the reality of our consciousness? Instead we have a very vague and deconstructed, atomized view of the human consciousness as being a vague pattern of recollections and impulses and all sense of linearity. Again - as with physics - things tend to be atomized. And we want another explanation, perhaps more profound than that proposed by the BBC called: What is the self, what is the human subject? It tends out to be a very feeble, fragile, easily unravelled thing. Which Are the Foundations of Ethics That is a consequence also for ethics, It is thought in the dominant materialistic model equal simply act within their own interest and there will be no rational grounds for acting in the interest of the human other. That attitude goes right back to time of the trial of Socrates and beyond. But in another context it becomes particularly acute: The Modern World makes very grave moral claims for itself. And much of the story of the 20th century - possibly, but not certainly in anticipation of what lies ahead - is the sudden collapse of ethics on the face of challenges to its foundation. One of the dangers of liberalism, is that philosophically, it does seem to be built on extremely shaky ground. A Time of Darkness and Confusion, but Also Light So for all of these reasons we find ourselves as an Ummah in a time that is not just a time of darkness and of objective sadness and confusion, but we also find ourselves when the religious discourse actually seems to have a lot more to offer than it did a few generations ago. The actual paradigm comes out to be strikingly accessible to the applicants of modern cosmology. Meaning of Tradition, Traditional To be traditional means to be part of a tradition, and traditions - by their nature - are moving through time and space. There is nothing in the presuppositions EOW 29 of the Quran and hadith and our classical tradition, that requires us to return to any human instantiation of Islamic interpretation in a past age, as if things could not move beyond that. That if the modern or any age comes up with cognitive challenges - to the claims of religion - that it is necessary to use the cognitive structures of the modern world, critically filtered So that it is not enough to use a simple pietistic formula for refusing [or to overcome] materialism. Which Discourse Is Legitimate? In such way what is required - if we were to be traditionally authentic in the broad sense of the term - is to recognize the legitimacy of part of the discourse of every age. We may well find ourselves using much of the vocabulary of the [present] age, just as the theologians of Islam have imported quite a bit of the vocabulary of ancient Greek metaphysics for instance, or ancient Greek ethics. And it is permissible to borrow from Aristotle for instance who was substantially a pagan, but there is no religious barrier on the Ghazalian or classical Sunni understanding to borrowing from some of the conceptual armature of the modern world. Filtration And firasa - Imam

Al-Ghazali However the borrowing has to be based on an intellectually subtle filtration. Imam Al-Ghazali says, when confronted with a Hellenistic legacy, the wise Muslim thinker is the one whose insight, whose internal firasa has been purified so he becomes like the moneychanger, who is so familiar with money so he can recognize - just by touching it - what is a true coin from what is forgery. Similarly when he says: Modernity represents a spectrum of possibilities - not a single point of view. So an uncritical adoption of Modernity is in any case impossible, nobody can take it all on , because it contains too many contradictions. But as we look at the range of possibilities that are on offer, and we decide that certain of these things do speak to us, and even that at times certain contemporary forms of expressing wisdom may seem to sound truer in our ears [Some formulations from Quantum physics f ex may sound more true to us] than certain replications EOW 24 of Medieval formulas. How do we tell what is gold and what is false gold, when so many people have been misled. When the world is full of people who simply have not been able to make the right decisions, people who are - loosely labelled - fundamentalists on the one hand, and reject the Modern World on moral grounds, but may be completely entranced by its science. Or - on the other hand - people who may think that the modern world in its essential structures represents some kind of realisation of possibilities that in Islamic civilization were only latent, but were not realised. And it is the believer that has the most right to it. Wa huwa-l haqqu fiha. A huge responsibility, but one which we have no alternative to taking on. And this interpretation is that it is a fitra: The Ideology of Islamic Radicalism or Fundamentalism Which means that if the human consciousness is overcome by moral weakness, or by complexes of envy, defensiveness, insecurity, anger etc. And the great calamity of the ummah at the moment is the mindset, which - based on the understandable believing aversion to the triviality of the modern world - wishes to reject every aspect of its discourse, while adopting uncritically the scientific foundations of that discourse. It is that envy and resentment that existed amongst the tribes of the ancient Arabs, it is that sense of primacy and envy and insecurity that was the mindset of Firaun, it is the mentality of the other side. This hamiyya, this rage, this envy, is the Jahily quality. And when that Jahily energy, which is from the nafs, from the ego, which is from our insecurity, from our fearfulness of the other, which is from nafs, is turned into the driving energy of religion, then that is the most profound subversion, that can ever take place. That is a huge danger, the Kharijite energy, which emerged at the beginning of the religion. Kalimatu-l haqqi uriida biha baatil The true word by which baatil falsehood is deeply intended. The famous hadith as an indication of that particular mindset: And the nature of that hardness is precisely the anger, rage, frustration, insecurity, psychic traumas of the overwhelmed citizen of the 3rd world when he sees the superior technique of his historical enemies. That is the inversion of true religion, it is the importation of Jahily principle of rage, envy and hamiyya into the spiritual metabolism of Islam, and its results are the Khariji mindset, that opposed Imam Ali and eventually resulted in his assassination. That is one possibility that we see when this wisdom, this capacity to sort out the true gold from the false gold is not cultivated. The Uncritical Acceptance of Modernity And the opposite is the uncritical acceptance of modernity, the envy of modernity again. But the underlying logic of legislation, the values, the priority of life being indistinguishable from those of the secular world. That also is symptomatic of a fundamental loss of wisdom hikma and also of yaqeen. Imam Al-Ghazali explains that this is not the same as the easiest course. Or to be the uncritical follower of some liberal faction, that assumes that basically the discourse of the modern world is where you need to be? Being in the Middle To be in the middle is actually the hardest place to be. The enraged radical will not find that, that calmness in his soul, which the Quran speaks of. He is still a radical, but his radicalism consists in denying the logic of the modern world which always pushes oneself to one extreme or the other. Summary So to wind up 22 , let me just recap: Our perception - because we are dissidents regarding the modern materialist consumer enterprise - does turn us into radicals. But it is not superficial rage based radicalism of the fundamentalist extreme. A false beauty dunya has entrapped us. Like the beautiful ego grabbed by a lower principle. But then you manage to escape and you go to the place where there is no place bila makan , because that is our home. And therefore it means that setting of boundaries to the free floating wanderings of the human consciousness that enable us to direct our thoughts and therefore become consciously directed and integrated human beings. At the moment the outside world sees books and pamphlets, and conferences which are about religious ideology, religion as

narrow fundamentalism, or religion as some kind of justification for science, scientific discoveries in the Quran, a lot of apologetic rhetoric produced by depleted souls, but no-where is to be seen what is most integral necessary to make a whole complete; essential or fundamental to our tradition, which is the tradition of kalam, which is the tradition of our theology, the tradition of our spirituality, which are the areas which the Ummah has historically worked out the justification, the hujjah, for itself.

**Chapter 4 : Consciousness Quotes ( quotes)**

*[An excerpt from Chapter One of "Geometric Keys of Vedic Wisdom", a book by Lori Tompkins which illuminates ancient and modern-day gnosis of the Geometry of Time, and its role in the evolution of consciousness.] In the early hours of February 7, , I woke up with the above image of the vesica.*

What is meant by Cosmic consciousness vs. God the Son is Christ Consciousness within creation. God the Holy Ghost is Cosmic Energy all vibratory creation. In , Richard M. He noted that not all cases were on the same plane. Are there degrees of higher consciousness? He said the gem expresses a part of Spirit, the plant expresses a little more, and the animal expresses more than the plant. Man comprehends the thoughts of other men and can project his mind into space and the stars by his self-consciousness. Each individuated form was designed uniquely to reflect a particular aspect of Divinity Itself. As Deepak Chopra observed: You may choose to be more aware in some lives than in others. Our choices are unrestricted, our opportunities are unlimited, our paths are unending. We choose which God is part of our individual and collective reality. Chopra noted that our reality changes at different stages of growth, and that no two people see God in the same way, because no two people are at the exact same stage of waking up. Everyone is doing the best they can from their own level of consciousness. Loss of the sense of sin it is not that the person escapes from sin, but he no longer sees that there is any sin in the world from which to escape. Age of illumination is usually at middle age about years. What is the modern definition of Christ vs. Self-realization means one is aware that the human body is not all we are. What is it like to be in Christ consciousness? It is what we are all born to experience in the physical within creation. Be in contact with all the animals, share their experiences, lives and joys with them. They have proven that the resources exist within us.

**Chapter 5 : Awareness vs. Consciousness - Buddhist Discussion - The Dao Bums**

*Transcending Ego: Distinguishing Consciousness This text on consciousness and wisdom is a detailed map of what is perceived when one in modern physics that.*

At long last, open your eyes. Abandon your sleep of illusion. It is foolish to sleep all the time. This scared act during Church can be a powerful experience towards awakening, if the believer is firm in their faith in Jesus Christ and his message to the world, it can transform the individual to become more Christ-like. Growing up into the Catholic faith I still hold dear to my heart the teachings of Jesus and apply them to my everyday life. Prayer and saying the rosary are also rites that I still practice. They give me strength of spirit and uplift me in times of worry. My favorite prayer is: The Serenity Prayer God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference. Living one day at a time; enjoying one moment at a time; accepting hardships as the pathway to peace; taking, as He did, this sinful world as it is, not as I would have it; trusting that He will make all things right if I surrender to His Will; that I may be reasonably happy in this life and supremely happy with Him forever in the next. Pagans have their own rituals to connect with the God and Goddess, and also nature. Taoism emphasizes living in harmony with the Tao. Emphasis on matter-energy or life force, and naturalness. A more recent form of spiritual awakening is found in the New Age Movement. It promotes a broad range of philosophies, usually within the realm of occult, metaphysical or paranormal. A modern approach for New Age Spiritualist is the concept of spirit evolution, which the earth and humanity are entering into the 4th or 5th density. Most of us are known to be struck on the 3rd density of human consciousness. What is meant by density is actually a theory on vibration and energy what we as humans are, we are spiritual beings have a physical experience. If you are interested in this concept I recommend exploring The Law of One. My spiritual awakening has evolved dramatically since I was a child and will continue to for the rest of my life. For me spiritual awakening is pushing the limits of my beliefs. I never remain static, I am always researching, thinking and experimenting with my faith. The room and breathing space of having an Open Mind has allowed me to discover new realms of possibility within religion, faith, new age spirituality, the soul, the spirit, God, The Universe and our place within it. The Mental Level of Awakening is seen in philosophy, ethics, values and morality. It forces us to look back at history and analyze our cultural and social development as well as economic and politics arenas. How awakened or aware are we as citizens? How much of the truth do we receive from our Government or Journalist? We have to question this always in order to receive the truth. His disclosure revealed global surveillance programs, run by NSA and the Five Eyes Intelligence Alliance, and telecommunication companies and European governments too. Awakening is also mental awareness to the nature of the Universe and human discovery of this. Is there really a cure for Aids and Cancer? Is it suppressed by the pharmaceutical agencies because of profit? Has the government made contact with Extra-Terrestrials? He talks extensively about this in: A dystopian, political, social science fiction novel published in Which illustrates an extreme form of Government power over its citizens, with the famous quote: Which ironically is back by popular demand, and book sales have increased. As we all know Donald Trump is the president of the United States as of There have been people drawing comparisons to the novel and the new form of government that is established in the United States. In the book the Ministry of Truth actually delivers lies. I personally think there were correlations with the book and modern government way before Trump came into office. On a last note, I wanted to share my personal philosophy on Mental Awakening. I enjoy the example of the film: You wake up in your bed and believe whatever you want to believe. You take the red pill, you stay in Wonderland, and I show you how deep the rabbit hole goes. I think most people will agree that this film really struck a nerve because it illustrated that we could be living our lives asleep to the true nature of reality. What if we are in some grand computer simulation? The way I would like to interpret the film, in regards to Mental Awakening is really us as a people, we need to be awake to the true nature of reality and the true nature of our Government and Society. Freedom is a scary thing, believe it or not, most would rather kill you and be enslaved than risk being free. The best we can strive for despite outside control is to Know Thyself. A

beautiful example of this is again seen in *The Matrix*. She opens the door but Neo has to choose to believe it for himself. That is the most powerful part of the film for me, when NEO has to choose between the blue pill and the red pill. I rather take a risk to know the truth than be naive for the rest of my life. I want to understand the true nature of humanity and our place in the cosmos. My personal mission in this life is to discover this as best I can and to share awareness. Although, it is hard to remain objective, my own personal belief systems and human experiences shape my reality. However, I believe there is a core TRUTH to human existence, we just have to be open enough to receive it and filter through it. We must question our Government without fear of persecution. I strive to awaken myself on all levels, but that means finding my own truth. No one is going to do this for me, thus I must be responsible for my own awakening. That my friends is Awakening in the Modern World. I am very curious to hear your thoughts, so please comment below and let me know what you think of this subject! What does Awakening mean to you? Share an experience with me on an event that really awakened your soul or mind!

**Chapter 6 : Eight Consciousnesses - Wikipedia**

*"Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality.*

Brain Debate What is Consciousness? He and Plato argued that the soul housed intelligence or wisdom and that it could not be placed within the physical body. In a well-described version of dualism, Descartes identifies mind with the consciousness and self-awareness of itself, with an ability to distinguish itself from the brain, but still called the brain the seat of intelligence. In yogic science, the mind is considered to be pure vibrating energy. It can create substance from nothing. It contains the aura, or energy body and can project to other minds, and receive from them also. It communicates in the language of feeling. It has a profound effect on the energy level of the physical body, which temporarily houses it, and has the capacity to heal its own physical house as well as that of others. It is often referred to as a Spark of the Divine or as a wave on the vast limitless ocean of the cosmic ever-present possibility of what is. Our minds, due to their nature as a spark or wave of a much greater, infinite intelligence, are capable of unbelievable things. In yogic science, the brain is simply a physical manifestation of the mind itself. This is a complex idea to grasp. This is often referred to as the phantom limb. The sensations of pain are created by the brain and are experienced no differently than someone with a present limb. This incredible phenomenon has stumped doctors for over a hundred years. Only now are they beginning to understand, partly through research by Dr. The feelings are very specific. In order to eliminate the pain felt by the patient with the missing limb, Drs. Giraux and Sirigu have shown that merely training patients to imagine their paralyzed arms moving in relation to a moving arm on a screen in front of them can relieve phantom limb pain. That posits an interesting set of questions. Is it the mind feeling the limb, or the erroneous assumption of the brain? Is this true consciousness? Consciousness Beyond the Brain The human brain has three principal structures. The largest is the cerebrum and is the center for intellectual functioning or reasoning. The cerebellum is the second structure, located at the back of the skull. It helps us to stand tall and not fall over. It is in charge of balance. The third structure is the medulla, a stem leading into the spinal column, which helps to handle involuntary tasks like respiration. These three structures work together to help carry out the role of cognition, but they are not mind itself. Mind is not a physical entity. His studies have shown that across cultural differences, sex, age and type of death there are remarkable experiences reported with many similarities by patients who experience near-death. So the theory that NDEs are all drug induced could not be correct. About two thirds had their NDEs during illness, operations, childbirth, or accidents. Two percent occurred in suicide attempts and 20 percent in other circumstances that included anxiety states, dreams, relaxation states, or quite spontaneously in the normal course of life. More double blind, randomized, controlled trials on many aspects of spiritual medicine are being conducted, many with the focus of determining the locality of consciousness. But with the ideas of Fenwick and others, the medical world is not the only field of science asking questions about consciousness. Physicists have been asking this question too. In his last autobiographic paper, Einstein wrote: Hume thought that there really were no natural laws for the reason that all theories claiming that fact are underdetermined and subject to rebuttal. Quantum mechanics is now struggling with these same philosophical questions, which all lead back to an understanding of consciousness. The emergence of quantum mechanics forces physicists to become philosophers again. One of the basic premises of quantum study is that the quantum of energy is indivisible. At the moment of observation, the observer and observed make a single, unified whole. Not only is intelligence not relegated to the workings of the brain, it is not even relegated to the atoms and quarks we observe. When looking at waves and particles and their behavior physicists find that they act differently once observed. Consciousness, in fact, may create them. We compel it to assume a definite position; previously it was, in general, neither here nor there, it had not yet made its decision for a definite position. We ourselves produce the results of the measurement. Kant, Bohr, Einstein and others would say no. It seems philosophy and science have circled around themselves to return to the same house on the cul-de-sac. Consciousness or mind is not matter. But even quantum mechanics is having a hard time describing consciousness. In the Quantum Mind Theory,

supported by the well-known mathematical physicist Roger Penrose, it is assumed that large-scale quantum coherence is necessary to understanding the brain and mind. The main argument against the quantum mind is that the brain is warm, wet, and noisy and that the structures of the brain are much too large for quantum mechanics to be important. Consequently, it is difficult for coherent quantum states to form for very long in the brain, and impossible for them to exist at the scales on the order of the size of neurons. These issues have led Penrose to argue that consciousness is not a consequence of interactions between neurons in the brain but arises as from microtubules within cells, which are much smaller and for which quantum effects could be significant. This was originally the theory of Stuart Hameroff. On the other hand, a system does not cease to be quantum because it is wet and noisy. Then again, if the brain is fractal in character, it may well exhibit sensitive dependence on initial quantum conditions. Given the fractal character of dendritic arborizations, brain function may depend on self-similar processes at lower spatio-temporal scales. Or, neural form follows quantum function. If you look inside a single neuron, there are hundreds of microtubules composed of something like one hundred million tubulin protein subunits. You could say the neurons are actually made of microtubules. So, every neuron has consciousness or at least some structure to support consciousness. This brings us to the question, yet again, of how to get mind out of matter. Sir Roger Penrose believes that consciousness involves something non-computable. For any such system, there will always be statements about the natural numbers that are true, but that are unprovable within the system. The second incompleteness theorem shows that if such a system is also capable of proving certain basic facts about the natural numbers, then one particular arithmetic truth the system cannot prove is the consistency of the system itself. In this model, consciousness happens as a series of discrete events these collapsing superpositions in the quantum field that we experience as consciousness. Still, the conscious moment and the quantum wave function are one and the same event. Roger assumes that the gravitational curvature of spacetime also occurs in this very small scale, such as in the functioning of microtubules in the brain. So, to these thinkers, mind is not matter, but consciousness and matter are inextricably linked. Your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great, and wonderful world. Dormant forces, faculties and talents become alive, and you discover yourself to be a greater person by far than you ever dreamed yourself to be. The spark of an eternal fire or the wave of a vast ocean are apt metaphors to describe it. The cosmic nature of mind has been described for centuries prior to Kant and Plato, Descartes, Einstein, Bohr, and Socrates offered their musings. It is natural for the mind to want to know itself, and this era of human development marks the ability for consciousness to know it is conscious. This alone is an evolutionary leap. This is the simple definition of yoga.

**Chapter 7 : Ego Vs Consciousness - Don't Let Fear Hold You Back! - Women Seeking Wisdom**

*Awareness (consciousness) is like mirror reflecting ALL and ANY things resulting from our interaction with the world, it means from both outside and inside us. Anyhow, if speaking about the fundamental difference, then knowledge is the accumulated "volume" of what we think, know, and experience.*

However words should not be used as a restriction of what can or cannot exist in the mind. Awareness to me, is what your body, sense organs know from your own viewpoint. However when it considers the threat system of its own threats, it may make decisions otherwise. Consciousness is far more complicated than simply processing the outside world, it is a merging of multiple words into one. Assuming the merge does not have contradictions, one is seeing beyond what one can see and know directly. And in the case of contradictions, this leads to the capacity of disagreement. Also to note, a conscious object is formed, as a context of learning and is critical to rapid improvement. A conscious object can contain the spatial graph of many three dimensional spaces, forming a kind of invisible non sensory 4 dimensional space. Eventually the conscious makes decisions in a three dimensional space, but this is a kind of quaternion map back down to three dimensions, or a complex number mapping onto a real number in analogy. Also note, sometimes when we think of emotional pain, we think of social rejection, possible through a conscious view. The more we understand how the brain handles conscious problems, the more we can figure out what we call a "bad conscious" which can increase fear exponentially higher than simple awareness of a threat, aka someone else knows you are afraid at the same time you are afraid. Therefore I think that my fear, related to my awareness, is heightened by others fear, and is experienced as a different kind of thing in the mind. That is to be conscious comes with both its great strengths and menacing daemons. Sentience however to me, is the ability to take in not the thoughts of another could be wrong but the thinking of another could be even wronger and is far more complicated. Instead of thoughts coming in from different people, we see thought machines instead. The conscious can form a social thought police. Sentience however leads to war. Sentience on the other hand, can override our conscious, because the solution to the conscious problem is deemed poor, it seem extremely cruel. Awareness bubbles up to conscious, and a conscious problem bubbles up to sentience. Sentience solves the moral dilemma of the conscious, but a person who has a bad "sentience" can have a whole new tier of emotional pain, that of evaluating the consciousness of a group and deeming the entire 4 dimensional space as a poor solution to a perceived larger sentient problem. That is they will fire you, despite your conscious of your family because the whole company is suffering. And yes there are layers beyond that, but somehow it is about how we make decisions. A general rule is that when there is more than one of something, we need description for selection, unless nature decides for us. One such other layer, which I think is a diplomatic layer, increases the mind to the point where we can see something like a world war, and realize how destructive it is. More complicated thinking But the entire war as hurting a larger social fabric, possibly even the world itself. In other words to be diplomatic is a something more complicated than sentience. Not everyone can be diplomatic. A diplomat, might see the general problems in an organization and realize that while it makes sense to fire a man connected to his consciousness, the sentience of the company is connected to the social fabric and produces more negative problems for the company later on. However it has to be going through even more complicated processing. I would say that the solution of the terminators was not very diplomatic to say the least.

## Chapter 8 : Spiritual vs. Mental | Awakening in the Modern World

*by Christina Sarich. The mind vs. brain debate has been going on since before Aristotle. He and Plato argued that the soul housed intelligence or wisdom and that it could not be placed within the physical body.*

We have inside each of us, a part of ourselves that wants to keep us safe. The problem is that this part of ourselves can stop us from achieving success and the goals we have set out for. Because it is unknown “ and the unknown is scary and may not be safe. So what can we do to overcome this? We must first become conscious of it. Rob White defines The Ego in this way: So what is important is to recognize that there are many parts to you gorgeous lady! This part of you has kept you safe, but it also has kept you back. This is why we need to be able to move above our Ego so that we can be confidently move towards our goals without self sabotage. So Eckhart talks about Consciousness in this video here as: I hope it makes sense. Basically there are many parts to you, and Consciousness is the true you that is hidden behind the Ego and other parts. Eckhart talks about many parts of ourselves, but the first step is to become aware of our thoughts, feelings and being here in the present moment. Or they seem to create all of these problems for themselves. No amount of planning or excessive reflecting will change the past or present. I totally get that your life situation may be crappola right now and now what you want it to be, which is why you need to problem solve and have goals, but you also need to find the good in the moment because this moment is all that you have. And gratitude is the foundation for fulfillment which you can have now. All you have in your life is right NOW. The idea is you are constantly letting go of the past and future, and living in this moment now. Yes you still make plans and goals, but you still enjoy this moment. This moment now is where your power is. You have no power over the past or future, only now. I really hope you have found incredible value in this “ I know these simple teachings are already changing my life. By applying what I have learned I am already living in the present moment more. Appreciating the moments with my partner and my daughter. The quality of my life has already improved because of this simple lesson: Live in the now. Please leave a comment and let me know your thoughts about all of this! I passionately believe that ordinary people can and will change the world! I believe the best way to create a better life with more time, money and travel is to own an online business based around your passions and I feel so strongly about helping women achieve it! Click on the link below to learn more.

## Chapter 9 : The Crisis of Modern Consciousness

*I am drawn to the idea of shifting your consciousness and moving away from ignorance and towards wisdom and intelligence. Can this be achieved in our modern world? I would like to think so, we may not have the ability to devote our lives to meditation and self reflection but we can commit ourselves to the pursuit of knowledge and push our own.*