

The Origin Of Consciousness In Breakdown Bicameral Mind Julian Jaynes

Velikovsky returns to his roots as a psychologist and psychoanalytical therapist, with humanity as a whole as his patient. After an extremely revealing overview of the foundations of the various psychoanalytical systems, he makes the step into crowd psychology and reopens the case of Worlds in Collision from a totally different point of view: as a psychoanalytical case study.

The Heart Doctrine explores the mysteries of human consciousness, the spiritual nature of the heart, and the question of the existence of an 'I' within the individual—a divine spark, a Monad, a jivatma, a quantum self or 'god spark'. Modern psychology and science have been dominated by "the head doctrine"—the assumption that the material brain produces consciousness and that a human being does not have a true 'I,' except as an illusory byproduct of neural events in the cerebral cortex. In contrast, mystics claim that the origins of consciousness and Self are related to the physical and spiritual dimensions of the Heart. A human being is ensouled through the heart. Further, consciousness and vitality are related to oxygenation and blood flow within the material body and to the subtle anatomy of the chakras. Mystical experiences involve penetrating veils of nature which allow for the awakening of consciousness and the Heart, the realization of higher Space dimensions and experiences of the unity of things with the inner life. We are individual "eyes" or "I's" of "THAT," the unity within which we live, move and have our being. Most importantly, human beings have a zero point centre and this is the means by which higher dimensional influences bring life and consciousness into the living being. There is a higher dimensional physics and metaphysics to the human heart and to the issues of consciousness. The Heart Doctrine challenges the orthodox scientific and new age views of the day but is consistent with the esoteric teachings of the world's religions—including Judaism and Kabbalah, Gnosticism and mystical Christianity, Islam, Hinduism, Tibetan Buddhism and with The Secret Doctrine of H. P. Blavatsky. The Heart Doctrine is Book I of the Within-Without from Zero Points series—which juxtaposes the most advanced concepts in modern physics and science with varied esoteric mystical and spiritual teachings.

"The father of cognitive neuroscience" illuminates the past, present, and future of the mind-brain problem. How do neurons turn into minds? How does physical "stuff"—atoms, molecules, chemicals, and cells—create the vivid and various worlds inside our heads? The problem of consciousness has gnawed at us for millennia. In the last century there have been massive breakthroughs that have rewritten the science of the brain, and yet the puzzles faced by the ancient Greeks are still present. In *The Consciousness Instinct*, the neuroscience pioneer Michael S. Gazzaniga puts the latest research in conversation with the history of human thinking about the mind, giving a big-picture view of what science has revealed about consciousness. The idea of the brain as a machine, first proposed centuries ago, has led to assumptions about the relationship between mind and brain that dog scientists and philosophers to this day. Gazzaniga asserts that this model has it backward—brains make machines, but they cannot be reduced to one. New research suggests the brain is actually a confederation of independent modules working together. Understanding how consciousness could emanate from such an organization will help define the future of brain science and artificial intelligence, and close the gap between brain and mind. Captivating and accessible, with insights drawn from a lifetime at the forefront of the field, *The Consciousness Instinct* sets the course for the neuroscience of tomorrow.

Demystifying consciousness: how subjective experience can be explained by natural brain and evolutionary processes. Consciousness is often considered a mystery. How can the seemingly immaterial experience of consciousness be explained by the material neurons of the brain? There seems to be an unbridgeable gap between understanding the brain as an objectively observed biological organ and accounting for the subjective experiences that come from the brain (and life processes). In this book, Todd Feinberg and Jon Mallatt attempt to demystify consciousness—to naturalize it, by explaining that the subjective, experiencing aspects of consciousness are created by natural brain processes that evolved in natural ways. Although subjective experience is unique in nature, they argue, it is not necessarily mysterious. We need not invoke the unknown or unknowable to explain its creation. Feinberg and Mallatt flesh out their theory of neurobiological naturalism (after John Searle's biological naturalism) that recognizes the many features that brains share with other living things, lists the neural features unique to conscious brains, and explains the subjective-objective barrier naturally. They investigate common neural features among the diverse groups of animals that have primary consciousness—the type of consciousness that experiences both sensations received from the world and affects such as emotions. They map the evolutionary development of consciousness and find an uninterrupted progression over time, without inserting any mysterious forces or exotic physics. Finally, bridging the previously unbridgeable, they show how subjective experience, although different from objective observation, can be naturally explained.

A philosopher dons a wet suit and journeys into the depths of consciousness in *Other Minds*. Although mammals and birds are widely regarded as the smartest creatures on earth, it has lately become clear that a very distant branch of the tree of life has also sprouted higher intelligence: the cephalopods, consisting of the squid, the cuttlefish, and above all the octopus. In captivity, octopuses have been known to identify individual human keepers, raid neighboring tanks for food, turn off lightbulbs by spouting jets of water, plug drains, and make daring escapes. How is it that a creature with such gifts evolved through an evolutionary lineage so radically distant from our own? What does it mean that evolution built minds not once but at least twice? The octopus is the closest we will come to meeting an intelligent alien. What can we learn from the encounter? In *Other Minds*, Peter Godfrey-Smith, a distinguished philosopher of science and a skilled scuba diver, tells a bold new story of how subjective experience crept into being—how nature became aware of itself. As Godfrey-Smith stresses, it is a story that largely occurs in the ocean, where animals first appeared. Tracking the mind's fitful development, Godfrey-Smith shows how unruly clumps of seaborne cells began living together and became capable of sensing, acting, and signaling. As these primitive organisms became more entangled with others, they grew more

complicated. The first nervous systems evolved, probably in ancient relatives of jellyfish; later on, the cephalopods, which began as inconspicuous mollusks, abandoned their shells and rose above the ocean floor, searching for prey and acquiring the greater intelligence needed to do so. Taking an independent route, mammals and birds later began their own evolutionary journeys. But what kind of intelligence do cephalopods possess? Drawing on the latest scientific research and his own scuba-diving adventures, Godfrey-Smith probes the many mysteries that surround the lineage. How did the octopus, a solitary creature with little social life, become so smart? What is it like to have eight tentacles that are so packed with neurons that they virtually "think for themselves"? What happens when some octopuses abandon their hermit-like ways and congregate, as they do in a unique location off the coast of Australia? By tracing the question of inner life back to its roots and comparing human beings with our most remarkable animal relatives, Godfrey-Smith casts crucial new light on the octopus mind—and on our own.

A summation of research on the structure and function of the brain presents new ideas on how the human mind evolved in adaptation to a world that no longer exists

The Origin of Consciousness in the Breakdown of the Bicameral Mind Houghton Mifflin Harcourt

Combining ideas from philosophy, artificial intelligence, and neurobiology, Daniel Dennett leads the reader on a fascinating journey of inquiry, exploring such intriguing possibilities as: Can any of us really know what is going on in someone else's mind? What distinguishes the human mind from the minds of animals, especially those capable of complex behavior? If such animals, for instance, were magically given the power of language, would their communities evolve an intelligence as subtly discriminating as ours? Will robots, once they have been endowed with sensory systems like those that provide us with experience, ever exhibit the particular traits long thought to distinguish the human mind, including the ability to think about thinking? Dennett addresses these questions from an evolutionary perspective. Beginning with the macromolecules of DNA and RNA, the author shows how, step-by-step, animal life moved from the simple ability to respond to frequently recurring environmental conditions to much more powerful ways of beating the odds, ways of using patterns of past experience to predict the future in never-before-encountered situations. Whether talking about robots whose video-camera "eyes" give us the powerful illusion that "there is somebody in there" or asking us to consider whether spiders are just tiny robots mindlessly spinning their webs of elegant design, Dennett is a master at finding and posing questions sure to stimulate and even disturb.

Traditional metaphysics is hostile to the world of the senses. From Plato to Kant, philosophers have demanded that the sensuous and corporeal aspects of existence be circumscribed by rational conditions and properties. Without these, the sensuous is unintelligible. This elevation of the ability to reason as quintessentially human has obscured efforts to acknowledge the pivotal role the historical imagination has in grounding experience. In *The Philosophical Uses of History*, Gabriel Ricci explores the opposite tendency, from Vico to Heidegger, to emphasize temporal and historical foundations of human consciousness. Ricci's goal is to demonstrate the reciprocity of history and philosophy. He challenges the epistemological construction of the subject-object relationship and the facile dualism originating from Descartes. Arguing that consciousness must be defined in time and space, he shows how Vico's philosophy of humanity, with its historical epistemology, resurrects the practical implications of ancient philosophy's demand that knowledge and truth derive from a productive process. Ricci analyzes Heidegger's philosophy as the modern embodiment of the temporality of consciousness, and he demonstrates the origins of his particular interpretation of human existence in Rickert's and Windelband's delineation of the historical and natural sciences. Ricci links their influence to Heidegger's dissent over Ranke's objectivist methodology, which ended with Heidegger's emphasis of the historical character of human existence. Finally, the author argues for the compatibility of Heidegger's early existential analytic and his later investigation of poetry and his critique of the technological idiom which had colonized philosophy. In doing so, Ricci highlights the metaphoric and figurative predisposition of mind as synthetic functions of historical consciousness. In offering a thoroughly temporal interpretation of mind, Ricci illuminates the relationship between philosophy and history, poetry, the cognitive sciences, and the natural sciences. This work will be of interest to philosophers, literary scholars, and cultural historians. Gabriel Ricci is associate professor of philosophy at Elizabethtown College in Pennsylvania, and editor (with Paul Gottfried) of the annual serial publication *Religion and Public Life*.

The Origins and History of Consciousness draws on a full range of world mythology to show how individual consciousness undergoes the same archetypal stages of development as human consciousness as a whole. Erich Neumann was one of C. G. Jung's most creative students and a renowned practitioner of analytical psychology in his own right. In this influential book, Neumann shows how the stages begin and end with the symbol of the Uroboros, the tail-eating serpent. The intermediate stages are projected in the universal myths of the World Creation, Great Mother, Separation of the World Parents, Birth of the Hero, Slaying of the Dragon, Rescue of the Captive, and Transformation and Deification of the Hero. Throughout the sequence, the Hero is the evolving ego consciousness. Featuring a foreword by Jung, this Princeton Classics edition introduces a new generation of readers to this eloquent and enduring work.

Tran Duc Thao, a wise and learned scientist and an eminent Marxist philosopher, begins this treatise on the origins of language and consciousness with a question: "One of the principal difficulties of the problem of the origin of consciousness is the exact determination of its beginnings. Precisely where must one draw the line between the sensori-motor psychism of animals and the conscious psychism that we see developing in man?" And then he cites Karl Marx's famous passage about 'the bee and the architect' from *Capital*: ... what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in the imagination before he erects it in reality. At the end of every labor process, we get a result that already existed in the imagination of the laborer at its commencement. (*Capital*, Vol. I, p. 178, tr. Moore and Aveling) Thao follows this immediately with a second question: "But is this the most elementary form of consciousness?" Thus the conundrum concerning the origins of consciousness is posed as a circle: if human consciousness presupposes representation (of the external reality, of mental awareness, of actions, of what it may), and if this consciousness emerges first with the activity of production using tools, and if the production of tools itself presupposes representation - that is, with an image of what is to be produced in the mind of the producer - then the conditions for the origins of human

The problem of how the brain produces consciousness, subjectivity and "something it is like to be" remains one of the greatest challenges to a complete science of the natural world. While various scientists and philosophers approach the problem from their own unique perspectives and in the terms of their own respective fields, *Biophysics of Consciousness: A Foundational Approach* attempts a conciliation across disparate disciplines to explain how it is possible that an objective brain produces subjective experience. This volume unites the crème de la crème of physicists, neuroscientists, and psychiatrists in the attempt to understand consciousness through a foundational approach encompassing ontological, evolutionary, neurobiological, and Freudian interpretations with the focus on conscious phenomena occurring in the brain. By integrating the perspectives of these diverse disciplines with the latest research and theories on the biophysics of the brain, the book tries to explain how consciousness can be an adaptive and causal element in the natural world.

A lively account of consciousness and the mind.

In *Minimal Selfhood and the Origins of Consciousness*, R.D.V. Glasgow seeks to ground the logical roots of consciousness in what he has previously called the 'minimal self'. The idea is that elementary forms of consciousness are logically dependent not, as is commonly assumed, on ownership of an anatomical brain or nervous system, but on the intrinsic reflexivity that defines minimal selfhood. The aim of the

book is to trace the logical pathway by which minimal selfhood gives rise to the possible appearance of consciousness. It is argued that in specific circumstances it thus makes sense to ascribe elementary consciousness to certain predatory single-celled organisms such as amoebae and dinoflagellates as well as to some of the simpler animals. Such an argument involves establishing exactly what those specific circumstances are and determining how elementary consciousness differs in nature and scope from its more complex manifestations.

"Brilliant...as audacious as its title....Mr. Dennett's exposition is nothing short of brilliant." --George Johnson, New York Times Book Review
Consciousness Explained is a full-scale exploration of human consciousness. In this landmark book, Daniel Dennett refutes the traditional, commonsense theory of consciousness and presents a new model, based on a wealth of information from the fields of neuroscience, psychology, and artificial intelligence. Our current theories about conscious life-of people, animal, even robots--are transformed by the new perspectives found in this book.

In recent years science and philosophy have seen a resurgence of open-mindedness toward deeper views of consciousness. This book explores ideas and evidence now changing the way scientists and philosophers approach the place of consciousness in the universe. From the frontiers of modern physics and cosmology to controversial experiments exploring telepathy and mind-matter interaction, the emerging view promises to change how we understand our place in the universe, our relationship to other life, and the nature of reality itself.

First Minds: Caterpillars, 'Karyotes, and Consciousness presents a novel theory of the origins of mind and consciousness dubbed the Cellular Basis of Consciousness (CBC). It argues that sentience emerged with life itself. The most primitive unicellular species of bacteria are conscious, though it is a sentience of a primitive kind. They have minds, though they are tiny and limited in scope. Hints that cells might be conscious can be found in the writings of a few cell biologists but a fully developed theory has never been put forward before. Other approaches to the origins of consciousness are examined and shown to be seriously or fatally flawed, specifically approaches based on: (a) the assumption that minds are computational and can be captured by an Artificial Intelligence, (b) efforts to discover the neuro-correlates of mental experiences and, (c) looking for consciousness in less complex species by identifying those that have precursors of those neuro-correlates. Reber shows how each of these approaches is shown to be either essentially impossible (the AI models) or so burdened by philosophical and empirical difficulties that they are effectively unworkable. The CBC approach is developed using standard models of evolutionary biology. The remarkable repertoire of single-celled species that micro- and cell-biologists have discovered is reviewed. Bacteria, for example, have sophisticated sensory and perceptual systems, learn, form memories, make decisions based on information about their environment relative to internal metabolic states, communicate with each other, and even show a primitive form of altruism. All such functions are indicators of sentience. Finally, the implications of the CBC model are discussed along with a number of related issues in evolutionary biology, philosophy of mind, the possibility of sentient plants, the ethical repercussions of universal animal sentience, and the long-range impact of adopting the CBC stance.

A new theory about the origins of consciousness that finds learning to be the driving force in the evolutionary transition to basic consciousness. What marked the evolutionary transition from organisms that lacked consciousness to those with consciousness—to minimal subjective experiencing, or, as Aristotle described it, “the sensitive soul”? In this book, Simona Ginsburg and Eva Jablonka propose a new theory about the origin of consciousness that finds learning to be the driving force in the transition to basic consciousness. Using a methodology similar to that used by scientists when they identified the transition from non-life to life, Ginsburg and Jablonka suggest a set of criteria, identify a marker for the transition to minimal consciousness, and explore the far-reaching biological, psychological, and philosophical implications. After presenting the historical, neurobiological, and philosophical foundations of their analysis, Ginsburg and Jablonka propose that the evolutionary marker of basic or minimal consciousness is a complex form of associative learning, which they term unlimited associative learning (UAL). UAL enables an organism to ascribe motivational value to a novel, compound, non-reflex-inducing stimulus or action, and use it as the basis for future learning. Associative learning, Ginsburg and Jablonka argue, drove the Cambrian explosion and its massive diversification of organisms. Finally, Ginsburg and Jablonka propose symbolic language as a similar type of marker for the evolutionary transition to human rationality—to Aristotle's “rational soul.”

This integrated approach to the psychology of consciousness arises out of Mandler's 1975 paper that was seminal in starting the current flood of interest in consciousness. The book starts with this paper, followed by a novel psychological/evolutionary theoretical discussion of consciousness, and then a historically oriented presentation of relevant functions of consciousness, from memory to attention to emotion, drawing in part on Mandler's publications between 1975 and 2000. The manuscript is controversial; it is outspoken and often judgmental. The book does not address speculations about the neurophysiological/brain bases of consciousness, arguing that these are premature, and it is highly critical of philosophical speculations, often ungrounded in any empirical observations. In short it is a psychological approach — pure and simple.

This book offers a comprehensive and broadly rationalist theory of the mind that continually tests itself against experimental results and clinical data. Taking issue with both Empiricists and Externalists, Norton Nelkin argues that perception is cognitive, constructive and proposition-like, and that meaning is determined "in the head". Finally, he offers an account of how we acquire some of our most basic concepts, including the concept of the self and that of other minds.

National Book Award Finalist: “This man’s ideas may be the most influential, not to say controversial, of the second half of the twentieth century.”—Columbus Dispatch
At the heart of this classic, seminal book is Julian Jaynes's still-controversial thesis that human consciousness did not begin far back in animal evolution but instead is a learned process that came about only three thousand years ago and is still developing. The implications of this revolutionary scientific paradigm extend into virtually every aspect of our psychology, our history and culture, our religion—and indeed our future. “Don’t be put off by the academic title of Julian Jaynes’s *The Origin of Consciousness in the Breakdown of the Bicameral Mind*. Its prose is always lucid and often lyrical...he unfolds his case with the utmost intellectual rigor.”—The New York Times
“When Julian Jaynes . . . speculates that until late in the twentieth millennium BC men had no consciousness but were automatically obeying the voices of the gods, we are astounded but compelled to follow this remarkable thesis.”—John Updike, *The New Yorker*
“He is as startling as Freud was in *The Interpretation of Dreams*, and Jaynes is equally as adept at forcing a new view of known human behavior.”—*American Journal of Psychiatry*

“A first-class intellectual adventure.” —Brian Greene, author of *Until the End of Time*
Illuminating his groundbreaking theory of consciousness, known as the attention schema theory, Michael S. A. Graziano traces the evolution of the mind over millions of years, with examples from the natural world, to show how neurons first allowed animals to develop simple forms of attention and

then to construct awareness of the external world and of the self. His theory has fascinating implications for the future: it may point the way to engineers for building consciousness artificially, and even someday taking the natural consciousness of a person and uploading it into a machine for a digital afterlife.

Princeton University psychologist Julian Jaynes's revolutionary theory on the origin of consciousness or the "modern mind" remains as relevant and thought-provoking as when it was first proposed. Supported by recent discoveries in neuroscience, Jaynes's ideas force us to rethink conventional views of human history and psychology, and have profound implications for many aspects of modern life. Included in this volume are rare and never before seen articles, lectures, interviews, and in-depth discussions that both clear up misconceptions as well as extend Jaynes's theory into new areas such as the nature of the self, dreams, emotions, art, music, therapy, and the consequences and future of consciousness.**Expanded to include a new, previously unpublished wide-ranging 30-page interview with Julian Jaynes.**

Does consciousness inevitably arise in any sufficiently complex brain? Although widely accepted, this view inherited from Darwin's theory of evolution is supported by surprisingly little evidence. Offering an alternate view of the history of the human mind, Julian Jaynes's ideas challenge our preconceptions of not only the origin of the modern mind, but the origin of gods and religion, the nature of mental illness, and the future potential of consciousness. The tremendous explanatory power of Jaynes's ideas force us to reevaluate much of what we thought we knew about human history. Gods, Voices, and the Bicameral Mind both explains Julian Jaynes's theory and explores a wide range of related topics such as the ancient Dark Age, the nature of dreams and the birth of Greek tragedy, poetic inspiration, the significance of hearing voices in both the ancient and modern world, the development of consciousness in children, vestiges of bicameralism and the transition to consciousness in early Tibet, the relationship of consciousness and metaphorical language, and how Jaynes's ideas compare to those of other thinkers.

How consciousness appeared much earlier in evolutionary history than is commonly assumed, and why all vertebrates and perhaps even some invertebrates are conscious. How is consciousness created? When did it first appear on Earth, and how did it evolve? What constitutes consciousness, and which animals can be said to be sentient? In this book, Todd Feinberg and Jon Mallatt draw on recent scientific findings to answer these questions—and to tackle the most fundamental question about the nature of consciousness: how does the material brain create subjective experience? After assembling a list of the biological and neurobiological features that seem responsible for consciousness, and considering the fossil record of evolution, Feinberg and Mallatt argue that consciousness appeared much earlier in evolutionary history than is commonly assumed. About 520 to 560 million years ago, they explain, the great "Cambrian explosion" of animal diversity produced the first complex brains, which were accompanied by the first appearance of consciousness; simple reflexive behaviors evolved into a unified inner world of subjective experiences. From this they deduce that all vertebrates are and have always been conscious—not just humans and other mammals, but also every fish, reptile, amphibian, and bird. Considering invertebrates, they find that arthropods (including insects and probably crustaceans) and cephalopods (including the octopus) meet many of the criteria for consciousness. The obvious and conventional wisdom—shattering implication is that consciousness evolved simultaneously but independently in the first vertebrates and possibly arthropods more than half a billion years ago. Combining evolutionary, neurobiological, and philosophical approaches allows Feinberg and Mallatt to offer an original solution to the "hard problem" of consciousness.

A revelatory new theory of consciousness that returns emotions to the center of mental life. For Mark Solms, one of the boldest thinkers in contemporary neuroscience, discovering how consciousness comes about has been a lifetime's quest. Scientists consider it the "hard problem" because it seems an impossible task to understand why we feel a subjective sense of self and how it arises in the brain. Venturing into the elementary physics of life, Solms has now arrived at an astonishing answer. In *The Hidden Spring*, he brings forward his discovery in accessible language and graspable analogies. Solms is a frank and fearless guide on an extraordinary voyage from the dawn of neuropsychology and psychoanalysis to the cutting edge of contemporary neuroscience, adhering to the medically provable. But he goes beyond other neuroscientists by paying close attention to the subjective experiences of hundreds of neurological patients, many of whom he treated, whose uncanny conversations expose much about the brain's obscure reaches. Most importantly, you will be able to recognize the workings of your own mind for what they really are, including every stray thought, pulse of emotion, and shift of attention. *The Hidden Spring* will profoundly alter your understanding of your own subjective experience.

This volume of essays examines the problem of mind, looking at how the problem has appeared to neuroscientists (in the widest sense) from classical antiquity through to contemporary times. Beginning with a look at ventricular neuropsychology in antiquity, this book goes on to look at Spinozan ideas on the links between mind and body, Thomas Willis and the foundation of Neurology, Hooke's mechanical model of the mind and Joseph Priestley's approach to the mind-body problem. The volume offers a chapter on the 19th century Ottoman perspective on western thinking. Further chapters trace the work of nineteenth century scholars including George Henry Lewes, Herbert Spencer and Emil du Bois-Reymond. The book covers significant work from the twentieth century, including an examination of Alfred North Whitehead and the history of consciousness, and particular attention is given to the development of quantum consciousness. Chapters on slavery and the self and the development of an understanding of Dualism bring this examination up to date on the latest 21st century work in the field. At the heart of this book is the matter of how we define the problem of consciousness itself: has there been any progress in our understanding of the working of mind and brain? This work at the interface between science and the humanities will appeal to experts from across many fields who wish to develop their understanding of the problem of consciousness, including scholars of Neuroscience, Behavioural Science and the History of Science.

Are nonhuman animals conscious? When do babies begin to feel pain? What function is served by consciousness? What evidence could resolve these issues? These questions are tackled by exploring psychologists' findings on topics as diverse as: animal cognition, unconscious learning and perception in humans, infantile amnesia, theory of mind in primates, and the nature of pleasure and pain. Experimental results are placed in theoretical context by tracing the development of concepts of consciousness in animals and humans (from Plato to Penrose). Two themes emerge: first, the capacity for language marks a fundamental difference between humans and nonhumans; second, there is neither proof that any nonhuman species is conscious, nor any convincing function to be found for consciousness. Finally, a sketch is offered of a novel functionalist theory according to which the developing capacity for language allows the creation by infants of a 'self', which may be a precondition for consciousness.

Developing such a synthesis of the feminine and the masculine in the psychic reality of the individual and of the collective was, he argued, one of the fundamental, future-oriented tasks of both the society and the individual.

INTERNATIONAL BESTSELLER A Best Science Book of 2021—Financial Times "Exhilarating... a vast-ranging, phenomenal achievement that will undoubtedly become a seminal text." —The Guardian "A brilliant beast of a book."—David Byrne Anil Seth's quest to understand the biological basis of conscious experience is one of the most exciting contributions to twenty-first-century science. What does it mean to "be you"—that is, to have a specific, conscious experience of the world around you and yourself within it? There may be no more elusive or fascinating question. Historically, humanity has considered the nature of consciousness to be a primarily spiritual or philosophical inquiry, but scientific research is now mapping out compelling biological theories and explanations for consciousness and selfhood. Now, internationally renowned neuroscience professor, researcher, and author Anil Seth is offers a window into our consciousness in BEING YOU: A New Science of Consciousness. Anil Seth is both a leading expert on the neuroscience of consciousness and one of most prominent spokespeople for this relatively new field of science. His radical argument is that we do not perceive the world as it objectively is, but rather that we are prediction machines, constantly inventing our world and correcting our mistakes by the microsecond, and that we can now observe the biological mechanisms in the brain that accomplish this process of consciousness. Seth has been interviewed for documentaries aired on the BBC, Netflix, and Amazon and podcasts by Sam Harris, Russell Brand, and Chris Anderson, and his 2017 TED Talk on the topic has been viewed over 11 million times, a testament to his uncanny ability to make unimaginably complex science accessible and entertaining.

It has long been one of the most fundamental problems of philosophy, and it is now, John Searle writes, "the most important problem in the biological sciences": What is consciousness? Is my inner awareness of myself something separate from my body? In what began as a series of essays in The New York Review of Books, John Searle evaluates the positions on consciousness of such well-known scientists and philosophers as Francis Crick, Gerald Edelman, Roger Penrose, Daniel Dennett, David Chalmers, and Israel Rosenfield. He challenges claims that the mind works like a computer, and that brain functions can be reproduced by computer programs. With a sharp eye for confusion and contradiction, he points out which avenues of current research are most likely to come up with a biological examination of how conscious states are caused by the brain. Only when we understand how the brain works will we solve the mystery of consciousness, and only then will we begin to understand issues ranging from artificial intelligence to our very nature as human beings.

Have you ever thought about how self-consciousness (self-awareness) originated in the universe? Understanding consciousness is one of the toughest "nuts to crack." In recent years, scientists and philosophers have attempted to provide an answer to this mystery. The reason for this is simply because it cannot be confined to solely a materialistic interpretation of the world. Some scientific materialists have suggested that consciousness is merely an illusion in order to insulate their worldviews. Yet, consciousness is the most fundamental thing we know, even more so than the external world since we require it to perceive or think about anything. Without it, reasoning would be impossible. Dr. Scott Ventureyra, in this ground-breaking book, explores the idea of the Christian God and Creation in order to tackle this most difficult question. He demonstrates that theology has something significant to offer in reflection of how consciousness originated in the universe. He also makes a modest claim that the Christian conception of God and Creation provide a plausible account for the origin of self-consciousness. He integrates philosophy, theology, and science in an innovative way to embark on this exploration.

How does the water of the brain yield the wine of conscious experience? What is the link between bodily activity and our inner feeling of what its like to be ourselves? The problem of qualia—the so-called "hard problem" of consciousness—has intrigued philosophers, for generations, and remains the greatest challenge to contemporary science. In this path-breaking book, Nicholas Humphrey examines the issues in the fight of evolutionary history and proposes a solution very different from any previously offered. He suggests that instead of focusing on second-order mental faculties, or "thoughts about thoughts," we need to look at the raw sensations themselves that are central to all conscious states. He takes the reader on an exhilarating journey through little-known areas of biology, psychology, and philosophy, to discover the origins of all forms of self-awareness in the primitive pain and pleasure responses of our distant ancestors. Packed with psychological information and ingenious speculation, A History of the Mind not only recasts the debate about the nature of conscious experience but provides fascinating insights into many other topics along the way. Already a classic, this book is as informative and entertaining as it is profound.

From the best-selling author of Gratitude, On the Move, and Musicophilia, a collection of essays that displays Oliver Sacks's passionate engagement with the most compelling and seminal ideas of human endeavor: evolution, creativity, memory, time, consciousness, and experience. Oliver Sacks, a scientist and a storyteller, is beloved by readers for the extraordinary neurological case histories (Awakenings, An Anthropologist on Mars) in which he introduced and explored many now familiar disorders--autism, Tourette's syndrome, face blindness, savant syndrome. He was also a memoirist who wrote with honesty and humor about the remarkable and strange encounters and experiences that shaped him (Uncle Tungsten, On the Move, Gratitude). Sacks, an Oxford-educated polymath, had a deep familiarity not only with literature and medicine but with botany, animal anatomy, chemistry, the history of science, philosophy, and psychology. The River of Consciousness is one of two books Sacks was working on up to his death, and it reveals his ability to make unexpected connections, his sheer joy in knowledge, and his unceasing, timeless project to understand what makes us human.

WINNER OF THE 2014 BRAIN PRIZE From the acclaimed author of Reading in the Brain and How We Learn, a breathtaking look at the new science that can track consciousness deep in the brain How does our brain generate a conscious thought? And why does so much of our knowledge remain unconscious? Thanks to clever psychological and brain-imaging experiments, scientists are closer to cracking this mystery than ever before. In this lively book, Stanislas Dehaene describes the pioneering work his lab and the labs of other cognitive neuroscientists worldwide have accomplished in defining, testing, and explaining the brain events behind a conscious state. We can now pin down the neurons that fire when a person reports becoming aware of a piece of information and understand the crucial role unconscious computations play in how we make decisions. The emerging theory enables a test of consciousness in animals, babies, and those with severe brain injuries. A joyous exploration of the mind and its thrilling complexities, Consciousness and the Brain will excite anyone interested in cutting-edge science and technology and the vast philosophical, personal, and ethical implications of finally quantifying consciousness.

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