*Chapter 2*

# I And My Body

My desire was to plunge into the topic of science and its application to energy in our world situation. Experience, however shows that this approach tends to divert attention to physical and mechanical ventures only. For a more complete understanding it is essential that we first know more about the inner makeup of ourselves, both as individuals and in groups. People have created the critical situation which is of immediate concern to the world; therefore, in order to make corrections, there must be an expanded awareness and understanding not only of the situation, but also of ourselves—the people responsible for this situation.

Collectively we are referred to as mankind, but each of us is an individualized entity, which as defined by Webster, means, "a being with an independent, separate or self-contained existence." In addition to this, we are so complex in total makeup that we know more about the things that surround us than we do about ourselves. We see a mirrored image and name it "my body," even as we name possessions "my car," "my house," "my friends" etc. We do not say "I body" but speak of it as "body, a possession of I," even as we do our cars, houses, or friends. This is true in spite of the fact that we have not seen this "I," nor do we know exactly where it resides.

An example of the separateness of I and my body was aptly demonstrated and reported during the 1950's by surgeons doing brain operations where they could use local anesthetics, thus making it possible to converse with the patient during the surgery. They told of using a light electric current to trigger certain brain cells, which in turn caused certain body movements. Then when an arm, or some other part of the body moved, they would ask the patient, "Why did you move your arm?" The response, in effect, was always the same, "I did not move my arm; you moved it." The report stated that try as they might, no cell or area of the brain could be found which, when stimulated by the electric current, would cause the patient to respond to the body movements by saying, "you made me move _____" It was impossible to touch or probe a response from that part of man to which he would refer as "I." Instead, the I of the patient always spoke of the body as a possession. It was concluded that it could not be determined where in the body the I was based, or even if it might occupy the entire body, or perhaps not be confined within the physical body at all.

Although volumes of data have since been compiled by neurosurgeons concerning minute properties of the brain, nowhere in these studies and research is there any conclusive indication of where perception occurs or where nerve firings become music, vision, or pain. In spite of the fact that the answers sought are not forthcoming, there is an air of expectation of an immiment breakthrough by the neuroscientists involved. This air of expectation is present in every branch of science and in institutions of higher learning. In fact, there seems to be a world-wide quickening, not brought about solely by our increased knowledge. This seems to be affecting our general perception and behavior and is comparable to the quickening which takes place on Earth every spring when new Life develops in an ever-repeating, yearly cycle. However, this quickening of which we speak is more subtle because it is mental rather than physical, and it takes place in inconceivably long time cycles. It is a quickened, mental awareness and an intuition which at the end of an era or age, causes rapid

increase in knowledge and consequently, rapid changes in both the mental and physical aspects of our lives. For this reason our inner harmony depends upon being able to cope with these changes, even though the tempo is so rapidly increasing that it taxes our mental concepts to keep pace. We must develop flexibility in place of reluctance to mental and physical changes, even though to some of us the rapid changes may be disturbing to the point of agony. The rewards of keeping pace are exceedingly great.

Let us now reflect upon the neuroscientists' questions as to the whereabouts of the seat of consciousness (the I), and for the purpose of developing mental flexibility, consider this question in relation to the science of electronics. Only a few decades ago the scientific technology of memory cells and stored information was unknown as an applied science, but today it has been developed into a useful tool for automation and analytical purposes. In fact, mankind is a bit fearful lest this tool, when developed to its fullest possible potential, will displace him in fields which have been considered physical man's domain of activity. This concern has a deep underlying cause. Even though we love our labor-saving devices, we are ever watchful lest we become not needed, or not wanted. This deep-seated, inner feeling is a human emotion which cannot be instilled into a programed device. Herein lies the basis for declaring our superiority over any electrically programed device. Although these devices are a copy of a faculty of ours (our brain), they do not have a consciousness or Mind to guide their actions.

In the neuroscientists' experiments, the brain and the seat of consciousness were found to be separate, but with an indirect connection between them. In electronics, this indirect connection is called an indirect coupling and is used in the electronic circuitry such as is found in your radio and TV sets between those electronic stages that need to be isolated or separated in order to work. The ability of our brain (a recording organ) to store information and later use it automatically to trigger physical functions, compares with scientific, electronic devices termed "memory banks" which are used for guiding mechanical

functions of equipment. In more refined computer-complex equipment, other stored information can be used analytically to assist mental activities such as can be learned by the brain, and then be referred to as needed.

A simple, everyday demonstration of this ability and function in man is a description of the process of learning to drive a car with the skill necessary to make an automobile trip from home to a place of occupation, which involved rural as well as fast-moving, freeway traffic. The first driving lesson would be concerned with the development of automation in use of the car and its controls. This part of automation is similar to learning to walk, skate, ski, or other physical activity. Automation, in other words, is when memory is called upon by request of the entity living within the body (the I), and the body reacts to this request by using its stored information. Therefore, learning to drive a car is really the I programing the brain to use the physical body to extend itself to become as body-car, which is a connection by and through the body controls to the car controls, in order for them to operate automatically and in unison. The car actually becomes an extension of the abilities of the physical body. Thus we can program ourselves to drive a car without need to concentrate our entire attention upon it. But, we are not yet prepared to drive in fast freeway traffic in either confidence or safety. To do this we must develop our analytical computer. This is done via experience. We program into our mental function (brain) the data necessary to analyze, judge, and guide our body-car to merge and move in harmony with the changing conditions of the surrounding traffic, and to react safely and favorably to those conditions. Properly programed, we become an accomplished freeway driver. This simple description of automation and analytical functioning, which is used in driving a car, is so natural and seems so simple that we take it for granted. Because of its naturalness, it escapes our attention and wonderment until we observe the fantastic results that science obtains by copying these natural abilities.

Let us look at what was copied to make the trip to the moon possible. First, the critical lift-off was guided by automation, then the first-stage vehicle was taught to balance and "walk"

in space, each act guided by programed information. The analytical computer was able to guide the moon lander to a precise spot on the moving target (moon) by drawing upon stored information concerning a constantly changing relationship of the position of Earth and moon. But what about that which science copied? In baseball, how does a moving bat meet a purposely elusive moving target (the ball) at exactly the right angle to make a home run? Are the computers of some players better than others (better batting averages), or are they merely better programed? Reflecting more deeply into this pitcher-batter duel, or opposing test of abilities, we find it impossible to describe all of the details that must take place within those two physical bodies in order to perform the act of even one pitch and strike. Let us monitor the batter's stance as he waits for the pitch. As the pitcher unwinds, the batter tenses for action, and as the ball begins the approach, he alters his stance by shortening some muscles and relaxing others. The stance continues to change as directed by the batter as he monitors the ball. If the ball appears to be headed for the strike zone, then final corrections are made, even while swinging the bat, by moving torso, arms, legs, wrists and even facial muscles in a fantastically coordinated and powerful mental-physical drama, which moments later is recorded as either strike, miss, or contact.

We are often awed and thrilled by an exhibition of gymnastics at master levels. We admire the discipline that was necessary to train the body-brain combination to perfection of stamina and coordination. In computer-science language, we would describe the repetition of an accepted routine as programing and the exhibition of the finished act as automation. This living body is being copied by science in building nearly living machines—nearly living in that although they cannot learn by themselves, the machines can be programed.

As an example of the advantages of automation, we will review the history of molecular electronics, which is the science of treating molecules of germanium or silicon crystals in such a way that different parts of the tiny blocks acquire different

electrical properties. These domains and the interfaces between them act like components of complicated electronic circuits. This exacting technology required many hours of tedious, exacting shaping under a magnifying glass with delicate hand tools in order to form the devices now known as integrated circuits. This technology was gradually automated, that is, the exacting work became machine-made even to utilizing laser beam cutting, all of which is made possible by programed information (electronic brain) guiding the machines. The quality became more uniform and the cost to the consumer decreased as much as 90% because of this automation. The greater efficiency of the automated machine is due, first, to precise and uniform mechanical motions, and secondly, to the lack of distraction in the electronic brain, as it is not involved in any other activity. Should you look into the circuitry of a new stero amplifier, called solid state, you might wonder where all that room-filling, high fidelity sound is developed. If you are told that it is done mostly by educated crystals, manufactured by educated machines, don't scoff—because it's true.

We have touched upon two remarkable functions of mankind showing that we can become programed on the physical level and also in the less tangible realm (automation and analytical abilities). We can live and operate quite efficiently by utilizing these two faculties only, and reap the harvest of our efforts in physical things to make us more physically comfortable and entertained. These two functions serve us well, in fact without them we could have no progress either as individuals or as a civilization. Nevertheless, they also serve as a trap—a five-sense trap—in which we learn and remember only repeated or accredited theories and seeming logic which has been passed from generation to generation without questioning their validity. There is always a tendency to continually accept as fact or truth, that which may, indeed, be false. It is as if we were to program a computer-complex without ever making corrections or erasures. Fortunately we have the ability and right to choose what we will allow to be programed into our individual computer-complex (brain) and, more importantly,

we have the ability to erase any prior programing, should we deem it necessary or desirable.

Mankind has always sought more freedom and hungered for more and deeper self-expression. If we, as individual entities, desire more freedom, if we hunger for deeper self-expression, we must seek answers to the questions: "Who am I?" "What is this consciousness of being that I feel; this self recognition that makes me individual?" For this search we must choose to go beyond automation and analytical abilities, and seek the inner Knowing, the awareness of the storehouse of knowledge and wisdom available to us through the Mind of the Universe. This is the source of all sound and lasting concepts which have stood, and will stand the test of time as Truths. But all truth concepts were at one time new to mankind and not available in any textbook or course of study. New Truths are gathered by individuals using their intuition to reach into this storehouse of the intangible Mind of the Universe. We may choose to accept only programed materials from past generations or current materials or, we too, may choose to develop and use our own intuition and inner knowing which will be our guide, not only in gleaning new truths from the Mind, but also serve as a guide in judging which of the past-accepted truths to keep for ourselves.

Since we have this right of choice, why do we so often feel that our choice is limited? Could it be that we are enslaved by having chosen to accept past truths and mass programing only, and thus accepted a limiting concept of ourselves and our capabilities?

This chapter is not intended as a study of science technology, but as a comparison of scientific principles, which in man is called training or education, but in scientific devices is called automation. The purpose is to show that they are one and the same, to also show that man's mental activity, related to his physical world, can and is copied and called analytical computation; they too, are one and the same. The analytical computer is programed with chosen information for later use, but this man-made computer cannot program itself. It must be programed by man, thus we have greater capabilities than the

computer. These are based on attributes common to mankind but not the computer-complex, which to name a few, are the right to choose, self awareness or consciousness of being, intuition and inner knowing. Since one atfribute is the right to choose, we can decide to operate on the level of a programed computer-complex, which thinks only by scanning its programed data bank. Naturally, if we choose to operate on that level, we limit our thinking to evaluating of records (data) of constantly changing opinions of others, with few, if any original thoughts of our own. But we are free! Our right to choose leaves the door open to operate as an entity directing and operating in and through the physical body (computer-complex) not as I, the computer, but as I and my computer, with the entity I in control.

The difference in relation to the body, of Mind and brain is, even as the tie, both remote and direct. An example of this difference comes into view when we think of what takes place when one becomes totally inebriated. The first few drinks will remove the higher self from the body to a degree, and the actions and mannerisms of the body become more earthly, and the thoughts reflect programed emotions and everyday affairs. With more drinks, even the automation reflexes become more confused and uncertain, and the body control becomes erratic. Still more spirits of alcohol leave the body as a vegetable. Upon recovering, a reverse order of control takes place. It is not until all the effects of alcohol spirits are gone that high spirits again prevail in the complex vehicle, the body.

The God-given attributes of mankind, which summed up give us the ability to think and the right to choose are, as it should be, our most valuable possessions. They make up our knowing and we must cultivate and nurture them for meaningful soul experiences, which we will, in the end, take with us even though we give back the fantastic brain and body used in our Earth experience.