

Consciousness, Mind, and Intellegence: Some Research and Notes

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Abstract:

This paper compares the use of the words *consciousness*, *mind*, and *intelligence* in modern Western culture, which is currently influenced by reductionism (for example, “consciousness with an object”), as opposed to their use in some ancient philosophical traditions (“consciousness without an object”). A new trend in research in the fields of quantum physics and biology is also briefly examined, in consideration of a recent shift in the orientation of Western science. A broader understanding of these important words is proposed, one that aims at asserting the essential spirituality of humans and the true transcendent goal of human life, according to experiential evidence across millennia.

Conscience, Esprit, et Intelligence: Recherches et notes

Résumé :

Cet article compare l'utilisation des mots Conscience, Esprit, et Intelligence dans la culture occidentale moderne qui est actuellement influencée par le réductionnisme, avec leur utilisation chez certaines anciennes traditions philosophiques. De plus, on y examine brièvement une nouvelle tendance dans le domaine de la physique quantique et de la biologie en tenant compte du changement récent dans l'orientation de la science occidentale. La conclusion propose une compréhension élargie de ces mots importants dont le but est d'exprimer la spiritualité essentielle de l'Humanité et du véritable but transcendant de la vie humaine, suivant l'évidence expérientiel à travers les millénaires.

El Conocimiento Interno, La Mente, y La Inteligencia: Algunos Estudios y Notas

Resumen:

El artículo compara el uso de las palabras, conciencia (Conocimiento Interno), Mente e Inteligencia dentro de la moderna cultura Occidental que actualmente se encuentra influenciada por el reduccionismo, en contra posición a su uso en algunas de las antiguas tradiciones filosóficas. (“conciencia con objeto) También se examina brevemente una nueva dirección en las investigaciones en los campos de la física cuántica y la biología, considerando un reciente cambio en la orientación de la ciencia Occidental. La conclusión propone un más amplio entendimiento de estas importantes palabras, con la mira de afirmar la espiritualidad esencial de los Humanos y la verdadera meta trascendente de la vida humana, de acuerdo a la evidencia de conocimientos prácticos adquiridos a través de miles de años.

Consciência, Mente, e Inteligência: Algumas Pesquisas e Comentários

Sumário:

Este artigo compara o uso das palavras Consciência, Mente, e Inteligência na cultura ocidental moderna influenciada atualmente pela teoria de análise de sistemas complexos em componentes mais simples, ao contrário de seu uso em algumas tradições filosóficas antigas. Uma tendência nova de pesquisa nos campos da física quântica e da biologia é também brevemente examinada, considerando a mudança recente na orientação da ciência ocidental. A conclusão propõe uma maior compreensão destas palavras importantes que visam afirmar a espiritualidade essencial dos seres humanos e o objetivo transcendente verdadeiro da vida humana, de acordo com a evidência observada através dos milênios.

Bewusstsein, Verstand und Intelligenz: Untersuchungen und Anmerkungen

Zusammenfassung:

Der ethnische Hintergrund, als soziologischer Wegweiser, ist von grossem Wert auf dem Gebiet der Archaeologie. Bei der Darstellung der Essener als eine ethnische Gruppe werden 2 Zwecke erfüllt. Erstens, die Lieferung weitere Beweise einer Verbindung der Essener mit der Qumran Bevoelkerungsgruppe und zweitens, die Darlegung der Nuetzlichkeit anderer, weniger anerkannter Begriffe der Archaeologie. Weiterhin diskutiert die Schrift eine fliessende Definition der Essener als eine Aufklaerung der Diskrepanz zwischen den Essenern der klassischen Literatur und den archaeologischen Funden in den Qumransiedlungen. Auch wird die Tendenz untersucht die Essener mit der Qumranbevoelkerung zu gruppieren und ob genuegende Beweise fuer diese Gruppierung vorhanden sind.

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INTRODUCTION

Since ancient times, the mystery of intelligence has triggered the curiosity of philosophers and scholars. However, during the last few centuries, the influence of reductionism in Western science, and in particular the theories of Behaviourism, have fostered a culture based on mechanical determinism and on lack of true freedom. This scientific belief states that humans are physical machines ruled by sensory information and by genetic structure. The importance of human freedom of choice is reduced to the primitive “stimulus-response” pattern of behaviour. The role of sensory information is an underpinning of contemporary diversion-oriented and consumer societies, in which “choice” expresses itself largely in terms of stimulations and material goods. Arguably the Western viewpoint has given rise to the restricted meanings of the words *consciousness*, *mind*, and *intelligence*. According to some scientific views, these manifestations are *accidental by-products*, or *epi-phenomena*, of matter. Inevitably, the materialistic, reductionist, approach has produced a mechanistic society, which, like a machine, functions only until its parts break down. A computer is a computer and will never have a soul!

On the contrary, ancient traditions regard humans as spiritual beings who have constant interaction with their Divine Cosmic Source. The human being, as archetype, was assumed to be directly in touch with Infinite Reality. The life goal of the manifested human being was to achieve a direct relationship with his or her true Eternal Being. Similar beliefs were common to ancient India, Egypt, China, and to Western mysticism.

The ancient concepts of consciousness, mind, and intelligence refer to the very Essence of the infinite and eternal Divine Cosmic Mind. The notion of the Essence of the “eternal” and “infinite” Cosmic Mind transcends the theory of a simple physical “big bang” but does not necessarily contradict the physical sequence of manifestations at the beginning of this universe. The human attributes of intelligence, consciousness, and mind are worldly aspects of cosmic powers.

The holistic concept regards life as movement, creation and destruction; and again, creation and destruction unending, an infinite and eternal wheel. Life is giving and receiving with supreme benevolence and joy. Existence, consciousness, and joy: these are forever and ever, given and received, according to deeply rooted human traditions.

- **Many ancient human cultures declare that the superior goal of the human being is to elevate and purify his or her vibrations to gain full contact with the subtle vibrations of our “Home.”**

If we train our brains correctly, at the same time that we nurture our physical body, we become able to express concepts that are of a non-physical nature—more subtle and abstract. Concepts are not gross physical objects! We know that we expand infinitely our human consciousness when we project these sublime concepts into eternity. According to various ancient traditions such as Mysticism, Yoga, and Alchemy, the goal of evolution on our planet is to transmute the manifested gross vibrations into subtle ones. They teach that humans are intrinsically Divine Energy manifested on the terrestrial plane with a precise task: to act as channels for the sublimation of vibrations.

Brief Survey of Modern Definitions

In order to explore and contrast the modern versus ancient meaning of concepts of mind, several modern dictionaries have been consulted. The definitions of the word *consciousness* as provided in these sources are similar:

- Awareness of surroundings—the state of being awake and aware of what is going on around oneself
- One’s mind, one’s thoughts
- Shared feelings and beliefs; the set of opinions, beliefs of a group
- Awareness of particular issue—for example, health consciousness.

The word *consciousness* derives from the Latin: *cum* (together with) and *scire* (to know). This means: “To know with,” in the sense of “to know-together with.” The original meaning of the word involves a subject and an object. However, the definitions provided in modern dictionaries typically overlook the possibility of “knowing together” with a non-physical (perhaps spiritual) essence, or one that transcends space and time.

In the Western dictionaries, the word *mind* has multiple meanings that are sometimes confusing. Various definitions associate mind with intellect, thought, perception, emotion, will, and imagination. A classical Latin expression is: *Mens sana in corpore sano*. In this sense the word *mens* relates to the way of thinking. For example, if your thinking is correct, your body will be healthy—and conversely, if you

indulge in fear and depression, your body will be unhealthy. This is true, but again it relates only to worldly personal emotions. The important point is that the word *mind* refers only to something related to the mechanical aspect of the functional brain. It is the output of a machine and ignores the very important and more general concept of mind.

The dictionaries say that intelligence is the ability to learn or understand or to deal with new or trying situations; the act of understanding; the skilled use of reason. In Latin, the word *intelligo* comes from *inter* and *ligo*, meaning “I bind together,” “I tie together.” Intelligence is the ability not only to capture the elements of a situation, but also to act in appropriate ways. Here again, in order to manifest intelligence we need a subject and an object, which is fine in the visible world, but these definitions do not recognize the possibility of a transcendent intelligence that does not relate to any physical object.

In general, dictionaries refer to the awareness of particular issues related to worldly aspects of the use of human intelligence, mental capacity, and concrete attention/opinions in daily life. Western thinking currently regards consciousness as “relational-consciousness.” The field of “thinking” is inevitably limited to a “subject-object” or “observer-observed” or “me—not me” dualistic relationship. The possibility of a transcendent use of these words and concepts is not taken into account. This is precisely the important point on which this study is based—that much of Western culture has lost the relationship with the transcendent meaning that ancient cultures attributed to the words *consciousness*, *mind*, and *intelligence*.

CONSCIOUSNESS, MIND, AND INTELLIGENCE IN ANCIENT TRADITIONS

Some research of ancient traditions will help us achieve a deeper understanding of the broad meanings that these three words traditionally expressed.

The Tradition of Vedanta

(The Upanishads as interpreted by Sri Aurobindo and presented by Judith Tyberg, Ph.D.¹)

First: The Absolute: In Vedanta we find the classic expression:

SAT CHIT ANANDA, which translates as:

- SAT:Essence, Existence, Reality.
- CHIT:Conceptive Knowledge/Executive Force. “Chit,” consciousness; a self aware force of existence. From verb-root “chit” = to think, to be aware. The divine counterpart of lower mind. “Chit-Shakti,” consciousness-force; the divine power of active consciousness and formative activity. From the verb-root: “shak” = to be able.
- ANANDA:Love, Joy, Perfection. “Ananda” is the secret source and support of all existence; it is ecstasy and beatitude, from the verb-root “nand” = to rejoice.

SAT CHIT ANANDA is the Divine in humans and the universe, and is also the fountain-source of all the lower manifested life.

The Upanishads divide the human being (as archetype) into Atman, the Divine Self of All, its five Purushas (spirits), and their five Koshas (sheets).

- The Atman becomes the *material consciousness* of the physical Purusha (sheet built of food).

- The Atman becomes the *vital and nervous consciousness* of the Purusha (sheet of life force).
- The Atman becomes the *mental consciousness* of the Purusha (sheet built of mind).
- The Atman becomes the *Super-mental* or Truth-Conscious Purusha (sheet built of discrimination, or Wisdom).
- The Atman becomes the *Blissful* Purusha (sheet of infinite beatitude).

Above these five sheets and their consciousnesses are:

* The Atman, in a state of infinite divine self-awareness and infinite all-effective Will, exists in the sheet built of CHIT, or Divine Consciousness, and becomes the Absolute Consciousness.

* The Atman, in its pure divine state, exists in the sheet built of SAT and becomes Pure Divine.

Within the manifested “human” (called *Jivatman*), the Divine Self (Atman) expresses Itself in three “bodies”: The Physical Body, the Astral (or Subtle Body), and the Causal Body (or Bliss sheet).

During human life there are four different states of consciousness:

* The waking state: the condition of being awake.

* The sleeping/dreaming state: the condition of consciousness which the inner intelligence experiences during sleep; a state of perceiving subtle things.

* The deep-sleeping state: a state of unconsciousness for the human ego, but a conscious state for the soul and higher intelligence.

* The fourth state is *Turiya*: the pure, divine-spiritual conscious self-aware at-one-ment, called *Samadhi*. In *Turiya*-state, the Causal Body may be perceived as *Bindu*, or central “point.”

Sri Aurobindo interprets the Upanishads, saying that Brahman is the Absolute Divine, the ONE. Atman is the Highest Self, one with Brahman. *Jivatman* is one of the Divine Many and dependent on the ONE; the Atman is the ONE (human archetype) supporting the Many.

The Chakras

The Chakras, or “Wheels of Energy,” are seven psychological centres in the Subtle (Astral) Body. These are considered as centres of “mind” of the *Jivatman* (or Soul Personality):

Sahasrara chakra: the higher consciousness centre, that which centralizes the three “minds”—spiritual, higher, and intuitive—and acts as a receiving station for the intuition and “over-mind.” This centre “links” the brain with greater mind-planes above. (This is the final goal of the “seeker.” It corresponds to *Samadhi*, called *Turiya-state* in other traditions).

- *Ajna chakra*: the centre of will or inner mind and dynamic thought, in the middle of the forehead.
- *Visuddhi chakra*: the centre of expressive, outgoing mind, at the throat centre.
- *Anahata chakra*: the heart-centre, the emotion-centre.
- *Manipura chakra*: the psychological centre at the navel—the dynamic vital centre commanding the larger life forces, passions, and desires.

- *Svadhishthana chakra*: the centre in the abdomen below the navel commanding the smaller vital movements of greed, lust, and the senses.
- *Muladhara chakra*: at the bottom of the spine—the sex-centre and subconscious centre.

Concluding this review of Vedanta, as interpreted by Sri Aurobindo, it is clear that Brahman, is the ONE manifesting in different aspects. The Atman is the Universal Soul covering itself with seven “sheets” and manifesting “the human being” as archetype.

It is only at the level of the Astral Body, intimately connected with the Physical Body, that the Jivatman, one of the Divine Many, manifests as Soul Personality. The Subtle Body expresses itself through the function of the chakras, as lower chakras or as higher chakras, depending on the degree of evolution, self-awareness, and influence of karma. *The Jivatman has independent will, emotions, expression, and Life Force for which he or she is responsible. His or her goal is to circulate the Energies and open the superior Chakra linking the vibrations of brain with the Spiritual Universal Mind (Samadhi).* If the Jivatman does not merge the Earthly energies with the Cosmic during one lifetime, reincarnation will continue.

- **Therefore, for the ancient tradition of Vedanta, the holistic concepts of consciousness, mind, and intelligence are essential aspects of Human Divinity.**

The Philosophies of Northern India (Kashmir)

The TRIKA philosophy, including the Spanda philosophy, that flourished in Northern India and Kashmir during the early part of the second millennium (1100-1300) of the current era, as interpreted by Sri Swami Muktananda.²

Paraasamvit is the Supreme Principle whose nature is Consciousness.

“The Self is Consciousness, and in truth there is nothing other than that conscious Light, which is the Ultimate Reality. This world is the play of that Principle, the Universal Consciousness.”³

“Paraasamvit Himself, by contracting according to His own will, has brought about the effects of the three impurities: anava mala, mayiya mala, and karma mala.”⁴

The *malas* are the impurities that determine “ignorance.” They are:

- *anava mala* -- the belief of being “separated” from the Supreme Principle;
- *mayiya mala* -- the belief of being “imperfect, powerless”; and
- *karma mala* -- the belief of being the doer of actions, “selfishness, egoism.”

All the manifestation is nothing but a group of powers emanating from Paraasamvit, called *Paraashakti*.

“It is not possible to recognize the Supreme Principle through the senses. The Supreme Light can be recognized only through the purified willpower. When one contemplates the Supreme Principle, one perceives that all the activities of the entire world occur because of the pulsation and play of Paraashakti. By inwardly contemplating his or her identity with the Supreme Principle, a Siddha (advanced seeker) neither rejects, nor hates the activities of the outer world. Instead he or she participates in them fully.”⁵

Because of the three different *gunas*, or “qualities”—*satva* (purity), *raja* (activity), or *tamas* (inertia)—in each human being, the paths used to reach that One Self are different. So, the techniques of concentration and meditation may be gradually adjusted to suit the needs of different individuals, according to his or her predominant “guna.” For this there is the need of a teacher (*Acharya*, or Guru), who is the guide on the evolutionary path of each seeker.

The goal of Siddha Yoga is to get in touch with the Divine Mind by resting in peace in the state of consciousness known as *Turiya*, which is equivalent to the expression, activating the *Sahasrara chakra*, or the state of *Samadhi*.

- **As for Vedanta, also for the philosophy of Siddha Yoga, the holistic concepts of consciousness, mind, and intelligence are transcendent aspects of the Divine Human Soul.**

Ancient Egypt

(As interpreted by Georg Brecklinghaus in his book and website.^{6 7})

“The source and function of art in Ancient Egypt were essentially religious. Art was mainly a magic tool. Sculptures of the Pharaohs and divinities in temples preserved the spiritual power for people. The Egyptian word for sculptor was ‘*one who gives life.*’”⁸ “Sculptures of the god of artists and of creation in general, *Ptah*, are frequently shown standing on a pedestal which depicts the hieroglyph of the goddess of cosmic and earthly order, called *Maat*.”⁹

The author continues by saying, “The *basis of art was Maat, the personification of cosmic and earthly order*. To accomplish this order in spiritual issues, in politics, and in daily life was the most important moral rule for the Egyptians; and the *outstanding part of the cosmic order in the Egyptian consciousness was the principle of balance.*”¹⁰ (Italics are mine.)

Brecklinghaus further states that, “The value and significance of balance may be found in all areas and levels of Egyptian life. Therefore the image of a human being in art also had to be in congruence with the cosmic principle of balance. For the Egyptians it was not important to show individual characteristics of a person, but to meet the essence of the human being. And this essence included the balanced shape of the human body. In Ancient Egyptian language the word for ‘essence’ was the same as that for ‘shape.’”¹¹

The evolutionary process was seen as the unfolding of a spiritual human self.

From these considerations, as stated by Georg Brecklinghaus and derived from several years of study in Egypt, we can conclude that also for the ancient Egyptians, the total identification with Cosmic Order and Balance was the goal of the evolved human being. This was attained with a special training and mental development.

- **Therefore, also for the Egyptians, the identification with Cosmic Order is the expression of the Divine Human Soul.**

The Chinese Approach to Human Life as Awareness and Problem Solving

(Translation and interpretation of Taoist classics by Thomas Cleary.¹²)

When we look to prehistoric China, we suddenly jump into the universe of numbers, of science, and of rational thinking. The two prehistoric, legendary giants of Chinese culture are Fu Hsi (ca. 2953 BCE) and the Yellow Emperor (ca. 2698 BCE).

Fu Hsi is the “inventor” of the calendar, of the binomial code and of stringed musical instruments. He recognized the role of constancy and change in nature and applied them to the affairs of society, in effect creating one of history’s first management systems.

The Yellow Emperor developed the earliest form of written Chinese and compiled the first Chinese medical guide, which is still in use today.

The metaphysical aspect of the Chinese philosophy was developed by Lao Tzu (sixth century BCE) in the verses of the *Tao Te Ching*. The *Tao* is an evolving force that operates throughout the universe. The TAO is ONE, but has two aspects, one is non-manifest; the other is manifest and is “the mother of the thousand things,” acting by means of two complementary forces called *Yin* and *Yang*. The task of the “evolved individual” is to follow the Tao, as it manifests in daily life.

The topic of *consciousness* was implicitly relevant as the constant awareness that humans must have to be able to adjust to the changes of Tao. By means of the practice of stillness and equanimity, one reaches the stage of “non-doing,” which is pure intuition and intimate relationship with Tao. This is exactly the same as what is meant by the state of consciousness named *Turiya* in Indian philosophy.

- **Therefore, also for the Taoists, human consciousness and intuition help foster an intimate, transcendent, relationship with Tao.**

Western: The Tradition of the Tree of Life in Esoteric Qabalah and Tarot

(Interpreted by Paul Foster Case.^{13 14 15 16})

The Absolute

Before manifestation are the Three Veils of the Absolute:

AIN, the First Veil

AIN SOPH, the Second Veil

AIN SOPH AUR, the Third Veil

AIN: The First veil

AIN: the composing letters are “aleph” = 1, “yod” = 10, and “nun” = 50.

Total = 61 = ANI = I AM, the only and true I AM, beyond all limitations.

Aleph = Pure Spirit at the beginning of a cycle of manifestation, still un-manifested, pure potentiality. Also called Black Aleph, “no-thing,” not limited by number of form, Living Mind, “Creative” power.

Yod = “Formative” power of Spirit, Logos, Sound, first letter of Yehi = to be, and first letter of Yehovah (God), and of Yekhidah (the Indivisible Point), “Intelligent Will to Good.”

Nun = renewal, reproduction.

The *un-manifested potentiality* of: Creation, Formation, and Reproduction are Infinite and Eternal.

AIN SOPH: the second veil

To the AIN is now added the word SOPH. The composing letters of SOPH are:

Samek = 60, a noun derived from a verb meaning “close-support.” This suggests that the Supporting Power is not separated, but closely related to the potentialities of Creation.

Vav = 6, the above suggestion is reinforced by the word *Vav*, that means “connection.”

Peh = 80, the literal meaning is “the mouth of man,” the Verb, the Logos, the first Vibration (the Holy Spirit in Christianity), AUM, OM (*Spanda* in Northern India).

The sum of these letters adds up to 146. By subtracting the numerical value of the second veil from the first veil, we have: $146 - 61 = 85$. The resulting number 85 corresponds to the word *afad*. The meaning of this is as follows: *the no-thing establishes afad (85), an apparent limitation inside itself in which to expresses its own potentiality*. More specifically, *the form of this limitation is that of a “cup.”* The spelling for the word “cup” is *gobiya*. This word has also a numerical value of 85.

Therefore, *the “cup” is the creative model in the Universal Mind* (the “vase,” the “Holy Grail”).

AIN SOPH AUR: the third veil

The general meaning of this veil is *Light Unlimited*.

There is a repetition of Aleph, as in the first veil, suggesting that the universe is Vital-Breath, Conscious-Life, Mental-Vibration, Universal-Mind which is concentrated in the “Head.” This Energy fills up all space “*Nequaquam Vacuum*,” there is no-where emptiness. Associated with the Symbol of the Sun. Fluid Light. *All manifestation is a consequence of a mental process in the Universal Mind*.

This “Head” is the Crown, Kether, the first Sephiroth. In it is Yekhidah, *the centre of the double Vortex* (Rashith Ha Galgalim) (equivalent to the *Bindu* in Indian philosophy), the Indivisible POINT where manifestation starts.

The Tree of Life is a detailed analysis of the aspects of the manifested ideal HUMAN. The whole Tree of Life consists of the thirty-two paths of Wisdom.

The main goal of the study of the Tree of Life is to understand oneself and life. This learning is aimed at finding the so called “return-path.” It requires profound study, dedication, concentration, and finally the *state of absorption that is not different from the Turiya state, or of Samadhi, or the activation of the Sahasrara chakra, or “no doing” of Taoism*.

- **Therefore, also in the practice of the Tree of Life, the goal is to develop a transcendent consciousness that fosters the awareness of Human Divinity.**

INSIGHTS FROM MODERN SCIENCE

As stated earlier, Western culture followed the path of reductionism, as opposed to holism. However, during the last century a fundamental revolution occurred in the world of physics and is now spreading into other branches of science and the general culture. The power of this revolution is well expressed by the words of one of its greatest participants, Richard P. Feynman:

“Our imagination is stretched to the utmost, not as in fiction, to imagine things which are not really there, but just to comprehend those things which are there.”¹⁷

What happened? The mechanical, dogmatic, “clock” model, of humans and of nature could not be supported any longer. The more our Western sciences probed to discover the “Reality in itself,” the more surprises and contradictions arose. Not only $E = mc^2$, (Energy is equal to Mass at the speed of light squared), as Einstein stated (and practical uses of nuclear energy have demonstrated), but also the finding that everything is connected to everything else—undercutting the common notion of reductionistic separateness! Therefore, the primary promise of Western science, to discover “The Reality in itself,” failed, and laboratory science has become a probabilistic study of possible interactions, based on mathematical equations. Finally, this last illusion also had to be given up, as it was proven that the mental intention of the researcher influences the outcome of the test. Abstract mathematics and string-theory are perhaps the last frontiers between physics and metaphysics, but the academic world of science still does not admit a spiritual dimension to humans and to the universe.

Science states that the universe is an information-processing device, and recent findings suggest that it is more than a mechanical information device. Intelligence and consciousness are the rulers of the information process at a cosmic level. So is human intelligence at the worldly level. “As above, so below” is the ancient dictum of pre-historic Alchemy!

According to Ken Wilber,¹⁸ several physicists acknowledged in their writings a personal spiritual dimension, but they refused to involve mysticism with their mathematical work. As Eddington put it: “We should suspect an intention to reduce God to a system of differential equations....”¹⁹

Nevertheless, some substantial progress has been made on strictly scientific ground by establishing that everything is interconnected, that there are no separate entities such as observer and phenomenon observed, as they interact and influence each other. But we are still far away from admitting that a spiritual link is connecting “consciously” everything with everything else!

In another recent development, science now admits that intelligence is intrinsic in the structure of matter. The studies reported by Jeffrey Satinover on amoebas and paramecia show intelligent behavior in very primitive living organisms.²⁰ Satinover reports that it was found by biologists that “...even a primitive single-celled organism exhibits an extraordinary computational complexity.”²¹

Amoebas are unicellular, millions of years old organisms that still reproduce and survive in our day. They have no nervous system, and they do not have a brain. Therefore, it is an interesting subject of study for biological scientists to examine how they react in order to stay alive in laboratory conditions. The expression “computational capability,” used by Satinover in his report of these studies, denotes that these unicellular organisms respond to situations in the best way favorable to their survival. For example, using

their cilia (hair-like appendices), they decide whether they should "...eat, fight, flee or reproduce, and to generate the synchronous motions needed to engage in all four actions."²²

The fundamental aspect of this study is that inside these cilia are located special building blocks of protein molecules called *tubulin*, which are arranged in hollow structures called *microtubules*. In 1980 Stuart Hameroff, at the University of Arizona was the first to suggest that microtubules show computational capabilities, as reported by Satinover.²³

This same type of protein molecule, tubulin, is found in the human nervous system. Satinover dedicates several pages in the Appendix B of his book to review the research related to the protein tubulin as the key to understand the intracellular, self-organized, intelligent, computational capabilities "...a highly specialized kind of microtubules is required in neurons for them to establish new connections."²⁴ These human microtubules containing blocks of tubulin, function as signal transmitters. "The microtubules network therefore adapt to the demands of the brain as a whole, with neuronal plasticity as intermediary."²⁵

The important point is that the research shows that *Intelligence is intrinsic in the structure of matter at the very early stages of evolution* (such as protein molecules in the primordial amoeba and paramecium) *and extends its function to the very core of the human brain* (the most evolved biological structure).

- **So, the new trend in Western science is holistic, as it recognizes that all is related. It discovered intelligent aspects in early stages of evolution. This suggests that intelligence is intrinsic in nature, and is not a product of matter.**
- **This first encouraging step has been taken toward the transcendence of materialism.**

This new holistic trend is consistent with the teachings of several ancient traditions – for example, as expressed by the Rishis of India in the Isa Upanishad from the Yajur Veda (ca. 1200-1500 BCE), according to which this universe that we know, and all the others that modern cosmological science considers possible, are "Perfect as they Flow from That Eternal Source!"²⁶

DISCUSSION

The following points are consistent with the traditions of ancient cultures:

- Humans can directly contact the unified field of nature's intelligence. The trained brain settles down to more and more silent levels of thought and eventually, it becomes able to contact the unified field of natural law, a field of pure silence—a field of peace.
- It is a field of pure silence, but not of unconscious silence, on the contrary, a field of fully conscious, intelligent, alert, peaceful, and total silence.
- Consciousness, intelligence and mind are not "epi-phenomena" of matter as the concept of a mechanic universe suggests. On the contrary, consciousness, intelligence, and mind are the Cosmic Essence of the universe. All ancient human cultures declare that the superior goal of the human being is to elevate and purify her or his vibrations to gain full contact with the subtle vibrations of our "home."
- "IAM who IAM" exists before the universe exists! *IAM, pure existence, non-relational existence! IAM clear and vibrant cosmic self-consciousness!*
- Once the real "point of interface" has been reached, in deep meditation, without-an-object, the concept of "otherness" is completely erased.
- There is no "other," everywhere IAM IS, the infinite, eternal, powerful, existential, and unique IAM. The point of transcendental consciousness does not involve any thinking. Instead, it

includes expanding one's true intuitive Life into the real power of ever-existing cosmic consciousness.

By contrast, Western thinking currently regards consciousness as *relational-consciousness*. The field of "thinking" is inevitably limited to a subject-object or observer-observed dualistic relationship.

Integrating the three aspects of consciousness, mind, and intelligence, into the single word *consciousness*, we can say:

"Consciousness with-an-object" is the awareness that we have during our lifetime on Earth, useful for survival:

- The *outside world*, involving our environment, personal conditions, and actions.
- The *inside world*, as physiological conditions (hunger, thirst, pain).
- The *emotional world*, that can be inside us (love, resentment), or outside us (wars, ecological disasters, fires, etc.).
- The *mental world*, as study, and creativity of objects and expressions.
- The *world of dreams*, as we experience during sleep.
- The *intuitive world*, as we experience in special occasions during relationships. Pre-cognition, or other more subtle types of consciousness with an object.

Furthermore, consciousness *with* an object has an important function for physical survival. We could not be alive and active without it. Thinking, alertness, and making decisions are very useful for surviving on this planet. We, and all living things, must be constantly alert to detect the "dangerous object." The main task of the terrestrial ego is to maintain the integrity of the terrestrial body, of all, humans, plants, and animals. Indeed, life evolved in the wild, where the condition of "eat or be eaten" was a permanent reality. By voluntarily rejecting the physiological alarm system imprinted in our senses, we are trying to achieve something completely unnatural for a terrestrial being.

"Consciousness without-an-object" can be associated with a rare state of perfection in which the terrestrial ties have been momentarily released—a state of rest, bliss, and perfection, and a transcendent realization of a true spiritual life in which beauty and goodness are the only Divine Realities. According to several traditions, once one reaches this state, he or she has no further need for reincarnation.

The subconscious alarm system can hardly be suppressed. As a consequence, our brain refuses to shut down. Even in the deepest sleep, our brain controls our survival. For this reason, the "interface point," the state of stillness and peace, is so difficult to reach! While the opposite, the agitation of fear, is so common and subconsciously justified.

Meditation is a useful technique for controlling the unnecessary agitation of the electrical potential. But the basic survival control cannot be extinguished for long.

Various ancient and modern spiritual paths teach that only the development of the will to love, more than the will to live, can permit the freedom from terrestrial fears. One can infer that this is the hidden meaning of the phrase "To be reborn." We are truly reborn in love, and trust the moment we reach the "interface point," called *Turiya-consciousness* in some traditions.

For these reasons, fear can be regarded as only a terrestrial condition. It is not a cosmic state. The human subconscious is constantly fearful here, on Earth. Only here are there potential dangers to our terrestrial manifestation. According to various traditions, the immortal soul is never touched by earthly

threats. When one gets in touch with his or her immortal soul, all the terrestrial worries immediately disappear, as they do not belong to the subtle vibrations of real spiritual life!

- **In various ancient philosophies the main goal is the “intentional free will” of mastering a condition of stillness of the brain waves and of the mundane alertness to reach the awakening experience “without an object.”**

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² Sri Swami Muktananda, *Secret of the Siddhas* (Ganeshpury, India: Gurudev Siddha Peeth, 1980).

³ Ibid., 75, par. 248.

⁴ Ibid., par. 249.

⁵ Ibid., 76, par. 252.

⁶ Hans Georg Brecklinghaus, website: http://www.ancient-egypt.de/html/on_the_author_and_his_books.html (accessed April 21, 2008).

⁷ Brecklinghaus, Hans Georg, *The Human Beings Are Awoken* (Berlin: Lebenshaus Verlag, 2002).

⁸ Brecklinghaus, website (see endnote 6).

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Thomas Cleary, *The Taoist Classics, The Collected Translations of Thomas Cleary, Vols. 1-4* (Boston: Shambala Publications, 1986-1996).

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¹⁹ Ibid., 6.

²⁰ Jeffrey Satinover, *The Quantum Brain* (New York: Wiley & Sons, Inc., 2001).

²¹ Ibid., 161.

²² Ibid.

²³ Ibid., 163.

²⁴ Ibid, 166.

²⁵ Ibid, 171.

²⁶ Alan [Jacobs](#), *The Principal Upanishads* (New York: O Books, 2003), 1.