1: The Human Mind and Usability | Full Day UX Training by NN/g

"Mind and Life, Form and Content" is simply packed with information, just like every one of these books are. To help us understand the difference between form and content, the Illuminati delve deeply into many different philosophies including some tremendous expositions on the philosophies of Plato, Aristotle, and Kant.

Matter and form introduced Aristotle introduces his notions of matter and form in the first book of his Physics, his work on natural science. Natural science is concerned with things that change, and Aristotle divides changes into two main types: For instance, the changes whereby Socrates falls in a vat of dye and turns blue, or puts on a few pounds from excessive feasting during the Panathenaia, count as accidental changes in the categories of quality and quantity, respectively. Socrates, a substance, gains the property of being blue, or the property of weighing twelve stone. The other main kind of change is substantial change, whereby a substance comes into, or passes out of, existence. For example, when Socrates dies, or is born or perhaps conceived, or somewhere in between conception and birth , a substantial change has taken place. In any change, he contends, there must be three things: Thus, for example, in an accidental change, the underlying thing is the substance which acquires a new accidental property. For instance, when Socrates learns to play the flute, he transitions from a state of being unmusical the lack to a state of musicality the form. But for us to be able to say that there is something which has changed, there must be something which remains the same throughout the change, and in this case the obvious candidate is Socrates, who is one and the same person throughout his musical training. In accidental changes there is always a substance to underlie the change, but this is not true for substantial changes, since these involve the coming to be or passing away of a substance see the amusing remark of Irving Copi, quoted at the start of the entry on identity over time. In these cases, the thing that underlies is the matter of the substance. When someone builds a house, it is the bricks which persist through the change. They transition from a state of not being a house to acquire the property of being a house. Aristotle often uses the example of artefacts like houses, even though he does not regard them as substances properly-speaking Metaphysics vii 17, b28â€"30 , because their matter is more straightforward to identify. Nevertheless, the same analysis holds in the case of organisms, which are the substances proper: To say otherwise would be to say that things can come to be out of, or vanish into, nothing, and Aristotle understandably agrees with his predecessor Parmenides that this is impossible Physics i 8, a23â€"b We never experience anything simply appearing or disappearing at random. When we consider organisms, however, it becomes apparent that having the right shape is not sufficient to possess the form. A statue may be human-shaped, but it is not a human, because it cannot perform the functions characteristic of humans: Lastly, we need to know what the thing is for, what its purpose or function isâ€"the final cause. Now Aristotle observes that, although these are all distinct questions, in the case of the last three very often the same thing will serve as the answer to all of them Physics ii 7, a24â€" A house is defined as a shelter of a certain sort De Anima i 1, b3â€"7; Metaphysics viii 3, a29â€" That is what a house is, i. Similarly, a human being is defined as something which lives a certain kind of rationally-directed life. The human function is to live such a life Nicomachean Ethics i 7, b22â€"a20; cf. De Anima ii 1, a6â€" As for the efficient cause, it is qualitatively, although not numerically, identical with the formal cause, at least in the organism case, since human beings give birth to human beings, and the same goes for all other living things. Thus, even though Aristotle admits four different kinds of cause, in a sense it is only really matter and form that play any ineliminable explanatory role in his system. In fact, Aristotle does not simply focus on the case of artefacts because their pre-existing matter is easier to identify. It is characteristic of the matter of artefacts that numerically the same stuff which makes up one object can later be used as the matter of another: One might think that at least the body does exist after death, but in fact Aristotle would disagree. Whether a dead body is really a body might seem like a trivial linguistic issue, which can simply be decided by fiat. The obvious way to resolve the problem might seem to be simply to drop the insistence that the body cannot exist without being coupled to a living human soul. Allowing that a dead body remains the same body as its living counterpart will not help the difficulty of what to say about the matter that predates the coming to be of the organism, when there is no apparent body, living or dead. What is more, Aristotle is

deeply committed to his position that the human body is essentially ensouled, because of his view that things are defined by their functions Meteorologica iv 12, a10â€"15; Generation of Animals ii 1,b24â€" If so, he contradicts himself. Aristotle believes that all sensible substances can be analyzed into matter and form, but such an analysis is not restricted to the things he calls substances. Matter can itself be divided into matter and form: Again, clay has its own matterâ€"mud, sayâ€"and so on. Eventually, if one pursues this hierarchy of matter far enough downwards, Aristotle believes that one will reach the four elements, earth, air, fire and water. He agrees with Empedocles that everything in the sub-lunar world is ultimately made up of different ratios of these four elements. Matter then should really be understood as a relative notionâ€"it is always the matter of something. Aristotle distinguishes between homoiomerous and heteromerous parts Parts of Animals i 1, b25â€" Homoiomerous parts are stuffs, like bronze or flesh, which Aristotle believes have no internal structure. Every part of a homoiomerous stuff is the same as every other part, containing the same ratio of elements. The bodily organs, hands, feet, eyes, hearts, etc. Even if nothing biological can exist when not alive, it seems clear that the elements at least must be able to do so. Prime matter One obvious question pertains to how low such underlying levels might go. Aristotle believes that everything is made of earth, air, fire and water. Aristotle also thinks that these elements can change into one another On the Heavens iii 6, a14â€" The thing that underlies this kind of change cannot be any of the elements, since it must be capable of possessing the properties characteristic of each of the elements successively, capable of being first cold and then hot, for example. This prime matter is usually described as pure potentiality, just as, on the form side, the unmoved movers are said by Aristotle to be pure actuality, form without any matter Metaphysics xii 6. It exists eternally, since, if it were capable of being created or destroyed, there would have to be some even lower matter to underlie those changes. Because it is the matter of the elements, which are themselves present in all more complex bodies, it is omnipresent, and underlies not only elemental generation and destruction, but all physical changes. For it does not depart from its own character at all. It both continually receives all things, and has never taken on a form similar to any of the things that enter it in any way. For it is laid down by nature as a recipient of impressions for everything, being changed and formed variously by the things that enter it, and because of them it appears different at different times. More recently, opponents of attributing a doctrine of prime matter to Aristotle have complained that there is insufficient evidence for his holding this kind of view, and that it is so philosophically unappealing that principles of charity militate against it as an interpretation. Physics i 9, a31, ii 1, a10 and a29; Metaphysics v 4, b32 and a7â€"10, v 6, a5â€"6, viii 4, a23, ix 7, a24â€"7; Generation of Animals i 20, a Nature is prime matter and this in two ways, either prime in relation to the thing or prime in general; for example, in the case of bronze works the bronze is prime in relation to them, but prime in general would be perhaps water, if everything that can be melted is water. In other passages too Aristotle seems to leave the question of whether or not there is prime matter deliberately open. In Metaphysics ix 7, he uses a conditional to talk about the possibility: For example, if earth is airy, and air is not fire but firey, fire is prime matter, being a this. If a material could not be so described, it would be prime matter. Again, he shows himself aware of prime matter as a possibility, without wanting to commit to it here. Another key passage where Aristotle has been thought to commit himself more decisively to prime matter is Metaphysics vii 3. Here we are told: For it is something of which each of these things is predicated, whose being is different from each of its predicates for the others are predicated of substance, and substance is predicated of matter. Therefore this last is in itself neither substance nor quantity nor anything else. Nor is it the denials of any of these; for even denials belong to things accidentally. Those who wish to avoid attributing a doctrine of prime matter to Aristotle must offer a different interpretation: In addition to disputing the correct interpretation of these passages where Aristotle explicitly mentions prime matter, much of the debate has centered around, on the one hand, whether what he says about change really commits him to it, on the other, whether the idea is really absurd. Some opponents of prime matter have argued that Aristotle does not, after all, wish to insist that there is always something which persists through a change see Charlton , Appendix, and In particular, when one of the elements changes into another, there is an underlying thingâ€"the initial elementâ€"but in this case it does not persist. While readers have usually supposed that these terms are used interchangeably to refer to the substance, in cases of accidental change, and the matter in substantial changes,

this assumption can be challenged. In the elemental generation case, perhaps there is no thing that remains, just an initial elements that underlies. The main philosophical objections to prime matter are that it is, at best, a mysterious entity that we cannot know anything about, since we never perceive it directly, but only the things it underlies. Of course, there can be good theoretical reasons for believing in things that we never actually see. No one has ever seen a quark, but we can still know things about them, based on the kind of theoretical work that they are required to perform. At worst, prime matter is said to be outright contradictory. It is supposed to be capable of taking on any form whatsoever, and thus to have no essential properties of its own. The idea that it has no essential properties of its own seems to make it difficult for us to characterize it positively in any way: Moreover, if it is what ultimately underlies all properties, it seems that it must be able to take on properties that are inconsistent with what we would like to be able to think of as its own nature: But how can prime matter be simultaneous invisible and blue? To get around these problems, it looks as though proponents of prime matter will have to distinguish between two different kinds of property that prime matter has, or perhaps two different ways in which it has properties. There are its essential properties, which define the kind of entity that it is, and which it has permanently, and then there are its accidental properties, which it gains and loses as it underlies different sorts of thing. A worry about this solution is, if one can distinguish between the prime matter and its essential properties, this might suggest that there is a need for a further entity to act as the underlying thing for those properties, and then this further entity would need to have its own nature, and something to underlie that nature, and so on. It seems best to try to avoid such an infinite regress by insisting that prime matter can underlie its own essential properties, without being a compound of those properties and some further matter. While the predominant view has been that this role is reserved for matter, other scholars have maintained either that Aristotle means it to be form, or that he does not see the need for a principle of individuation at all. Some of this controversy seems to have resulted from a failure to be clear about what a principle of individuation is, or what problem it is supposed to solve. To see why this is so, one may focus on a controversy about individuation which Popper sought to dissolve, by pointing out that it derived from a false opposition. This was a controversy begotten by a disagreement between Anscombe and Lukasiewicz regarding the principle of individuation in Aristotle see Anscombe et al. Popper points out that their disagreement is only apparent, due to the fact that they are answering different questions: On the other hand, Anscombe says that it is matter which makes an individual the individual it is, numerically distinct from other individuals of the same and other species. Yet this is an issue about numerical distinctness rather than unity. The traditional view has been that individuation is a metaphysical issue: However, some scholars have argued that Aristotle at no point addresses this issue, but is instead concerned with the epistemological question of how we tell one individual from another see Charlton It is worth considering why one might think that the metaphysical issue is not worth pursuing.

2: MIND FORMS MATTER - Science Facts - Simple Answers & Help

The Mind & Life Summer Research Institute, June in Garrison, New York, brings together a diverse group of contemplatives, scholars, and scientists to explore the theme "Engaging Cultural Difference and Human Diversity.".

Introduction Content is what is said, asserted, thought, believed, desired, hoped for, etc. Mental content is the content had by mental states and processes. Causal theories of mental content attempt to explain what gives thoughts, beliefs, desires, and so forth their contents. They attempt to explain how thoughts can be about things. Dennis Stampe , who played an important role in initiating contemporary interest in causal theories, drew attention to related problems. Consider a photograph of one of two identical twins. What makes it a photo of Judy, rather than her identical twin Trudy? By assumption, it cannot be the similarity of the photo to one twin rather than the other, since the twins are identical. Moreover, one can have a photo of Judy even though the photo happens not to look very much like her at all. What apparently makes a photo of Judy a photo of Judy is that she was causally implicated, in the right way, in the production of the photo. Reinforcing the hunch that causation could be relevant to meaning and representation is the observation that there is a sense in which the number of rings in a tree stump represents the age of the tree when it died and that the presence of smoke means fire. It also drew attention to the problem of distinguishing the content determining causes of a representation from adventitious non-content determining causes. Much more of this will be described below. Finally, it also provided some attempts to address this problem, such as an appeal to the function a thing might have. Rather than basing semantic content on a causal connection per se, Dretske began with a type of informational connection derived from the mathematical theory of information. Dretske also appealed to the notion of function in an attempt to distinguish content determining causes from adventitious non-content determining causes. By , in Psychosemantics, Fodor published his first attempt at an alternative method of solving the disjunction problem, the Asymmetric Causal Dependency Theory. Although these causal theories have subsequently spawned a significant critical literature, other related causal theories have also been advanced. Two of these are teleosemantic theories that are sometimes contrasted with causal theories. Causal theories of mental content are typically developed in the context of four principal assumptions. First, they typically presuppose that there is a difference between derived and underived meaning. They can use certain large red octagons to mean that one is to stop at an intersection. In such cases, there are collective arrangements that confer relatively specific meanings on relatively specific objects. In the case of human minds, however, it is proposed that thoughts can have the meanings or contents they do without recourse to collective arrangements. It is possible to think about percentage or ways of negotiating intersections prior to collective social arrangements. Causal theories of mental content presuppose that mental contents are underived, hence attempt to explain how underived meaning arises. Second, causal theories of mental content distinguish what has come to be known as natural meaning and non-natural meaning. If smoke in the unspoiled forest naturally means fire then, given the presence of smoke, there was fire. Under the relevant background conditions, the effect indicates or naturally means the cause. An important feature of natural meaning is that it does not generate falsity. If smoke naturally means fire, then there must really be a fire. By contrast, many non-naturally meaningful things can be false. Sentences, for example, can be meaningful and false. Like sentences, thoughts are also meaningful, but often false. Thus, it is generally supposed that mental content must be a form of non-natural unassigned meaning. Explicating meaning in terms of aboutness, or aboutness in terms of meaning, or either in terms of some still further semantic notion, does not go as far as is commonly desired by those who develop causal theories of mental content. To note some additional terminology, it is often said that causal theories of mental content attempt to naturalize non-natural, non-derived meaning. To put the matter less technically, one might say that causal theories of mental content presuppose that it is possible for a purely physical system to bear non-derived content. Thus, they presuppose that if one were to build a genuinely thinking robot or computer, one would have to design it in such a way that some of its internal components would bear non-natural, non-derived content in virtue of purely physical conditions. To get a feel for the difference between a naturalized theory and an unnaturalized

theory of content, one might note the theory developed by Grice Grice developed an unnaturalized theory. Fourth, it is commonly presupposed that naturalistic analyses of non-natural, non-derived meanings will apply, in the first instance, to the contents of thought. It is, of course, possible to suppose that it is natural language, or some other system of communication, that first develops content, which can then serve as a basis upon which to provide an account of mental content. Among the reasons that threaten this order of dependency is the fact that cognitive agents appear to have evolved before systems of communication. Another reason is that human infants at least appear to have some sophisticated cognitive capacities involving mental representation, before they speak or understand natural languages. Yet another reason is that, although some social animals may have systems of communication complex enough to support the genesis of mental content, other non-social cognizing animals may not. It is worth noting that, in recent years, this last presupposition has sometimes been abandoned by philosophers attempting to understand animal signaling or animal communication, as when toads emit mating calls or vervet monkeys cry out when seeing a cheetah, eagle, or snake. See, for example, Stegmann, , , Skyrms, , a, b, , and Birch, In other words, there have been efforts to use the sorts of apparatus originally developed for theories of mental content, plus or minus a bit, as apparatus for handling animal signaling. In this way, the contents of the signals are not derived from the contents of the mental representations. Who knows what mental representations might be triggered by these things? Clearly there is a similar problem for other sense modalities. No one is perfect, so a theory of content should be able to explicate what is going on when a person makes a mistake, such as mistaking a fox for a dog. What divides causal theories of mental content, most notably, is the different approaches they take to separating the content-determining causes from the non-content-determining causes. Some of these different theories appeal to normal conditions, others to functions generated by natural selection, others to functions acquired ontogenetically, and still others to dependencies among laws. At present there is no approach that is commonly agreed to correctly separate the content-determining causes from the non-content determining causes while at the same time respecting the need not to invoke existing semantic concepts. Although each attempt may have technical problems of its own, the recurring problem is that the attempts to separate content-determining from non-content-determining causes threaten to smuggle in semantic elements. In this section, we will review the internal problematic of causal theories by examining how each theory fares on our battery of test cases I â€" IV , along with other objections from time to time. This provides a simple, readily understood organization of the project of developing a causal theory of mental content, but it does this at a price. The primary literature is not arranged exactly in this way. The positive theories found in the primary literature are typically more nuanced than what we present here. Moreover, the criticisms are not arranged into the kind of test battery we have with cases I â€" IV. Nor are the examples in our test battery exactly the ones developed in the primary literature. In other words, the price one pays for this simplicity of organization is that we have something less like a literature review and more like a theoretical and conceptual toolbox for understanding causal theories. Each year, there is the passage of the four seasons with a tree growing more quickly at some times and more slowly at others. If we find a tree stump that has twelve rings, then that means that the tree was twelve years old when it died. But, it is not an entirely inviolable law that a tree grows a ring each year. Such a law, if it is one, is at most a ceteris paribus law. It holds only given certain background conditions, such as that weather conditions are normal. If the weather conditions are especially bad one season, then perhaps the tree will not grow enough to produce a new ring. One might, therefore, propose that if conditions are normal, then n rings means that the tree was n years old when it died. It is only the causes that operate under normal conditions that are content-determining. Moreover, if one does confuse a fox with a dog under normal viewing conditions, then perhaps one does not really have a mental representation of a dog, but maybe only a mental representation of a member of the taxonomic family canidae. Nor do normal conditions suffice to keep questions from getting in among the content-determining causes. Do normal conditions block these out? So, there are problem cases in which appeals to normal conditions do not seem to work. Fodor b discusses this problem with proximal stimulations in connection with his asymmetric dependency theory, but it is one that clearly challenges the causal theory plus normal conditions approach. Next, suppose that we tightly construe normal conditions to eliminate the kinds of problem cases described above. What one

intuitively wants is to be able to say that, under normal conditions of good lighting, proper viewing distance, etc. Why take one interpretation over another? In other words, we still have the problem of bracketing non-content-determining causes, only in a slightly reformulated manner. This sort of objection may be found in Fodor Now set the preceding problem aside. There is still another developed in Fodor After all, we could abide by another apparently true conditional regarding these other conditions, namely, if the lighting conditions were not so good, there were no serious occlusions, etc. We need some non-semantic notions to enable us to fix on one interpretation, rather than the other. At this point, one might look to a notion of functions to solve these problems. Stampe was the first to note this as a fact that might help causal theories of content. A familiar mercury thermometer has the function of indicating temperature. But, such a thermometer works against a set of background conditions which include the atmospheric pressure. The atmospheric pressure influences the volume of the vacuum that forms above the column of mercury in the glass tube. So, the height of the column of mercury is the product of two causally relevant features, the ambient atmospheric temperature and the ambient atmospheric pressure. This suggests that one and the same physical device with the same causal dependencies can be used in different ways. A column of mercury in a glass tube can be used to measure temperature, but it is possible to put it to use as a pressure gauge. Which thing a column of mercury measures is determined by its function. It is the objective features of the world that matter to an organism, not its sensory states. In addition, the theory of evolution by natural selection apparently provides a non-semantic, non-intentional basis upon which to explicate functions and, in turn, semantic content. Individual organisms vary in their characteristics, such as how their neurons respond to features of the environment. Finally, some of these very differences may be heritable.

3: Causal Theories of Mental Content (Stanford Encyclopedia of Philosophy)

EN's purpose is to help you form the life you want, transition humanity to a new era, and to create a new field of science. EN is an online virtual entity. We do not own physical buildings or we would be charging you thousands of dollars for courses rather than offering unlimited free material.

But not everything expressed in words—even when organized and written down—is counted as literature. Those writings that are primarily informative—technical, scholarly, journalistic—would be excluded from the rank of literature by most, though not all, critics. Certain forms of writing, however, are universally regarded as belonging to literature as an art. Individual attempts within these forms are said to succeed if they possess something called artistic merit and to fail if they do not. The nature of artistic merit is less easy to define than to recognize. The writer need not even pursue it to attain it. On the contrary, a scientific exposition might be of great literary value and a pedestrian poem of none at all. The purest or, at least, the most intense literary form is the lyric poem, and after it comes elegiac, epic, dramatic, narrative, and expository verse. Most theories of literary criticism base themselves on an analysis of poetry , because the aesthetic problems of literature are there presented in their simplest and purest form. Poetry that fails as literature is not called poetry at all but verse. The Greeks thought of history as one of the seven arts, inspired by a goddess, the muse Clio. The essay was once written deliberately as a piece of literature: Today most essays are written as expository, informative journalism , although there are still essayists in the great tradition who think of themselves as artists. Now, as in the past, some of the greatest essayists are critics of literature, drama, and the arts. Some examples of this biographical literature were written with posterity in mind, others with no thought of their being read by anyone but the writer. Some are in a highly polished literary style; others, couched in a privately evolved language, win their standing as literature because of their cogency, insight, depth, and scope. Many works of philosophy are classed as literature. The Dialogues of Plato 4th century bc are written with great narrative skill and in the finest prose; the Meditations of the 2nd-century Roman emperor Marcus Aurelius are a collection of apparently random thoughts, and the Greek in which they are written is eccentric. Yet both are classed as literature, while the speculations of other philosophers, ancient and modern, are not. Certain scientific works endure as literature long after their scientific content has become outdated. This is particularly true of books of natural history, where the element of personal observation is of special importance. Oratory , the art of persuasion, was long considered a great literary art. The oratory of the American Indian , for instance, is famous, while in Classical Greece, Polymnia was the muse sacred to poetry and oratory. Today, however, oratory is more usually thought of as a craft than as an art. Most critics would not admit advertising copywriting, purely commercial fiction, or cinema and television scripts as accepted forms of literary expression, although others would hotly dispute their exclusion. The test in individual cases would seem to be one of enduring satisfaction and, of course, truth. Indeed, it becomes more and more difficult to categorize literature, for in modern civilization words are everywhere. Man is subject to a continuous flood of communication. Most of it is fugitive, but here and there—in high-level journalism, in television, in the cinema, in commercial fiction, in westerns and detective stories, and in plain, expository prose—some writing, almost by accident, achieves an aesthetic satisfaction, a depth and relevance that entitle it to stand with other examples of the art of literature. Critical theories Western If the early Egyptians or Sumerians had critical theories about the writing of literature, these have not survived. From the time of Classical Greece until the present day, however, Western criticism has been dominated by two opposing theories of the literary art, which might conveniently be called the expressive and constructive theories of composition. The Greek philosopher and scholar Aristotle is the first great representative of the constructive school of thought. His Poetics the surviving fragment of which is limited to an analysis of tragedy and epic poetry has sometimes been dismissed as a recipe book for the writing of potboilers. Certainly, Aristotle is primarily interested in the theoretical construction of tragedy, much as an architect might analyze the construction of a temple, but he is not exclusively objective and matter of fact. He does, however, regard the expressive elements in literature as of secondary importance, and the terms he uses to describe them have been open to interpretation and a matter

of controversy ever since. Its standards are almost entirely expressive. Where Aristotle is analytical and states general principles, the pseudo-Longinus is more specific and gives many quotations: Thus, at the beginning of Western literary criticism, the controversy already exists. Is the artist or writer a technician, like a cook or an engineer, who designs and constructs a sort of machine that will elicit an aesthetic response from his audience? Or is he a virtuoso who above all else expresses himself and, because he gives voice to the deepest realities of his own personality, generates a response from his readers because they admit some profound identification with him? This antithesis endures throughout western European history â€" Scholasticism versus Humanism , Classicism versus Romanticism , Cubism versus Expressionism â€"and survives to this day in the common judgment of our contemporary artists and writers. It is surprising how few critics have declared that the antithesis is unreal, that a work of literary or plastic art is at once constructive and expressive, and that it must in fact be both. Eastern Critical theories of literature in Asian cultures , however, have been more varied. There is an immense amount of highly technical, critical literature in India. Some works are recipe books, vast collections of tropes and stylistic devices; others are philosophical and general. In the best period of Indian literature , the cultural climax of Sanskrit c. There are no long epic poems in Chinese, no verse novels of the sort written in England by Robert Browning or Alfred Lord Tennyson in the 19th century. In Chinese drama, apart from a very few of the songs, the verse as such is considered doggerel. The versified treatises on astronomy, agriculture, or fishing, of the sort written in Greek and Roman times and during the 18th century in the West, are almost unknown in East Asia. Chinese poetry is almost exclusively lyric, meditative, and elegiac, and rarely does any poem exceed linesâ€"most are little longer than Western sonnets; many are only quatrains. In Japan this tendency to limit length was carried even further. From the 17th century and onward, the most popular poetic form was the haiku , which has only 17 syllables. This development is relevant to the West because it spotlights the ever-increasing emphasis which has been laid on intensity of communication, a characteristic of Western poetry and of literature generally as it has evolved since the late 19th century. In East Asia all cultivated people were supposed to be able to write suitable occasional poetry, and so those qualities that distinguished a poem from the mass consequently came to be valued above all others. Literary language In some literatures notably classical Chinese, Old Norse, Old Irish , the language employed is quite different from that spoken or used in ordinary writing. This marks off the reading of literature as a special experience. In the Western tradition, it is only in comparatively modern times that literature has been written in the common speech of cultivated men. The Elizabethans did not talk like Shakespeare nor 18th-century people in the stately prose of Samuel Johnson or Edward Gibbon the so-called Augustan plain style in literature became popular in the late 17th century and flourished throughout the 18th, but it was really a special form of rhetoric with antecedent models in Greek and Latin. The first person to write major works of literature in the ordinary English language of the educated man was Daniel Defoe ? Robinson Crusoe is much more contemporary in tone than the elaborate prose of 19th-century writers like Thomas De Quincey or Walter Pater. Ambiguity Other writers have sought to use language for its most subtle and complex effects and have deliberately cultivated the ambiguity inherent in the multiple or shaded meanings of words. Eliot in his literary essays is usually considered the founder of this movement. Actually, the platform of his critical attitudes is largely moral , but his two disciples , I. The basic document of the movement is C. Only a generation later, however, their ideas were somewhat at a discount. However, ambiguity remained a principal shaping tool for the writer and a primary focus in literary criticism. Translation Certainly, William Blake or Thomas Campion , when they were writing their simple lyrics, were unaware of the ambiguities and multiple meanings that future critics would find in them. Nevertheless, language is complex. Words do have overtones; they do stir up complicated reverberations in the mind that are ignored in their dictionary definitions. Great stylists, and most especially great poets, work with at least a half-conscious, or subliminal, awareness of the infinite potentialities of language. This is one reason why the essence of most poetry and great prose is so resistant to translation quite apart from the radically different sound patterns that are created in other-language versions. The translator must project himself into the mind of the original author; he must transport himself into an entirely different world of relationships between sounds and meanings, and at the same time he must establish an equivalence between one infinitely complex system and another. Since no two languages are truly

equivalent in anything except the simplest terms, this is a most difficult accomplishment. Certain writers are exceptionally difficult to translate. There are no satisfactory English versions, for example, of the Latin of Catullus , the French of Baudelaire , the Russian of Pushkin , or of the majority of Persian and Arabic poetry. On the other hand, the Germans insist that Shakespeare is better in German than he is in English, a humorous exaggeration perhaps. But again, Shakespeare is resistant to translation into French. His English seems to lack equivalents in that language. The very greatest translations may become classics in their own right, of enduring literary excellence the King James Version of the Bible , appearing in , is an outstanding example , but on the whole the approximate equivalence of most translations to their originals seems to have a very short life. The original work remains the same, of lasting value to its own people, but the translation becomes out of date with each succeeding generation as the language and criteria of literary taste change. Nothing demonstrates the complexity of literary language more vividly. Yet the values of great literature are more fundamental than complexity and subtleties of meaning arising from language alone. Works far removed from contemporary man in time and in cultural background, composed in a variety of languages utterly different from one another in structure, have nevertheless been translated successfully enough to be deeply moving. The 20th century witnessed an immense mass of the oral literature of preliterate peoples and of the writings of all the great civilizations translated into modern languages. Translations of these literatures often distorted the original stories and, at best, captured only their essence. However, without these translations, such stories would most likely be forever lost. The craft of literature, indeed, can be said to be in part the manipulation of a structure in time, and so the simplest element of marking time, rhythm , is therefore of basic importance in both poetry and prose. Prosody, which is the science of versification, has for its subject the materials of poetry and is concerned almost entirely with the laws of metre , or rhythm in the narrowest sense. It deals with the patterning of sound in time; the number, length, accent , and pitch of syllables; and the modifications of rhythm by vowels and consonants. In most poetry, certain basic rhythms are repeated with modifications that is to say, the poem rhymes or scans or both but not in all. Since lyric poetry is either the actual text of song or else is immediately derived from song, it is regular in structure nearly everywhere in the world, although the elements of patterning that go into producing its rhythm may vary. The most important of these elements in English poetry, for example, have been accent, grouping of syllables called feet , number of syllables in the line, and rhyme at the end of a line and sometimes within it. Other elements such as pitch, resonance , repetition of vowels assonance , repetition of consonants alliteration , and breath pauses cadence have also been of great importance in distinguishing successful poetry from doggerel verse, but on the whole they are not as important as the former, and poets have not always been fully conscious of their use of them. The rhythms of prose are more complicated, though not necessarily more complex, than those of poetry. The rules of prose patterning are less fixed; patterns evolve and shift indefinitely and are seldom repeated except for special emphasis. So the analysis of prose rhythm is more difficult to make than, at least, the superficial analysis of poetry. Structure The craft of writing involves more than mere rules of prosody. First, the literary situation has to be established. The reader must be directly related to the work, placed in itâ€"given enough information on who, what, when, or whyâ€"so that his attention is caught and held or, on the other hand, he must be deliberately mystified, to the same end.

4: Mind - Wikipedia

Schrodinger asks what place consciousness occupies in the evolution of life, and what part the state of development of the human mind plays in moral questions. Brought together with these two classics are Schr dinger's autobiographical sketches, published and translated here for the first time.

This primary reality is infinite. This is where you come from and where you will return. From this level we create this reality. Mind forms reality, but the actual work of creating events occurs in an inner level of consciousness. David Bohm would say that the level dimension above us orders creates this one. The Nasa interstellar craft proposal is as substantial evidence as I can give you on the existence of the ZPF link below. And finally, the collaboration of scientists worldwide offers proof that collective thought energy is in the atmosphere. Additionally, the Princeton Study meta-data collected from the Random Event Generators they use proves that thoughts influence matter on a quantum level. Curiosity has its own reason for existing. Dennis Gabor â€" electrical engineer and physicist, who invented holography, for which he later received the Nobel Prize in Physics. Click on image to enlarge it. Click on image to see NASA contract. Every decision you make creates another probable self in another physical universe. However, you are connected to each probable self through the whole self. The whole self is what you are. Quantum physics, Many-Worlds interpretation. Reality Is a Nonphysical Field of Energy. Everything is composed of fields of energy. The universe is nothing more than a thought materialized. The chair you are sitting on is not solid. It is an illusion created by the mind. Consciousness is an electromagnetic field matter. Does consciousness create reality? Consciousness and matter are basically the same thing in different states, they are electromagnetic fields of energy. The field or wave can turn into a particle. This is like ice turning into water. Click on image to read article. Origins of the new paradigm. In his Ph. This concept is known as waveâ€"particle duality, and forms a central part of the theory of quantum mechanics. De Broglie was awarded the Nobel Prize for Physics in A wave or photon are an excitation of an electromagnetic field. Scientists do not know what the unitary substance that forms everything in the universe is! I will tell you what it is: The electromagnetic field that forms everything is consciousness. Particles, in the conventional sense, do not really exist. Individual scientists do know the facts. Both consciousness and matter are composed of electromagnetic fields. The author of the article you just read has many books. This is one of them. This book is a powerful statement criticizing science, religion and psychology as causing our current problems from school shootings and political dysfunction to our inability to live happy and successful lives. Official achedemia has got our human nature all wrong. Parents, institutions and society have imposed disempowerment and guilt trips upon us for five thousand years. The result is a warped, counterfeit and powerless human who degrades and spreads emotional poison to infect civilization, hence all our political and social problems. Become a new evolved human possessing inbuilt joy, high expectation, trust, love, altruism, and the ability to create the life you want. A composite of philosophy, science, theology, psychology, social science and self-help to end the nightmare. Get the book to learn the secret. Read moreâ€¦ Underlying problems. Since people are paying for my books, they must be my highest priority and best work.

5: Form vs. Matter (Stanford Encyclopedia of Philosophy)

Breath is essential to life. It's the first thing we do when we are born and the last thing we do when we leave. Find out how pranayama can heal your mind and body, and learn about four deep breathing techniques to try.

The pre-Socratic philosophers , starting with Thales , noted that appearances change, and began to ask what the thing that changes "really" is. The answer was substance , which stands under the changes and is the actually existing thing being seen. The status of appearances now came into question. What is the form really and how is that related to substance? Starting with at least Plato and possibly germinal in some of the presocratics the forms were considered as being "in" something else, which Plato called nature physis. Form answers the question, "What is that? He supposed that the object was essentially or "really" the Form and that the phenomena were mere shadows mimicking the Form; that is, momentary portrayals of the Form under different circumstances. The problem of universals â€" how can one thing in general be many things in particular â€" was solved by presuming that Form was a distinct singular thing but caused plural representations of itself in particular objects. For example, Parmenides states, "Nor, again, if a person were to show that all is one by partaking of one, and at the same time many by partaking of many, would that be very astonishing. But if he were to show me that the absolute one was many, or the absolute many one, I should be truly amazed. For Plato, forms, such as beauty, are more real than any objects that imitate them. Though the forms are timeless and unchanging, physical things are in a constant change of existence. Where forms are unqualified perfection, physical things are qualified and conditioned. For example, there are countless tables in the world but the Form of tableness is at the core; it is the essence of all of them. Super-ordinate to matter, Forms are the most pure of all things. Atemporal means that it does not exist within any time period, rather it provides the formal basis for time. It therefore formally grounds beginning, persisting and ending. It is neither eternal in the sense of existing forever, nor mortal, of limited duration. It exists transcendent to time altogether. Forms are extra-mental i. For example, say we have a triangle drawn on a blackboard. A triangle is a polygon with 3 sides. The triangle as it is on the blackboard is far from perfect. However, it is only the intelligibility of the Form "triangle" that allows us to know the drawing on the chalkboard is a triangle, and the Form "triangle" is perfect and unchanging. It is exactly the same whenever anyone chooses to consider it; however, the time is that of the observer and not of the triangle. Terminology[edit] In the Allegory of the Cave , the objects that are seen are not real, according to Plato, but literally mimic the real Forms. The English word "form" may be used to translate two distinct concepts that concerned Platoâ€"the outward "form" or appearance of something, and "Form" in a new, technical nature, that never But the forms which enter into and go out of her are the likenesses of real existences modelled after their patterns in a wonderful and inexplicable manner In the Allegory of the Cave expressed in Republic , the things that are ordinarily perceived in the world are characterized as shadows of the real things, which are not perceived directly. That which the observer understands when he views the world mimics the archetypes of the many types and properties that is, of universals of things observed. Intelligible realm and separation of the Forms[edit] Plato often invokes, particularly in his dialogues Phaedo , Republic and Phaedrus , poetic language to illustrate the mode in which the Forms are said to exist. Near the end of the Phaedo, for example, Plato describes the world of Forms as a pristine region of the physical universe located above the surface of the Earth Phd. In the Phaedrus the Forms are in a "place beyond heaven" huperouranios topos Phdr. And in the Timaeus Plato writes: Ideal state[edit] This article possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. February Learn how and when to remove this template message According to Plato, Socrates postulated a world of ideal Forms, which he admitted were impossible to know. Nevertheless, he formulated a very specific description of that world, which did not match his metaphysical principles. Corresponding to the world of Forms is our world, that of the shadows, an imitation of the real one. The function of humans in our world is therefore to imitate the ideal world as much as possible which, importantly, includes imitating the good, i. Plato lays out much of this theory in the "Republic" where, in an attempt to define Justice, he considers many topics including the

constitution of the ideal state. While this state, and the Forms, do not exist on earth, because their imitations do, Plato says we are able to form certain well-founded opinions about them, through a theory called recollection. The key to not know how such a state might come into existence is the word "founding" oikidzomen , which is used of colonization. In speaking of reform, Socrates uses the word "purge" diakathairountes [29] in the same sense that Forms exist purged of matter. The purged society is a regulated one presided over by philosophers educated by the state, who maintain three non-hereditary classes [30] as required: Class is assigned at the end of education, when the state institutes individuals in their occupation. Socrates expects class to be hereditary but he allows for mobility according to natural ability. The criteria for selection by the academics is ability to perceive forms the analog of English "intelligence" and martial spirit as well as predisposition or aptitude. The views of Socrates on the proper order of society are certainly contrary to Athenian values of the time and must have produced a shock effect, intentional or not, accounting for the animosity against him. For example, reproduction is much too important to be left in the hands of untrained individuals: Their genetic fitness is to be monitored by the physicians: Physicians will minister to better natures, giving health both of soul and of body; but those who are diseased in their bodies they will leave to die, and the corrupt and incurable souls they will put an end to themselves. There are two common ideas pertaining to the beliefs and character of Socrates: However, since most of what we know about Socrates comes from plays, most of the Platonic plays are accepted as the more accurate Socrates since Plato was a direct student of Socrates. Perhaps the most important principle is that just as the Good must be supreme so must its image, the state, take precedence over individuals in everything. For example, guardians " The ultimate trusty guardian is missing. Socrates does not hesitate to face governmental issues many later governors have found formidable: Forms are first introduced in the Phaedo, but in that dialogue the concept is simply referred to as something the participants are already familiar with, and the theory itself is not developed. Similarly, in the Republic, Plato relies on the concept of Forms as the basis of many of his arguments but feels no need to argue for the validity of the theory itself or to explain precisely what Forms are. Commentators have been left with the task of explaining what Forms are and how visible objects participate in them, and there has been no shortage of disagreement. Some scholars advance the view that Forms are paradigms, perfect examples on which the imperfect world is modeled. Others interpret Forms as universals, so that the Form of Beauty, for example, is that quality that all beautiful things share. Yet others interpret Forms as "stuffs," the conglomeration of all instances of a quality in the visible world. Under this interpretation, we could say there is a little beauty in one person, a little beauty in another â€"all the beauty in the world put together is the Form of Beauty. Plato himself was aware of the ambiguities and inconsistencies in his Theory of Forms, as is evident from the incisive criticism he makes of his own theory in the Parmenides. Evidence of Forms[edit] Human perception[edit] We call both the sky and blue jeans by the same color, blue. However, clearly a pair of jeans and the sky are not the same color; moreover, the wavelengths of light reflected by the sky at every location and all the millions of blue jeans in every state of fading constantly change, and yet we somehow have a consensus of the basic form Blueness as it applies to them. Plato believed that long before our bodies ever existed, our souls existed and inhabited heaven, where they became directly acquainted with the forms themselves. Real knowledge, to him, was knowledge of the forms. But knowledge of the forms cannot be gained through sensory experience because the forms are not in the physical world. Therefore, our real knowledge of the forms must be the memory of our initial acquaintance with the forms in heaven. Therefore, what we seem to learn is in fact just remembering. Perceived circles or lines are not exactly circular or straight, and true circles and lines could never be detected since by definition they are sets of infinitely small points. But if the perfect ones were not real, how could they direct the manufacturer? Criticisms of Platonic Forms[edit] Self-criticism[edit] Plato was well aware of the limitations of the theory, as he offered his own criticisms of it in his dialogue Parmenides. There Socrates is portrayed as a young philosopher acting as junior counterfoil to aged Parmenides. To a certain extent it is tongue-in-cheek as the older Socrates will have solutions to some of the problems that are made to puzzle the younger. These criticisms were later emphasized by Aristotle in rejecting an independently existing world of Forms. It is worth noting that Aristotle was a pupil and then a junior colleague of Plato; it is entirely possible that the

presentation of Parmenides "sets up" for Aristotle; that is, they agreed to disagree. The young Socrates conceives of his solution to the problem of the universals in another metaphor, which though wonderfully apt, remains to be elucidated: But exactly how is a Form like the day in being everywhere at once? The solution calls for a distinct form, in which the particular instances, which are not identical to the form, participate; i. The concept of "participate", represented in Greek by more than one word, is as obscure in Greek as it is in English. Plato hypothesized that distinctness meant existence as an independent being, thus opening himself to the famous third man argument of Parmenides, [41] which proves that forms cannot independently exist and be participated. If they are only like each other then they contain a form that is the same and others that are different. Thus if we presume that the Form and a particular are alike then there must be another, or third Form, man or greatness by possession of which they are alike. An infinite regression would then result; that is, an endless series of third men. The ultimate participant, greatness, rendering the entire series great, is missing. Moreover, any Form is not unitary but is composed of infinite parts, none of which is the proper Form. The young Socrates some may say the young Plato did not give up the Theory of Forms over the Third Man but took another tack, that the particulars do not exist as such. Whatever they are, they "mime" the Forms, appearing to be particulars. This is a clear dip into representationalism , that we cannot observe the objects as they are in themselves but only their representations. That view has the weakness that if only the mimes can be observed then the real Forms cannot be known at all and the observer can have no idea of what the representations are supposed to represent or that they are representations. The mimes only recall these Forms to memory. Plato is depicted pointing upwards, in reference to his belief in the higher Forms, while Aristotle disagrees and points downwards to the here-and-now, in reference to his belief in empiricism. Rather than quote Plato, Aristotle often summarized. Classical commentaries thus recommended Aristotle as an introduction to Plato.

6: Buddha Quotes - BrainyQuote

Are humans becoming a creative force that creates life from dead matter? Exploring new life forms, extending our life span tremendously, or even rejuvenating it is now, at reach.

Format Format The course in an interactive lecture. You will learn to apply and practice new concepts during individual and group exercises. Additionally, we conduct in-class experiments to bring traditional studies to life. The course also includes: Participant Comments Participant Comments "Not coming from a psychology background a design background it was fascinating to gain a better understanding of the science behind why people make the decisions they do and how I can apply this to my work" Naomi Finn, Paymentsense "I have had no formal psychology training but have been designing for over 10 years â€" this course is awesome to put a formal name to the methods I have been using for all these years â€" highly recommend it. Not fatiguing even though it was so info heavy. Alita is incredibly well spoken and I feel more confident bringing mental models to predict action. Hoa does an excellent job of outlining the relevant principles, from computer science, cognitive psychology, human factors and HCI to apply in your day-to-day work. Really nice framing at the end about how far we can push tech when people are always behind. Material and presentation right pace, right examples. Other instructors might have been flummoxed! Great speaker using good examples and tests to keep you on your toes. Touched on a wide range of topics from IA to UI in a structured way. Our mind is the only real user interface, so this class is very relevant for that. This course nailed all the aspects designers need to understand the way our complicated minds work. Presentation was very engaging. Her energy makes the class fun! She made fairly complex and dry material fun and taught real life skills. Fast paced, but the pace was great. The day went by quickly, but I feel as though I learned a lot. Great delivery and content was a great mix of theory with rich real world examples. Delivery was engaging and felt genuine. They helped reinforce the course material. The exercises are great. Raluca did a great job, speaks well, nice tempo and good attention for the class. The content was very informative. I took a lot of notes and plan to implement many things I learned at my job and in my career. All of the examples given I felt like I could actually apply to the websites I work on. Wish I had gone for the whole week. Next time I will, no question! I loved how many examples, exercises, "tests" for fun, and interactive pieces there were for this course. It truly kept the class alive and fun. I would highly recommend! Very well presented, organized and structured. Almost everything was new knowledge to me. I love the way you established yourself as a true UX leader with your experiences in the beginning and then went on to use your own research stories to illuminate concepts as the day proceeded. I came out of the course with a practical list of guidelines. I was interested and attentive for the entire day. Would definitely recommend to others. Aurora is a great instructor and has a great way of keeping the audience engaged. However, I really appreciated how Aurora continually tied the principles back to websites. She did a wonderful job explaining concepts at a perfect pace, interspered with fitting, entertaining examples and activities. This has been my 1 from all. Content is timeless and will be useful for many years to come. Kalle, Elastic Care "I enjoyed this course and found the subject interesting and helpful. Clair, Zillow "Garrett is an engaging and seasoned instructor and presenter which makes for interesting information. Great variety of case studies in particular! There are many practical concepts and help me to understand better what people have in their heads. Definitely enjoyed the course. Helps you understand why people do what they do. Instructor delivered the content in an engaging, articulate way. Really enjoyed, our instructor was exceptionally professional and competent! This more in-depth psychological UX information will be a great and unexpected take away for my team. Alita combines her background as a developer with her knowledge of psychology and philosophy to drive her work. Read more about Alita. Aurora combines her background in front-end web development and UX design to inform her work, creating effective designs that balance technical, business, and user needs. Read more about Aurora. At Nielsen Norman Group, Goldfield has consulted for clients in a broad range of industries, including e-commerce, automotive, health care, financial, media, telecommunications, education, art and non-profits, as well as highly specialized B2B sites. Read more about Garrett. She conducts research worldwide, and presents keynotes and training on best practices for

interface design. She authors publications, including a book, Prioritizing Web Usability. Read more about Hoa. She combines her background in psychology with her design and usability experience to drive insights into user behavior that form the basis for increasing the business value of interactive systems. Read more about Lexie. Raluca Budiu Raluca Budiu is Director of Research at Nielsen Norman Group, where she consults for clients from a variety of industries and presents tutorials on mobile usability, designing interfaces for multiple devices, quantitative usability methods, cognitive psychology for designers, and principles of human-computer interaction. She also serves as editor for the articles published on NNgroup. She holds a Ph. Read more about Raluca.

"Qi Gong practice emphasises mind/body integration and movements which massage and energise the internal organs as well as joints, muscle and bone health," says Julie. "The brain loves patterns of movement and many Qi Gong forms help to balance the two hemispheres which enriches the neuro-muscular system.".

Informed Consent What is informed consent and what does it mean? This is part of informed consent. It recognizes your need to know about a procedure, surgery, or treatment, before you decide whether to have it. After your first talk with your doctor, you may have only a general idea of the treatment plan. You must understand the risks and drawbacks of the plan to decide if the benefits you expect are worth it. Most people find that they need to get some questions answered before they can decide on a treatment plan that carries some risk for them. Informed consent is a process that includes all of these steps: You are told or get information in some way about the possible risks and benefits of the treatment. You are told about the risks and benefits of other options, including not getting treatment. You have the chance to ask questions and get them answered to your satisfaction. You have had time if needed to discuss the plan with family or advisors. You are able to use the information to make a decision that you think is in your own best interest. You share your decision with your doctor or treatment team. If you have gone through these steps and decide to get the treatment or procedure, you are usually asked to sign a paper called a consent form. The completed and signed consent form is a legal document that lets your doctor go ahead with the treatment plan. The consent form names the procedure or treatment to be done. The rest of the form may be very general, stating only that you have been told about the risks of the treatment and other available options. Or it may be very detailed, outlining what the risks and other options are. A doctor or nurse must make every effort to be sure the patient understands the purpose, benefits, risks, and other options of the test or treatment. As long as adult patients are mentally able to make their own decisions, medical care cannot begin unless they give informed consent. If the patient is a minor under age , has a serious mental disability, or cannot give consent, then the parent, legal guardian, or a person authorized by the court must give consent before treatment can start. This is usually a close family member who has reason to know what the patient would want. These cases tend to come up when the patient is in a coma unconscious or on life support. Informed consent is the process and actions that take place as you learn about and think about a treatment before you agree to it. Your signature on the form is taken to be evidence that this took place. In this case, you may be asked to sign an informed refusal form or a form that states you are choosing not to follow medical advice. Your signature on this form implies that you know the risks of refusing, so be sure that you understand these risks and know your other options before you sign.

MIND AND LIFE FORM AND CONTENT pdf

8: Management Training and Leadership Training - Online

If you want to be content with your life and what it has to offer you, then you have to find a meaning that makes your day worth living. This doesn't have to be some fancy, high-powered career, either.

Everything you perceive in the physical world has its origin in the invisible, inner world of your thoughts and beliefs. To become the master of your destiny, you must learn to control the nature of your dominant, habitual thoughts. By doing so, you will be able to attract into your life that which you intend to have and experience as you come to know the Truth that your thoughts create your reality. Every effect you see in your outside or physical world has a specific cause which has its origin in your inner or mental world. This is the essence of thought power. Put another way, the conditions and circumstances of your life are as a result of your collective thoughts and beliefs. James Allen said it best when he said "circumstances do not make a man, they reveal him". Every aspect of your life, from the state of your finances to the state of your health and your relationships, is accurately revealing your thoughts and your beliefs. Most people have it back to front, believing that they feel or think a certain way because of their circumstances, not knowing the truth that it is their thought power that is creating those very circumstances, whether wanted or unwanted. By internalizing and applying this Truth, that your thoughts create your reality, you will grant yourself the power to create the changes you want to see manifest in your life. Reality creation is an inside job. Your Thought Power is Limitless: There is a single, intelligent Consciousness that pervades the entire Universe, which is all powerful, all knowing, all creative and present everywhere at the same time - the Universal Mind. Your mind is part of this One Universal Mind and since your thoughts are a product of your mind, it follows that your thought power too is limitless. Once you truly understand that your mind is one with the Single Source of All Power and that this power is within you, you will have found the only true source of infinite power for which nothing is impossible and impossible is nothing. Know that thought power comes from within. Accessing the source of All Power starts by looking inwards. Your Thoughts are Alive: The greatest mystics and teachers that have walked the Earth have told us that everything is energy. This has now been undeniably confirmed by modern science. Your thoughts too are energy. William Walker Atkinson told us that "where mind is static energy, thought is dynamic energy - two phases of the same thing" and Charles Haanel went on to say that "thought power is the vibratory force formed by converting static mind into dynamic mind". Your thoughts are alive. Each time you entertain a specific thought, you emit a very specific, corresponding frequency or energy vibration. What Frequency Are You On: The basic premise of the Law of Attraction is that like energy attracts like energy. You attract to yourself those things and circumstances that are in vibrational harmony with your dominant frequency, which is itself determined by your dominant mental attitude, habitual thoughts and beliefs. Mike Dooley, one of the presenters of the movie The Secret, fittingly suggests that if you want to know what a thought looks like, just look around you. Keep in mind these three words "thoughts are things". The attractive power of any particular thought is determined by how often you have that thought and by the strength of the feelings or emotions associated with it. The more energy you give to a particular thought, the greater its power to attract its corresponding circumstance into your physical world through the Law of Attraction. Your one-off, passing thoughts do not have the same creative power as your habitual thoughts and beliefs. Remember, that it is of little use to entertain positive thoughts for just a short burst of time each day if you then proceed to think negative or unwanted thoughts for the rest of the day. A negative thought cancels the benefit of a positive thought and vice versa. Since your reality is the sum total of all your thoughts there are many factors influencing your life. This makes it difficult to directly join the dots between the cause thought and the effect circumstance but the causation is always there. It is your subconscious mind that is the storehouse of your deep-seated beliefs and programmes. To change your circumstances and attract to yourself that which you choose, you must learn to programme and re-programme your subconscious mind. The most effective and practical way to do so, is to learn the simple process of creative visualization. It is the technique underlying reality creation, making use of thought power to consciously imagine, create and attract that which you choose. Your imagination is the engine of your thoughts. It converts your thought power into mental

images, which are in turn manifested in the physical realm. It is important that you learn to be aware of your habitual thoughts and to appropriately adjust them so as to maintain an overall positive mental attitude. However, be careful not to become obsessed with every thought that enters your mind as this would be equally counter-productive, if not more so, than not being aware of them at all. Remember that to obsess over your negative, unwanted thoughts, is to give them power and as the saying goes, what you resist persists. So instead of resisting any of your negative thoughts, simply learn to effortlessly cancel them by replacing them as they arise. Instantly Replace Unwanted Thoughts: To instantly neutralize the power of a negative thought, calmly and deliberately replace it with its opposite, positive equivalent. You can also use the "cancel, cancel" technique made famous by the Silva Method. Each time you catch yourself thinking an unwanted thought, mentally tell yourself and the Universe "cancel, cancel" and immediately follow it up with a positive statement. It is estimated that the average person has between 12, and 70, thoughts a day. This is evidence enough to suggest that your goal should not be to control every thought. It is your dominant thoughts and beliefs that you must learn to bring under your conscious control as they are what largely determine your mental attitude. As you do, you will find your random thoughts themselves becoming more positive and more deliberate. The following words of Siddhartha Gautama Buddha perfectly capture the essence of thought power: The mind is everything. What we think we become. Whether you realise it or not you are already creating your reality through your thought power. Every effect you see in your outside world has its original cause within you - no exceptions. To gain access to the greatest creative power at your disposal, you must learn to control the nature of your habitual thoughts and to align yourself with the One Source of All Power of which you are a part. Your thoughts create your reality - know, internalize and apply this Truth and you will see your life transform in miraculous ways. Important Note about Using Articles: All articles remain copyright of Tania Kotsos.

Informed consent is the process and actions that take place as you learn about and think about a treatment before you agree to it. Your signature on the form is taken to be evidence that this took place.

Muscle relaxation Decreased feelings of stress and overwhelm In the medical community, there is a growing appreciation for the positive impact that deep breathing can have on the physiology, both in the mind and the body. According to the research, many of these beneficial effects can be attributed to reducing the stress response in the body. Your breathing becomes shallow and rapid, and you primarily breathe from the chest and not the lower lungs. This can make you feel short of breath, which is a common symptom when you feel anxious or frustrated. At the same time, your body produces a surge of hormones such as cortisol and epinephrine also known as adrenaline , which increase your blood pressure and pulse rate and put you in a revved up state of high alert. With deep breathing, you can reverse these symptoms instantly and create a sense of calm in your mind and body. When you breathe deeply and slowly, you activate the parasympathetic nervous system, which reverses the stress response in your body. Deep breathing stimulates the main nerve in the parasympathetic nervous systemâ€"the vagus nerveâ€"slowing down your heart rate, lowering your blood pressure, and calming your body and mind. In addition, with deep breathing, you engage the abdominal muscles and diaphragm instead of the muscles in the upper chest and neck. This conditioning of the respiratory muscles results in improved efficiency of oxygen exchange with every breath by allowing more air exchange to occur in the lower lungs. It also reduces strain on the muscles of the neck and upper chest, allowing these muscles to relax. As well as reversing the physical stress response in the body, deep breathing can help calm and slow down the emotional turbulence in the mind. Breathing can have an immediate effect on diffusing emotional energy so there is less reactivity to our emotions. In fact, many studies document the beneficial effects of yogic breathing in treating depression, anxiety, PTSD posttraumatic stress disorder , COPD chronic destructive pulmonary disease , and asthma. The word pranayama is derived from two Sanskrit words: By controlling the breath, you can influence every aspect of your life. You can train yourself to breathe in a way that has a positive influence on your health. Each of the following simple yogic breathing techniques has specific effects on the mind-body physiology. With one hand on your belly, relax your abdominal muscles, and slowly inhale through the nose, bringing air into the bottom of your lungs. You should feel your abdomen rise. This expands the lower parts of the lungs. Continue to inhale as your rib cage expands outward, and finally, the collar bones rise. At the peak of the inhalation, pause for a moment, then exhale gently from the top of your lungs to the bottom. At the end of exhalation, contract your abdominal muscles slightly to push residual air out of the bottom of your lungs. When you are feeling anxious or ungrounded, practice Alternate Nostril Breathing, known as Nadi Shodhana in the yogic tradition. This will immediately help you feel calmer. Hold your right thumb over your right nostril and inhale deeply through your left nostril. At the peak of your inhalation, close off your left nostril with your fourth finger, lift your right thumb, and then exhale smoothly through your right nostril. Continue with this practice for 3 to 5 minutes, alternating your breathing through each nostril. Your breathing should be effortless, with your mind gently observing the inflow and outflow of breath. This will immediately soothe and settle your mind. Take an inhalation that is slightly deeper than normal. With your mouth closed, exhale through your nose while constricting your throat muscles. If you are doing this correctly, you should sound like waves on the ocean. Now make a similar sound with your mouth closed, feeling the outflow of air through your nasal passages. Once you have mastered this on the outflow, use the same method for the inflow breath, gently constricting your throat as you inhale. When you are feeling blue or sluggish, try Energizing Breath or Bhastrika. This will give you an immediate surge of energy and invigorate your mind. Begin by relaxing your shoulders and take a few deep, full breaths from your abdomen. Now start exhaling forcefully through your nose, followed by forceful, deep inhalations at the rate of one second per cycle. Your breathing is entirely from your diaphragm, keeping your head, neck, shoulders, and chest relatively still while your belly moves in and out. Start by doing a round of ten breaths, then breathe naturally and notice the sensations in your body. After 15 to 30 seconds, begin the next round with 20 breaths.

Finally, after pausing for another 30 seconds, complete a third round of 30 breaths. Beginners are advised to take a break between rounds. Although Bhastrika is a safe practice, stay tuned in to your body during the process. If you feel light-headed or very uncomfortable, stop for a few moments before resuming in a less intense manner. Use caution if there is an underlying lung disease. A regular daily practice of deep breathing is one of the best tools for improving your health and well-being. Performing one of these breath techniques twice daily for only three to five minutes can produce long-term benefits. You can also use them any time you are feeling stressed or notice that your breathing has become constricted. By training your body with a regular practice of deep breathing, you will begin to breathe more effectively even without concentrating on it. Sudarshan Kriya yogic breathing in the treatment of stress, anxiety, and depression: J Altern Complement Med Apr;11 2: Approaches for preventing and reducing stress. Brown, RP, et al. Yoga breathing, meditation, and longevity. Katiyar, SK, et al. Indian J Allergy Asthma Immunol ;20 2: Seppala, EM, et al. Breathing-based meditation decreases posttraumatic stress disorder symptoms in US military veterans: Fricchione, Herbert Benson, Towia A.

Theory of Quaternions. By Sir W. R. Hamilton. [1 . 1 Petrophysical Properties of Crystaline Rocks Advanced practice nursing and health policy Eileen T. OGrady Identification and elimination of ancillary arrhythmias Paolo Ferrero, Pietro Francia, Riccardo Cappato Writing a Screenplay Yahmaha sx6 owner manual This place on Third Avenue Beale Street, where the blues began Technique Practice of Object Directive principles, jurisprudence, and socio-economic justice in India Literature and psychoanalysis the question of ing otherwise Dungeon crawl classics full The new new thing The Complexity of Connection Family affairs : the discourse of global/localization Miranda Joseph. Your bank needs you Directions for Visitors 180 Summer Mahogany (Janet Dailey Americana Maine, Book 19) Muhammad Ali, boxing superstar 12 Reasons Why No Decent, Intelligent Person Should be a Christian Fundamentalist Student athlete health history form colorado Loss prevention in retail business Minnesota puzzle book W.E.B. DuBois-the fight for equality and the American century, 1919-1963 Tom Glazers Treasury of Songs for Children Stockholm card guide book At headquarters in the 1960s : a brief note Our nations flag 1000 Things You Should Know About Geography (1000 Things You Should Know About.) Taxonomic classification of animals The Comparison Trap On Patched Frocks Psychic mysteries of Canada New contents, new teachers, new publics Letters and remains of Arthur Hugh Clough. Secondary metabolism in plant cell cultures Importing Bitmap Images Core democratic values book Unit Six: Creating And Modifying Text With Unix Introduction to sociology a collaborative approach 5th edition