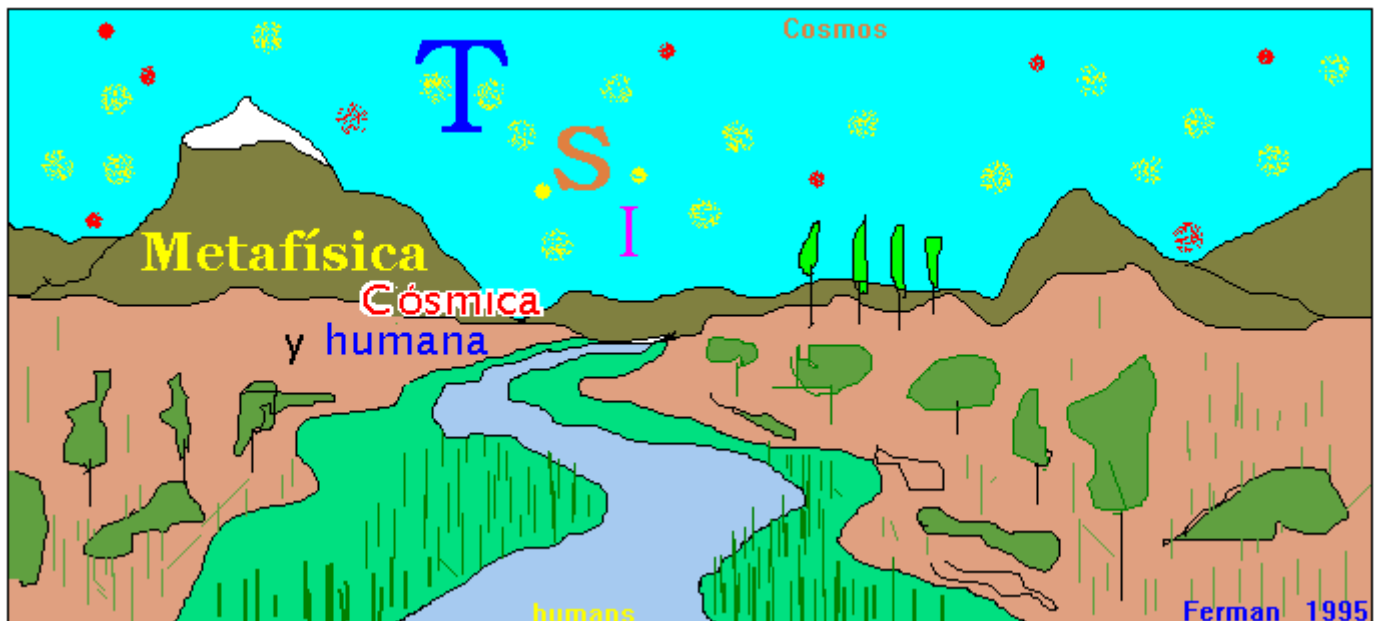


Brain and Consciousness

Fernan: Fernando Mancebo Rodriguez 1995

The Mind (Highlights)



Qualitative difference between brain and computer Data integration

In my work of metaphysics of 1995 I already exposed what is for me the essential difference between the work of brain and computer.

Of course, apart from the capacity of our brain of using sensitive, sentimental and instinctive sources, all that also explained in the mentioned work.

Now well, already entering in the topic and simplifying, let us say that:

"The brain works by means of integration of sets of data, feelings, etc., say, valuing all the data at the same time. Contrarily, the computer works data by data and point by point, say bit after bit."

This is essential since it is what differs to a machine from a human being, besides the sensitive aspect. The biochemical characteristic of the brain makes it competent and good for the retention and continuous maintenance along time of the informative and memory data that needs for the creation and maintenance of thoughts, deductions, mental livings, etc.

On the other hand the computer in each instant alone gives light to a bit, later to other, etc. and it never analyzes the problem in whole, and so, without capacity of understand it.

Let us give a practical example to see the difference between brain and computer:

If we switch on the computer and we click in any drawing or picture to see it in the screen, we know that the computer in each instant of time emits a pixel on the screen, later other, other and so forth until conforming the drawing. And later it repeats the drawing when emitting another pixels succession.

So for the computer in each instant alone a pixel exists on the screen.

Now well, in the brain when being much slower and continuous the process eye-brain, the person that observes the screen can retain in its entirety the drawing of the same one, in such a way that can be observing it entirety the time that he wants and this way to analyze it, take consciousness of it, understand it, etc. Questions the computer cannot make.

Other example can be a Christmas tree.

If we have a great Christmas tree with thousands of lit bulbs and we observe it in the darkness, we will contemplate the tree in all its extension and we will be able to be amazed and marvelled of the same one for its building, assembly, content, etc., all that due to we can see it, value it and appreciate it entirely as a integrated set of data of information, vision, etc. Besides, at the same time our brain can connect and add all type of feelings and sensations relative to Christmas, family, friendship, etc.

So we can integrate enormous quantities of information, vision, feelings etc., all them valued at the same time.

However if this tree were represented by a computer, this alone could observe or to expose in each instant a lit bulb, later other, etc. and therefore the computer could not obtain the complete observation of the tree, alone a light after other.

Therefore, when working the brain with all the elements of a problem at the same time, this brain can take consciousness of the whole problem, to feel it in its entirety, to understand it in its entirety, etc.

Therefore with the work by integration of data that the brain makes, we can begin already to contemplate superior elements of our psyche such as **consciousness**.

Consciousness.

As definition of Consciousness we could give the following one:

Consciousness is the living knowledge state of any event, question or principle that consists on the integration and meanwhile valuation of the fundamental data of this question.

In this case the **Consciousness** of any fact in the study, vision, mental living and total valuation of that fact with the total and integrated use of all its data, feelings, etc. consists.

Therefore here already we could specify the different types or levels of consciousness:

--- **Consciousness Capacity** of the human mind that would be the mental capacity to obtain consciousness and valuation of any fact or event, seen and analyzed as integrated set of informative and sensitive data.

--- **Moral Consciousness** that would be the one exclusively referred to the use of moral or social teachings.

--- **Specific Consciousness** for any concrete fact that are studying or analyzing.

For example, if we take consciousness of the necessity of respecting the environment, which we obtain by means of the observation and valuation of the deterioration of this environment.

--- **Consciousness State** will be a state of general and fundamental consciousness in any person, to which we have not got still, but where we begin to enter.

This state on the taking of general consciousness of our personal and spiritual foundations and basic Cosmos knowledge consists, which will be of almost continuous use in vigil state.

This state provides us a continuous valuation and consciousness as much of our spiritual and moral characteristics as the reasons and foundations of our cosmic existence, which can be compatible and parallel with the obtaining of other specific consciences for any topic.

Therefore we reach as conclusion that the essential functional difference between brain and computer on its form of working consists, since the brain works with enormous sets of integrated data that value at the same time, while the computer works sequentially, data after data, and this way the brain can study and to understand in whole any problem, and therefore, it can obtain consciousness of the complete problem, while the computer doesn't have this capacity.

The Mind

Structural and Functional roads Brain and Mind. Differences.

To explain the concepts and psychic principles I use to put as example for its simplicity to a book. And in the case of explaining the differences between brain and mind is also very expositive the example of the book.

The book has as us, a physical body and some metaphysical knowledge.

This way the leaves, binding, even letters are physical elements because they are made of matter.

However if we already notice the construction of words we see that these can already contain intelligent expressions and not physical concepts.

And if we use phrases or sentences we already see clearly that they contain some physical elements that are the letters and some metaphysical elements that are the concepts and exhibitions that the sentence makes.

In the same way, our body, brain and mind have enormous likeness with the book.

--The leaves, binding, linings, etc., they would be our body.

--The letters and numbers would be the neurons of our brain.

--And for last, the exhibitions, knowledge and concepts would be our mind.

Likewise, and to differentiate the brain from the mind, say, to differentiate the purely physical of our brain of the concepts and manifestations with metaphysical or intelligent content that conform our mind, we can give an easy example, which is the music.

Comparing an orchestra with our brain and mind, we could distinguish clearly what can be the brain and what can be the mind:

In an orchestra the Brain is the instruments that play, and the Mind is the music that is played.

Reason and Development of life and psyche.

The energy as vital principle

To find the first cause of the birth of life and development of the human psyche, we must go back to the beginning of Cosmos. Of course, before the Big-bang that was alone an event very repeated in the Universe. With it, I would say the forces that impel and finish producing the life in the Universe they are already programmed in the same essence of the cosmic energy in its distribution through the Cosmos.

Nevertheless, as this topic on the balance of energy in the Cosmos can be very long of explaining and this it is not the appropriate place, we will obviate the explanation but keeping the idea that the force of balance of the energy in the Cosmos is the one that later on will impel the creation of the life in many places of the Universe.

Now well, already locating us at atomic level, we observe that each atom tends to unite with the other ones to be balanced as group, and this way to form molecules.

Then atoms already have impulses (forces) or necessity to be balanced; necessity of union to be complemented.

Atoms can also choose the more appropriate consort atoms; to change them if other better appears; to change of consort or group when the temperature or energy is favourable, etc.

And in very particular atoms as carbon, these can form big molecules, molecular chains, molecular symbiotic colonies, micro-cells, cells, etc. and everything directed towards the necessity of bigger energy balance for the group.

Say, the necessity and impulse for a complete STATE OF ENERGY BALANCE in atoms make these take many different ways and they create different groups according to the circumstances.

Trying of simplifying, this state of "necessity of energy balance" and the impulse force for its execution that

the atoms have, is the one that later is conserved and diversified in molecules, macro-molecules, molecular colonies, cells, organs and animals bodies.

So, from the archaically primary necessity as it is the energy balance in atoms is born and begins to become the embryo of the first animal instinct, which also is an instinct or necessity that, in exponential way, continues maintaining as molecular necessity, cellular necessity, organic necessity, etc.

And to this first necessity in cells and animal we call instinct, this case, feeding instinct:

Atoms need to feed of other (unite to other) to be balanced appropriately.

Molecules need to feed to be balanced appropriately.

Cells need to feed to be balanced appropriately.

And the alive beings need to feed to be balanced appropriately.

Said in the contrary sense: Our instinct and necessity of feeding come from the necessity of our cells; the necessity of cells comes from its molecular balance; the molecular balance comes from the atomic balance of energy, etc.

Therefore and summarizing, the origin of the life (included the psychic life) is in the own essence of the cosmic energy.

The instincts and feelings

Already located at alive being's level, we will revise a little what the instincts are and what the primary feelings are.

The block instinct-feelings in several modules, devices or cerebral programs consist, so by means of its execution we are able to obtain from the exterior all that we need for the individual's life.

But these cerebral programs contain two very different characteristics.

---In first place we have the feelings that are impulses of deep necessity of getting some thing to satisfy the corporal demands.

We remember that the feeling takes implicit the impulse or force of necessary execution. In the case of the primary instinct of feeding, the hunger would be the feeling and force that begins the process of obtaining food.

This feeling or deep necessity would come directly from that necessity of energy balance of the own cells of the alive being's, which can make this demand by means of cerebral and mental modules.

Therefore the feeding instinct would take united the feeling of hunger, which comes directly from the necessity of molecular and cellular energy balance.

If we notice, the feelings have two values, one positive to request and another negative to reject. We would have this way hungry in positive and satiety in negative.

Therefore the feelings are the sensitive bases with force and WILL to impel the execution of the pertinent actions to get what we need.

As we will revise later on, the feelings bear the force of execution of the psychic actions and therefore the existence of the will is already contemplated here, in this case instinctive will.

So each feeling will have a positive will to execute or negative to reject, although as we say, it is an eminently instinctive will and is necessary to complete it with other more revised and compared decisions.

---Besides the feeling, in the alive beings we must use a method more or less intelligent to get the food.

The intelligent basic program to be able to satisfy the fellow's necessities is what we call instinct, although we usually unite feelings and programs forming a single term (instinct) that includes to instinct (Basic intelligent process) and feeling (Defined impel to execute).

This way if we want to get food, we will have to use of some basic methods to make it, and these intelligent or semi-intelligent methods are also part of the instinct.

Cerebral supports of instinct-feelings

Now then, the instinct-feelings have to be programmed in the brain and for it this should have all kinds of stable neural connections to exercise the necessary actions to satisfy the instincts.

The intelligent part of instincts, say, the one that express the basic way to satisfy the instinct, it is formed by modules or groups of neurons that drive to get this work.

But also for supporting the feelings is necessary a stable systems that maintain the positive or negative "to feel" while is not gotten what is wanted.

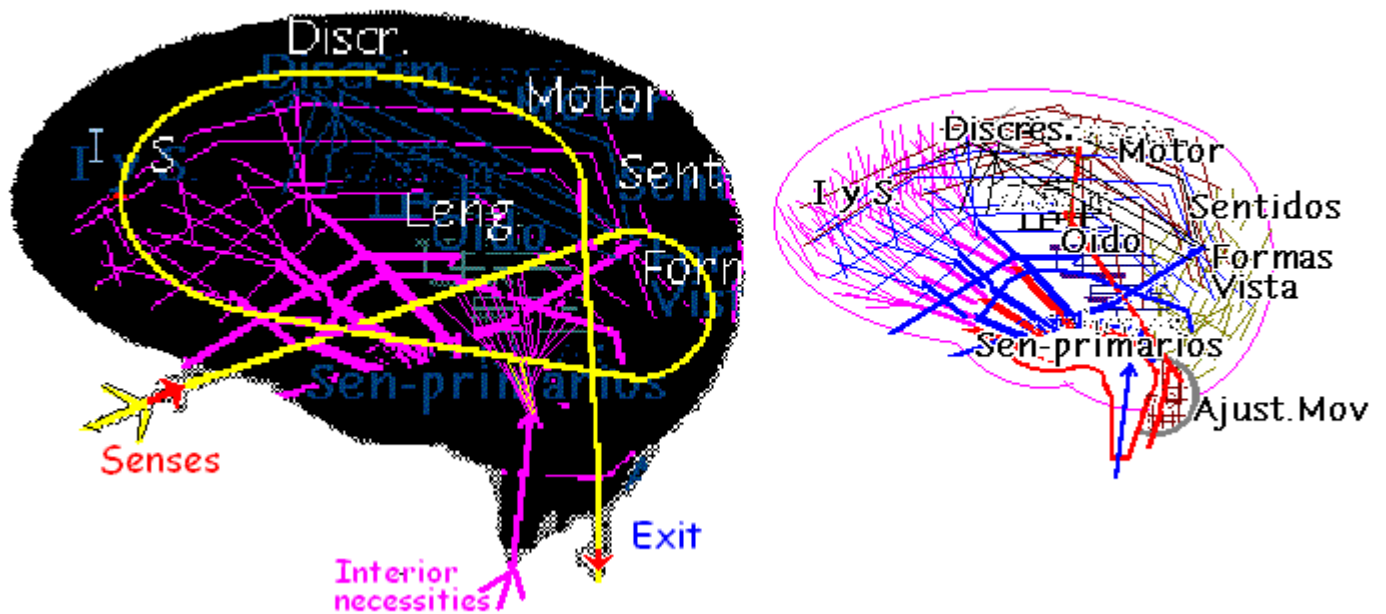
Because well, although I don't have test of it, I understand that the whole system of feelings is supported by specific neurons that we could call "sensitive neurons" that would have the main goal of "to feel" positive or negative sensations according to their interior state, which would be biochemical and very varied according to the specify instinct that belong.

So theoretically, the sensitive neurons would be configured and supported by biochemical molecules able to produce sensitive states. Perhaps it would be something similar to take a sour state for positive feeling and basic feeling for negative, or vice versa.

Therefore and for each instinct, specific neurons would have been developed with capacity of expressing diverse sensations according to the instinct that they belong.

Brain and Mind Mental Roads

ferman



The tree of the instincts and feelings

We have seen previously how from the own cosmic energy the feeding instinct is born in the alive beings. But, the other instincts and feelings of where come from?

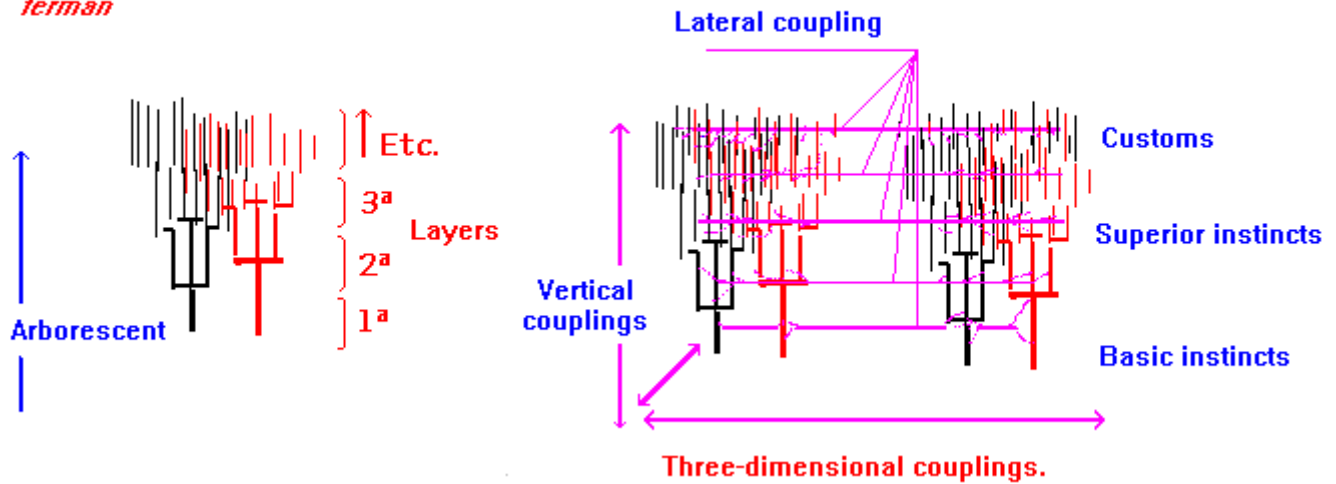
I understand they come from of the same place, as nascent branches of a common trunk that goes differing progressively until creating their own and different instincts and feelings.

That is to say, the other instincts and feelings as they can be conservation, sexual desire, possession desire, fame, social recognition, etc. can be born from the first instinct of feeding, each one of them with differed and specific feelings.

Then the simple bases of the feeding instinct can go forking in more specific branches for other instincts and feelings, where each one of these branches and new instincts add and take their own specific characteristics.

Brain and Mind Mental Roads

ferman



Structural and Functional roads of the mind

In its work, the human mind (or animal) will follow some processes and operation methods as well as some more or less specific modules for the realization of each function type.

For its study we will divide the ways of working of the mind in two parallel roads, although something different one of another.

These two roads will be the structural road and the functional road.

The structural road would be the one more near to the form of the brain structuring.

And the functional roads would be the ones more near to the mental works.

Now well, in each road we will find diverse and specialized modules each one of them for some differentiated function of the mind.

Structural Road

As we have said, the structural road is the one that includes mental modules that are intimately bound to the neural structures of the brain. Say, they are next to the physical elements of the brain.

As we know, the neuron groups of the brain works in coordination some with other and they try to give satisfaction to the individual's necessities.

But to carry out adequately their works, it should have some roads and methods of work, coordination and organization perfectly defined.

This way and noticing the functionality and the carried out work, we can deduce the main modules that execute the cerebral actions.

These modules, as they are exposed in the drawing, would be the following ones:

Entrances S-N

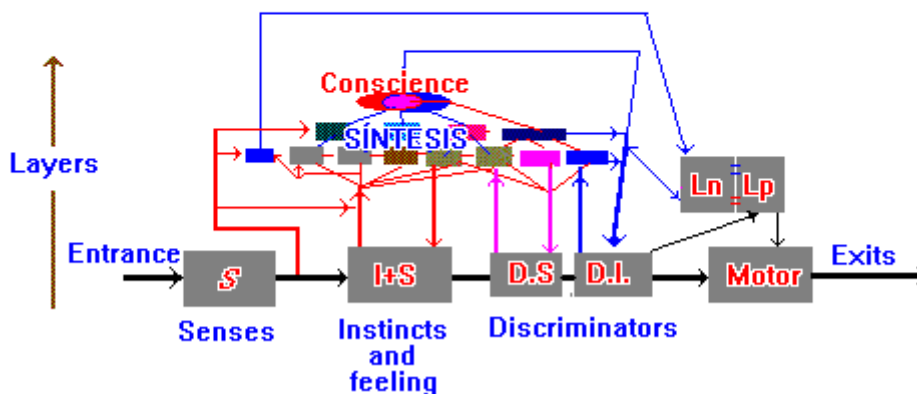
Instincts and feelings

Sensitive Discriminator

Intelligent Discriminator

Motor and exit

Structural roads



Entrances S-N

The entrances S is the accesses to the brain of the information emitted by the senses S (Sight, hearing, smell, etc.) and the entrances N is the accesses to the brain of the corporal and vital necessities that the individual's body sends to the brain so that its demands are satisfied.

Now well, these entrances produces in the brain the creation of stimuli and the necessary mental works to assimilate, compensate or to solve the situations exposed in the received information.

Then the entrances S-N is the information, stimuli and petitions that arrive to the brain so that they can be resolved appropriately for this.

Instincts and feelings

The instincts and feelings are the basic sensitive-intelligent programs for the cerebral work and resolution of problems.

Let us remember that the feelings are the initial base for the mental and cerebral works that already have semi-will for the execution of actions.

The hunger is this way an impulse toward the attainment of food, and therefore, a force to execute determined actions.

In such a case, the information and necessities that we receive from the first module of entrances (N-S) penetrates in this second module (I+S) exciting to those instinct-feelings that are competent or they are programmed for the incoming information.

Once excited the appropriate feeling-instinct, **this is loaded with potential** to execute the pertinent actions. Logically, **the instinct-feelings must be loaded with potential until the pertinent actions are executed**, because otherwise, the required petitions to the brain would never be possible of satisfying without the constant impulse of the instinct-feelings charge.

So, with the charge of de feeling-instincts a mission to complete also reminds in action till its conclusion.

This previous consideration is very important, because in it the **Desires and Fears** consist, and as we study later on, they are the bases of the daily life (and dreams) of the individuals.

Therefore already we have made a revision of the second module (instinct-feelings) of the mind.

Sensitive Discriminator

But the human mind is not so simple since contains many and very vary instincts, most of them quite contradictory among them.

And it is here where the work of the sensitive discriminator begins, in comparing, to value, to organize and prioritize the different petitions of the person's instincts.

And already in this module it is where we begin to differ vastly some people from others. For example, in the case of a necessity of material goods, some will opt to steal and others will opt to be left without the very necessary goods. Some will go driven clearly by the possession instinct and the other ones by the social and moral instinct of respect to the property of other. Therefore the sensitive discriminator already gives response to the demands of the different instinct-feelings. As we see, here already the power of the WILL enters in its total valuation. Say, the impulses and partial wills of each instinct have been revised, considered and valued, and the most powerful and necessary of them has been chosen so that it emits its potential of will and execution impulse.

Intelligent Discriminator

But with the anterior, the question is not solved at all. Once taken the decision of executing actions for the attainment of the requested goals previously, now it is necessary the study and intelligent execution of these actions. And for it we have the intelligent discriminator. This discriminator is powerful and very wide in its aspect, say, in the study and proposal of actions to execute. For it, this discriminator can make all class of advances, simulations, suppositions, vivences*, etc., everything before proceeding to execute the necessary external actions. And all this is made in perfect coordination with the previous module or sensitive discriminator, and of course, with the instinct that has been chosen to be executed. Each proposal, simulation, etc., it is again subjected to the consideration of the sensitive discriminator and instinct to see if they find satisfactory the forecasted results. As we see later on, this coordination among discriminators is important and at the same time it is the base and nucleus of thoughts and the human beings' creations. Now well, once studied, revised and approved the action to execute, the intelligent discriminator (in coordination with the sensitive one and instincts to satisfy) drives and goes giving the opportune orders to the motor module to get what is required.

* Mental recreations: Should be the mental works when our brain and mind recreate, build, mount, produce or take consciousness of stories, tales, day-dreams or any type of mental creation with the use of sensitive and intelligent modules.

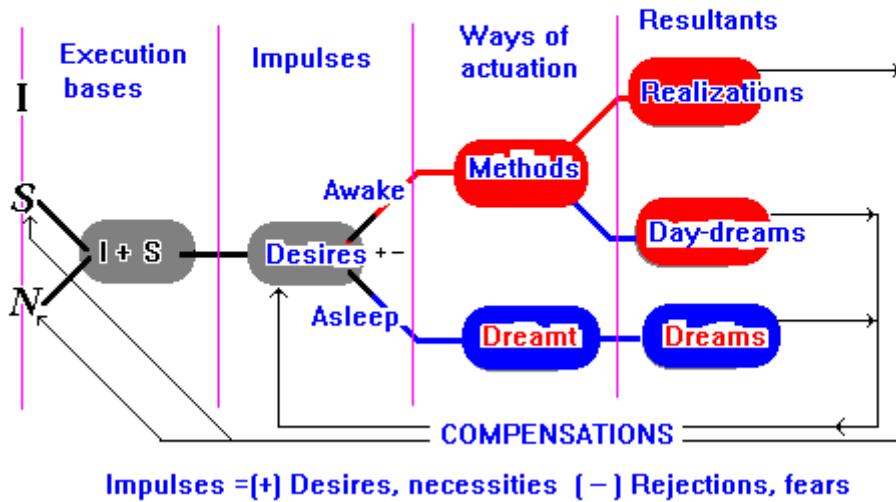
Motor

So, once finished the works of definition and preparation of the pertinent actions to get the arrived petitions to the brain, the intelligent discriminator goes emitting and executing, by means of the motor system of the brain, the necessary physical actions of the external members of the body to get the required goals. Of course that the whole external process of attainment must be watched over, adjusted, changed or modified in function of the results that we go obtaining. All these functions are revolved on the march for the discriminators in perfect coordination among them.

Functional Roads

In this road we can also consider several modules or performance methods.

Brain and Mind Mental Roads *ferman* Functional roads



Execution bases: Instincts and feelings

Impulses: Desires + and Fears -

..... Awake: Realizations / Mental recreations

Methods or States:

..... Sleeping: Dreams

Compensations.

Execution Bases: Instincts and feelings

These concepts have been already revised in the structural roads and therefore here won't be enlarged at the moment.

Impulses: Desires + and Fears -

We have seen previously that: **The instinct-feelings must be loaded with potential until the pertinent actions are executed**, because otherwise the petitions required to the brain would never be satisfied possibly.

This way, this potential charge of the instinct-feelings can be in positive or in negative since can be to get and to fight for something or to reject or for escaping from something.

When the question is for getting or fighting for something, to this positive form of performance we denominate Desires since what we want is to get something and so we desire something.

Now well, any desire consists on a state of latency or continuous performance that alone it is erased if the petition that this desire takes implicit is gotten. If this desire is not gotten it continues latent in the person's mind.

On the other hand when the instinct-feeling works in negative, what we need is to reject something or to escape from something.

Nevertheless, and the same as in the desires, the fear or rejection have also execution potential, say, they are in latency to be able to avoid the danger if it takes place again or while this danger exists.

For it, as much desires as fears have and are potential charges for determined actions inside the brain and mind, which are necessary to eliminate by means of the execution of these actions, or as we see later on, by means of the dreams due to in the modern life it is very difficult to satisfy all the desires or to solve all the fears.

Usually alone a small percentage of desire can be resolved adequately.

Now well, every time that an instinct feeling gets excited, this engenders a specific desire that is loaded with an action potential and that it is not COMPENSATED or disabled until the programmed demands are satisfied.

Methods

The methods are the forms in that the mind develops its work to get the objectives or petitions that the instincts feelings have.

The direct method would be:

- Create the appropriate desire to watch over, to revise and to get the petition in question.
- Subsequently to discuss the most appropriate steps to complete the objective.
- Later to carry out the movements and external works to get it.
- And finally once gotten the objective, to erase the desire that has already been completed.

To this appropriate end by means of which the desire fades, it is to what we will call COMPENSATION of the desire, or of the fear if it is in negative.

But as we have said, scarce times all our desires can be completed, and when they are not compensated we must produce simulations of compensation so that the desires and fears are erased of the mind and don't end up stuffing and burdening the individual's psyche.

Some of these methods are the dreams and the mental recreations as we see later.

This way and keeping in mind the above-mentioned, the methods of mental work would be as much those carried out in vigil state or awake, as those carried out sleeping, say, the dreams.

Compensations

I summarize the compensations here because it is interesting to have an idea of the same ones before continuing with other topics.

The compensations of desires and fears are a very important function in the mind, which consists on to be erased or defused from the mind when they have been satisfied of they don't have possibility of being completed.

This defuse is very simple and on the execution of the acts that are programmed to satisfy the desire consists.

That is to say, the desires consist on performance forces and primary programs to carry out to get what is wanted in these desires, in such a way that when the execution of the desire is completed, this is also disabled.

If in the practice of the facts we execute the program and we get that wanted, and with this process of actuation the desire is disabled.

But the problem comes when we cannot satisfy or compensate the desires, circumstance that happens with most of our desire along our life.

Let us remember that in such a complicated life that the current humanity has, it is impossible to complete most of their desires. And we are also exposed to many dangers and fears of all type.

Good, for the resolution of this problem of countless unsatisfied desires, the mind takes advantage and use of the sleep time, emitting all kinds of dreams that allow disabling these desires.

This theme of the dreams we see it later, but by now we should keep in mind the reality and consistency of the desires and fears and the necessity of being compensated.

This way we can summary saying:

1.- The desires and fears take and bear important forces for the execution of the necessary actions to be able to satisfy these desires, or to escape from dangers.

2.- The mind have the necessity of compensate (cleanliness and clearing) these desires and fears proceeding to the erase and defuse of the same ones by means of the execution of the programmed actions.

Mental works in vigil or awaked state

The direct mental work that we have mentioned would be the appropriate one and for those that the brain and mind are created, say, to produce desires for completing them late on in the reality and practice of the things and not by means of factitious sublimations as they are the mental vivences (awake) and the dreams (sleep) that we see later.

But of course, these last two compensation or sublimation forms are necessary for the good operation and state of the mind, and at the end, also for the productivity and improvement of the individual's mind.

As we have said, in the mind in vigil the direct mental work can take place with real realizations on the exterior to get what is wanted.

But the mental recreations or day-dreams also takes place during the vigil, which no longer try to get the external objectives of the petition, but simply to make a simulation or mental recreations that it is similar to the petitions of the desire.

So we would have the two situations:

1.- Direct method and taken to the practice of the mental work.

2.- Mental livings or interior simulations and not taken outwardly to the practice.

1.- The Direct Method is already explained and it is the normality in the animal behaviour, say, to apply and execute exteriorly the mental deductions to be able to satisfy the physical necessities of the individual of animal.

2. - The methods of simulated mental recreations are already a more developed human ability than of the animals.

Previously, we have accepted the direct method of mental work, as the necessary deductions when these are applied to get what we want.

Here we will revise alone the simulations or mental recreations without external practical application.

But now a pertinent question would arise: For what reason these interior recreations of the mind are so useful?

To my understanding, for two important options:

Compensatory mental Livings

A more primary one, that is of compensatory nature for the desires that we have, say, the traditional sublimation of desires by means of interior simulations of the actions that we should make.

Creative Livings

Other much more sophisticated and of superior psychic development that would be the whole interior creation of livings for the individual's spiritual satisfaction.

Compensatory mental recreations

The use of compensatory mental recreations of the desires is a necessity or positive practice for the individual's psyche that consists on an imaginary and acceptable solution for the petitions of the desire. With it, we are able to lie a little with mental simulations uniquely to the system of desires, which end up being conformed and satisfied with the results, although it is of smaller quality that when the problems is taken to the real practice.

For example, if we want to get a field property and we know that it is not within our reach, then we can opt for making an imaginary mental recreation simulating the reality with all type of feeling, scenes, circumstances, etc., and this cumulus of mental data can substitute, lie and satisfy the petitions of our desires.

The simple execution of the basic program in the mind is enough to the desire.

This would be therefore the way of compensating partly desires with the simple and imaginary simulations of the event.

Of course if the desires are of peremptory or corporal necessity then these desires go back to be charged when we feel the necessity again. So it is not a definitive solution, but a mental solution.

Creative mental recreations

The use of creative mental recreations is much more interesting in the human current development, since closes a complete cycle, say, we invent the desire and later on we give satisfaction to the same ones with the mental imagination.

This represent a very rich interior life that is almost to our will and where we become us in creators, participants and managers of the same ones, to which in many cases we can share with the other ones by means of their exhibition in books, novels, theatre, sculptures, etc.

So the story creations, tales, stories, all literature type, etc., all they are purely creative mental recreations. And many other arts are mental creations with external participation of the same ones, as for example the music, sculpture, painting, etc.

This great potential is propitiated and able thank to the enormous and width capacity of the human nucleus of thought, as we will see in the revision on the Thought.

The dreams

Or the incoherent compensation of desires and fears

Let us remember the conclusion that we took out previously of the compensations:

The desires and fears takes and bear important forces for the execution the necessary actions to be able to satisfy these desires, or to escape from the dangers.

And that this desires and fears remain latent while they are not satisfied or the programmed actions are not executed.

But as we saw, most of the desires and fears that assault us during the vigil don't have compensation since the human mind cannot assist to all them and alone it can solve the most important or possible.

So, many of them last in latency or in execution wait; question that never end up happening.

And what solution could have the mind to eliminate or to disable these charges and execution forces that take implicit the desires and fears?

Because making the mind a simulated execution of the basic program to execute during the sleep time.

In fact, in that the dreams consist; in simulations of execution of the desires and fears that we have acquired awake.

So taking advantage of the night and the individual's sleep, and when this doesn't have restriction will on the actions to make, each one of the desires and fears are free to execute their petitions proceeding to make simulations by means of the dreams.

But this case a problems arises: The intelligent discriminator is sleeping, resting and without possibility of executing the actions in an intelligent and appropriate way.

So they don't have other solution than of executing the actions without the appropriate intelligence, using inappropriate characters and using not very intelligent or not very defined situations.

But for the desire or fear the use of the descriptive intelligence in the action is not indispensable, is it enough using any character or similar situation in which the desires are executed and these executions can produce the same required feelings for the satisfaction of the desires.

Let us give some example:

- If in vigil we feel fear for a near/possible automobile collision, this fear can be in latency and sleeping during the night a dream (non-intelligent recreation) executes the fear, but surely not with an automobile that runs over us, but with an elephant that steps us in a discotheque.

- If during the day we have carried out our work in a specially outstanding way and we feel worthy of a recognition on the part of our bosses, maybe at night we dream that we are actors and the spectators are applauding us after the performance.

Summarizing, the desires and fears and even other important sensations that we have during the day, at night they are developed or executed in dreams, but usually with characters and scenes very different from the real ones.

So we say:

The feelings of the dreams and fears are real, but the characters and scenes that intervene are chosen in stupid or not intelligent way.

The importance of dreams

Seen the above-mentioned, we consider that dreams are important because with them we can know the state or sensitive events in the life of people.

If a person could remember all its dreams and can relate us the feelings expressed in them, we would see as the psychic and daily life of that person would be.

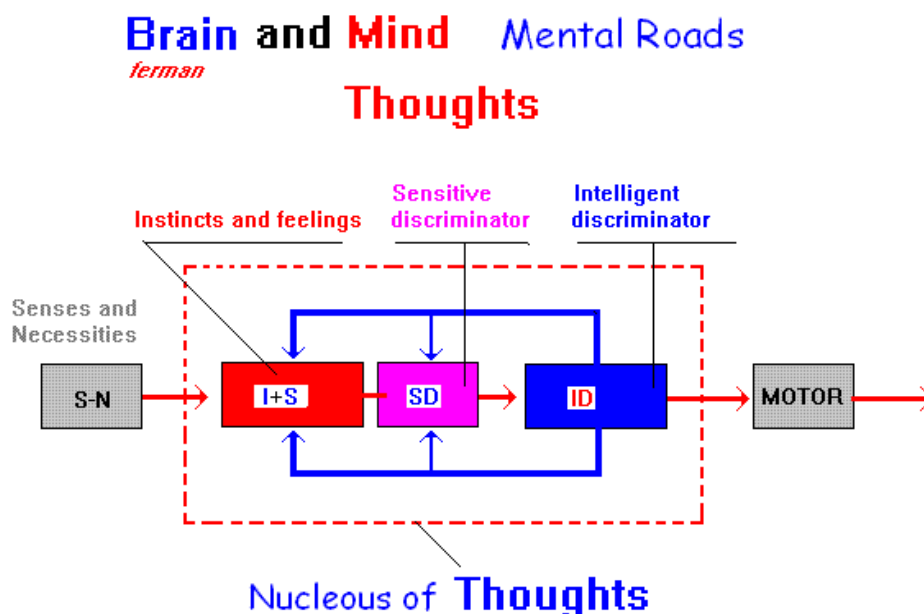
For that reason when we revise dreams, the important thing is to consider exclusively the expressed feelings, because in them it is the solution or knowledge of the circumstances that the dreams manifest.

On the other hand the repetitive dreams are very important since they tell us that the problem that is expressed in the dreams continues repeating days after days, and therefore this means that a important problem subsists through time.

Looking at the feeling expressed in this type of dreams and asking for the real life that the person takes, we can know or to come closer to the problem that the individual has.

But the dreams can even drive farther, because they can discover capacities, psychic anomalies, etc. not well-known or unconscious in people, since the dreams can make sensitive representation of the same ones. Of course, to discover this is a much specialized and more difficult work than those of the simple dream due to desires or fears acquired in the vigil, which we can end up knowing asking to the individual for its daily actions.

The nucleus of the Thought



Thinking is to recreate, revise or compare information or mental concepts carried out by the intelligent discriminator.

We have seen as the necessity of completing the petitions of the instinct-feelings in animals and humans has gone propitiating the development of the intelligence in the same ones until arriving to very important top in the humans.

Logically to get more and better results, we have had to go discovering and adopting more and more sophisticated methods what taken us to an important level of intelligence.

But which are the bases and methods of work of that intelligence in this human case?

So that the intelligence can act it has been necessary millions of years of development in the animal brains to get the necessary databases for it.

I understand that the main contribution to this database have been given by the sight sense, and for it the animal brain had to go acquiring an enormous memory of images, forms, objects, etc.

But each one of these images would also goes connecting with the feelings that these images took place in the individual:

Food with hunger, predators with fear, water with thirst, etc. etc., and of course with it, an entire relationship among the external objects and their mental images and also the connections of the interior instincts with their corresponding images.

With it, we already have a clear establishment of cerebral connections among the instinct-feelings and the figures of the objects burdened in the brain.

(Supposedly the instinct-feelings are developed in the frontal part of the brain and the images in the posterior part, being this way necessary multiple connections among both to be able to work the brain correctly.)

Then, when the animal brain achieved big development in the memory and in its capacity of interrelating images with feelings, it is when the use of the intelligence began to be carried out.

Now well, with this whole arsenal of visual memory and their sentimental connections, the only thing that was lacking was the capacity of interrelation, comparison and choice among the different data contained inwardly, in the memory.

And that is in what the intelligence and capacity of thinking consist, in revising, compare and opt for the most appropriate decisions, but inside our brain and before executing the action, using the memory data that we have acquired.

And to think correctly it is necessary to have a **connection centre** with the different data, images, instincts and feelings of our mind. To this **Connections Centre** it is to what we call Intelligent Discriminator.

Of course, this intelligent discriminator would go reinforcing and acquiring an important decisive capacity in the determination the most convenient solutions for any case and problem: When more comparisons carried out, bigger intelligence, work capacity and technical development.

But we should remember that this whole work of thinking, when revising and solving the questions and problems in the more appropriately way, has a goal: The satisfaction of the desires and necessities of the individual.

So to think appropriately it is necessary to be in connection with the instinct-feelings promoters of the desires and the individual's necessities, proposing to these instincts and feeling any possible solution to their petitions, all those, in continuous rotation of petitions y propositions among these mental modules.

Therefore the Nucleus of the Thought can be considered as a closed circuit of exchange of information that alone gives exit and resolution to the outlined problems when they are satisfactory for all the mental modules that intervene, say, instinct-feelings with its discriminator and intelligent discriminator.

But, let us revise the method of work of the Thought.

- 1.- Any type of information or necessity arrive and excite to the instinct-feelings.
- 2.- Theses feelings, together with the synthesis of work of the instinct, created and loads a desire (or fear) that need to be satisfied.
- 3.- The desire requests and exposes the work synthesis to the intelligent discriminator, which studies and revises an entire series of possibilities until finding the best. For which, the intelligent discriminator must to subject the different options to the feelings and their desires to see what of them are more effective and satisfactory.

4.- Once chosen the best option, the intelligent discriminator emits the orders and parameters to the motor system so that it executes the pertinent external actions.

Nevertheless, as much the instinct-feelings as the intelligent discriminator can propose thoughts without the necessary their external application, simply for the pleasure of executing mental works; excite sentimental recreations, etc.

The logical thoughts, the creative recreations, etc. are included in this case.

But as this topic was already mentioned, here we don't revise once.

So summarizing the topic, let us say that:

The Thought can be considered as a mental circuit (of feedback, as we see in the drawing) for treatment, comparison and exchange of information and feelings with the purpose of getting solutions and appropriate vivences for our necessities of any type and nature.

To finish this brief revision of the thought we remember the difference between thoughts and mental recreations:

--Thoughts are when the intelligent discriminator is used preferably, and this takes the decisions and pertinent solutions.

Say, when logical problems are solved.

--Mental recreations are when the sensitive discriminator is used to produce mental works and the actions of the posterior thoughts and revision of scenes are subjected to the satisfaction or petition of the instinct-feelings and their desires or fears.

Say, when the desire, fears and necessities of the instinct-feelings are expressed and satisfied.

* Mental Synthesis

As it is detailed in Metaphysics, the mental synthesis is a taking of consciousness or sub-consciousness of any factor or existential foundation but in concise and simplified form, say, extracting and simplifying to the maximum its foundations and principles to compose an idea or simple method that can serve as knowledge and basic orientation for a quick and effective actuation.

So, syntheses are simple, prompt and easy methods of mental actuation o mental comprehension.

The syntheses are the basic forms of composition and performance of the instinct-feelings.

For example:

If we have acting on a complex social problems of some difficult solution, our moral synthesis say us rapidly if our proposal are "good or bad" socially.

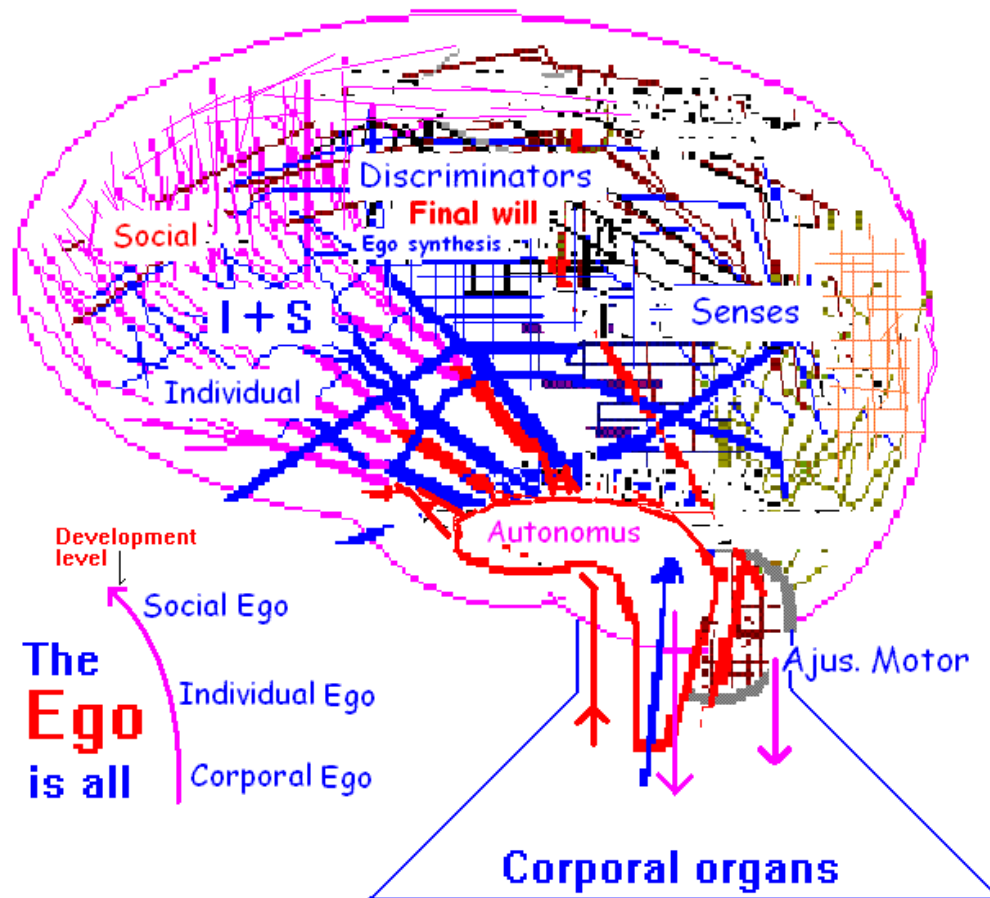
This way, our moral synthesis "good / bad" is a method of easy actuation.

Syntheses are also using in the obtaining and taking of consciousness, where many partial consciousness can unite to give us a total o more complete consciousness.

En the same way, in the thoughts we can use syntheses to obtain bigger and more complete conclusions.

EGO's levels: Corporal Ego, Individual Ego, Social Ego.

Brain and Mind Mental Roads and sites
ferman



I understand that the current concept on the Ego is not sufficiently explicit and therefore here I will give new concepts, structuring and viewpoints.

This doesn't mean I reject the current psychic conception on the Ego, but simply I try to contribute new forms of focusing it.

The first question to elucidate is the Ego reality to differentiate it clearly of the Ego's Consciousness.

The Ego is something deep, an existential characteristic, essential and basic property as exclusive, autonomous and differentiated individual.

Against the Ego's Conscience is more superficial and of mental consistence; it is the knowledge of itself as individual, able of taking knowledge and to makes aware of the things.

But this knowledge of itself is alone an element more of the Ego, which together to the other corporal and mental elements form the complete Ego or individual.

If we analyze a person with their different qualities, as they can be high, brown, intelligent, nice, strong, quick, etc. All these qualities are part of its Ego, of this person.

--Then the Ego is the complete subject.

Now then, if a person is studied itself in all and each one of her facets and this person arrives to a perfect knowledge and understanding of their abilities and characteristics, but this own knowledge is not really the complete Ego, but the Ego's Conscience that it has acquired with the study and observation.

--In this case the knowledge of itself is uniquely a part of the individual that need to be united to the other parts to build the complete individual or Ego.

Therefore the conscience or consciousness of the individual is alone a simple part of the Ego. But the legs, heart, head, hands, etc, all they are also parts of the Ego.

Let us give some example:

--If a primitive animal, as for example a fly, tries to escape from a spider, the fly tries to defend to its body, to its Ego.

This fly doesn't have consciousness of itself or of its Ego, but it has an instinctive Ego to which the fly has to defend.

The fact of escaping is a defense act directed ON the Ego, say, this defense act already points out clearly to the Ego as subject to defend.

The Ego level of the fly is lower or smaller than in the human beings, but they have its instinctive Ego for the simple reason of being an individual subject, in this case an alive being.

--But even a reflective instinct as it can be closing the eyes when a powder speck tries to enter in them, it is already a reflective process without connection with the conscience neither brain that act to defend the Ego or subject of that danger. If to a cat we step him the tail, he jumps in a reflective way to escape from the danger and therefore its instinctive Ego, its reflective synthesis, make him move away from the physical danger.

And this reflective synthesis is a form of avoiding him the danger, say, a danger that goes toward his Ego. Therefore here we will consider to the Ego as the whole individual or being, say, to the subject in its entirety.

Any organ, sense, instinct, feeling, etc. it is part of that Ego or being.

All its organs, senses, instincts, conscience, knowledge, etc., united among them, form the Ego or individual.

Therefore the Ego is synonymous of individual or subject, but seen, considered or sensed from itself, from its perspective or particular situation.

But much more, the consistency of the Ego it so deep that we can already consider that simple elements as it can be an atom they already have the essence and elementary embryo of the Ego.

In this case, the gravitational and magnetic forces of the atom form a performance set toward the consistency and maintenance of the atom, and therefore these forces represent a way of performance, defense and conformation of the same one that take functional and representative character of the Ego of this atom. In this case a elemental Ego.

Centre of decisions.

But clear, when the subject is an alive being each one of his components (organs, senses, etc.) it is not independent for its performance, but rather these parts or organs have to be directed by a centre that can take the decisions for the movements, actions to execute, etc.

In this case the individual acquires or builds a place or centre of decision and later on an analysis centre, of intelligence, etc. that it is the brain and mind, from where the Ego or subject takes aware of himself and of the things that surround him.

But that it is alone the intelligent and executive centre of the individual uniquely. The Ego is the entire individual.

Mental levels

Here we will revise the mental levels a little with object of being able to consider some current concepts on the Ego.

We have said in the study of the mind that so much this as the brain are developed in arborescent form, from some feelings and basic instincts until other social instincts of very developed feelings, ending up later on being able to acquire high tops of intelligence and conscience about the things and on themselves.

Nevertheless, the religion mainly has manipulated a little our psychological aspect and it has induced us to think that some psychic parameters have leave to be common instincts and feelings and now they represent different essence in the human being. I am referring to the morality, which takes own value and to which the current psychologists assimilate as the Superego.

I think this is not enough guessed right and the morality and other instincts and social customs are alone other more sophisticate or developed instincts for the use of social relationship, which will be inscribed in a new section for their study, the Social Ego. And I make it this way because I think more correct this alignment due to what these instincts say us really is that the our own individual instincts are been amplified and applied to our more near congeners.

In the initial drawing we see the ramification and amplification of the Individual Ego to the Social Ego.

EGO's Levels: Corporal Ego, Individual Ego and Social Ego.

Corporal Ego

In the alive beings diverse and different instincts and feelings are born and developed with the goal of satisfying the necessities of conservation, defense, reproduction, etc.

This development, as we saw before, beginning from the primary instinct-feelings and in ramification or three form, other more developed and sophisticated instinct-feelings are created with the goal of satisfy the more developed necessities that the alive being goes acquiring in his evolutionary development.

Now well, a superior being already has an important quantity of instincts and well differentiated feelings, each one of them can be considered part of this being.

But not alone this individual has many instincts and feelings, but also corporal parts as members, senses, organs, etc.

Then the being is formed by multiple parts, those which united and coordinated form the complete individual.

So in the living being we say this individual, subject or Ego is composed by some constituent elements from the simple corporal organs and primary instincts-feelings to the more developed social and moral instincts. And this way, to the lowest level or groups of corporal organs of the individual, we call and frame as the Corporal Ego.

This way my arms, legs, heart, eyes, nerves, neurons, hormonal circuits, neural autonomous circuits, etc. all the united compose my Corporal Ego.

Individual Ego

Now then, if we go up a step toward the individual's psyche, we can observe that in the brain and human mind, several instincts and feelings that try to satisfy the subject's external necessities are settled down and developed.

These instincts feelings have mental syntheses that alone are referred and appropriate for the subject's satisfaction, say, they point out toward the individual necessities as only beneficiary of the performance programs that bear.

Therefore they are a group of instinct-feelings of exclusive benefit for the individual, and therefore to this group of instinct-feelings we denominate Individual Ego.

Social Ego

However, the subject in turn can form stable and social groups with other individuals, and with the time, goes acquiring and developing social instinct-feelings that can facilitate, protect and organize the consistence and relationship among the individual of the group.

The beginning of this type of union would surely be taken end with the acquisition of the necessity of defence of the offspring, family, flock, etc.

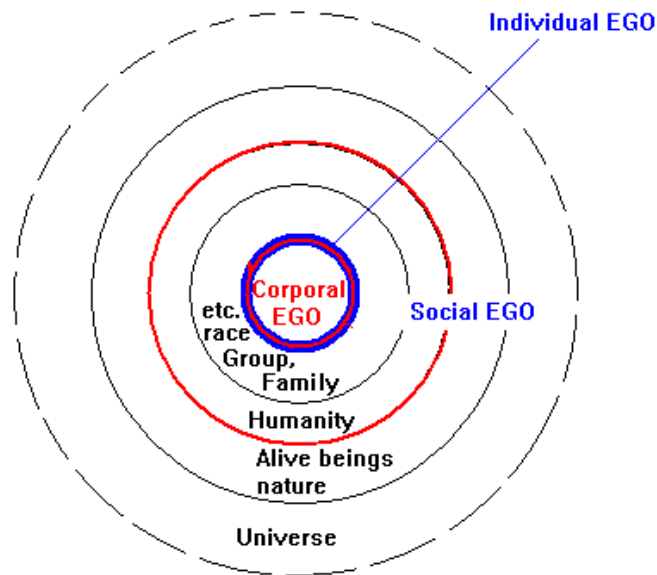
Logically to defend the children, family, flock, etc. it was needed of some instinct-feelings that later on these reach to conform the base of the social instincts of the animals and more recently of the humans.

In this case, to the group of social instinct-feelings (morality, civic norms, social customs, etc.) we will denominate it as Social Ego.

Brain and Mind Mental Roads and Sites

ferman

Corporal, Individual and Social EGO



But these first social instincts of family, flock, etc., with the time, knowledge and taking of conscience about the humanity concepts, animal live, environment, etc., these instinct-feelings would go developing and enlarging in the man until extending to the whole humanity, and later on in feelings of all alive being's protection, of the nature, and lastly in defense of any creation, say, instinct-feeling for protection and defense of the whole Universe.

Although, these instinct-feelings in defense of these environmental concepts are similar to the social ones, and this way, we should contemplate in the same concept.

So, we include and frame these instinct-feelings in the Social Ego.

In the anterior drawing we see in circles ways an Ego representation, from the corporal Ego in the centre to the different circles of the Social Ego.

Ego location.

Here we can ask ourselves an important question.

Where the Ego is located?

Or where the individual's Will is located?

The Ego is the subject of individual entirely, but the individual's decisions are taken in the discriminators, mainly the sensitive discriminator.

That is to say, the individual's Will resides or acts from its sensitive discriminator, where their feelings are compared and valued, and where the final decision on the actuation to carry out is taken.

Therefore we consider that the direction and determination of the Ego are located in the sensitive discriminator, where the requests of the different levels of the Ego are compared, analyzed and selected.

The individual, subject or Ego is a defined and perennial set of organs, cerebral and metal elements, etc., and therefore he must act as group.

If some on their component has a necessity, to satisfy it the individual has to act on the whole.

If I am hungry it is my complete body that has to look for food, and not alone my stomach.

And for the individual complete performance, this has to be governed by a centre of decisions, in this case the discriminators.

Therefore the final decision of the Ego and its executive will reside in these discriminators.

The Will

And already put in the topic of the Will, let us expose that this is a faculty of the subject, individual or Ego that on the capacity of taking of decision by the sensitive discriminator consists, comparing and studying the different options and petitions of our instincts and feelings.

Nevertheless and when they are purely intelligent questions and they don't concern to the instinct-feelings, the intelligent discriminator can assume the whole decisive part and the necessary will to carry out and resolve the outlined questions.

But as the definitions are good for all us, we try to give one for the Will:

The Will is the psychic ability consistent on the capacity of choosing and applying solutions to the problems to which the individual has to face.

Therefore so that the ability of the Will is effective and true, it must have two potential characteristics:

- 1.- The knowledge or necessary options to be able to select among them.
- 2.- The force or power to exercise or to apply the taken resolution.

In this sense, the Will of two parts or characteristics consists:

-A first intelligent one that is the capacity to revise and choose solutions and

-Another second one or purely sensitive part, which it is the force of execution of the necessary actions for the chosen solution.

But as much the first one as the second they are capacities precedent of the inferior parts of the mind, say instinct-feelings and intelligent capacity.

This case, the Will takes and uses of the inferior mental capacities to give final solutions to the problems.

And in this the Will consists, in being **the Last Judge of the Ego.**

La autocratic capacity of the Will.

One of the defects that we could attribute to the Will is it have the power of taking any determination, include against the petitions of their sensitive states.

This is a consequence of the repeated taking of resolutions in favour of some sensitive states and against others.

So if the Will wants, it can make decisions against all.

But it is a problem that hardly happens because the will leans on in the necessities and petitions of the individual's sensitive states and it knows, due to its intelligent to decide, that the takings of decisions contrary to the Ego also goes against itself to be part of the Ego.

The Will, Thought and mental vivences

Here, and in relation to the executer character of the Will, it is where concise or relatively we could distinguish what are the thoughts and what the mental livings.

--The thought would be when the taking of decisions and application of the Will is carried out by the intelligent discriminator and therefore the mental work would be almost exclusively logical and deductive, say, when the mental product is essentially logical.

For example, in to mathematical adjustment as can be the construction of a bridge, of a highway, etc. that intervene almost exclusively it is the intelligent discriminator and the mental work is of logical nature.

--On the other hand, the mental recreations would be the taking of decisions to revises and revives scenes and mental processes carried out by the sensitive discriminator, say, when the mental product is preferably sensitive.

For example, in the development of plays, tales, stories, fictional day-dreams, wedding, parties, etc., that manages the initial Will are the feelings, say, the sensitive discriminator and where the mental work is fundamentally sensitive.

Although we should not deceive ourselves, the work is almost always common and perfectly organized, although with beginning of the sensitive impulses.

For example, you cannot build a bridge without to be proposed by some sensitive reasons, although once solve to make it, the following work will consist on the uses of deductions of the thought.

The Good and the Evil

The Good and the Evil, good or bad, is the mental synthesis that we use to be able act prompt and efficiently from the valuation of the social feelings that we have.

It is the method of general application for the valuation of those that it is positive for us and for our society, and what is negative.

We have seen previously as from the primary instinct-feelings of the living beings, these had two states or performance ways, one positive to execute actions and another negative to reject.

--The positive side is a good and positive state for us, and in the social plane, good and positive for the whole society and for the natural and environmental means.

Therefore something for what we should get, for the one that we should fight.

--In the negative state it is when something is bad for us in the personal level or bad for the society in the social level.

Therefore something negative that we should reject, to escape from it or avoid making.

But they are feelings that emanate of the depth of our primitive instinct-feelings those which, when already they get to be more developed and specific for the society in that we live, give us the characteristic, consistency and essence of the Good and Evil.

So as we said at the beginning, the Good and the Evil are simple syntheses of feelings of social performance and they are applicable to all the actions that we execute.

If an action goes against our family, neighbours, society, environment, etc. it is bad, negative, and it is necessary to avoid it.

If on the contrary it is good for us and our society, it is necessary to promote it and to execute it.

So, having a prompt synthesis of actuation Good-Bad we don't have to waste time in the revision of the complicate and varied social problems that we can find.

Mental Energy. Temperament y Character

The Mind, that wide and unknown forest

We have seen previously that the brain and mind have been developed in tree form, from some simpler and more primary elements until more diverse, complexes, sophisticated, sensitive and intelligent systems (tree-like nets of neurons; basic instincts ramified until getting the customs and more sophisticated social norms; etc.)

In this sense, we observe certain likeness with an enormous forest with many trees, animals, rivers, etc. and also different arboreal levels where different types of vital systems are developed according to the different heights.

However, in the forest of our brain and mind we have more difficulty for entering and study it from the interior, and so that, it would be good to find methods, systems and forms of considering and frame to the different mental systems to be able study them better.

And one of these parameters could be the **mental energy**.

In the forest, the used energy is that of the sun.

In this case, the variety and differentiated type of trees, animals, etc. that it is able to develop depends on the quantity of solar energy that the forest receives.

But, and our mind?

Because our mind also needs of the energy for working, and therefore, this energy produces clear influence in the obtained results.

To centre us a little, we give an example of the energy that is consumed by any machinery type or motor.

Be or given a small electric motor.

If we apply it certain voltage, this motor will give us certain yield of work. But if we increase the voltage by 10 percent, this motor will increase the produced yield.

So we observe that the increment of consumed energy in any system indicates us more work capacity in this system.

But, in our mind occurs the same thing? Certainly

Let us think for example that we feel certain desire to climb to a craggy tree to catch a flavourful fruit that we can observe from the floor.

Doubtless, if in those moments we possess a weak mental energy, then the desire also will be weak and soft, and we could find the necessary effort too big.

In this case surely we end up leaving the fruit for another better occasion.

But if in those moments we have an important mental energy, maybe the desire becomes peremptory, feeling us with enough forces to go up and obtain the wanted fruit.

So with all probability we will catch it.

Therefore here we have seen that the mental energy can make us take (or not) many of the decisions of our life.

In this sense and with relationship to the determinism and other basic considerations of the psychology, we can say that:

We can be free to fight for getting our desires, but we are not free to create them or manage them.

Forms of the mental energy

I understand that the mental energy is an attribute of each one of our neurons, say, they have capacity to use and to produce its own energy.

But they are also subject to impulses of external enzymatic substances that stimulate their actions.

But anyway, the neural systems use of a certain quantity of energy for their performance.

With that exposed previously we can already ask ourselves some questions.

1.- Have all we the same potential and consumption of mental energy?

Clearly we would have to answer that not. It seems that all we have different potential of mental energy.

2.- And each one of us, does always have the same potential of mental energy?

Because neither. Each one of us use different potentials according to the times and circumstances.

So, at first we note that for the study and consideration of this topic is necessary to propose different levels and classes of energy that can adapt to any case in the use of energy for our neurons and psyche.

And for this question, we can propose two variables in the mental energy potential:

Power and State.

---In first place we will consider that the individual's mental energy can vary or to be located between a high potential and a low potential.

---In second place we can consider that individual's mental energy can vary from a very constant state to a quite variable state.

In the first case we see that an individual (John) can use of a high consumption and expense of mental energy, another individual (Fernando) can use a half potential and another individual (Miguel) use a low potential.

This way, each individual has his own potential of use of mental energy.

And as we see later on, this use of different potential of mental energy in the individuals can make them different to the other ones in its feelings, behaviours, etc.

The second case it is when the use of the mental energy is more or less constant or variable, and for a determined person, this characteristic consists in the use and consumption of the mental energy that can vary (or not) in its potential of some moments to other ones, of some days to others.

So, there will be individuals that have a constant consume of energy and there will be individuals which consume vary clearly from some moments to others ones.

The individuals that have a constant expense of energy will have a stable behaviour during the whole time. And the individuals that have a variable use of the mental energy will have ups and downs in their behaviour with periods of bigger activity, enthusiasm, execution capacity, etc. and other moments of low activity, scarce expression of their instinct-feelings, etc.

Therefore, with regard to the use of the mental energy we say that it can be of more or less potential and of more or less variability, and according to that we can frame the individuals in four extreme types according to their energy use.

- 1.- Of high and constant potential.
- 2.- Of high and variable potential.
- 3.- Of low and constant potential.
- 4.- Of low and variable potential.

And clear an entire series of intermediate states.

Support of the mental energy.

Previously we mention that the mental energy is developed so much in the own neurons as method of autonomous performance and maintenance, as for hormonal or enzymatic contributions coming from cerebral centres in charge of producing common actions in the neural systems.

Anyway, to all these types of chemical elements able to produce energy actions for the performance of the neurons, we will frame them here as neurotransmitters.

So, a neurotransmitter is a substance able to promote the action and neuronal work for the creation of cerebral and mental works.

And in this case, a neuron or neural system won't work with the same yield, speed, and effectiveness if it uses different quantities of neurotransmitters; when more quantity of neurotransmitters more speed and effectiveness in the actions.

With it what I want to point is that a bigger neurotransmitters contribution represents a bigger use of mental energy and therefore a bigger effectiveness and potentiality in the mental actions and its rising of expression in the individual's external actions.

And also, as we see later, the contribution and use of neurotransmitters and the mental energy can be influenced by several interior and external factors, and with it, our own psychic development through the years.

Temperament

Influence of the mental energy.

Already revised the mental energy that the individuals use, we will notice the concept Temperament.

The temperament is in fact the resultant of the expense or consume of mental energy that we have. And the diverse types of temperament are also relative to the type of used energy.

So,

--It will be of strong temperament who has high potential of consume of mental energy and of weak temperament who has little potential of energy expense. And

--It will be of stable temperament who has use of stable energy and variable temperament who has constant changes in the potential of use of the mental energy.

But, how the mental energy influences in the individual's performance?

Any individual has an enormous quantity of primary instinct-felling, social instinct-feelings, customs, etc. and the development and use of the same ones is very influenced by the type of potential of mental energy that uses.

The use of a high potential of the mental energy will give us as consequence a bigger expression, speed and clear execution of the mental and corporal actions when we execute and express the mentioned instincts, feelings, desires, etc.

For it, and following the same framing that we made for the mental energy, in the temperament would have the following type.

(We must to remember these are the maxima and minima to that the psyche of the individuals arrives, but many intermediate states exist).

- 1.- Strong and stable temperament.
- 2.- Strong and inconstant temperament.
- 3.- Weak and stable temperament.
- 4.- Weak and inconstant temperament.

Interior and exterior influence on the mental energy.

Arrived to this point, we will continue with our questions.

On what depends and what has influence in the mental energy?

- 1.- Logically, interior and genetics reasons for the formation of each individual's energy structure exist.
- 2.- But influences taken place by the education, lived experiences, etc. also exist.
- 3.- Although, and from my viewpoints and observation, also exists the influence of the energy that we receive from the exterior, from our environmental means.

That is to say, the same as to the wild forest are influenced for the received energy of the sun; our mental forest is also influenced by solar energy.

- 1.- The first consideration goes toward the genetic influence in the conformation of the characteristics and state of use of mental energy for each person.

In this sense we suppose that there will be two types of influences, a fundamental one that is the animal and common for all the humans according to their race, cultural development, etc.

And another more near characteristic for each individual; its genetic family, say, the genetic influence of the individual's family predecessors.

- 2.- The second consideration would be the one taken place by the medium in that each individual is developed, which will produce different types of problems to face, with which, his psychology will develop different types of behaviour.

These exterior circumstances will end up adapting the individual to the medium in that he is, and consequently to accommodate their psychology and energy expense to the necessities and actions that he has to develop.

- 3.- But a third influence type also exists that is the external influence taken place directly by the solar energy that we receive in each moment.

This influence seems to have been little interesting for its study and consideration by the psychology until the moment, but for my observations, this influence is quite clear.

And on what this influence consists?

Because the energy contribution that we receive from the sun makes that the neurotransmitters production and any other relative principle to the mental energy are favoured by this contribution of solar energy.

Let us remember that the production of chemical elements depends in great way of the quantity of energy that we contribute.

In this same sense, a bigger energy contribution (appropriate for each chemical reaction) it would get a bigger proportion of resulting neurotransmitters.

If the energy that we receive from the sun was always the same one, then there would not be problem because we would not notice the difference.

But it is not this way, and we can notice the difference easily if we want to make a pursuit of the periods of solar energy and their influence in the humans.

And if somebody would be interested and desire to make some test on it, it is easy to notice the difference of potential of the solar energy in many periods of the years.

Let us give two examples of periods of high potential and two of low potential.

High (20Nov. ---20Dic.) (25Jul.--- 20Agos.)

Low (1Enero--- 30 January) (1 Sep--- 20Sep)

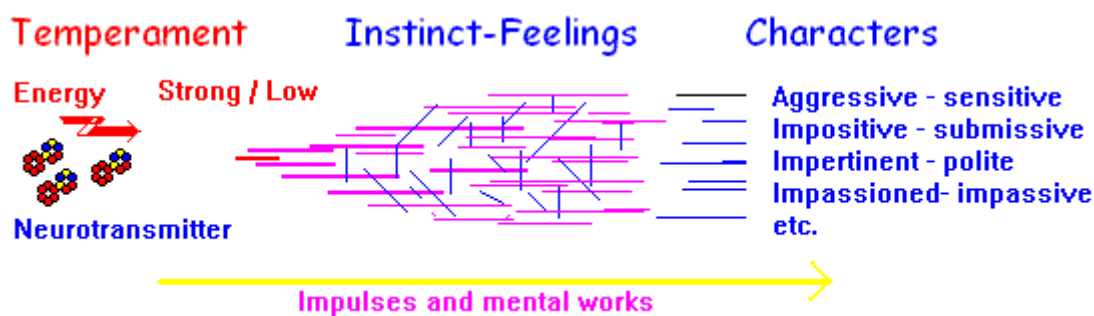
If we study ourselves or our nearer fellows, we will be able to see as the mental activities (expressions, enthusiasm, libido, sexuality, etc.) they are much potent and clearer in the high periods than in the low solar power.

But the solar energy also influences when we are born, since when being born and to have to begin to develop our activities for ourselves, the power of the received solar energy begins to influence us and in this period our psyche gets and last accustomed to act with that energy that we have receiving.

* * * As curiosity and in astronomical sense, this would take us to the conclusion or supposition that the frequency of solar energy that affects us and that we receive periodic and repetitively during every year, is due to some face or energy layer (magnetic layer) of the sun rotate on itself four times a year.

Character

Brain and Mind *ferman* Temperament and Character



We can give several definitions for the character concept, but let us put one of structural type, which is expressed in the drawing:

The character is the resultant expression of the temperament once passed, filtrated and diversified by the instincts and feelings.

This means that we will consider the character not alone as an expression of the instincts and feelings exclusively, but as a temperament expression when this is transformed and expressed through the characteristics of each one of the instinct-feelings or any other mental work.

With this, we can notice that each one of our instinct-feelings is not expressed alone according to their attributions and action programs, but with a potential of execution of actions (temperament) that can make it take different postures, behaviours and solutions for each circumstance.

This way, each person's temperament makes him take different behaviours according to the potential of this temperament, and it is in fact to the resultant forms of behaviour to what we call character.

So, when being passed and filtered the temperament by the different instinct-feelings, each one of these instinct-feeling give us a differentiated result according to the characteristics of the used instinct-feeling. Therefore each one of us will have a temperament and many resultant characters.

Let us see an example to understand it better.

--If we are conversing and our temperament is strong, our expressions and manifestations will be overwhelming, quick, aggressive, impulsive, convincing, etc. In this case, we say that our temperament is strong.

And for our character we can give many expressions depending on the instinct that we are using, in this case of conversation and social instincts, we express our character as overwhelming, quick, aggressive, impulsive, convincing, etc.

In other case, if we are making the love, we also say that our temperament is strong.

But in this case our character will be passionate, hot-blooded, absorbent, dominant, etc.

Then, we can tell that in the human actions:

The temperament is the action force or mental energy that is used for the work of our mind. Say, the potential of impulse.

The characters are the types and modes of resultant behaviours and expressions of this action and mental work. Say, the resultant behaviours.

The Soul

Levels of the Soul.

Let's begin with a definition more or less guessing right

The Soul is our ambit, use and width of participation in the principles and foundations of the Cosmos, which we obtain and capture by means of our intelligent and sensitive capacities.

As we can deduce from this definition, the principles and cosmic foundations that we use are not ours but of the Cosmos that surrounds us; although we can use them if we are capable of assimilating them from the Cosmos.

And another very controversial question that we should point before continuing is:

"These foundations and cosmic principles don't depend on us, and they continue existing although anyone of us or the whole humanity stops to exist"

But let us recapture the principle to explain in a detailed way on what the soul consists.

I will put the first simile of the book to which I find very simple and easy of understanding.

If we consider a book, for example of mathematics, we see firstly that this is composed by:

1.- Some purely physical elements or body of the book that would be their pages, linings, etc., in this case and referring to us, these first elements would be our body.

2.- Later on, some also physical elements as letters, numbers, words, etc. that would be those in charge of containing the essence of the book.

In us these letters and words would represent to our neurons and brain.

3.- But in a superior level we can appreciate the knowledge, concepts and data expressed by means of these numbers, letters, words, drawings, etc.

In us, our neural systems (as if they were letter, number, etc.) also express concepts, knowledge, sensations, etc., which compose our mind.

However, the structural levels of knowledge, principles and cosmic foundations, etc. don't finish in us or in the book of the example, but rather they continue outside of us in the structure of the Cosmos.

For example, if the book explains the theorem of Pythagoras, this would mean that the mind of the book or ours has captured and uses this theorem.

But the theorem doesn't belong to the book, neither to Pythagoras. The theorem is a characteristic of the Cosmos that we and the book have learned or takes branded, but alone as knowledge of something external that already exists outside.

Therefore:

4.- The soul of the book or ours own, it is the set of cosmic foundations that we have learned and we use, but as simple users of these foundations, which are to the reach and service of who wants or can use them. In this case, when the years pass, the humans disappear of the earth, the books are destroyed by the time, etc., the theorem of Pythagoras will continue existing in the Universe and the future civilizations will be able to capture it, to learn it and to use it, although clear, this theorem will no longer be called of Pythagoras, but of who gets reinvent again.

So, we have to remember the anterior definition:

Our soul is our width of participation in the principles and foundations of the Cosmos.

And in this case we can also ask ourselves a question.

What are really the living beings, the humans?

Because physical bodies through which the foundations and cosmic principles can melt, flow and act as autonomous elements of the Cosmos.

In fact our behaviour and performance in each one of us are the behaviour and performance of a minuscule part of the Cosmos.

And that portion of Cosmos that act through us is in fact to what we call SOUL, which will continue acting in other people, other developed animals, other civilizations, etc. after our own death and after the destruction of our civilization.

If we notice, and as our friend Darwin says (thank you Mr. Darwin), it is the cosmic nature the one that builds, develops and adapts us to the medium in that we are.

But the question arrives much more far:

The principles and cosmic foundations are the ones that end up being introduced into our mind and they induce us to the performance, creation and development of our own life and existence.

In fact our body is cosmic matter that will compose other beings and elements of the nature when we died, and our mind and soul are foundations and cosmic principles that will continue acting in other beings in the Cosmos after our death, either our personal death or that of our species.

Of all the above-mentioned, we can come off the idea that possibly in a next future, to the conscience of our Ego we will lift to level of our soul and not at the level of our body as now.

When we feel Universe instead of people, maybe we will have gone up another step in our human development.

Soul Levels.

More questions. Have the soul one or more different levels?.

We alone can see until certain levels of knowledge of the cosmic principles, and therefore we cannot assure the existence of higher degrees in the content of the Cosmos.

But we should not forget that we are part of the Cosmos and therefore our peculiarities are also the cosmic peculiarities.

In this sense, we could suppose that all the cosmic foundations should form a Body or Synthesis which even has Conscience of itself.

So we can propose two levels in the Cosmos.

1.- The foundations and principles visible by us.

2.- The Total Cosmic Synthesis of Consciousness of the Cosmos, which we don't know.

And how do we call to this Consciousness and Maximum Intelligence of the Cosmos?

Well, to this cosmic Synthesis I call in metaphysics as the All Senso-Intelligent.

Say, a Cosmos intelligent, sensitive y creative by itself.

Mainly for not being confused with any God, peculiar of each religion.

In this sense and as it is exposed the first drawing of metaphysics (below), we can consider that:

The human beings are similar to small streams that welcome and drive minimum flows of the principles, foundations and creative capacity of the Cosmos.

Brain and Mind. Differences.

To explain the concepts and psychic principles I use to put as example for its simplicity to a book. And in the case of explaining the differences between brain and mind is also very expositive the example of the book.

The book has as us, a physical body and some metaphysical knowledge.

This way the leaves, binding, even letters are physical elements because they are made of matter.

However if we already notice the construction of words we see that these can already contain intelligent expressions and not physical concepts.

And if we use phrases or sentences we already see clearly that they contain some physical elements that are the letters and some metaphysical elements that are the concepts and exhibitions that the sentence makes.

In the same way, our body, brain and mind have enormous likeness with the book.

--The leaves, binding, linings, etc., they would be our body.

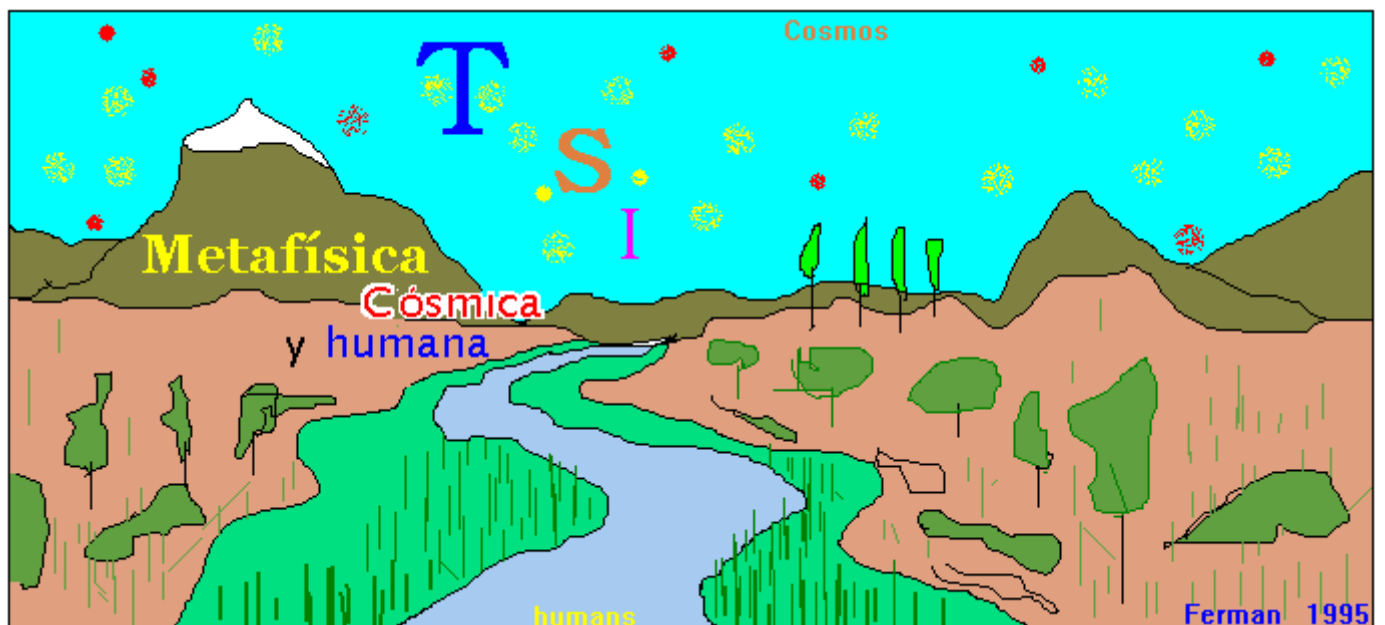
--The letters and numbers would be the neurons of our brain.

--And for last, the exhibitions, knowledge and concepts would be our mind.

Likewise, and to differentiate the brain from the mind, say, to differentiate the purely physical of our brain of the concepts and manifestations with metaphysical or intelligent content that conform our mind, we can give an easy example, which is the music.

Comparing an orchestra with our brain and mind, we could distinguish clearly what can be the brain and what can be the mind:

In an orchestra the Brain is the instruments that play, and the Mind is the music that is played.



The Senso-intelligent Whole

My metaphysical theory, which also bases this study on the human mind, bets for the intelligent and sensitive consistency of the Cosmos, say, we don't invent neither create the intelligent foundations, but rather we acquire them from the Cosmos or Universe where these foundations already exist.

Therefore we call Senso-Intelligent All to the Cosmos or Universe in whole, as much to the produced creations as to the Intelligent and Sensitive capacity that produces them.

Therefore an Intelligent and Sensitive Entity seems to exist, which expresses its attributions by means of the creation and cosmic expression, including to us.

Now then, the question that a human could ask is:

Is that intelligent Cosmos God?

And this would takes to another immediate question:

To what God are we referring: to our God Father; Allah; Buda; Odin; Zeus and other Greek gods; the Sun and the Earth Mother.

My personal answer would be that to none of them, because all are created gods according to our option and mental reach.

I believe that no pattern of God belongs together with the cosmic reality.

I understand that the Cosmos is alone (and it is already too much) intelligent and sensitive creativity.

But of course, it is much more than the pure matter.

Possibly the Intelligence and Creativity will be what we are at the end of the Tunnel of the Times.

The human egocentrism

----- Versus -----

The Cosmic Creativity

I want to include this topic here because I estimate that it is important since I see continually that, as much in the Morals field as in the Knowledge field, the understanding of the cosmic reality from our eminently human vision seem to be very difficult.

The first thing to keep in mind is that the humans, as any other animal, see and qualify to the Cosmos as if we really are the centre of the Universe; as if the whole Universe had to be held to our interests and purposes.

And it is not this way; alone we are some simple creatures inside an infinite Universe of creativity, infinite worlds, infinite creatures, infinite humanities, etc.

There is not a single inhabited world, neither a God that alone has to notice our civilization or a Cosmos with the unique goal of developing us, the humans.

The Cosmos is infinite and its creativity also.

On the other hand we alone are cosmic creatures that we are born, we die in infinite ways, and at end our civilization will be substituted for other, probably better.

But let us take a step ahead and let us try to study the topic observing our nearer medium.

To be able to understand and to study better the problem, we will have to make the effort of "exiting from our shell" and to locate us at cosmic level where alone we are a type of creatures, say the A creature.

Now then, as humans we have some instincts and feelings that are good for our subsistence, personal defence, etc.

But we also use of these instincts and feelings to forge our morals and even our logical base of thinking.

In this sense, if we notice we have a conservation instinct that tells us that dying is horrible, and subsequently, we use this instinct to conform our morality and form of thinking.

But clear, it is only a human morality and therefore partial and mistaken from an external viewpoint to us, say, from a cosmic point of view.

Let us see examples to understand it better.

---If the humans (creature A) receives a plague, for example the pest (creature B), for us this plague is something bad, destructive, and if we are believers, a punishment of God.

But for the creature B or bacillus of the pest what happens is just the opposite, that has found a very beneficial medium for its development and in this case the pest should give thanks to its God.

---For the creature A the disappearance of dinosaurs was a prize of its God since it allowed them to be developed and to dominate the earth.

But for the dinosaurs it was something horrible, and it would be in this case a punishment of their God.

---In the sea, the large fish eats up to the small one, and this seems to be good for one and very bad for the other one.

And what is the reason of all this?

Because to that each one of the species and particular individuals have a conservation instinct that tells them that to die is bad, and this feeling is used for each individual for building its reality, its particular logical thought, etc. But that is not the cosmic reality, but simply the particular vision of each species and individual.

When an individual suffers an unfortunate illness, or several children have an accident we wonder stunned as human beings:

--Should this circumstance be a punishment of God? Or perhaps God doesn't have anything to do with it.

But if we are not believer perhaps we reaffirm ourselves in: What unjust it is the world! But of course, we are sure that those events are bad.

And it is here where we failed. These events are single cosmic creativity to which we qualify negatively due to our powerful and unquestionable instincts.

Clear, with this explanation the question for anyone of us would be: Then what we should make. We should be happy for the death of some children?

Because not, let us suffer with our conservation instincts as animals that we are, but let us take a step ahead and let us be able to understand that it is single cosmic creativity, and for the Universe these events are not negative but positive since they create and excite our pain, feelings, tears, give desire of improving the things, we feel fraternity with the affected, etc.

So, cosmically the Universe is not a murderer, but a creator for which the life and the death is alone more creativity.

And I give the same example again:

The appearance and disappearance of species, of individuals; the hunt and death of some individuals by other ones, etc. it is not something bad but just the opposite, it is the life in motion.

And it is here where we could notice and understand our cosmic reality better, going far away from our mere animal instincts.

We are cosmic creatures, fleeting civilizations that today exists and tomorrow can disappear; individuals that are subjected to the birth, development and death, but everything as positive creativity in all and each one of its facets and levels.

We should take conscience that if we want to overcome our level of exclusive animal beings as now we have, we should connect our Ego and our conscience with the own cosmic reality.

And I return to remember a previous conclusion.

"If we take conscience of the Cosmos and we feel ourselves as part of him, this will locate us to at high level that is beyond our own human existence"

And to finish we can use a comparison that can approach us very much to the really of things.

The cosmic creativity is similar to a novel or story that is written by the own Cosmos.

In this the important thing is the developed creativity, which is experimented by the characters and also by the author and lectors of this novel.

It doesn't care the death of the characters, neither the murder, robbery or produced offences. Precisely this is the finality of the creation, the expression and live that are developed.

So, we must to care for making our character with the best hit and enthusiasm possible.