

Egoistic vs the Universe.

For a number of spiritual currents, the ego is the false representation that an individual has of himself.

This representation shields true nature.

The ego as a false personality made up of memories and experiences.

The confusion between the ego-false personality and its true nature produces an illusion that deprives those who are prisoners of it of true freedom and chains them to patterns of suffering (egocentricity, pride, vanity, self-esteem, misperception of self-esteem)

In this conception, a person freed from his ego experiences spiritual awakening.

In the field of modern spirituality and the transpersonal, the ego is often used as a distinction from the self (the higher self)

For some spiritual teachings, human relationships, and what they entail on a planetary scale, take place through ego interposed.

However, the ego does not really have a reality, it would only be a complex produced by mental constructions or psychic dysfunctions.

The term consciousness can refer to at least four philosophical or psychological concepts:

in the psychological sense, it is defined as the immediate internalized relationship that a being is able to establish with the world in which he lives or with himself.

In this sense, it is frequently linked, among others, to notions of knowledge, emotion, existence, intuition, thought, psyche, phenomenon, subjectivity, sensation, and reflexivity.

This meaning corresponds for example to the German Bewusstsein and to the English consciousness, and in French to the more precise expression of state of consciousness.

Consciousness is this ability to subjectively relate to us our own mental states.

In the moral sense, it designates the mental capacity to make value judgments on acts performed by oneself or by others.

In this sense, it corresponds for example to the German Gewissen:

As a criterion of conceptual categorization, it represents the distinctive trait characterizing the humanity of a subject and by extension the specificity characterizing the eponymous set of these subjects.

If these definition proposals make consciousness a meaningful experience for every human being, it remains, as André Comte-Sponville emphasizes, for example, one of the most difficult words to define.

This difficulty comes up against the problem of a consciousness trying to self-define.

That was my very first research in 2014: I wrote that what interests me is the level of consciousness.

- 1 Immediate knowledge of one's own psychic activity (as opposed to unconsciousness)
- 2 Immediate, spontaneous knowledge. To have, to become aware of something.
- 3 Faculty or fact of making value judgments on one's own actions.

A straight, pure conscience.

Indeed, there is no consensus on the possibility that a faculty would have of discerning itself, and even has detractors in very distant schools of thought.

The first meaning refers to what allows a representation, even a very simplified one, of the world and the reactions to it.

It is then a question of consciousness of the world.

It is the one that is evoked in expressions like losing consciousness, or, conversely, becoming aware.

In humans, recent research on several periods of history shows the importance of the concept of representation: See for example Georges Duby (on the late Middle Ages), Jean Delumeau (on the Renaissance), and on a more epistemological level, Michel Foucault's research relating to the episteme.

We will also mention the German philosopher Arthur Schopenhauer who devoted a large part of his philosophy to the study of this representative faculty of animals and, in particular, of man in his main and masterful work, *The world as will and as representation*.

Conscience is a fact in the sense that René Descartes, in the *Metaphysical Meditations*, suggests that the soul is a relation to oneself.

The examination of consciousness thus supposes methodical doubt as the first way of entering into a non-erroneous relationship with oneself.

In a more individualistic sense, consciousness can also correspond to a representation, even a very simplified one, of its own existence. It is then a question of self-awareness, or of reflective awareness.

It seems reasonable enough to extend it to dolphins and elephants who have advanced cognitive and emotional abilities.

Consciousness in this second sense implies that of the first, since knowing oneself necessarily means knowing oneself in its relations with the world (including other beings potentially endowed with consciousness)

The reverse, however, is disputed.

Each awakened person is conscious, having the experience of his surroundings, asleep or dead he becomes unconscious.

At the level of world consciousness, things can be more complex, involving a set of phenomena linked to the sociological, political, economic context.

The minimum level of world consciousness seems to be where one simply has something to say about the world.

A simple presence sensor has a beginning of representation of the world (presence, absence)

To integrate it into a pattern of consciousness, it is still necessary for this information to be used downstream by something (alarm trigger, etc.)

Self-awareness, like awareness of the world (act local + think global) is never complete.

A question which follows from this since all are incomplete is: what is the minimum degree of self-awareness imaginable? ..

Descartes responds with his famous I think, therefore I am.

Cognitive sciences are interested in detailing the operational meaning of this sentence.

The formula of Socrates, taken from the oracle of Delphi: know thyself, shows that a bad knowledge of oneself has an impact on the knowledge of the world and vice versa since we are part of the world.

In fact, self-awareness refers to the awareness of particular phenomena related to the concept of self.

According to Husserl, who takes up a medieval concept, all consciousness is consciousness of something.

It assumes that consciousness is an effort of attention that centers around an object.

This concentration is structured by experience or by a priori categories of understanding, structures which are sometimes considered to be the foundations of all knowledge of the outside world.

In modern idealism consciousness is thus the source and origin of science and philosophy.

To the question of knowing what relations consciousness has with reality in general, a phenomenological description responds that the latter has a spatial and temporal structure, a structure which is an organization of concepts which concern our experience of the world and ourselves as actors of this world.

The psychological conscience is often evoked like a light, the moral conscience like a voice: if the first enlightens, the second speaks.

Moral conscience in fact designates the inner feeling of a standard of good

and evil that tells how to appreciate the value of human behavior, whether it is our own or that of others.

The question remains, however, of knowing what origin to attribute to moral conscience.

Because if for Rousseau the acts of conscience are not judgments, but feelings, it will no longer be so for Kant, who will on the contrary consider moral conscience as the expression of practical reason and even less for Bergson, who will see in her the product of a social conditioning, or for Freud, who will situate her as the direct heir to the superego (Malaise dans la civilisation, VIII)

In this approach, Stanislas Dehaene continues research work on the Theory of global neural space, in *Le Code de la conscience*, 2014.

The concept of consciousness is therefore no longer used exclusively by philosophy or psychology, researchers from other disciplines such as sociology or anthropology are interested in this concept by giving it other meanings, often based on results.

Disciplines such as neurology are also interested in the concept of consciousness.

+ Completely physical approaches (scientific materialism) according to percepts and concepts: physical entities resulting in physical and logical connections of neurons.

+ The quantum theories of consciousness of Roger Penrose (1989, 1994) and Stuart Hameroff (1998)

Les théories **quantiques** de la conscience de **Roger Penrose** (1989, 1994) et **Stuart Hameroff** (1998)

+ Timothy Leary's approach with his 8 circuits.

L'approche de **Timothy Leary** avec ses **8 circuits**

Ego-psychology is a concept first introduced by Heinz Hartmann in 1937, in a talk at the Psychoanalytic Society of Vienna.

This concept has been the subject of controversy among psychoanalysts.

These ideas were quickly adopted in the United States while it was not until the 1950s that they found an echo in Europe.

+ fr.wikipedia.org/wiki/Ego_psychology

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