

A synthesis of different concepts on consciousness and its correlations to time/space and subjectivity/objectivity

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Abstract

This article about "A synthesis of different concepts on consciousness and its correlations to time/space and subjectivity/objectivity" deals with several concepts on consciousness of Psychology, Philosophy, Neurology, Religions and Anthropology. All these different concepts are combined in a holographic symbol. Due to the findings of the researchers of the different fields, some correlations to time/space and subjectivity evoke out of the conclusion. The concepts are all based on a phenomenological approach concerning the assumption, that if there are exceptional experiences of being conscious of something, these experiences have to be included to show the whole range of consciousness.

Keywords: Anthropology of Consciousness, phenomenology, subjectivity/objectivity, time and space, Anthropology of Religion

1 Introduction

The Anthropology of Consciousness is a widely unknown field in human sciences. In daily life the word "consciousness" is often used concerning environmental and social activities and by spreading information about things that are considered to go in a wrong direction. "Be aware!" "Hay que tomar conciencia!" or "Bewusster leben," are nowadays common expressions. When we are speaking about consciousness, that has become popular since the sixties, we should be aware of what we are talking about. Is it the brain or the mind? What are different states of consciousness? How are these states induced? Through knowledge or perception? And how do you get conscious about what I am talking about?

"Consciousness in its nature exists only in a singular form. I want to say: The total number of »consciousnesses« is always just »one« "(Schrödinger 1986: 90)¹

Especially in doing research on consciousness, it is necessary to make the approaches transparent that lead to conclusions and possibilities where knowledge can be located and how it can be perceived. Concerning the fact that the reader of this article and myself are going on a journey through my assumptions of consciousness it is indispensable to take into account the third person approach while investigating consciousness on a phenomenological level. To match the scientific standards the third person approach takes places in the presentation of persons included in this synthesis, but less in the intersection of this article and the reader.

Cultural and Social Anthropology is placed in the interdisciplinary field of Cognitive Science which includes above all Philosophy, Neuroscience, Linguistics, Psychology, and some others.

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¹ The original following citation as this one are translated in consideration of non-German speaker. With the following citations that are in German I will be proceed in the same manner: "Bewusstsein gibt es seiner Natur nach nur in der Einzahl. Ich möchte sagen: die Gesamtzahl aller »Bewusstheiten« ist immer bloß »eins«." (Schrödinger 1986: 90)

Anthropology has developed various realms as the research on shamanism and trance, Ethnopschology, Ethnobotanic, Ethnoreligion and, of course, the Anthropology of Consciousness to understand the spectrum of consciousness. But there is no conclusion at all to define consciousness to a satisfactory extend because of several problems concerning research on consciousness.

2 Consciousness

2.1 Problems about Consciousness

We have to distinguish the meaning of the word at least in English, German and Spanish to get a bit closer of our understandings. Consciousness and awareness are closely interrelated, but carry a difference which has to be recognized and will be ascertained in the following chapters. In Spanish `la conciencia´ has one meaning which is not included in the word consciousness or `Bewusstsein´: The meaning considered in this article should not be mixed – but to keep in mind – with the German meaning `Gewissen´ and the English meaning `conscience´ in the sense of good or bad conscience or the Spanish `conciencia´. The meaning referred in this article is more or less related to `ser consciente´, `to be conscious´ and `sich bewusst sein´.

The general problem of consciousness and its definition is that everybody knows what it is, but one can barely explain it to someone else. (Gloy 1998: 13; Crick and Koch 1990: 246) The so-called *Qualia*, or the subjective consciousness challenges a materialistic explanation and thereby a concreteness. Frank Jackson even concluded that the physical worldview has to be wrong by conducting the following mental experiment: a girl named Mary was born and grew up in a black and white box. Everything she perceived in her life is black and white. To know about colors she studied everything she could, but in the end she never experienced *how* it is to perceive the color red. (Metzinger 2001: 259ff /755)

William James showed how immanent a phenomenological consideration is:

“If we take the external perception, the direct impression that gives us the walls of the room. Can we say that the psychical and the physical are absolutely heterogeneous? On the contrary, if we take the standpoint of practical intellect and leave all for the purpose of explanation introduced auxiliary variables - such as molecules and airwaves, which are ultimately metaphysical entities - if we take the reality, quite naively, as it is given directly, then this sensually experienced reality (...) is absolutely identical with the sensation that we just have from it. The reality is apperception ... Here is the content of the physical nothing else than the mental. Subject and object merge so to say.” (James In: McDermott 1968: 186 In Wilber 1994: 168)²

² „Nehmen wir die äußere Wahrnehmung, den direkten Sinneseindruck, den uns etwa die Wände des Zimmers geben. Können wir sagen, das Psychische und das Physische seien absolut heterogen? Im Gegenteil: Wenn wir den Standpunkt des praktischen Verstandes einnehmen und alle zum Zweck der Erklärung eingeführten Hilfsgrößen

The aim of this article is not to reject hard sciences but to develop an understanding of the necessity of a phenomenological approach explaining consciousness, even if it is used in a theoretical dimension. As Chalmers (1996 In Sheldrake 2008: 55) Metzinger (1993:17 In Dittrich, Hofmann and Leuner 1993), Kalweit (1987: 270) and Singer (25.05.12³) and many others point out, consciousness, as far as we know now, cannot be explained on a materialistic background.

"However, this requires a new method of knowledge. And this new method depends somehow with the researcher's own consciousness, because consciousness and the subject of research form a not precisely defined unit." (Kalweit 1987: 270)⁴

This means that research had to admit the first person approach to make further conclusions on consciousness. In a practical way, it is to accept that the second and the third person approach unveil their results out of a first person approach, as it will be applied in this investigation.

"A theory that permits consciousness in the context of objects without being opposed to a subject that has consciousness on his own, appears at first absurd and contradictory, since there is something that gets consciousness or awareness cannot be presumed apart of someone who became or is aware of this."(Gloy 1998: 33).⁵

Due to these preconditions, this article collects several concepts of consciousness that have been perceived in its very beginning out of a first person approach, but will be set in relation to each other to fulfill incomplete concepts with other ones. If some researchers became conscious of the consciousness of some people and traditions and another did not, it might be not the whole range of consciousness. Therefore a synthesis of differing concepts should show an integrative model and bigger image of consciousness.

2.2 Concepts of consciousness

The first concept of consciousness introduced in this article was written by Ken Wilber (1994). His concept is based on a dualistic view of consciousness and unconsciousness on different levels that will be sketched in their key elements. The first level is divided in a conscious *persona* and an unconscious *shadow*. This level is unified as the *ego*. The same conscious *ego* is opposed to the

außer Acht lassen – etwa die Moleküle und Ätherwellen, die letztlich metaphysische Entitäten sind -, wenn wir also die Wirklichkeit ganz naiv nehmen, wie sie unmittelbar gegeben ist, dann ist diese sinnlich erfahrbare Wirklichkeit (...) absolut identisch mit dem Sinneseindruck, den wir gerade von ihr haben. Die Wirklichkeit ist Apperzeption ... Hier ist der Inhalt des Physischen nichts anderes als das Psychische. Subjekt und Objekt verschmelzen sozusagen." (James In: McDermott 1968: 186 In Wilber 1994: 168)

³ Podium discussion with Dalai Lama and Wolf Singer at the University of Vienna (00:40:10 – 01:18:43) <http://medienportal.univie.ac.at/webstreams/detail/artikel/der-dalai-lama-an-der-universitaet-wien-teil-2/> (visited 12.03.13)

⁴ „Das erfordert aber eine neue Erkenntnismethode. Und diese neue Methode hängt irgendwie mit dem eigenen Bewußtsein [sic!] des Forschers zusammen, denn Bewußtsein [sic!] und Forschungsgegenstand bilden eine, wenn auch nicht genau definierte Einheit.“ (Kalweit 1987: 270)

⁵ „Eine Theorie, die Bewusstsein im Kontext von Objekten zulässt [sic!], ohne dass [sic!] ein Subjekt opponiert werden müsste [sic!], das ein Bewußtsein[sic!] der selben hat, erscheint zunächst absurd und widersprüchlich, da doch etwas das zu Bewußtsein[sic!] kommt oder bewußt[sic!] ist, nicht ohne jemanden angenommen werden kann, dem dies bewußt[sic!] wird oder ist.“ (Gloy 1998: 33)

body at a next level. This level itself is categorized as the (*total*) *organism*, which is opposed to the *environment*. All these together are grounded and unified in the level, or better to say, the non-level of the *non-dualistic universe*.

This integrative model explains on the first level the realms of psychotherapy that try to discover the unconscious shadows to the conscious persona. Wilber defines certain bands with the purpose to cover the area between the levels. The first bands are called the *philosophical bands* and are described as the “personal matrix of distinction” (Wilber 1994: 158)⁶. The next level, consisting of ego and body, are the identifications of a person as to be mother, lawyer or a Maori. Between the following level and the level of the ego he sets the *bio-social bands* where the ‘You and I’ is expressed as being part of a culture or a nation, like a collective consciousness. The level of an organism consciousness is described by Wilber as a cosmic consciousness that includes the wholeness of an individual being. Between the last and this level Ken Wilber locates the *transpersonal bands*. The experiences in this area are reported by several traditions of mysticism, religions based on experience and paranormal phenomena as for example clairvoyance and telepathy. The last non-level is not a level itself because it is not anymore in a dualistic perspective in which something as a level can have an opponent. This level has no real explanation, but somehow many religions gave it a name: "Light, noumenon, absolute subjectivity, SPIRIT, deity, Tao, Dharmadhatu, Shunyata, Brahman and many expressions more." (Wilber 1994: 169)⁷

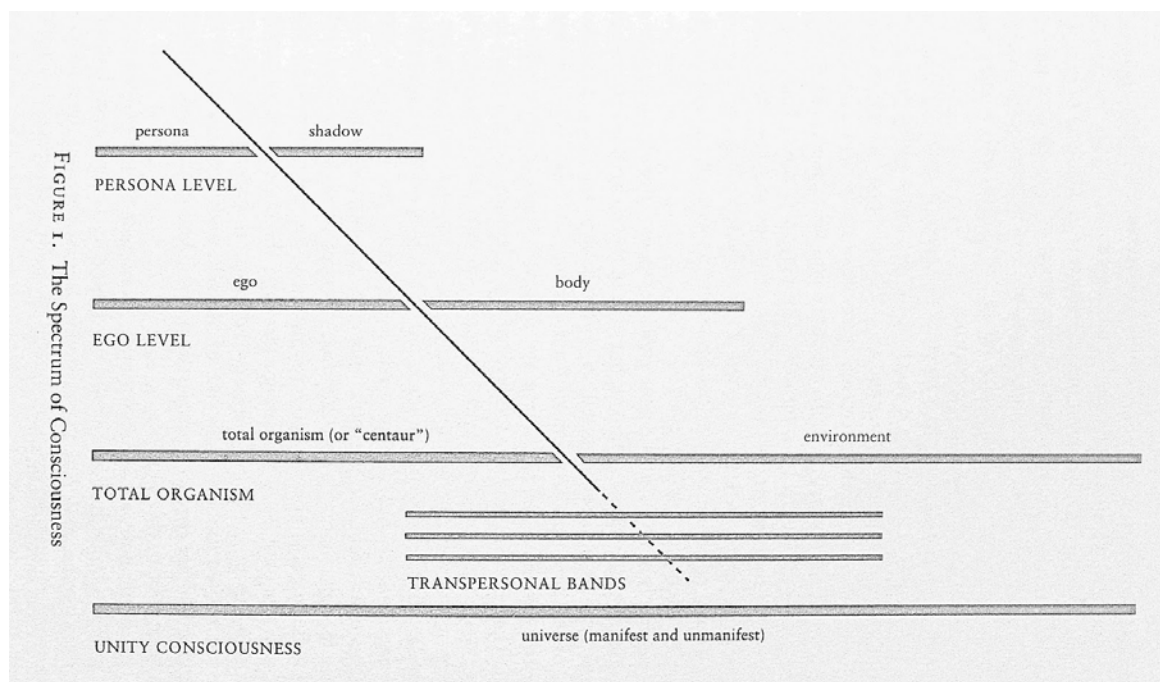


Figure 1: The spectrum of Consciousness (Wilber 1994)⁸

⁶ „persönliche Matrix der Unterscheidungen“ (Wilber 1994: 158)

⁷ „Licht, Noumenon, absolute Subjektivität, GEIST, Gottheit, Tao, Dharmadhātu, Shūnyatā, Brahman und was der Ausdrücke mehr sind.“ (Wilber 1991: 169)

⁸ http://4.bp.blogspot.com/-t5LHoT34Y/URTr87K6nEI/AAAAAAAAAB_0/gzi6uUOLeSk/s1600/wilber-01.JPG (visited

The first point to rethink regarding this model is that Wilber does not clearly point out the difference between the level of the persona and the philosophical bands and second, is difference between the level of "You and I" of the ego-level and the bio-social bands. Even if he complies that the limits are fluid, the distinctions seem to be unnecessary. Keeping in mind that the "Spectrum of Consciousness" is one of his first publications and that these questions are handled in later books and articles, it is important to focus on the integral aspect and on the dualistic approach of Wilber's model. Nevertheless, he rejects the importance of feelings and as far as we will see in other concepts. (Quincey 2000: 183f)

The next concept I will discuss was developed by Giselher Guttman in 1992. He draw two continua in a diagram, which consists of a horizontal axis, that reaches from a clear define I to a dissolving I and of a vertical axis, that reaches from an awake I to an unconscious or sleeping I. In the quadrants between the axes, Guttman provides certain states of consciousness. Inasmuch as Wilber described the horizontal axis of several levels of being conscious more precisely, we will focus on the vertical axis that provides the relevance and correlation of being more or less awake. Therefore, the first quadrant (the awakened state and perceiving the I clear defined) is defined as "The minimum level of activation of a waking preparedness and responsiveness with the handy attitude of naive realism." (Guttman, 1992: 301)⁹ The second quadrant, also an awakened state, describes an experience of a non-dualistic consciousness in which the I is to such an extent dissolved that there is no I that could speak about that experience: "Because even the obvious term 'experience' would create an implied dualism in an I and a non-I." (Guttman, 1992: 302)¹⁰ Between the sleeping state axis and the axis of the dissolving I, Guttman mentions the common sleep without dreams or an unconsciousness (third quadrant). The forth quadrant between the sleeping states and a defined I is described as the realm of astral journeys, lucid dreams, and "Awareness."

This last quadrant is in need of completion, as in this model the phenomenon of the "paradoxical arousal" discovered also by Guttman in 1990 is not included. He recorded using electroencephalography (EEG), that, being in trance states, the brain activity shows up low theta waves, which correspond to the dream or sleeping state and simultaneously an increase of high-active beta waves of awakened states. Rittner and Fachner confirmed this observation in 2002:

"In both cases, there was a simultaneous increase in low and high frequency waves of the Theta and the Beta band. This state, described by Guttman as paradoxical arousal, appears to be a specific reaction to this method of trance induction

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⁹ „Das mindestens hohe Aktivierungsniveau des reaktionsbereiten Wachzustandes mit der handlichen Grundhaltung des naiven Realismus.“ (Guttman 1992: 301)

¹⁰ „Denn schon der naheliegende Begriff „Erleben“ würde bereits stillschweigend eine Dualisierung in ein Ich und ein Nicht-Ich erzeugen.“ (Guttman 1992: 302)

rediscovered by Goodman. We confirmed for a ritual group setting what Guttman et al. discovered in laboratory tests as early as 1990: an ecstatic trance induced by sound and body posture is characterized by a “relaxed high tension.” (URL 1¹¹)

In other words, the forth quadrant is not complete because of the “paradoxical arousal,” which includes both extremes of the vertical axis, the active I, and the sleeping I. Therefore the importance for the synthesis is first the “paradoxical arousal” and correlation of brain activity. That means it is possible to be conscious through the awakened state even if the realms are of a dreaming state.

Kalweit discovered another correlation of the clearly defined I and the dissolving I: the more the experience culminates in absolute unity with the environment, the intensity of the experience and time/space dissolving will grow as well. During a daily life experience the intensity is weak, the I is quite separated from the environment and time/space are clearly defined. Kalweit gives the contemplation of a sunset as an example where the consciousness extends itself and time/space becomes meaningless as one of the first stages to become one with the environment. The more the moment of oneness is experienced, the more intense and inexplicable is such an experience. In the other stages where the I gets completely dissolved, Kalweit reports examples of his research on traditional healers and shamans. (Kalweit 1987: 217)

Fischer (1971) discovered using different bio-mathematical measurements that the dissolving I, as he names it “Self” or the yogi state of Samadhi, can be reached in two ways starting from the awakened state of an “I”. Using one way, the “Self” can be achieved on the ergothropic path that awakens the sympathetic nervous system, which is classified as a sensitive, creative, anxious and excited state. Subsequently, the hyperaroused states are divided into acute schizophrenic and catatonic states that can reach out to the ecstatic state of mystical ecstasy to “Self”. The second way activates the parasympathetic nervous system, which allows a trophotropic path and is described as calm and relaxed and resembles in the end the ideal meditative states of Zazen¹². These states are, in contrast to the hyperaroused path, hypoaroused. The infinite symbol lying between the two “Self” indicates a breaking through of one “Self” to the other “Self”, in other words, at the peak of a relaxed experience it comes to an aroused state and vice a versa. Newberg discovered that both ways can be induced on a physical and on a psychic level. (Newberg et al 2003: 63f; 105)

“In this state of Unity, the separateness of subject and object that is implicit in dualistic, Aristotelian logic and language becomes meaningless; only a symbolic logic and language can convey the experience of intense meaning. Apparently, then, meaning is “meaningful” only at that level of arousal at which it is experienced, and every

¹¹ <http://www.sabinerittner.de/pdf/publikationen/soundandtrance.pdf> (visited 13.03.13)

¹² Zazen is the meditative practice of the Zen Buddhism.

experience has its state-bound meaning. During' the "Self"-state of highest levels of hyper or hypoarousal, this meaning can no longer be expressed in dualistic terms, since the experience of unity is born from the integration of interpretive (cortical) and interpreted (subcortical) structures. Since this intense meaning is devoid of specificities, the only way to communicate its intensity is the metaphor; hence, only through the transformation of objective sign into subjective symbol in art, literature, and religion can the increasing integration of cortical and subcortical activity be communicated."(URL 2¹³: Roland Fischer 1971:16f)

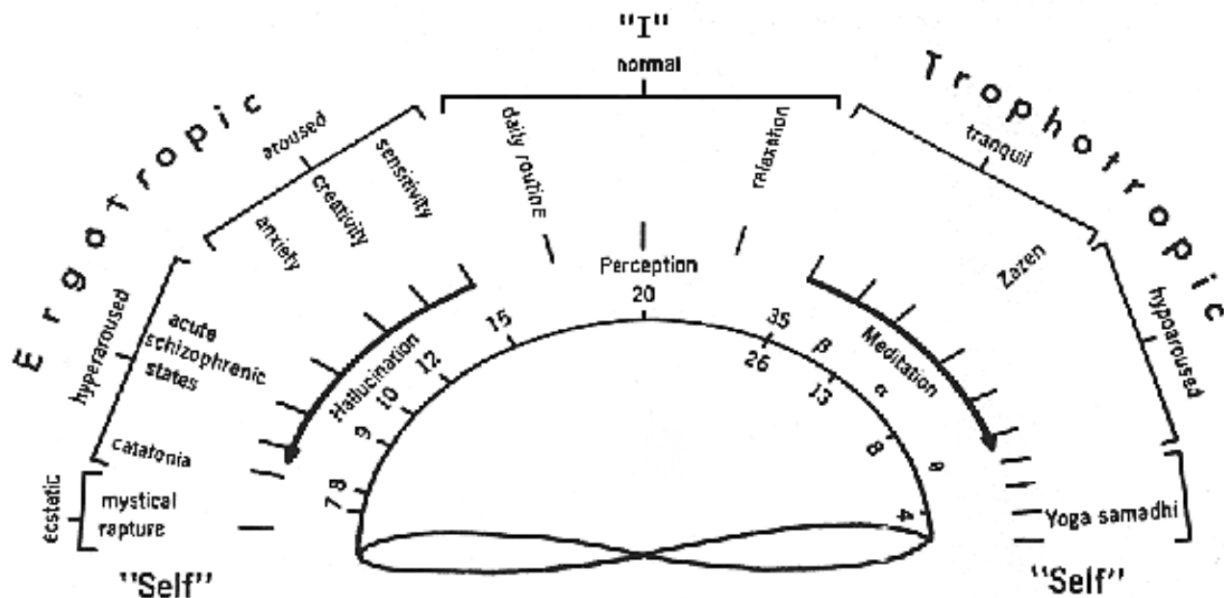


Figure 2: A Cartography of the Ecstatic and Meditative States von Roland Fischer (1971)

Jaeger (1993) is relevant to this analysis because he differentiates the states of consciousness that only a few people experience consciously in life. The dissolved "I" that becomes one with the environment is divided in three stages. First there is the cosmic consciousness as the experience of everything, second the experience of the emptiness as it is thought by many Buddhist traditions and third, the non-dualistic consciousness which lies beyond the both mentioned. The categorization provides us with a specified version of the bigger levels of consciousness as the concepts before. Important to mention is the Buddhist perspective in which the stages in between are not striven, because the concept has no person or individual self that can be addressed. In contrast to the shamanic practice, the stages in between are relevant and the Buddhist enlightenment is marginally meaningful. (Jäger 1993: 119-123 In Dittrich, Hoffmann, Leuner 1993)

The research of Bourguignon (1973) demonstrates how important altered states of consciousness are, when she investigated 488 societies on this issue:

"It shows that of a sample of 488 societies, in all parts of the world, for which we have analysed the relevant ethnographic literature, 437, or 90% are reported to have one or more institutionalized, culturally patterned forms of altered consciousness. [...]. The

¹³ <http://wisebrain.org/papers/MapofMedEcstaticStates.pdf> (13.03.13)

presence of institutionalized forms of altered states of consciousness in 90% of our sample societies represents striking finding and suggests that we are indeed, dealing with a matter of major importance, not merely a bit of anthropological esoterica.” (Bourguignon 1973: 10f)

The relevance of this article is not only the emphasis of the topic itself, but the differentiation of trance and possession-trance. Possession-trance inhabits an unconsciousness or a semi-unconsciousness, because the person who is willingly possessed cannot remember its activity in such a state. The states of possession are to differentiated in willingly possessed and in not willingly possessed trance states, but this issue would extend the matter over the frame of this article. The focus is not on possession-trance but on the trance states that include several realms of conscious identification located beyond time, beyond space or beyond time and space as Grof reported 1987, summarized in his book *Das Abenteuer der Selbstendeckung* on his work about Holotropic Breathing.

Figl (1999) provides us with a comparative study of religions, concerning consciousness. A metaphor of a wagon is used in several religions and philosophies, but every example that Figl shows, involves the senses in contrast to some other concepts we have had before. To explain consciousness, Figl uses some phrases of the Katha-Upanishads, which are writings that set up the ground for the Yoga tradition and explain the aggregates of the concept of Atman (in English: soul or life force of a person).

“Know that the Atman is the Lord of the wagon
and the body is the wagon,
the insight is the charioteer
and the thinking are the reins.
The senses are compared with the horses, the objects of the senses are their path.
The Atman, which is connected to your senses and thinking,
call the wise the subject of experience.”
(Katha Upanishad III, 3-4 quoted by B. Bäumer 1997: 225 1999 In Figl 1999: 237)

This should be added:

“Because higher than the senses are the objects
higher than the objects is the thinking,
higher than the thinking is the insight,
higher than the insight is the Atman.
Higher than the Atman is the Uncreated,
higher than the uncreated is the highest Purusha (spirit).
Moreover is nothing more:
It is the goal, It is the supreme way!”
Katha Upanishad III, 10-11 quoted by B. Bäumer 1997: 227 In Figl 1999: 237f) ¹⁴

¹⁴ „Wisse, dass der Atman der Herr des Wagens ist
und der Körper der Wagen,
die Einsicht der Wagenlenker
und das Denken die Zügel.
Die Sinne vergleicht man mit den Pferden, die Sinnesobjekte sind ihre Bahn.
Den Atman, der mit Sinnen und Denken verbunden ist,

In that way we have a hierarchical order of consciousness beginning with the senses and the connection to Jaegers emptiness which is called in these phrases the `Uncreated`.

Buddhism is based on the doctrine of no-self. Thus the Hindu Atman is negated, so without detours the illusion of an individual consciousness is excluded. Figl (1999) focuses on five skandhas, five aggregates of Buddhism: Rupa is considered as the physical being, which manifests itself as a body, vedana are the emotions, samjna is the perception and identification through the six sense organs (including the thinking organ), the samskaras is the psychic element that stands for desire, intention, tendency and motivation. Vijnana, which is perceived by the awareness of the samskaras of the outside world and the inner self, creates the consciousness and is the fifth skandhas. Since the latter, like everything else, is not transience, it declares the non-self doctrine of Buddhism, because everything that is impermanent is not truth.

Some conclusions of Battista (1986) seem quite useful and give another perspective on consciousness. He concludes "first, that consciousness is information, second, the various forms of consciousness relate to different hierarchical levels of information and third, the intensity of consciousness at any level is a function of the amount of information at this level." (Battista: 1986: 145 In Wilber 1986)

In that sense it seems to be nearly impossible to give a rigid definition on consciousness, because it will always change its form. Consciousness is the whole range of being and not being. Information and identification is through attention conscious to us. The definition of oneself or of what someone is conscious about evokes something else that makes a difference. In other words, if you are conscious of something, psychically or physically, you are unconscious to everything else. Foucault wrote in his monumental book "the order of things" about the unthought which is comparable with the unconsciousness in this article:

"Since it was really never more than an insistent double, it has never been the object of reflection in an autonomous way; it has received the complementary form and the inverted name of that for which it was the Other and the shadow: in Hegelian phenomenology, it was the *An sich* as opposed to the *Für sich*; for Schopenhauer it was the *Unbewusste*; for Marx it was alienated man; in Husserl's analyses it was the implicit, the inactual, the sedimented, the non-effected – in every case, the

nennen die Weisen das Subjekt der Erfahrung."
(Katha-Upanishad III, 3-4 zitiert nach B. Bäumer 1997: 225 In Figl 1999: 237)

„Denn höher als die Sinne sind die Gegenstände,
höher als die Gegenstände ist das Denken,
höher als das Denken ist die Einsicht,
höher als die Einsicht ist der Atman.
Höher als der Atman ist das Ungeschaffene,
höher als das Ungeschaffene ist der höchste Purusa (Geist).
Darüber hinaus ist nichts mehr:
Er ist das Ziel, Er ist der höchste Weg!“

(Katha-Upanishad III, 10-11 zitiert nach B. Bäumer 1997: 227 In Figl 1999: 237f)

inexhaustible double that presents itself to reflection as the blurred projection of what man is in his truth, but that also plays the role of a preliminary ground upon which man must collect himself and recall himself in order to attain his truth.” (Foucault 2005: 356)

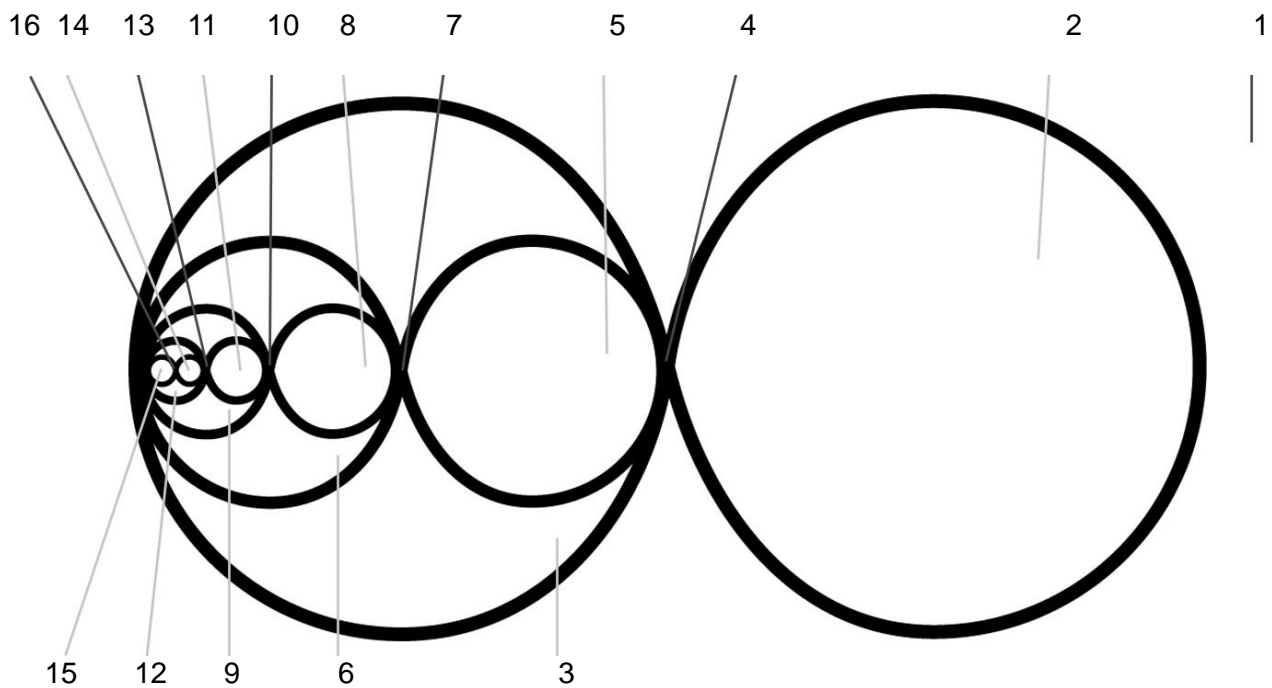
And further he describes how things arranged themselves into categories through different similitudes, sympathies, antipathies in the context of time and space:

“The identity of things, the fact that they can resemble others and be drawn to them, though without being swallowed up or losing their singularity – this is what is assured by the constant counterbalancing of sympathy and antipathy. It explains how things grow, develop, intermingle, disappear, die, yet endlessly find themselves again; in short, how there can be space (which is nevertheless not without landmarks or repetitions, not without havens of similitude) and time (which nevertheless allows the same forms, the same species, the same elements to reappear indefinitely).“ (Foucault 2005: 27-28)

Regarding the order of consciousness in time and space Foucault could make a point but there is to keep in mind that some identifications include more time/space or individuals and some include less. In science we try to be as objective as possible. In that sense we try to have a consciousness that involves as many individual “consciousnesses” as possible, including the researcher’s consciousness. From another point of view, the objectivity is always a certain extent of the researcher’s own consciousness involving a higher range of time and space.

3 The synthesis of the phenomenological Consciousness

To explain the synthesis of the phenomenological consciousness, I will use a holographic symbol because of several reasons. First, because the holograph explains the wholeness as a part of a wholeness. Second, to explain the wholeness will always be a big challenge, because we are talking in different languages and interpret it in various forms. Every interpreted form is a part of the whole consciousness and can be found in the nature of a symbol. In this moment the symbol itself is a part of this article and this article a part of you.



- 1 Non-duality
- 2 Nothing/Emptiness
- 3 All/ Cosmic Consciousness
- 4 Transcendental Cognition
- 5 Environment
- 6 Organism/ Individual Consciousness
- 7 Transpersonal Cognition
- 8 Object/ Body
- 9 Subject/ Ego
- 10 Cognition
- 11 Biographical Unconsciousness
- 12 Persona
- 13 Insight
- 14 Thinking
- 15 Senses
- 16 Awareness

The main principles of the symbols are “left”, “right”, “intersection” and “unit”, which is always simultaneously a “left” of the bigger “unit”. On the “left” is consciousness in opposition to a “right” unconsciousness in each unit. The “intersection” is always a sort of awareness, insight or cognition, when the duality of consciousness and unconsciousness are bridged for its very moment of this movement revealing a sort of enlightenment. The “unit” is always an integrative consciousness of “left” and “right” that involves a broader or more collective consciousness and

less dualities. A consciousness of a “unit” is not necessarily the total consciousness of this “unit”, but is identifying, having, getting or expressing information on that individual or collective unit of consciousness. In that way we are conscious of something, we oppress something that becomes automatically unconscious to us. In short, when we are conscious that I am, for example Maori, I am unconscious that I am not Maori or I am conscious that I am sad and I am unconscious of being everything else except sad.

The fundament is the non-dualistic consciousness (1) which cannot be defined, explained or experienced, because there is no *one* who experiences such a consciousness. The Non-duality experiences its first division in emptiness or in nothing (2) and in all, the cosmic consciousness or everything (3). It is the division that makes it possible to create a consciousness of something in an endless dimension of time-space. In this unit of all, the time-space is not divided and defined in several units of consciousness, but reaching the point of transcendental cognition (4) it becomes nearly dissolved and if it is located towards the transpersonal cognition (7) it is more defined. The next units, dividing, specifying or creating diversity out of everything or all, are environment (5) and the organism (6). The intersection is the transpersonal cognition, because the consciousness bridges the organism and the environment and merges everything into consciousness that is beyond time, space or space and time. The range of experienced consciousness in this unit is huge, but will be exemplified further. The next divided unit is the organism, in which the object (8) and subject (9) and the mind-body-duality come into scenery. The unit of the subject or the ego, which is opposed to the object or the body, makes the division between materialistic and idealistic worlds and approaches clear. The intersection, the merging of subject and object, is cognition (10). The subject that is by Wilber called psyche is the divided unit of the biographical unconsciousness (11) and persona (12). The intersections between both reveal insights (13). If whoever gets conscious of whatever, the primacy to even think (14) about it, are the senses (15), that are unified in the persona. The senses are very individualized, because barely one can really have the same perspective of the same situation, the same angle with the same focus of attention and amount of information. When the senses come into mind, not only perceiving and using the information on an intuitive and instinctive manner, but rather noticing, registering or a form of thinking it, we talk about awareness (16).

The range, from the senses moving to the right, can be experienced by intensifying emotions and feelings in a way that your consciousness gets aware of the present.

The nothing is unconscious to everything, the environment is unconscious to the organism, the body is unconscious to the ego (or also the object to the subject), the biographical unconsciousness to the persona, and at least the thinking to the senses. Every conscious human being starts from the left to the right. In that direction we also find the aroused path of Fischer or Kalweit, where information is gained through intensity. The other way, similar to Buddhist practice, but also to the way sciences get its information, is the relaxed path, also mentioned by Fischer before. Buddhists, like researchers, try to eliminate the senses and the instinct, first by using the

mind and second by the provoking awareness (through the inevitable “left”, but aiming the “right”) and therefore, getting closer to persona. They then trying to eliminate the persona by using the biographical unconsciousness provoking insights and getting the ego or subject, then eliminating the subject or ego by using the object or body provoking cognition and eliminating the organism by using the environment provoking transpersonal cognition. Finally, (this is not the realm of common researcher) by reflecting on emptiness or on nothing trying to eliminate everything provoking transcendental cognition and the non-dualistic state of Buddha-being.

The symbols show some continua that are to mention: the further the consciousness is located in the “left” the more subjective is it and the I and the time/space are clear defined, the further it is on the “right” the more objective is it and I and time/space are dissolved.

If someone is in this symbol located only in a “right” unit and not including a “left” unit, he or she experiences this unit unconsciously as for example in coma or dreamless sleep. The units of the “left” including the organism is correlated with the awaken state of mind and the beta and alpha brain waves. The environment shows a correlation to the theta waves and the nothing to the delta waves till no waves. In that point it is to clarify, that every unit is gradual. The gamma waves are difficult to locate, because they have been reported in very deep meditation and are to locate from the persona to the non-duality, depending on the focus or non-focus.

Every unit can be perceived simultaneously and partially with other units. But due to the experiences recorded from many religious traditions, objectivity that transcends time and space and preserves universality is only through the integration of the subjects of all and nothing possible. That means that the human can be conscious of all other humans and the whole environment. In other words, the human is most of its time an unconscious universe.

4 The relevance for scientific and religious people

Why do some people believe in the words of a professor and others do believe in the words of a priest? What life-experiences are conditions to believe in words, when you have no connections with the information you got. Should we believe, because many other told us that it is true? Many theories have been rethought and falsified. Some theories are true, because the range of time and space is reduced to some extent. If we have a look to consciousness, some units are more subjective, because the I perspective is defined, and other are more objective, because the I is dissolved and the units of being conscious are less bound to time and space.

"If the anthropomorphic character of religious mediation of ideas about the mystery of God is not to deny, then the question arises whether and how they differ essentially of the scientific structure of knowledge. Science also uses anthropomorphic meanings to bring their abstract thoughts. If the physics speak about power, energy, pressure, light, temperature, resistance, etc., these meanings are taken throughout of the qualitative

sensation of world of the human mind, which are then assigned quantitative determinations of magnitude of natural processes. Again, the experienced sensory qualities have only one reference value of a linguistic function of the experienced present in scientific knowledge process [sic]. "(Schaber 1997:66)¹⁵

Coming to an end, there are still many questions and this synthesis is a process to work on. If physics at least, is a construction of the evolution on the quantifying experience, what do mathematics tells us about the unit of an objective consciousness? The search of consciousness has to begin with our own consciousness and has to pass through the ideas of what are our own ideologies. There are many tasks for the research on consciousness and maybe the way it became popular in the last decades, indicates to the individualized society and the amount of information that is available through internet. This lead to the assumption, that humankind creates the amount of information and of consciousness in an innumerable velocity likewise the technology makes it possible. In so far, the material is not to divide from the mind and the research on evolution should involve material and biological information and the amount, precondition and horizon of information in our minds.

¹⁵ „Wenn also der anthropomorphe Charakter religiöser Vermittlungsvorstellungen über das Mysterium Gottes nicht zu bestreiten ist, dann erhebt sich die Frage, ob und inwiefern sie sich darin wesentlich von einer wissenschaftlichen Erkenntnisstruktur unterscheiden. Auch die Wissenschaft verwendet ja anthropomorphe Wortbedeutungen, um ihre abstrakten Gedanken zum Ausdruck zu bringen. Wenn in der Physik von Kraft, Energie, Druck, Licht, Wärme, Widerstand usw. gesprochen wird, so sind diese Wortbedeutungen durchwegs der sinnfälligen qualitativen Empfindungswelt des menschlichen Seelenlebens entnommen, denen dann quantitative Größenbestimmungen der Naturvorgänge selbst zugeordnet werden. Auch hier haben die erlebten Sinnesqualitäten nur einen Hinweiswert einer sprachlichen Vergegenwärtigungsfunktion im wissenschaftlichen Erkenntnisprozeß [sic!].“ (Schaber 1997:66)

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