

SUBLIMINAL CONSCIOUSNESS: "An immediate response of running away as you see lizard in your room is done at the level of subliminal consciousness." Related Psychology Terms QUANTUM HYPOTHESIS OF CONSCIOUSNESS.

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 s, 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 in defines consciousness as follows: The clearest examples are: Introspection and phenomenality seem independent, or dissociable, although this is controversial. Consciousness—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 : Subliminal dictionary definition | subliminal defined

Consciousness is the state or quality of awareness or of being aware of an external object or something within oneself. It has been defined variously in terms of sentience, awareness, qualia, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood or soul, the fact that there is something "that it is like" to "have" or "be" it, and the executive control.

Here is a brief outline of the mansions of consciousness beyond the ordinary mentality and how to come into contact with them. If we want to harness the highest, total potential of people, we will first have to understand the nature of the higher ranges of human consciousness, a consciousness beyond ordinary mentality. This article provides briefly, an outline of these deeper and higher realms of consciousness and the principles of the inner discipline to awaken them in our individual self and in the collective life. Key Perspective The anatomy of consciousness; the surface being; subliminal consciousness; spiritual source; inner discipline. The Anatomy of Consciousness We may broadly classify the faculties of our consciousness into four categories – the instincts and sensations of body-consciousness; emotional, dynamic and pragmatic faculties of the vital consciousness; rational, conceptive and analytical faculties of the mind-consciousness; intuitive faculties of the consciousness beyond or behind the mind. We may include the ethical and aesthetic faculties as part of the higher mental consciousness. There are two layers or level in our physical, vital and mental consciousness; surface and the subliminal. Behind or above the subliminal are the various ranges of spiritual consciousness. Thus we may classify human consciousness into three layers: The Surface Being The first and the lowest level is our surface conscious mentality, which is more or less enclosed or tied to our bodily consciousness. At this level the faculties of our consciousness are severely limited and conditioned by the grossness of our physical ego and the divisive consciousness of the mental ego expressing itself through a heavily externalised and rigidly analytical earthly intellect. This is the consciousness in which a major part of humanity lives at present. Here, the faculties of our consciousness are at the lowest level of light, power, harmony or integration. Subliminal Consciousness But this is not all we are. Behind the externalised surface consciousness there is a deeper and vaster subliminal consciousness with an inner or subtle Physical, inner Vital and inner Mental Consciousness. This is because the subliminal is less circumscribed by the heaviness and grossness of our body-consciousness, and the knot of ego, though very much there, is less tight than in our surface consciousness. Thus the subliminal can easily burst out of the body-consciousness and expand into the universal. Since the subliminal mind and vital are not limited and confined to the externalised analytical intellect or the emotions of our surface being, they are much more intuitive than the surface being, with a greater capacity for knowledge, feeling and action. And finally, the faculties of the subliminal consciousness are much more integrated and harmonized than that of the surface. This subliminal is the source of all human greatness and genius. It is the source of inspiration behind all those great and eminent men and women who have gone beyond the average human mass and made important contributions to human progress in thought and action and leadership, especially in the secular life of humanity such as politics, culture and science. The subliminal is also the source of all occult and para-psychological phenomena like extra sensory perception, telepathy, clairvoyance and telekinesis. The subliminal can see, feel or sense the supra-physical forces and things behind the visible material facts, which the ordinary mind, confined within the surface consciousness, cannot see. It has also a more conscious and direct contact with the universal mind, of which our individual mind is a receiving centre. Those who live in, or in contact with their subliminal consciousness, can sense thoughts and feelings in other minds. So the awakening of the subliminal may also lead to a greater awareness of our inner connectedness, in other words, the psychological interdependence and interaction of our mind and life. This may lead to a great progress in psychology, which in turn can bring about a psychological equivalent of the IT revolution. However, the subliminal is only an extension of the surface consciousness with greater powers. When it emerges in the human being, it can considerably enhance the powers of consciousness but cannot transform it because the subliminal is not free from ego and desire. It may have a freer, a more powerful and magnified or a more refined ego and desire but will not be entirely off from them, for no lasting

and essential transformation of the human being is possible without a radical freedom from these two central knots of bondage. The other important factor to be noted is that the subliminal has its luminous as well as dark regions. So, in future, when the subliminal begins to manifest in the human consciousness on a large and widespread scale, it will have its positive benefits as well as grave dangers. If the luminous regions of the subliminal can do much for bringing to humanity a greater goodness than the surface consciousness, its dark regions can wrought a much greater evil than the surface consciousness is capable of doing. While the luminous regions of the subliminal can create an Einstein or a Gandhi, its dark regions can create a Hitler!

Spiritual Source Thus the subliminal is not the highest potential or power of our being. Behind and above the subliminal lies a vast range of the spiritual consciousness. The spiritual is not a single white monotone of peace and bliss as some spiritual traditions imagine it to be. Behind the subliminal, in the deepest and innermost core of our being, lies the true spiritual centre of our individuality. In this spiritual perspective, the real source of all moral and aesthetic aspiration for truth and right, goodness and beauty, is not the ethical and aesthetic being in the mind but the spiritual self beyond the mind. The ethical and aesthetic being and their moral notions, conscience, and sensitivities are partial, diminished or very often, faulty reflections and constructions of the deeper and truer perceptions and aspiration of the psychic being in man. The ethical and aesthetic being in the mind, like other emotional or intellectual faculties, are instruments constructed by the more or less ignorant mind for expressing the evolving soul in man. They become true and perfect only to the extent to which they are under the influence of the psychic being or the spiritual self. The psychic being is the source of sainthood; it is the part of our being or consciousness, which creates the saint or such spiritual personalities with a deep and pure love for God and man and all creation. But, apart from these spiritual results, the psychic being has also some important pragmatic implications for the secular life of humanity. It is the source of highest harmony and integration in the human being. Only the psychic being, when it comes forward and takes full and conscious control of our life, can bring about a complete and perfect integration of our physical, vital and mental being and all its faculties and create a harmonious whole of our being and life. The other pragmatic result of psychic awakening is an unerring inner guidance, discrimination and intuition. Our whole being is illumined and clarified by a light of truth which illumines and clarifies every movement and corner of our consciousness, gives the right thought and feeling, right response to every situation and an intuition which can resolve all contradiction, dualities and dilemmas in a higher synthesis. However, our spiritual potentials are not limited to the psychic being. There are also many levels of spiritual mind beyond the rational mind. If the psychic being is the source of the saint, the spiritual mind is the source of the seer and sage. The spiritual mind is in direct contact with the Cosmic Mind of the Spirit. The human mind can, when it is able to open itself or rise to the spiritual mind, merge into or identify with the cosmic mind and participate in its universal knowledge, power and vastness. In the spiritual mind, the deepest, highest and universal truth of the self and the world are revealed to the human mind at various levels of direct insight, inner vision or intuition.

Inner Discipline This brings us to the practical question "what is the path or discipline for awakening these higher ranges of consciousness that are not usually manifest in most of us. The answer for this question will be discussed in greater detail in one of the regular features of this e-magazine "Self-management. So here we will briefly indicate the main principles of the discipline. The first principle is Inner Silence; especially of the surface mind. But peace or silence cannot be sustained without purity. So the second principle is purity, which means a certain amount of freedom from ego, desire, greed, selfishness and attachment to the thoughts, emotions and impulses of the surface mind. The third principle is a constant and vigilant self-observation leading to increasing self-knowledge. The fourth principle is internalisation, which means shifting the operating centre of consciousness from the surface mentality to the deeper or inner levels of our being through a path of meditation, work or devotion. An important part of this discipline is to acquire the ability to turn inward and remain in a state of passive and receptive silence to receive the inner intuition, guidance or inspiration from these deeper and higher ranges of consciousness. To harness the highest and total human potential in an organization or collective, this four-fold discipline has to become an integral part of the education and training of individuals. The subliminal of Integral psychology is not the same as the subconscious of modern psychology. The subconscious is something below and less consciousness than the

surface conscious mind; it is dark, infrarational and instinctive. But the subliminal is behind the surface mentality and it is much more luminous, conscious and intuitive with greater capacity for knowledge than the rationality of the surface being. For example, Freudian psychology belongs predominantly to the subconscious. But the psychology of Carl Jung contains many concepts and experiences that belong to the subliminal. Nivas The author is a student and practitioner in the path of integral yoga.

Chapter 3 : Subliminal | Definition of Subliminal by Merriam-Webster

Subliminal definition, existing or operating below the threshold of consciousness; being or employing stimuli insufficiently intense to produce a discrete sensation but often being or designed to be intense enough to influence the mental processes or the behavior of the individual: a subliminal stimulus; subliminal advertising.

Advanced Search Abstract Subliminal manipulation is often considered harmless because its effects typically decay within a second. So far, subliminal long-term effects on behavior were only observed in studies which repeatedly presented highly familiar information such as single words. These studies suggest that subliminal messages are only slowly stored and might not be stored at all if they provide novel, unfamiliar information. We speculated that subliminal messages might affect delayed decision-making especially if messages contain several pieces of novel information that must be relationally bound in long-term memory. Relational binding engages the hippocampal memory system, which can rapidly encode and durably store novel relations. Here, we hypothesized that subliminally presented stimulus pairs would be relationally processed influencing the direction of delayed conscious decisions. In experiment 1, subliminal face-occupation pairs affected conscious decisions about the income of these individuals almost half an hour later. In experiment 2, subliminal presentation of vocabulary of a foreign language enabled participants to later decide whether these foreign words are presented with correct or incorrect translations. Subliminal influence did not significantly decay if probed after 25 versus 15 min. This is unprecedented evidence of the longevity and impact of subliminal messages on conscious, rational decision-making. Introduction Subliminal messages exert diverse influences on our thoughts and our behavior van Gaal et al. Subliminal stimuli can facilitate conscious processing of related information Van den Bussche et al. With such a broad impact, subliminally planted information might have the potential to alter our decisions in everyday situations such as voting. In order to influence decision-making in real-life situations, subliminal messages must be stored for long-term after only a few exposures, e. The processes which allow novel information to shape subsequent decisions are generally thought to depend on consciousness – be it the integration of novel information into abstract mental representations e. Tononi, , rapid encoding of these representations into long-term memory e. Shanks, , or the use of these representations to make informed decisions e. Newell and Shanks, However, growing evidence indicates that the human unconscious can perform various high-level cognitive functions van Gaal et al. Several studies reported that subliminally planted information can be semantically integrated outside conscious awareness for a detailed review, see Mudrik et al. Subliminal stimulation was further found to nonconsciously shape decision-making – at least if masked stimuli consisted of single familiar items that required little integration. Similarly, studies on subliminal persuasion suggested that repeated subliminal exposure to brand names e. Thus, there is ample evidence that subliminal messages can be integrated unconsciously and can influence decisions and choices. Whether subliminally presented information is stored in long-term memory to guide delayed decisions is vastly unknown. So far, studies on information integration and decision-making only assessed immediate influences of subliminal stimulation. Priming studies which assessed the longevity of subliminal influences usually reported that behavioral effects of masked primes decay within 1 s e. This suggests that subliminal information is not stored and thus cannot affect delayed decisions. Yet, some studies reported that longer lasting subliminal influences on behavior are possible under certain conditions. In many of these studies, the same subliminal messages were presented multiple times Lowery et al. Furthermore, participants were often informed about the presence of subliminal stimuli and were provided conscious feedback or rewards after each subliminal message Aarts et al. These studies thus suggest that subliminal messages are only slowly stored and are only retained if subjects have the explicit intention to process the hidden events. Importantly, most studies used familiar information such as single words as subliminal stimuli to prime subsequent conscious processing of this information Gaillard et al. This suggests that subliminal long-term effects are achieved only if familiar information is presented but not if novel relational information has to be learned. We asked if humans can rapidly integrate and store novel relational information e. We speculate that subliminal messages should be stored especially if they consist of multiple

items that require relational processing. Relational binding calls upon the hippocampal memory system, which can rapidly store novel relations for long term Henke et al. Traditional views hold that hippocampus is only involved in the encoding and retrieval of consciously perceived information Moscovitch, ; Squire and Zola, ; Tulving, , and that associative learning outside conscious awareness is unlikely Shanks, However, growing evidence suggests that hippocampus operates independently of consciousness and that nonconscious relational learning is humanly feasible for reviews, see e. Indeed, hippocampus was found to mediate implicit learning Chun and Phelps, ; Greene et al. Most importantly, hippocampus was also found to be involved in the encoding and retrieval of subliminally presented stimulus pairs Henke et al. View large Download slide a Design of experiments 1 and 2.

Chapter 4 : Your Higher Consciousness is Your Master Key

Freuds' dynamic unconscious is the supposed repository of repressed forbidden wishes of a sexual or aggressive nature, which recklessly seek immediate gratification, independently of the constraints of external reality, but whose re-entry or initial entry into consciousness is prevented by the defensive operations of the ego.

It is also known as the super-conscious mind, your higher self. It is the least understood and least accessed aspect of consciousness because it does not belong to the physical or mental realm. Its domain is the spiritual realm. It is the You that is beyond not only the physical world but also the emotions of your mental world. Your higher self does not distinguish between good or bad, wrong or right, happy or sad - not because it is unable to but because it has no need to. It is the You that knows only balance. It is the You that is only true Love. It is the eternal observer. It is absolute stillness. Your Reality is An Illusion: Your higher consciousness knows that the physical, outside world you experience as your reality "is an illusion, albeit a very persistent one" as Einstein told us. It knows that your circumstances, whether wanted or unwanted, are simply a reflection of your inner world which itself is a product of your thoughts. It knows that your reality is the mirror that allows your consciousness to experience itself. In this knowledge, your higher consciousness is always still and at peace. It observes your success and your failure, your joy and your pain, your light and your dark and is not disturbed by anything. Ultimately, it knows that it is all a dream. A Case of Necessary Semantics: Some great thinkers and writers stop short of distinguishing between the subconscious mind and higher consciousness. Instead, they have granted unlimited power to the subconscious, despite it being under the guardianship of the conscious mind. While it may be semantics, the distinction is imperative to understanding consciousness. Were the subconscious mind all-powerful and all-knowing it could not be subjected to negative programmes for it would know better. The term sub itself tells you that it is below the conscious mind. In fact, it is the lesser counterpart in the hierarchy of consciousness and is what we have in common with the plant and mineral kingdoms albeit at varying degrees. In contrast, higher consciousness is above all. Like the subconscious mind, it is also subjective in nature, not though because it cannot distinguish between the opposites but rather, because it is above them. All Mind is One - Three in One: Having distinguished between the three aspects of consciousness, it must be said that the distinction is for your better understanding only. In truth though, there is no separation in mind - there is no dividing line. All three aspects are One - varying degrees of a singular Mind, itself pure energy vibrating at different frequencies. Ultimately the Universal Laws of Mentalism and Vibration tell us that all is mind and that the entire Universe is vibrating energy. This also means that higher consciousness is not something you need to acquire or look for outside of yourself. You already possess it. All you need to do is become consciously aware of it and learn to access it. Most people are ignorant of their higher consciousness. Moreover, most people operate in a zombie-like state even at the conscious level, unwittingly allowing all the messages with which they are bombarded to be passed down to their subconscious mind for programming. This ultimately leaves their lives in full control of their subconscious, which in this state, is doing little more than running a bunch of programmes that itself has no idea whether or not they are beneficial. If this is you then essentially your life is being run by an ignorant and quite painfully stubborn ten year old. Ultimately, if we are not consciously directing our existence, then it places us in a position no superior to that of plants. Just like the man who can read but does not do so has no advantage over the illiterate man. Before attempting to consciously root out and replace the negative programmes embedded in your subconscious mind, your first step is to change the chain of command. Decide now to place your conscious mind on guard at the door of your subconscious mind. Decide now to allow only empowering, positive, nurturing messages to pass through that door. Decide now to hand over the direction of your conscious mind to your Higher Self and in so doing become the silent observer of your life. Learn to be the unshakable witness to your old patterns and behaviours, knowing that they are simply illusions; the programmes of a previously misguided subconscious mind. Know that through meditation, creative visualization and the repetition of positive affirmations, these old patterns will in time be replaced by new empowering behaviours and beliefs which although just as much an illusion, will ensure your success rather

than your failure. By allowing your Higher Self to lead you, you open yourself up to a world of miracles in which you can consciously create your reality. In a nutshell, consciousness forms the foundation of the power of your mind. Although there are three distinguishable aspects of consciousness, all three are One. The difference essentially comes down to reason. The subconscious mind can not reason, the conscious mind is reason, and higher consciousness need not reason. In other words, where your conscious mind is the commander and your subconscious mind the subject, your higher consciousness is your kingdom. It is in reference to your higher self that Jesus Christ said "the kingdom of heaven is within". When you learn to consciously programme your subconscious mind under the protection of your conscious mind and the direction of your higher self, you will see miraculous transformation in all areas of your life. Important Note about Using Articles: All articles remain copyright of Tania Kotsos.

Chapter 5 : The Higher Ranges of Consciousness | Fourth Dimension Inc.

Know yourself. Subliminal script: I am limitless consciousness. I am the source of myself and my reality. I am a limitless creator of my reality. I know myself. I am increasingly powerful. I.

Navigation The Hidden Dimensions of Consciousness Based on the simple understanding that unless we reach freedom from being unconscious, we cannot evolve in any real way, the awakening of consciousness is the first logical step on the path to our complete self. Words like consciousness, being and absolute are the basic building blocks of spiritual language. But unless they reflect in our mind the correct understanding of what they are meant to signify, they cannot become suitable tools for our evolution. On the contrary, they will become a prison for our mind. We all use consciousness, but unless we are awakened to it, we are not that consciousness: Our mind is an expression of consciousness, and so is our sense of me. Consciousness runs through our whole body, allowing us to feel our existence, but that consciousness is not conscious of itself. It is fully identified with the objective reality, disconnected from its own self. To awaken consciousness is like turning on the light in a dark room: The whole space becomes illuminated. How can consciousness be awakened? There are two main misconceptions here: Assuming the second view were correct, an interesting question to ask would be: Who needs to recognize it? If consciousness is already there, why is it unable to recognize itself? Awakening should not be confused with realizing what is independent from the one who awakens, in the same way that when you open your eyes in the morning, you become conscious of the world around you. Awakening manifests a new condition of existence. It is not about awakening to something or someone. It is the awakening of someone. Awakening of consciousness cannot manifest through practice because practice cannot take us beyond the boundaries of me, our personal sense of identity. At the most, practice can result in arriving at the state of awareness, which is the thoughtless state of me. Consciousness is a condition beyond me; it belongs to the soul. No practice can bring our soul into being, nor can this awakening happen through self-enquiry. The enquiring ego cannot take us beyond itself. It can keep enquiring, contemplating the impermanent nature of the mind or convincing itself to be beyond thinking, but it cannot get out of that very mind. Even turning attention back to itself, as important as it is, cannot take us beyond me, for attention is of that me. Because the universal and individual dimensions of consciousness are mixed up in the major traditions of enlightenment, not much attention has been paid to the fact that consciousness is realized in our body. If we assume that consciousness is all-pervading, seeking it in reference to our body would be a contradiction. When Ramana Maharishi was asked where the self is realized, he pointed to his heart but then said that the self is not in the body, that it is everywhere. Without acknowledging the existence of his soul, he could get around this paradox. Initially, what we are realizing through awakening of consciousness is not universal consciousness, but rather the individual consciousness of the soul. That consciousness is in a direct relationship with universal consciousness, but it is not universal. It has a different function and role to play in creation. Consciousness is awakened in the headspace. Knowing this makes a huge difference because now at least we know approximately where to look for it. There are Hindu teachings that speak about chakras, such as the third eye, being located in the head. However, their descriptions of the third eye " which relate to psychic perception, inner vision or intuition " do not in any way relate to the awakening of consciousness. Certainly, no amount of concentration on the third eye can bring us closer to it. Before we go deeper into the location of consciousness, we must realize how poor our relationship with our own head is. However, there are more things in the head than the mind. We must remember that the human brain, the further development of the nervous system, has become the most complex and sophisticated organ in the natural world. It is in the brain that the most important glands are located, controlling all our bodily functions and even our emotional responses. It is in our head that we reach the most profound insights into the nature of reality. This is where philosophy and science are born, poetry, imagination, creativity and intuition, spiritual teachings " and consciousness. Of course, our head has to be linked with other centers to function properly, but it undoubtedly rules our existence. To underestimate our own head would be highly unintelligent. Before our consciousness can be properly awakened, its impersonal essence " I am " must be activated. It is usually activated by the

grace of a spiritual guide but can happen in more mature souls as a result of their previous evolution, meaning they remember what they have already awakened in their previous lives. I am is realized at the depth of the headspace, in-between the very back of the head and behind it. It is interesting to note that the place in our body that we are least in touch with is actually the back of the head. No one is aware of this space; it is as if it were closed to us. It is a deep block, but perhaps it is time for humanity to enter it. What is very little known is that the back of the head is the actual doorway to universal consciousness. This is the place where I am awakens, at the point of entry into universal consciousness. The awakening of I am which is not yet consciousness opens the way for evolution of me into the soul. One of the roles of me is to remember I am and, through that remembrance, to enable its stabilization. While I am is the door for me to transcend itself through its eventual surrender, I am is also dependent on me. Without the surrender of me into I am, I am cannot reach its final depth. The goal of me merging with I am is to awaken our higher self, our soul. I am actually becomes consciousness by being illuminated by me. The dimension of me that can merge with consciousness is what we call pure me, which is the innermost and most intimate aspect of our personal self. Without pure me, consciousness cannot be conscious of itself. The unity of pure me and I am is what we call pure consciousness, for only then it becomes truly pure, immaculate. In addition to me surrendering into I am, in order to embody it and realize the soul, there is a process of the soul surrendering into universal consciousness. When we speak about the soul surrendering, we speak about the pure me of consciousness that is unified with I am and yet continues to surrender through being pulled by the gravity of the beyond. As long as our consciousness is limited to the confines of the head, our soul is still not in horizontal samadhi in universal consciousness. To enter horizontal samadhi, the presence of the soul has to merge with absence, which is the transcendent presence of the supreme self. This is realized behind the headspace. Although sitting meditation with eyes closed is important, the main practice with consciousness is done with open eyes. This is because it is only with open eyes that we can reach horizontal samadhi. Additionally, the challenge of maintaining consciousness while engaged in activities strengthens the energy of consciousness and deepens the relationship of me with I am. Me is learning the great skill of living simultaneously in two dimensions, inner and outer, like a window looking out in two directions. Me must constantly feel I am and keep surrendering to it while being able to function efficiently in the outer reality. It must be able to embrace both the internal and external polarities of our existence. The stabilization of consciousness is one of the milestones in our evolution into our true self. There are three levels of that stabilization: Energetic stabilization renders the energetic dimension of I am constant: While it is an important step, we need to recognize the limitations of this condition and not get stuck in it. In the energetic state of consciousness alone, me remains disconnected from I am. As a result, it has no force with which to transform the mind. In addition, that energetic dimension itself will remain shallow, and the state will, in time, deteriorate and dissipate due to the fact that me has not yet established the proper relationship with it. Hence, the concept of energetic stabilization is only relevant as a base for our further evolution. It is not something existentially stable in and of itself. Stabilization of recognition refers to the important level of integration between me and I am. Through the process of cultivating I am, me is learning how to eliminate all the gaps in recognition. However, it is usually after the state has been energetically stabilized that stabilization of recognition can be fully activated. What this stabilization means is that we are at all times conscious of I am, no matter how much we are involved in external interactions. Adepts experience all kinds of challenges with maintaining the continuity of recognition. For instance, it is quite common to lose recognition of I am while being engaged in conversations which demand more concentrated effort and tend to activate emotional identification. While at the beginning, discipline and vigilance are required to develop this continuity, the more our me is integrated with I am, the more the constant recognition becomes natural and effortless until it is an indivisible part of who we are. In our nature, we are pure self-cognition. The next level of integration between me and I am is the stabilization of surrender. Here, me is not only continuously conscious of I am as its higher self, that recognition is immediately linked to its surrender into I am. It is not that me first of all recognizes and only then surrenders, but rather that recognition and surrender become one and the same. The bond of surrender from me to I am not only serves the purpose of reaching a deeper realization, it is their natural relationship. Even after me has

merged with I am, there is still a subtle duality which allows that surrender to continue endlessly. Within the soul, her one being, there are two dimensions of pure subjectivity living in a relationship of love, intimacy and surrender. When raindrops fall on the earth, they are not choosing to; it happens due to gravity. In a similar way, there is a magnetic force between me and I am constituting the natural pull to surrender.

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Chapter 7 : Subconscious - Wikipedia

Subliminal definition is - inadequate to produce a sensation or a perception. existing or functioning below the threshold of consciousness the subliminal mind.

Chapter 8 : Stream of consciousness | literature | blog.quintoapp.com

Behind the externalised surface consciousness there is a deeper and vaster subliminal consciousness with an inner or subtle Physical, inner Vital and inner Mental Consciousness. (1) Here the faculties of our consciousness acquire a vaster range and power and becomes much more powerful, luminous, creative and intuitive.

Chapter 9 : What is SUBLIMINAL CONSCIOUSNESS? definition of SUBLIMINAL CONSCIOUSNESS (Psy

Over the past two decades of neurological research, it has become increasingly clear that the way we experience the world--our perception, behavior, memory, and social judgment--is largely driven by the mind's subliminal processes and not by the conscious ones, as we have long believed.