



## Exotica: Mind, Consciousness, and A Sense of God Written and Hosted by Randy Maugans

**Higher consciousness**, also called super consciousness (Yoga), Buddhic consciousness (Theosophy), cosmic consciousness and **God-consciousness** (Sufism and Hinduism)--to name but a few--are expressions used in various spiritual traditions to denote the consciousness of a human being who has reached a higher level of evolutionary development and who has come to know reality as it is. **Evolution in this sense is not that which occurs by natural selection over generations of human reproduction but evolution brought about by the application of spiritual knowledge to the conduct of human life.** Through the application of such knowledge (traditionally the preserve of the world's great religions) to practical self-management, the awakening and development of faculties dormant in the ordinary human being is achieved. These faculties are aroused by and developed in conjunction with certain dispositions of character such as patience, kindness, truthfulness, humility and forgiveness towards one's fellow man - qualities without which higher consciousness is not possible.

**Koestler, Arthur** [1967] (1990-6-5). **The Ghost in the Machine**, 1990 reprint edition, Penguin Group. ISBN 0-14-019192-5.

### **Hallucinogens**

In November, 1960, Koestler participated in **Timothy Leary's** early experiments with psilocybin at Harvard. According to fellow participant Charles Olson, Koestler was distressed by the effects of the drug and isolated himself in an unfurnished bedroom in the Cambridge house Leary used for his project. Koestler again experimented with psilocybin at the University of Michigan at Ann Arbor, comparing this trip to Walt Disney's *Fantasia*.

In **Return Trip to Nirvana**, published in the Sunday Telegraph in 1967, Koestler wrote about the drug culture and his own experiences with hallucinogens. The article also challenged the defence of drugs in Aldous Huxley's *The Doors of Perception*:

I profoundly admire Aldous Huxley, both for his philosophy and uncompromising sincerity. But I disagree with his advocacy of "the chemical opening of doors into the Other World", and with his belief that drugs can procure "***what Catholic theologians call a gratuitous grace***". Chemically induced hallucinations, delusions and raptures may be frightening or wonderfully gratifying; **in either case they are in the nature of confidence tricks played on one's own nervous system.**

**mind** (mīnd) *n.* **1. The human consciousness that originates in the brain and is manifested especially in**

**thought, perception, emotion, will, memory, and imagination.** **2.** The collective conscious and unconscious processes in a sentient organism that direct and influence mental and physical behavior. **3.** The principle of intelligence; the spirit of consciousness regarded as an aspect of reality. **4.** The faculty of thinking, reasoning, and applying knowledge: *Follow your mind, not your heart.* . **4.** To be cautious or careful. [Middle English *minde*, from Old English *gemynd*. See **men-<sup>1</sup>** below.] --**mind/er** *n.*

-----  
**SYNONYMS:** mind, intellect, intelligence, brain, wit, reason. These nouns denote the faculty of thinking, reasoning, and acquiring and applying knowledge. Mind, opposed to heart, soul, or spirit, refers broadly to the capacities for thought, perception, memory, and decision: “*No passion so effectually robs the mind of all its powers of acting and reasoning as fear*” (Edmund Burke). *Intellect* stresses the capacity for knowing, thinking, and understanding as contrasted with feeling and willing:

**men-<sup>1</sup>** . Important derivatives are: *mind, mental, mention, automatic, memento, comment, reminiscent, mania, mandarin, mint<sup>1</sup>, money, monitor, monster, monument, muster, admonish, demonstrate, premonition, summon, mosaic, Muse, museum, music, amnesia, amnesty.*

**MEMENTO**, from Latin reduplicated form *meminisse*, to remember; **b.** **COMMENT**, from Latin *commināscī*, to contrive by thought (*com-*, intensive prefix; see **kom**); **c.** **REMINISCENT**, from Latin *remināscī*, to recall, recollect (*re-*, again, back; see **re-**); **d.** **MINERVA**, from Latin *Minerva*, name of the goddess of wisdom, possibly from **men-<sup>1</sup>**. **3.a.** **MENTOR**, from Greek *Mentōr*, Mentor, man's name (probably meaning “adviser”); **b.** **MANIA, MANIAC, MANIC**, from Greek *mania*, madness; **c.** **-MANCY, MANTIC**,

**con-scious-ness** (kōn/'shəs-nīs) *n.* **1.** The state or condition of being conscious. **2.** A sense of one's personal or collective identity, especially the complex of attitudes, beliefs, and sensitivities held by or considered characteristic of an individual or a group: *Love of freedom runs deep in the national consciousness.* **3.a.** Special awareness or sensitivity: class consciousness; race consciousness. **b. Alertness to or concern for a particular issue or situation: a movement aimed at raising the general public's consciousness of social injustice. **4.** In psychoanalysis, the conscious.**

**Isaiah 26:3** Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. {perfect...: Heb. peace, peace} {mind: or, thought, or, imagination}

**Strong's Exhaustive Concordance # 03336.** yetser, yay'-tser

from 3335; a form; figuratively, **conception (i.e. purpose):--frame, thing framed, imagination, mind, work.**  
See Hebrew 03335 (yatsar)

**03335.** yatsar, yaw-tsar'

probably identical with 3334 (through the **squeezing into shape**); ((compare 3331)); **to mould into a form**; especially as a **potter**; **figuratively, to determine** (i.e. form a resolution):--X earthen, fashion, form, **frame, make(-r)**, potter, **purpose.**

See Hebrew 03334 (yatsar)

**03334.** ruy yatsar, yaw-tsar'

a primitive root; to press (intransitive), i.e. **be narrow; figuratively, be in distress**:--**be distressed, be narrow**, be straitened (in straits), be vexed.

03334. ruy yatsar, yaw-tsar'

See Hebrew 03331 (yatsa`)

**03331.** euy yatsa`, yaw-tsah'

a primitive root; to **strew as a surface**:--**make (one's) bed**, X lie, spread.

**strew** (strōō) *tr.v.* **strewed, strewn** (strōōn) or **strewed, strew-ing, strews**. **1.** To spread here and there; scatter: *strewing flowers down the aisle*. **2.** To cover (an area or a surface) with things scattered or sprinkled: "*Italy . . . was strewn thick with the remains of Roman buildings*" (Bernard Berenson). **3. To be or become dispersed over (a surface).** **4. To spread (something) over a wide area; disseminate.** [Middle English *strewen*, from Old English *strēowian*. See **ster-<sup>2</sup>** below.]

**ster-<sup>2</sup>**. Important derivatives are: *structure, construct, destroy, instruct, obstruct, industry, strew, straw, street, stratagem*.

## **Julian Jaynes and the Theory of Bicameralism:**

At one time human nature was split in two, **an executive part called a god**, and a **follower part called a man**. **Neither part was Consciously aware.**[1]

According to Jaynes, ancient people in the bicameral state would function in a manner similar to that of a modern-day schizophrenic. Rather than making conscious evaluations in novel or unexpected situations, the person would hallucinate a voice or "god" giving admonitory advice or commands, and obey these voices without question. **Others have argued that this state of mind is recreated in members of cults.**[2]

In his 1976 work **The Origin of Consciousness in the Breakdown of the Bicameral Mind**, Julian Jaynes proposed that human brains existed in a bicameral state until as recently as 3000 years ago. Jaynes builds a case for this theory by citing evidence from many diverse sources including historical literature. He took an interdisciplinary approach, drawing data from many different fields.[3]

Jaynes asserts that until roughly the times written about in Homer's Iliad, humans **did not generally have the self-awareness characteristic of consciousness as most people experience it today**. Rather, Jaynes argued that the bicameral individual was guided by mental commands believed to be issued by external "gods"-the commands which were so often recorded in ancient myths, legends and historical accounts; these commands were however emanating from individuals' own minds. This is exemplified not only in the commands given to characters in ancient epics but also the **very muses of Greek mythology** which "sang" the poems: Jaynes argues that while **later interpretations see the muses as a simple personification of creative inspiration**, the ancients literally heard muses as the direct source of their music and poetry.

Jaynes inferred that these "voices" came from the right brain counterparts of the left brain language centres-specifically, the counterparts to Wernicke's area and Broca's area. These regions are somewhat dormant in the right brains of most modern humans, but Jaynes noted that some studies show that auditory hallucinations cause increased activity in these areas of the brain.[3]

## **These same linkages may apply to the distinctions between Old Testament and New Testament Covenants**

**Luke 10: 25** ¶ And, behold, **a certain lawyer** stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written **in the law**? how readest thou?

27 And he answering said, Thou shalt **love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**

28 And he said unto him, **Thou hast answered right: this do, and thou shalt live.**

citing here:

**Deut 6:5** And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy **might**.

**Mind 1271. dianoia dianoia, dee-an'-oy-ah -from 1223 and 3563;** deep thought, properly, the faculty (mind or its disposition), by **implication, its exercise:-- imagination, mind, understanding.**

**See Greek 1223 (dia)**

**1223. dia dia, dee-ah' - a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):**

**See Greek 3563 (nous)**

**3563. nous, nooce - probably from the base of 1097; the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning:--mind, understanding. Compare 5590.**

**See Greek 1097 (ginosko)**

**|1097. ginwskw ginosko, ghin-occe'-ko - a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):--allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.**

**See Greek 5590 (psuche)**

**5590. psuche, psoo-khay' - from 5594; breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew 5315, 7307 and 2416):--heart (+ -ily), life, mind, soul, + us, + you.**

**See Greek 5594 (psucho)**

**See Greek 4151 (pneuma)**

**See Greek 2222 (zoe)**

**See Hebrew 05315 (nephesh)**

**See Hebrew 07307 (ruwach)**

**See Hebrew 02416 (chay)**

**Phil 4:5** Let this **mind** be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

**5426. phroneo, fron-eh'-o - from 5424; to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience):--set the affection on, (be) care(-ful), (be) like-, + be of one, + be of the same, + let this) mind(-ed), regard, savour, think.**

**Re 17:13** These have **one mind**, and shall give their **power and strength** unto the beast.

(KJV)