Systematic Analysis of Mind, Cognition and Ethics:

commentary on important books

Introduction

Books

Meditations, by Marcus Aurelius.

White Nights, by Fyodor Dostoevsky.

A Gentle Creature, by Fyodor Dostoevsky.

The Dream of a Ridiculous Man, by Fyodor Dostoevsky.

Notes from Underground, by Fyodor Dostoevsky.

Crime and Punishment, by Fyodor Dostoevsky.

Devils, by Fyodor Dostoevsky.

Metamorphosis, by Franz Kafka.

The Trial, by Franz Kafka.

The Stranger, by Albert Camus.

Nietzsche: Philosopher, Psychologist, Antichrist, by Walter Kaufmann.

The Freud Reader, by Peter Gay.

The Interpretation of dreams, by Freud.

On dreams, by Freud.

Man’s Search for Meaning, by Viktor Frankl.

The Denial of Death, by Ernest Becker.

The Selfish Gene (not written), by Richard Dawkins.

The Red Queen (not written), by Matt Ridley.

The Case Against Reality (notes on phone), by Donald Hoffman.

The Man Who Mistook His Wife for a Hat (not finished), by Oliver Sacks.

A Hole in the Head by Charles Gross.

A Thousand Brains (on paper), by Jeff Hawkins.

What is Thought (not written, not finished), by Eric Baum.

Models of the Mind (not written), by Grace Lindsay.

GEB (not written), by Douglas Hofstadter.

The Origin of Consciousness in the Breakdown of the Bicameral Mind, by Julian Jaynes.

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# Breakdown of the Bicameral Mind

## BOOK 1

### INTRODUCTION

Author makes a point on how the current idea of a certain age influences the way we think about ourselves. In other words, the novel most structure or idea we encounter on the inside is reflected into the structure of every other idea; on this case, the ideas of how the mind works that came throughout recent human history.

#### Consciousness as a Property of Matter

*It states that the succession of subjective states that we feel in introspection has a continuity that stretches all the way back through phylogenetic evolution and beyond into a fundamental property of interacting matter.*

Basically, the physical interactions between matter are only different in complexity from subjective experience. All matter knows other matter simply by interacting. Appealing to physicists. It still does not explain introspective experience, it merely gives a possible origin to it, in this case interacting matter which increasing in complexity gives rise to experience.

#### Consciousness as a Property of Protoplasm

*The next most extensive solution asserts that consciousness is not in matter per se; rather it is the fundamental property of all living things. It is the very irritability of the smallest one-celled animals that has had a continuous and glorious evolution up through coelenterates, the protochordates, fish, amphibians, rep-tiles, and mammals to man.*

Whatever conclusions we may hold on the matter, it is certainly a part of our consciousness to ‘see’ into the consciousness of others, to identify with our friends and families so as to imagine what they are thinking and feeling. Yet the explanation for their behaviour resides entirely in physical chemistry, not in introspective psychology. I mean, there need not to be complex experiences to show that clearly protoplasm does not have consciousness. It is an automated robot incapable of higher processing of information for better survival. The fact the simpler the life form is, the more emphasis on high rate of division is put for more individuals created supports the fact that there is no need for better enhanced survival tools like consciousness at the individual cell.

#### Consciousness as Learning

*And hence a third solution, which states that consciousness began not with matter, nor at the beginning of animal life, but at some specific time after life had evolved. (…) the criterion of when and where in evolution consciousness began was the appearance of associative memory or learning. If an animal could modify its behaviour on the basis of its experience, it must be having an experience; it must be conscious. Thus, if one wished to study the evolution of consciousness, one simply studied the evolution of learning.*

Learning though is simply a part of the mind and not all of it. Specially not the kind of learning studied in T mazes could imply consciousness. That error was, and still is, that consciousness is an actual space inhabited by elements called sensations and ideas, and the association of these elements because they are like each other, or because they have been made by the external world to occur together, is indeed what learning is and what the mind is all about. So learning and consciousness are confused and muddled up with that vaguest of terms, experience.

#### Consciousness as a Metaphysical Imposition

*All the theories I have so far mentioned begin in the assumption that consciousness evolved biologically by simple natural selection. But another position denies that such an assumption is even possible. Man’s conscious faculties, particularly, “could not possibly have been developed by means of the same laws which have determined the progressive development of the organic world in general, and also of man’s physical organism.”*

There is no evidence for it, there were no arguments given for such. I guess metaphysical answers could be used if indeed a biological approach proved unfruitful but that as yet not happened. Furthermore, assuming a metaphysical reason assumes lower animals or any matter at all must have consciousness because there would be no reason for it to be unique to more complexly structured matter, by assuming that biology has no saying in it. Unless of course you assume a special meaning to humans as if blessed by God, but then that is pure anthropocentrism. Also, if this is true, I should just give up on my neuroscience degree.

#### The Helpless Spectator Theory

*This doctrine assures us consciousness does nothing at all, and in fact can do nothing. Animals are evolved; nervous systems and their mechanical reflexes increase in complexity; when some unspecified degree of nervous complexity is reached, consciousness appears, and so begins its futile course as a helpless spectator of cosmic events. A mere epiphenomenon. Consciousness can no more modify the working mechanism of the body or its behaviour than can the whistle of a train modify its machinery or where it goes. Moan as it will, the tracks have long ago decided where the train will go.*

It is just plain inconceivable that consciousness should have nothing to do with a business which it so faithfully attends. If consciousness is the mere impotent shadow of action, why is it more intense when action is most hesitant? And why are we least conscious when doing something most habitual? Certainly, this seesawing relationship between consciousness and actions is something that any theory of consciousness must explain. Since this theory seems to connect with mine in some points, I will give it more attention: First, I agree with the fact that consciousness cannot decide its fate directly, like its purely free as an entity; yet is also not just a spectator. In my view, it can decide its fate indirectly, via experience coded in our models of the world. This experience of the world is something we can not control but decides our actions and since the models are part of the conscious process, they represent some kind of control. We are not aware of the actions occurring inside our brains which choose what we think but we are aware of the predictions as the final stop and with those we can chose wisely for our survivability. Also, it is part of the consciousness job to determine what is worth giving attention and therefore it is responsible for the models of the world we have. This clearly shows the mind isn’t just a spectator, it has a purpose and that is to guarantee survival of the system. To the questions of the author: First, consciousness gives emotions because emotions are the necessary property given to a model of the world by the former, in order to give meaning to our actions, the meaning of existing. That’s what defines life, a system employing strategies to keep itself existing. This is why there is a mix of emotions in a tough dilemma. The consciousness feels the emotions associated with each prediction as it tries to decide which action to take. Second, when we are in an environment already well coded in a model, there is no need to give it attention since everything is predictable. Attention turns endogenous and so consciousness is turned down. The helpless spectator is wrong simply by saying there is no purpose in being conscious and in fact it doesn’t much other than that. After giving it a bit of thought, I now realise it basically did not have any intersection with my theory at all. Also, when I say my theory I hope the reader does not think I do not recognize all of the authors I came across to get this compact theory; it is due to their work.

#### Emergent Evolution

*Just as the property of wetness cannot be derived from the properties of hydrogen and oxygen alone, so consciousness emerged at some point in evolution in a way underivable from its constituent parts. All the properties of matter have emerged from some unspecified forerunner. Those of complex chemical compounds have emerged from the conjunction of simpler chemical components. Properties distinctive of living things have emerged from the conjunctions of these complex molecules. And consciousness emerged from living things. New conjunctions bring about new kinds of relatedness which bring about new emergents.*

But had it? If consciousness emerged in evolution, when? In what species? What kind of a nervous system is necessary? And as the first flush of a theoretical breakthrough waned, it was seen that nothing about the problem had really changed. It is these specifics that need to be answered. What is wrong about emergent evolution is not the doctrine, but the release back into old comfortable ways of thinking about consciousness and behaviour, the license that it gives to broad and vacuous generalities. This theory gives a possible reason for consciousness yet its intrinsic meaning is that it cannot be derived from looking at the brain. This can not be tested then but there are any problems which must answer, like the ones given by the author. It is true I do not have much against this theory, I might even make use of it if the questions it begs can be answered; but it seems it is not very useful.

#### Behaviorism

*It is an interesting exercise to sit down and try to be conscious of what it means to say that consciousness does not exist, which is what this doctrine is about.*

Off the printed page, behaviourism was only a refusal to talk about consciousness. Nobody really believed he was not conscious. As the author argued, this theory gave a clear experimental view of behaviour, yet it avoided the big question altogether. Behaviourism is a big part of my theory since, as an aspiring neuroscientist and student of experiments on the brain, I must make use of experiments made in the field. It is my job to give a concise theory to all the data. In conclusion, behaviourism was the important starting point for the function of consciousness.

#### Consciousness as the Reticular Activating System

*All we have to do is to find those parts of the brain that are responsible for consciousness, then trace out their anatomical evolution, and we will solve the problem of the origin of consciousness. Moreover, if we study the behaviour of present-day species corresponding to various stages in the development of these neurological structures, we will be able at last to reveal with experimental exactness just what consciousness basically is.*

At the present, a plausible nominee for the neural substrate of consciousness is one of the most important neurological discoveries of our time. This is that tangle of tiny internuncial neurons called the reticular formation, which has long lain hid-den and unsuspected in the brainstem. This reasoning is what led to the knowledge of the six cortical layers and its association with the creation of models. So, it is good way to go about the problem. I do not know much about the reticular formation but I always had the idea that it worked by inactivating or activating the cortex, giving it then the throne of the holder of consciousness. Have to research more about it.

We must therefore try to make a new beginning by stating what consciousness is. We have already seen that this is no easy matter, and that the history of the subject is an enormous confusion of metaphor with designation. In any such situation, where something is so resistant to even the beginnings of clarity, it is wisdom to begin by determining what that something is not. And that is the task of the next chapter. True, understanding the brain needs a first theory/paradigm to prove fruitful for getting more knowledge. Its what I’m trying to do.

### CHAPTER 1

#### THE EXTENSIVENESS OF CONSCIOUSNESS

There must be a distinction between unconsciousness and unresponsiveness. E.g., When we walk, we are not necessarily conscious of our response and the somnambulistic state also represents a state of unconsciousness and responsiveness; Sleep paralysis is an example of consciousness and unresponsiveness. So, they are different concepts and can be exclusive. They can both occur together like when a person who suffered a severe blow on the head loses both consciousness and reactivity. “In other words, reactivity covers all stimuli my behaviour takes account of in any way, while consciousness is something quite distinct and a far less ubiquitous phenomenon.”

Possible definitions:

Consciousness – Process relating the present object of attention.

Reactivity – Process responsible for action appertaining objects not under consciousness.

Reactivity and consciousness go hand to hand. And both feed memories and the models. How to choose what should be the object of attention. That which is novel is the object of attention and by novel, I mean that which is not predicted by the models. Sense data feeds both of them. Memory and models both feed back at consciousness, consciously, and at reactivity, unconsciously. Both of these lead to action, one consciously and the other not. A nice scheme can be made. We have also seen there situations in which these processes are not active.

“And whatever we’re doing, we feel that our very self, our deepest of deep identity, is indeed this continuing flow that only ceases in sleep between remembered dreams.”

But what could this continuity mean?

Good point, the continuity certainly isn’t divisible *ad infinitum* on account of time perceived. Most likely, the perception of time is based on the concept of cause and effect; sensations and consciousness. The lowest limit of time perception is given by the smallest difference between the succession two thoughts (which are conscious). When there is a changing external perception, time change is given by the difference between the awareness of two consecutive images of perception (conscious as well). Take away the changing senses and the conscious will shift internally; take away the thoughts and no time change will ever be perceived. Since consciousness exists by neural activity, which codifies thoughts and therefore time then, consciousness and time are equivalent. This guarantees continuity because to be conscious is to perceive time, and to not be conscious is to not perceive time; There is no awareness of the gaps in between so time and consciousness are continuous. As far as I know these two types of event succession are the only possible worlds accessed by consciousness. This agrees with the dogma that the activity of neurons is responsible for all perception and gives a non-idealistic answer to it. Since the switching between successive thoughts/external senses (since external senses are converted to neural patterns from now, I will refer to thought succession) signifies change, it is this process that guarantees the change of time. In conclusion: Thought change creates time perception and the equivalency of thought and consciousness guarantees time continuity. When we know we slept, it is not because we were conscious while sleeping but because we infer it from experience. Inference also explains why we think dreams are not real.

“A blind man sees his darkness” - Except when the cause of blindness is in the brain. For example, soldiers wounded in one or the other occipital areas of the cortex, with large parts of the visual field destroyed, are not conscious of any alteration in their vision. Looking straight ahead, they have the illusion of seeing a complete visual world, as you or I do. Very interesting, I should try to know more about it.

“Consciousness is often not only unnecessary; it can be quite undesirable.” I liked the piano example, since I am now starting to learn it. Truly, being unconscious while playing and conscious while learning is the key to success.

#### CONSCIOUSNESS NOT A COPY OF EXPERIENCE

Author argues that acquisition and retention of information is a function of consciousness but that not all of it is conscious to us. This marks the difference between recalling and recognition; we appear to have more knowledge than that we can recall. And when we recall we can almost never get a faithfully real image (only if we have been interacting with that particular object very frequently) and so we resort to reason. I think we might be using our various variations of a particular set of sense data or model and then being aware and select those objects which we think are plausible to have been there.

The author argues that recalling isn’t true to the sensations of the moment. It is a story created by the brain. One story that is always based on the models we have acquired. It must then have the same consistency as those and we predict what happens by assuming what the model predicts is the most likely to have happened. Most of the time, recalling happens as if we are another individual, seen as a third person; this is evidence we build a world of the past and not recall true experience. If anything, this fact supports the model theory. This is why there is a distinction between experience and recalling, and each unique moment of the present can never be replicated. There must be some evolutionary reason for memories to not be absolutely faithful to experience. There also must be a reason for memories to be faithful to some extent. There is then a golden mean between faithfulness and practicability. The way I see it, too much faithfulness means a lot of computing power coding every single bit of information. Too less of it makes memory lose its practicability of encoding information. A mean is achieved in which crucial information is preserved faithfully while the rest of the environment is created by the minds model. To not be sure of something means using your models as potential truths.

#### CONSCIOUSNESS NOT NECESSARY FOR CONCEPTS

“No one ever saw a tree, but only this or that fir tree, or oak tree, or apple tree . . . Tree, therefore, is a concept, and as such can never be seen or perceived by the senses.” Particular trees alone were outside in the environment, and only in consciousness did the general concept of tree exist. By the model theory of cognition, the cognition of particular trees all contribute for the existence of the concept of tree. This concept is cognized by consciousness by being the object if attention even though the concept of tree is a construction and might not necessarily have a real counterpart. Tacking more the epistemological side of cognition, the concept exists as a model whose structure is real and external. It exists like any particular tree but in this case as a phenomenal existence – existence which depends on the cognition of real physical objects.

Concepts are simply classes of behaviourally equivalent things. Root concepts are prior to experience. They are fundamental to the aptic structures that allow behaviour to occur at all. For consciousness, indeed, not only is not the repository of concepts; it does not usually work with them at all! I agree, though a model of a particular concept might either be one particular tree or a chimera of particular trees, it is nonetheless a product of experience; it is not a perfect conceptual tree. Consciousness simply brings to attention the model of it and helps its constant update by continuous experience of trees. As of concepts whose relating behaviour is genetically determined, we must not forget that down the evolutionary line, there must have been a moment where this behaviour was selected for the first time as a gene/genes with a particular beneficial effect on the nervous system. In the case of the baby ducks, the behaviour to follow a large shadow which should symbolize the mother duck must have started somewhere in time, and the reason it did was because repeated experience of such a shadow when following the bod producing it led to increase survival. Therefore, even genetically determined behaviours are experience based. So, in conclusion: Concepts are formed by the models, created and updated by repeated experience of certain sense data, which are used by the mind to stand for a concept, when utilizing consciousness.

#### CONSCIOUSNESS NOT NECESSARY FOR LEARNING

Before analysing this part, its necessary to make a distinction between my definition of consciousness and the author’s. Since I advocate the I portrayed by attention is an illusion, then there is no ephemeral being making decisions, no soul; just a deterministic although complex system of consciousness and its action making ability. It seems to me that the use of the word in the texts imply an assumption of an I. I have to verify this comment.

Pavlovian learning: Can we really be sure that when the subject is conscious of the condition, the association is lost? After clarification it seems being conscious of the stimuli doesn’t matter, it matters only being aware of the learning which most likely will always remain hidden from the individual. So, I agree with author.

Skill learning follows the same principles: Consciousness is important in right learning but not the process itself, since it becomes automated.

Solution learning: Seemed to me it was Pavlovian learning but with more complex conditioning and behaviours. This fact however makes it easier for the individual to recognize some kind of connection, since he is very conscious of the more complex stimuli and personal behaviour to it. Even so, it is shown, as in Pavlovian learning, that it is an unconscious procedure.

In conclusion: Consciousness doesn’t play a role in learning, only in initiating some kind of learning or recognizing some kind of learning patter going on.

#### CONSCIOUSNESS NOT NECESSARY FOR THINKING

The very act of judgment that one object is heavier than the other is not conscious.

True but also the very act to recognize your own mother is also unconscious. Thinking is just the inward attention to models. The model which codifies the information of your mother is very updated and so only if you haven’t seen her in a long time will you have to be conscious of your thinking, because the input doesn’t match totally with the prediction. But if this happens, consciousness is indeed involved in recognizing the differences. In conclusion: Conscious thinking doesn’t exist, the flow of thought is dependent on the stimulus, the only object of consciousness.

Another way of saying it is that one does one’s thinking before one knows what one is to think about. The terms set, determining tendency, and struction need to be distinguished. A set is the more inclusive term, being an engaged aptic structure which in mammals can be ordered from a general limbic component of readiness to a specific cortical component of a determining tendency, the final part of which in humans is often a struction.

Thinking, then, is not conscious. Rather, it is an automatic process following a struction and the materials on which the struction is to operate.

I submit that if you try to introspect on the process by which you came up with the answer you are not truly retrieving the processes involved, but inventing what you think they must have been by giving yourself another struction to that effect. In the task itself, all you were really conscious of was the struction, the figures before you on the page, and then the solution.

This has important consequences. I’ll give the name of intuition the process of automatic thinking and conclusion reaching. Then intuition is dependent simply on neural structure which is dependent on experience and brain structure ultimately. Intuition is then the result of automated induction. To try and explain it using reason is fooling ourselves. The only way to apply reason then in thinking is disregard intuition and rely on other laws of action which we believe in. How do we come about these laws? Ultimately intuition – The successor of any number is not equal to zero is an axiom which is used as a foundation of number theory; It is based on induction and protected by invented reasons such as reassurance that it can never be zero. Experience is not the only factor though; differential brain basal neural networks might give to each individual different ways of analysing the same experience data. This would account for differential thinking and deny it based simply on different experiences. Knowing this, intuition can be wrong and so human thought is based on right intuition, or a better name for it, robust intuition. Robust intuition are simply facts which always held and form the base of human culture such as numbers that we can take them as true. Then we act on these by a process called reason. Reason works by the laws of logic, part of robust intuition. This is a good argument for why reason shouldn’t be crowned as the ultimate way of thinking. It was taken as true but there might be other brains who analyse data in different ways, creating their own thought processes and maybe arriving at observed truth. It is by this process that paradigm changes occur. It is a nice connection between Scientific Revolutions and Against Method. The perfectness of reason is then put at stake and the justification conditions of a statement then depend on the belief of the individual in the laws applied for justification, which must be themselves justified by robust induction for them to ever be adopted for truth seeking. Robust induction is a phenomenon dependent on the world built by the individual. Analysing experience in different ways gives different laws. This is the reason why reasoning inside a paradigm against other is fallacious.

We are only conscious of the ongoing series of structions that we give ourselves, which then, automatically, without any consciousness whatever, result in speech. It seems like consciousness is a trigger of some sorts. Any relevance anatomically?

#### CONSCIOUSNESS NOT NECESSARY FOR REASON

Reasoning and logic are to each other as health is to medicine, or — better — as conduct is to morality. Agreed.

My point here is that, for such natural reasoning to occur, consciousness is not necessary. It is true that logic is intuitive, as it should be given its origin, yet intuition can only take us so far. This unconscious thinking might be valid but consciousness is necessary to break it down step by step. Why? Clarity of thought for the individual which might lead him to more conclusions and clarity for other people which might not experience the same as we do. In this way consciousness is necessary for thought but in quick unconscious thought it is not. So, the author’s comment is correct, I just gave a better clarification to it. Also, the statement from this part is similar to the last one since thinking depends on the most part on reason (laws of inference) whatever the laws may be.

These are clearly the result of automatic inferences by our nervous systems in which consciousness is not only unnecessary, but, as we have seen in the performance of motor skills, would probably hinder the process. It’s true that consciously analysing every single inference we make to check its validity would hinder our fast decision making capability. We must not forget that once, the time for decision making must have been crucial for survivability and so it was selected. Also important to notice is that, consciousness must be a property coded in the genome. It was necessary though in other occasions such as argumentative speech.

The greatest insights of mankind have come more mysteriously. Helmholtz had his happy thoughts which “often enough crept quietly into my thinking without my suspecting their importance . . . in other cases they arrived suddenly, without any effort on my part . . . they liked especially to make their appearance while I was taking an easy walk over wooded hills in sunny weather!"

It is true, I´m not aware of how my thoughts are coming to me now as I write down my opinions on the matter; they just come to my attention, to my consciousness. The physical process responsible for it is unknown, as it has forever been to mankind. It is one my tasks to shed light on it. I have argued that the brain itself operates on induction. Induction being the process for fast inference on what is predicted given some sense data. To predict correctly is to have great advantage as a system. Surely experience and genetic brain structure are determinant for these fast and seemingly ephemeral inferences and ideas. One of the biggest arguments for inference is the fact that there exist mechanisms for prediction such as long term potentiation and long term depression. This deterministic view shows how genetics and environment combine to give the individual while taking away the notion of the “self” as I have argued it is an illusion. It’s coming together.

The essential point here is that there are several stages of creative thought: first, a stage of preparation in which the problem is consciously worked over then a period of incubation with-out any conscious concentration upon the problem; and then the illumination which is later justified by logic. The parallel be-tween these important and complex problems and the simple problems of judging weights or the circle-triangle series is obvious. Indeed, it is; It is all the same process.

#### THE LOCATION OF CONSCIOUSNESS

Where does consciousness take place? In the same phenomenal world as qualia or experience of the world. Difference being in the qualities of that same experience. The reason for a difference in qualia? I do not know. Since there is a difference though, the Buddhists have distinguished the phenomenal world from the imaginative one. They are both of the same nature except the first one arises from external sense data which means it is dependent of stimuli coming from a real world. The imaginative is pure thought and is dependent on the phenomenal world.

Its spatial character seems unquestionable. It does not mean there is actually a physical space for thought. To represent reality there is the phenomenal world where experience exists. It is the phenomenal world which we can experience and if thoughts exist in the same world, which makes sense since thoughts come from experience, then they will be experienced with the same qualities. Will someone ever know the true nature of the phenomenal world, I don’t know.

That there is no phenomenal necessity in locating conscious-ness in the brain is further reinforced by various abnormal in-stances in which consciousness seems to be outside the body. Agreed, to give it a position is irrelevant since there is none. Of course, consciousness appertains sensations which are captured by senses present in a specifically localized body but the phenomenal world of experience does not have a position. It is a mind breaker!

Those who have taken lysergic acid diethylamide commonly report similar out-of-the-body or exosomatic experiences, as they are called.

#### IS CONSCIOUSNESS NECESSARY?

Here it is only necessary to conclude that consciousness does not make all that much difference to a lot of our activities.

### CHAPTER 2

#### METAPHOR AND LANGUAGE

It is by metaphor that language grows. The common reply to the question “what is it?” is, when the reply is difficult or the experience unique, “well, it is like —.” In fact, a lot of the subjects of my biological subjects relies heavily on metaphors, which is understandable since how can we talk about processes which we cannot perceive such as a chemical reaction. It is wise to not take them to seriously and have always I mind the purpose of metaphors.

Indeed, language is an organ of perception, not simply a means of communication.

Language can use concrete metaphor to increase knowledge on our perceptive experience (synchronically) and grow into the realm of abstractions by use of metaphor (diachronically).

The lexicon of language, then, is a finite set of terms that by metaphor is able to stretch out over an infinite set of circum-stances, even to creating new circumstances thereby.

Metaphor exists and works on expanding the lexicon because there are only a finite set of concepts which are truly fundamental and which serve a basis for everything else. These concepts work on distinctions of the senses, time and consciousness, I presume.

#### UNDERSTANDING AS A METAPHOR

Understanding a thing is to arrive at a metaphor for that thing by substituting something more familiar to us. And the feeling of familiarity is the feeling of understanding.

A theory is thus a metaphor between a model and data. And understanding in science is the feeling of similarity between complicated data and a familiar model. An analog is a model, but a model of a special kind. It reflects an isomorphism, which is why a map of a geological location is an example. It simply maps information from sense data into another system.

#### THE METAPHOR LANGUAGE OF MIND

Subjective conscious mind is an analog of what is called the real world. It is built up with a vocabulary or lexical field whose terms are all metaphors or analogs of behavior in the physical world.

Now when we say mind-space is a metaphor of real space, it is the real 'external' world that is the metaphier. But if metaphor generates consciousness rather than simply describes it, what is the metaphrand? It is the phenomenal world of experience. Also, the question assumes the real world is the metaphier, but it is not only that. In this case the metaphier and the metaphrand are the same. A subtle difference is being made which makes the former conceptual and the latter perceptual, but in fact thought and experience are of the same nature. Basically, we are trying to find a metaphor for the perception of space utilizing the same perceptual world. Again, there is nothing much we can do since only the phenomenal and imaginative one are experienceable. The only true predicate which can possibly be given to the real world is that it exists.

#### PARAPHIERS AND PARAPHRANDS

There are also at the bottom of most complex metaphors various associations or attributes of the metaphier which I am going to call paraphiers. And these paraphiers project back into the metaphrand as what I shall call the paraphrands of the metaphrand.

Consciousness is the work of lexical metaphor.

It certainly seems like a really good way to explain more abstract notions present in us but not consciousness. The author did not even define it until now.

Consciousness is the metaphrand when it is being generated by the paraphrands of our verbal expressions. But the functioning of consciousness is, as it were, the return journey. Consciousness becomes the metaphier full of our past experience, constantly and selectively operating on such unknowns as future actions, decisions, and partly remembered pasts, on what we are and yet may be. And it is by the generated structure of consciousness that we then understand the world.

This assumes raw perception is more fundamental than consciousness which I agree but it also assumes language is more fundamental than consciousness, which is harder to agree with. To be conscious means to be aware of something, but this awareness is possible even without complex thought. The problem is that consciousness for most people is knowing something is happening, but if we do not have any memories does that means we were not conscious of that particular moment in the past? No, we can never say for certain if we were conscious of a particular moment in the past, since even memories can deceive ourselves. Consciousness is at the moment attention; in fact, this attention defines the present. Memories simply try to hold on to fragments of it. So, I would say, we were attention seeker organisms before language, and with the advent of language we could now pay attention to more complex thoughts; these in turn were used to describe consciousness. Consciousness was then used as a metaphier to explain phenomena and act on certain stimuli. The last paragraph of the author then simply confounds what consciousness is.

#### THE FEATURES OF CONSCIOUSNESS

##### Spatialization

The first and most primitive aspect of consciousness is what we already have had occasion to refer to, the paraphrand of almost every mental metaphor we can make, the mental space which we take over as the very habitat of it all. Moreover, things that in the physical-behavioral world do not have a spatial quality are made to have such in consciousness. Otherwise, we cannot be conscious of them. This we shall call spatialization. But every conscious thought that you are having in reading this book can by such an analysis be traced back to concrete actions in a concrete world.

It supports the theory of materialism as the knowledge being completely a posteriori. Yet, spatialization is occurrent in the imaginative world only, so time can be perceived consciously without recurring to spatialization, only if we try to think of it. For time to be perceived without it, we simply would need to realise the change of stimuli, without ever spatializing time.

##### Excerption

In consciousness, we are never 'seeing' anything in its entirety. This is because such 'seeing' is an analog of actual behavior and in actual behavior we can only see or pay attention to a part of a thing at any one moment. And so in consciousness. This is what we mean by reminiscence, and it is a particular conscious process which no animal is capable of. Reminiscence is a succession of excerptions.

Agreed. These points defend a materialistic origin of the imaginative world. Everything there is bound by perception of the phenomenal world.

##### The Analog 'I'

There are of course many uses for such an analog 'I'. We imagine 'ourselves' 'doing' this or that, and thus 'make' decisions on the basis of imagined 'outcomes' that would be impossible if we did not have an imagined 'self' behaving in an imagined 'world'.

This explains the imaginative “I”. What about the phenomenal “I”?

##### The Metaphor 'Me'

It is basically the same as the analog “I” except this time it is the thought of the self as seen by another “I”.

##### Narratization

The assigning of causes to our behavior or saying why we did a particular thing is all a part of narratization.

It is all due to the ability of our brain to predict the causes of certain situations and act accordingly to itself. Utilizing experience to choose what the best course of action is, is selected evolutionary.

##### Conciliation

It really springs from simple recognition, where a slightly ambiguous perceived object is made to conform to some previously learned schema, an automatic process sometimes called assimilation. Now assimilation consciousized is conciliation.

This is basically saying that narratization must make sense; contradiction is not allowed and not a part of the phenomenal world. The narrative is then constructed as to make sense according to experience.

Conscious mind is a spatial analog of the world and mental acts are analogs of bodily acts. Consciousness operates only on objectively observable things. Or, to say it another way with echoes of John Locke, there is nothing in consciousness that is not an analog of something that was in behavior first.

### Chapter 3

Iliad is the oldest instance of human written language which we can translate faithfully. A lot of the words seem to imply a lack of self. Everything is described as determined behavior and action, never as subjective thought; the body is made of a lot of parts each having its own purpose and not as a whole. The art of ancient Greece also corresponds with this view since most of the drawings show a human in a somewhat disconnected way (same was discussed in against method). The Gods represent consciousness and the way the Gods are addressed resemble the voices schizophrenics listen to as coming from another individual.

Bicameral mind is then present when volition, planning, initiative is organized with no consciousness whatever and then 'told' to the individual in his familiar language, sometimes with the visual aura of a familiar friend or authority figure or 'god', or sometimes as a voice alone. The individual obeyed these hallucinated voices because he could not 'see' what to do by himself.

### Chapter 4

The preposterous hypothesis we have come to in the previous chapter is that at one time human nature was split in two, an executive part called a god, and a follower part called a man. Neither part was conscious.

When the author says neither part was conscious, he means that the individual itself didn’t assign to any part his own identity. Using my definition of consciousness, the individual was conscious indeed of the God part since he had to obey his voice. It seems to me they had thoughts the same way we do but the information stored in their brains simply assigned to this consciousness another identity. Why Gods? Most likely humans still didn’t have enough information on the body to come up with better explanations. As knowledge increased, so did the information stored in the brain and what we make of phenomena. It would also be very beneficial to analyse other cultures and compare them. If this theory is true then it wasn’t brain structure which changed drastically but only the update of information stored in the brain which makes sense since evolution could not have had enough time in some few generations to drastically change brain structure.

These voices present in the bicameral man are reminiscent of schizophrenic hallucinations, therefore it is important to denote the similarities. Schizophrenia is very interesting.

If we are correct in assuming that schizophrenic hallucinations are similar to the guidances of gods in antiquity, then there should be some common physiological instigation in both in-stances. This, I suggest, is simply stress.

Again, the author thinks it is a structural defect. I’m still not convinced. It sure is structural because in principle every thought and behavior is determined by structure (Check the book models of the mind?) but not genetically determined structures.

This is caused, I think, by the build-up in the blood of breakdown products of stress-produced adrenalin which the individual is, for genetical reasons, unable to pass through the kidneys as fast as a normal person.

Is this true? Do not forget that all behaviour has biology underlying it. Genes responsible for some metabolic pathway could indeed cause this like the author proposes-, but then how come that gene just completely disappeared out of the gene pool some centuries later? Gods were still believed in. There are too many questions and doubts since all of this knowledge comes from ancient books which are not representative of the whole way of thought of the population.

It has now been clearly established that decision-making (and I would like to remove every trace of conscious connotation from the word 'decision') is precisely what stress is.

Decision causes stress which can cause hallucinations, nice theory. Also I should being so anxious to avoid developing ulcers.

Had Achilles or Hector been modern executives, living in a culture that repressed their stress-relieving gods, they too might have collected their share of our psychosomatic diseases.

Author thinks it was a change in culture which led to consciousness and the higher threshold for hallucinations. How come I have never hallucinated if I have been under lots of stress? I need to know better what hallucinating means.

And if one belonged to a bicameral culture, where the voices were recognized as at the utmost top of the hierarchy, taught you as gods, kings, majesties that owned you, head, heart, and foot, the omniscient, omnipotent voices that could not be categorized as beneath you, how obedient to them the bicameral man!

Argument is basically: if you can’t fight it, join it.

### Chapter 5

Language is the place to start with; the left hemisphere is usually the dominant one and it is also where the speech areas - Broca’s area, Supplementary motor area and Wernicke’s area – are situated.

The selective pressures of evolution which could have brought about so mighty a result are those of the bicameral civilizations. The language of men was involved with only one hemisphere in order to leave the other free for the language of gods.

Are those regions of the right hemisphere truly without function? I have a hard time believing so.

In ancient times, what corresponds to Wernicke's area on the right hemisphere may have organized admonitory experience and coded it into 'voices' which were then 'heard' over the anterior commissure by the left or dominant hemisphere.

The central feature of both is that the amalgamating of admonitory experience was a right hemisphere function and it was excitation in what corresponds to Wernicke's area on the right hemisphere that occasioned the voices of the gods.

The two arguments are explicit in page 111. I have no way of verifying this until I have better knowledge of the human brain. The author will give 5 arguments in favour of it:

#### 1. That Both Hemispheres Understand Language

We do in fact understand language with both hemispheres. Stroke patients who have hemorrhages on the left side of the cortex cannot speak, but still can understand.

Wada test is interesting.

#### 2. That There Exists Vestigial Godlike Function in the Right Hemisphere

The author gives a few reports of right temporal lobe stimulation cases.

The important thing about almost all these stimulation-caused experiences is their otherness, their opposition from the self, rather than the self's own actions or own words.

Fascinating topic. Why would the right hemisphere have this right Wernicke’s area? Why do we need two hemispheres? This seems to be the more basal question. Is this region actually just a reservoir of experiences which have language attached to it? This would explain the otherness feeling and why it is related to language and its meaning.

These areas of the temporal lobe are not "the brain's record of auditory and visual experience," nor are they its retrieval, but combinations and amalgamations of certain aspects of that experience.

By this is meant, hallucinations which are rationalized. Well, I must believe him by now, I still do not have enough information on the matter.

#### 3. That the Two Hemispheres Can Behave Independently

It is as if 'you' — whatever that means — were 'in' your left hemisphere and now with the commissures cut could never know or be conscious of what a quite different person, once also 'you', in the other hemisphere was seeing or thinking about. Two persons in one head.

So attention becomes localized on the left hemisphere after hemispheric connections are cut (commissurotomized patients)? Actually it is not consciousness that is split up; from what I understand, those patients cannot be conscious of the left side of the page because the right hemisphere doesn’t have the necessary regions for full language processing.

If the right hemisphere can’t fully process language, then all my language dependant thoughts are produced in the left hemisphere. It seems this is the most important hemisphere for a human. Why then would 2 supposedly symmetric hemispheres be different? The brain is then another asymmetric organ, not coming from the splanchnopleure. When does this asymmetry start? Is it visible in other organisms?

#### 4. That Hemispheric Differences in Cognitive Function Echo the Differences of God and Man

Different events, past and future, are sorted out, categorized, synthesized into a new picture, often with that ultimate synthesis of metaphor. And these functions should, therefore, characterize the right hemisphere. (…) The inference has thus been drawn from these and other studies that the right hemisphere is more involved in synthetic and spatial-constructive tasks while the left hemisphere is more analytic and verbal. (..) Recognition of both faces and facial expression is therefore primarily a right hemisphere function.

#### 5. A New Look at the Brain

Its emphasis is the brain's plasticity, its redundant representation of psychological capacities within a specialized center or region, the multiple control of psychological capacities by several centers either paired bilaterally or as what Hughlings Jackson recognized as "representations" of a function lying at successively higher and phylogenetically younger levels of the nervous system.

This new view allowed for the hypothesis that the brains redundancy might be the reason for Man’s adaptation to extreme and quick environmental changes. It is this plasticity that allowed the adaptation to the breakdown of the bicameral mind and gave rise to consciousness.

The cases we have discussed indicate otherwise, that the function of brain tissue is not inevitable, and that per-haps different organizations, given different developmental pro-grams, may be possible.

The author doesn’t attribute all change to genetic evolution, he argues it has a part but culture (environment) had a bigger role. Surely there must be some anatomical change between brains, even though we have no way of knowing as of now. Also, this anatomical change must have been selected, therefore there must be some advantage given by it in the environment.

### Chapter 6

The bicameral mind is a form of social control and it is that form of social control which allowed mankind to move from small hunter-gatherer groups to large agricultural communities. The bicameral mind with its controlling gods was evolved as a final stage of the evolution of language. And in this development lies the origin of civilization.

Primates live in social groups, usually led by a dominant individual, since it is a beneficial strategy against the top predators. The size of the group is determined by the ability of communication between the members of the group, specially that between the dominant and the rest of the group. The better the communication channels, the more complex hierarchy and bigger group size. It is reasonable to assume that was the case with the early *Homo* *sapiens*.

I am emphasizing the climate changes during this last glacial age because I believe these changes were the basis of the selective pressures behind the development of language through several stages. Such a one is the late Pleistocene, roughly from 70,000 B.C. to 8000 B.C.

The central assertion of this view, I repeat, is that each new stage of words literally created new perceptions and attentions, and such new perceptions and attentions resulted in important cultural changes which are reflected in the archaeological record.

The author argues that the migration of early Men to Europe where visibility and sunlight was less, contributed for the selection of auditory means of information sharing.

The beginning could have been created by the differential intensity on the last phonemes of different calls. These must have preceded nouns but before the apparition of these, a lot of generations must have had passed until these modifiers were stabilized and then applied in other contexts.

If 'wahee! once meant an imminent danger, with more intensity differentiation, we might have 'wak ee!' for an approaching tiger, or "wab ee!' for an approaching bear. These would be the first sentences with a noun subject and a predicative modifier, and they may have occurred somewhere between 25,000 and 15,000 B.C. (…) Just as the age of modifiers coincides with the making of much superior tools, so the age of nouns for animals coincides with the beginning of drawing animals on the walls of caves or on horn implements. (…) And just as life nouns began animal drawings, so nouns for things beget new things. This period corresponds, I suggest, to the invention of pottery, pendants, ornaments, and barbed harpoons and spearheads, the last two tremendously important in spreading the human species into more difficult climates.

Then came language.

The most plausible hypothesis is that verbal hallucinations were a side effect of language comprehension which evolved by natural selection as a method of behavioral control.

It does make sense. By the complex status of language of this time, the society and hierarchy complexity can also increase. This increase demands a lot of behaviors which are in no way genetically codified. When a member of the group receives a command, it is going against his nature, by which I mean going against the genetically determined behaviors; by this, those individuals who could best be engaged in this unusual societal behavior would live on, by being admitted into society itself. This could then be secured by the right hemisphere Wernicke’s area which could maintain in attention the why of having such a behavior, presumably by the hallucination of an outer voice.

Behavior more closely based on aptic structures (or, in an older terminology, more 'instinctive') needs no temporal priming. But learned activities with no consummatory closure do need to be maintained by something outside of themselves. This is what verbal hallucinations would supply.

It is, I suggest, as late as the Mesolithic era, about 10,000 B.C. to 8000 B.C. when names first occurred.

Names came about the retrieval of ice and the possibility of human tribes to settle down and stop the constant migration.

But once a specific hallucination is recognized with a name, as a voice originating from a particular person, a significantly different thing is occurring. The hallucination is now a social interaction with a much greater role in individual behavior.

It is, I think, this added linguistic mentality (metaphors), surrounded as it was in the Near East by a fortuitous grouping of suitable domesticates, wild wheats and wild barley, whose native distribution overlaps with the much broader habitats of the herd animals of southwestern Asia, goats, sheep, cattle, and wild pigs, that resulted in agriculture.

Thus, each worker, gathering shellfish or trapping small game or in a quarrel with a rival or planting seed where the wild grain had previously been harvested, had within him the voice of his king to assist the continuity and utility to the group of his labors.

Assuming of course this is the work of the right hemisphere, what was the role of the left hemisphere? Even if it had the role of allowing spoken language, where did the later consciousness come from?

The dead king continued as hallucinated voices by the rest of the group. The continuity of the commands even after the king’s death might have given rise to the notion of God; Its tomb became the house of God. By the succession of kings, each king became a statue, immortal, and the house of God became the temple.

Like the queen in a termite nest or a beehive, the idols of a bicameral world are the carefully tended centers of social control, with auditory hallucinations instead of pheromones.

The date 5000 B.C., or perhaps five hundred years earlier, is also the beginning of what is known to geologists as the Holocene Thermal Maximum, lasting to approximately 3000 B.C., in which the world's climate, particularly as revealed by pollen studies, was considerably warmer and moister than today, allowing even further agricultural dispersal into Europe and northern Africa, as well as more productive agriculture in the Near East. And in this immensely complex civilizing of mankind, the evidence, I think, suggests that the modus operandi of it all was the bicameral mind.

## BOOK 2

### Chapter 1

#### THE HOUSES OF GODS

While the matter is in much current debate, the view I am adopting is that civilization began independently in various sites in the Near East, as described in the previous chapter, then spread along the valleys of the Tigris and Euphrates rivers, into Anatolia and the valley of the Nile; then into Cyprus, Thessaly, and Crete; and then somewhat later by diffusion into the Indus River valley and beyond, and into the Ukraine and Central Asia; then, partly by diffusion and partly spontaneously, along the Yangtze; then independently in Mesoamerica; and again, partly by diffusion and partly independently, in the Andean highlands. It shows how important it is to know the rivers, since these allowed civilizations to exist.

With but few exceptions, the plan of human group habitation from the end of the Mesolithic up to relatively recent eras is of a god-house surrounded by man-houses.

Excavations at levels dating from about 6000 B.C. show that almost every house had a series of four to five rooms nestled around a god's room. Numerous groups of statues in stone or baked clay have been found within these god's rooms.

Sumerian culture was several thousand years older, with the Babylonian culture overtaking it around 1700 BC with the emergence of the leader Hammurabi. Both were settled in Mesopotamia.

With cities of many thousands came the building of the huge monumental god-houses which characterize and dominate cities from then on, perhaps being hallucinogenic aids to everyone for miles around.

This is the translation of the important word *pankush*. Scholars originally interpreted it as signifying the whole human community, perhaps some sort of national assembly. But other texts have forced a revision of this to some kind of an elite. A further possibility, I suggest, is that it indicates the whole community of these many gods, and, particularly, the choice-decisions in which all the bicameral voices were in agreement. The fact that during the last century or so of Hittite rule, from around 1300 B.C., no mention of the pankush appears in any text could indicate their collective silence and the beginning of the troublous change toward subjectivity.

How could an empire (Incas) whose armies had triumphed over the civilizations of half a continent be captured by a small band of 150 Spaniards in the early evening of November 16, 1532? It is possible that it was one of the few confrontations between subjective and bicameral minds. The author argues this might explain this problem. However, the only way I can see this happening is as if they saw the foreigners as Gods themselves, leading to the submissiveness of the Incas to them. Fascinating theory.

It is a long way from Eynan. Ain Mallaha, also known as Eynan, was an Epipalaeolithic settlement belonging to the Natufian culture, built and settled circa 10,000–8,000 BCE, in Israel. The settlement is an example of hunter-gatherer sedentism, a crucial step in the transition from foraging to farming. Ain Mallaha has one of the earliest known archaeological pieces of evidence of dog domestication.

This section is very informative as to how the social structure of these ancient civilizations might be interpreted by assuming the theory of the bicameral mind to be true. Once again, to refute this theory we should find inconsistences in his system and request the explanation of behaviors and facts in light of it.

#### THE LIVING DEAD

One mixing bowl (numbered 14.130.15), which dates from about 850 B.C., shows a boy seemingly tearing his hair with one hand as with the other he stuffs food into the mouth of a corpse, probably his mother's. This is difficult to appreciate unless the feeder was hallucinating some-thing from the dead at the time. Indeed, it is a good explanation without appealing to insanity.

Would the phenomenon of the bicameral mind exist in non-human primates’ civilizations? It would appear to be a brute fact if it did not happen.

One argument that really solidifies this theory is that the theory fits well the fact that these rituals and customs are repeated in distant civilizations.

The dead were then called Huaca or godlike, which I take to indicate that they were sources of hallucinated voices. And when it was reported by the Conquistadors that these people declared that it is only a long time after death that the individual ‘dies,’ I suggest that the proper interpretation is that it takes this time for the hallucinated voice to finally fade away.

But exceptions here often prove the rule. For example, Sir Leonard Woolley, when he first started excavating the personal graves at Larsa in Mesopotamia (which date from about 1900 B.C.), was both surprised and disappointed by the poverty of their contents. Even the most elaborately built vault would have no furnishings other than a couple of clay pots at the tomb door perhaps, but nothing of the kind of thing found in graves elsewhere. The explanation came when he realized that these tombs were always underneath particular houses, and that the dead man of the Larsa Age needed no tomb furniture or large amounts of food because everything in the house was still at his disposal. So why would people sometime be buried in other places other than close to their homes? I guess such a difference comes with the evolution of the respective civilization. Big civilizations probably hallucinated more the close people to them and not so much their rulers. In this case, it would be expected that the deceased family member would be the one hallucinated, and buried under the home for easy access to goods. In the case of hallucination of a ruler, he would be buried in the center of all, and would therefore need offerings brought to him by everyone.

Thus, from Mesopotamia to Peru, the great civilizations have at least gone through a stage characterized by a kind of burial as if the individual were still living. And where writing could record it, the dead were often called gods.

#### IDOLS THAT SPEAK

Flat standing female effigies, made of baked clay or stone with incised eyes, nose, hair, and chin were found in each house, as if, I suggest, they were its occupant's hallucinatory controls. This might be a stretch, since in this way it seems every piece of ancient human art had as its purpose give a body to the voices. However, how could this theory explain the drawings of men hunting animals. If this is to be explained as art, why not these dolls?

But some of these small objects, we may be confident, were capable of assisting with the production of bicameral voices. Consider the eye-idols in black and white alabaster, thin cracker-like bodies surmounted by eyes once tinted with malachite paint, which have been found in the thousands, particularly at Brak on one of the upper branches of the Euphrates, that date about 3000 B.C.

I think I’m starting to understand this theory better. We were simple automatons who developed language as a skill. This tool simply led to a better coordination between members of a group, allowing for a better survival. There was still no idea of an “I”, nonetheless the areas of the brain responsible for language understanding were active. As is easily verifiable, while doing some action which we are accustomed to doing, like driving, our mind wanders and auditory hallucinations come in. Each human started to hallucinate its own commands as a reminder of the routine he had to perform, in order to contribute for the survival of the group. These voices had to be associated with someone, which was usually the head of the village, in case of a small settlement. In bigger settlements, not only the ruler was hallucinated but family members whose orders had to be followed. Also, because hallucinatory voices were so common, each object could be given the role of the speaker. Each piece of art could communicate to the person whatever it reflected, such as a hunting drawing reflecting the ned to hunt. Since each sensation is associated with other ideas, these objects could be holders of information which led to the performance of certain actions. These hallucinations were then associated to the self instead of the objects, which resulted in the sense of self. How it happened and why is still not clear to me.

The development of such eye-to-eye contact into authority relationships and love relationships is an exceedingly important trajectory that has yet to be traced. It is sufficient here merely to suggest that you are more likely to feel a superior’s authority when you and he are staring straight into each other’s eyes. There is a kind of stress, an unresolvedness about the experience, and withal something of a diminution of conscious-ness, so that, were such a relationship mimicked in a statue, it would enhance the hallucination of divine speech. Interesting! Other idols from other sites show the same thing. A particularly beautiful and justly famous white marble head from Uruk has an eye index of over 20 percent. I need to tr it for myself.

According to a sixteenth-century observer, "the unhappy dupes believed the idols spoke to them and so sacrificed to it birds, dogs, their own blood and even men."

### Chapter 2

There have been two main forms of theocracy: (1) the steward-king theocracy in which the chief or king is the first deputy of the gods, or, more usually, a particular city’s god, the manager and caretaker of his lands. This was the most important and wide-spread form of theocracy among bicameral kingdoms. It was the pattern in the many Mesopotamians bicameral city-states, of Mycenae as we saw in I.3, and, so far as we know, in India, China, and probably Mesoamerica. (2) the god-king theocracy in which the king himself is a god. The clearest examples of this form existed in Egypt and at least some of the kingdoms of the Andes, and probably the earliest kingdom of Japan. I have earlier suggested in I.6 that both types developed out of the more primitive bicameral situation where a new king ruled by obeying the hallucinated voice of a dead king.

#### MESOPOTAMIA: THE GODS AS OWNERS

Reading in the third millennium B.C. may therefore have been a matter of hearing the cuneiform, that is, hallucinating the speech from looking at its picture-symbols, rather than visual reading of syllables in our sense. The brains created stories which accounted for the voices they heard. Because of their bicameral mind, they thought of those voices as coming from Gods. Further, evolutionary, those who followed a leader of their respective societies with advantageous strategies for the maintenance of the society would be selected. When the leader had died, his teachings and strategies would already have been set in its successor, which thought of this information as the voice of the previous leader or God.

These personal gods could be importuned to visit other gods higher up in the divine hierarchy for some particular boon. Or, in the other direction, strange as it seems to us: when the owner gods had chosen a prince to be a steward-king, the city-god in-formed the appointee's personal god of the decision first, and only then the individual himself. As elsewhere in antiquity, it was the personal god who was responsible for what the king did, as it was for the commoner. This explains all the dolls and confirms my previous reasoning. What then was the city-God? It seems to me that it was the voices which pertained to the social mind. Everything which pertained to the health of the group they lived in.

It is of considerable interest when the name of the king is indicated as the personal god: Rim-Sin-Ili, which means "Rim-Sin is my god," Rim-Sin being a king of Larsa, or, more simply, Sharru-Ili, "the king is my god." These instances suggest that the steward-king himself could sometimes be hallucinated. This seems like strong evidence on the bicameral mind. It could be that the personal God simply became the I. How? It is still not clear. However, this hallucinating the ruler could have contributed for the breakdown of the bicameral mind, for then it was a human which was being hallucinated.

#### EGYPT: THE KINGS AS GODS

And thus Egypt was always more uniform both geographically and ethnologically, both in space and in time. Its people through the ages were also of a remarkably similar physique, as has been shown from studies of remaining skulls. It is this protected homogeneity, I suggest, which allowed the perpetuation of that more archaic form of theocracy, the god-king. Makes sense. In this way, there is a flow from god-king to king to ruler, to family and finally to self.

Osiris, to go directly to the important part of this, was not a "dying god," not "life caught in the spell of death," or "a dead god," as modern interpreters have said. He was the hallucinated voice of a dead king whose admonitions could still carry weight. I should, once I dive deeper into the world of mythology, see the human psychology of ancient times in this light.

Courtiers in some of their inscriptions referring to the king say, "I did what his ka loved" or "I did that which his ka approved," which may be interpreted as the courtier hearing the hallucinated voice of his king approving his work. So the Ka is the voice they hear. This part is still not clear, but it seems to me each individual was not and could not be conscious of the fact that other individuals had their own Ka. For this to be the case there would have to be an understanding of the self in others which is contrary to this theory.

Another related concept in ancient Egyptian mentality is the ba. But at least in the Old Kingdom, the ba is not really on the same level as the ka. It is more like our common ghost, a visual manifestation of what auditorily is the ka. The ba replaced the ka, which means auditory hallucinations were becoming scarce or weaker.

#### THE TEMPORAL CHANGES IN THEOCRACIES

Indeed, I suggest that there is a built-in periodicity to bicameral theocracies, that the complexities of hallucinatory control with their very success increase until the civil state and civilized relations can no longer be sustained, and the bicameral society collapses. I’m curious to see how the limit will be drawn.

From the great god-houses of the Sumerian and Babylonian cities of the major gods, to the personal gods enchapeled in each household, the world must have literally swarmed with sources of hallucination, and hence the increasing need for priests to order them into strict hierarchies. There were gods for everything one might do. Which might lead to anxiety of choice.

This breakdown of the bicameral mind in what is called the Intermediate Period is reminiscent at least of those periodic breakdowns of Mayan civilizations when all authority suddenly collapsed, and the population melted back into tribal living in the jungles. And just as the Maya cities became inhabited again or new ones formed after a period of breakdown, so Egypt after less than a century of breakdown has unified itself at the beginning of the second millennium under a new god-king, beginning what is called the Middle Kingdom. The same breakdown occurred else-where in the Near East from time to time, as in Assur about 1700 B.C., as we shall see in the next chapter. I just thought of a better theory. It seems to me that the overgrowth of these civilizations led to its susceptibility of humans who did not follow the voices of the ruler. These would be more like the ancient humans who cared more for their own survival. This could have happened since the system would now be very prone to attack by this mentality, leading in turn to the end of such a civilization, since these mentalities would multiply. A good analogy would be that of the success of a robber in a big population or in a small one; in the first, the thief gets away with it more easily than in the last case. Again this would lead to anarchy which would be unfavourable when compared to small social groups. The cycle would then repeat. But this wasn’t the case, since after all we are here right now; a different kind of mentality, conscious. I’m curious to see the proposal for what changed this mentality, and what allowed for the beginning of big civilizations.

One of the reasons, I think, was the greater resiliency of the steward-king type of theocracy. And another, not unconnected reason was the use to which writing was put. Unlike in Egypt, writing in Mesopotamia was early put to civil use. By 2100 B.C. in Ur, the judgments of gods through their steward mediums began to be recorded. This is the beginning of the idea of law. Such written judgments could be in several places and be continuous through time, thus allowing the cohesiveness of a larger society. In 1792 B.C., the civil use of writing in this way breaks open an almost new kind of government in that commanding figure of Mesopotamian history, the greatest of all steward kings, Hammurabi, steward of Marduk, the city god of Babylon. Wow, very interesting! So the reason, was the shift from auditory language (changing) to written language (fixed).

Writing was a new method of civil direction, indeed the model that begins our own memo-communicating government. Without it such a unification of Mesopotamia could not have been accomplished. It is a method of social control which by hindsight we know will soon supplant the bicameral mind. So the symbols of written language would become a source of a fixed hallucination.

Hammurabi listens intently as he stands just below him ("under-stands"). Nice!

They were two separately integrated organizations of Hammurabi's nervous system, one of them in the left hemisphere writing the prologue and epilogue and standing in effigy at the side of the stele, and the other in the right hemisphere composing judgments. And neither of them was conscious in our sense. An important question would be to know when each brain hemisphere was acting, or what triggered the switch.

The gods were in no sense 'figments of the imagination' of anyone. They were man's volition. A good summary starts on 207.

### Chapter 3

This was fine in a stable hierarchical organization, where the voices were the always correct and essential parts of that hierarchy, where the divine orders of life were trussed and girdered with unversatile ritual, untouched by major social disturbance. But the second millennium B.C. was not to last that way. Wars, catastrophes, national migrations became its central themes. Chaos darkened the holy brightness of the unconscious world. Hierarchies crumpled. And between the act and its divine source came the shadow, the pause that profaned, the dreadful loosening that made the gods unhappy, recriminatory, jealous. Until, finally, the screening off of their tyranny was effected by the invention on the basis of language of an analog space with an analog ‘I’. The careful elaborate structures of the bicameral mind had been shaken into consciousness. And so I reach the general theory. Nonetheless there is still an important question which must be addressed – Why now did these destructive events result in the sense of self?

Thus, if the bicameral theocracies of both individuals meeting have been unthreatened for their generation, both their directive gods would be composed of friendly voices. The result may have been a tentative exchange of gestural greetings and facial expressions that might grow to friendship, or even an exchange of gifts. For we can be very certain that the relative rarity of each other's possessions (coming from different cultures) would make such an exchange mutually wished for. This is probably how trade began. And hence the instability of the bicameral world, and the fact that during the bicameral era boundary relations would, I think, be more likely to end in all-out friendship or all-out hostility than anything between these extremes. This, coupled with the growing of the population, could explain the demise of the bicameral mind.

And once the word of God was silent, written on dumb clay tablets or incised into speechless stone, the god's commands or the king's directives could be turned to or avoided by one's own efforts in a way that auditory hallucinations never could be. The word of a god had a controllable location rather than an ubiquitous power with immediate obedience. This is extremely important. Interesting theory. Therefore, we have writing, increased social complexion, increased population, confrontations between bicameral civilizations and natural catastrophes.

Assyria was a major ancient Mesopotamian civilization which existed as a city-state from the 21st century BC to the 14th century BC and then as a territorial state and eventually an empire from the 14th century BC to the 7th century BC. The disappearance of the old Assyrians could be explained in terms of a weakening of the bicameral mind, which resulted from an exposure to other bicameral societies as a result of trade expansion, says the author. I think it is worth considering. … Thus making possible the rebuilding of an Assyrian empire in 1380 B.C. after two centuries of anarchic darkness. And what an empire it is! No nation had been so militaristic before.

Aegean civilization is a general term for the Bronze Age civilizations of Greece around the Aegean Sea. This followed an eruption or series of eruptions of the volcano on the island of Thera, also called Santorini, now an Aegean tourist attraction, barely sixty-two miles north of Crete. Then, it had been part of what Plato and later legend called the lost continent of Atlantis, which with Crete made up the Minoan empire.

Only Egypt seems to have retained the elaboration of its civilized life, although the exodus of the Israelites about the time of the Trojan War, perhaps 1230 B.C., is close enough to be considered a part of this great world event. The legend of the parting of the Red Sea probably refers to tidal changes in the Sea of Reeds related to the Thera eruption.

Assyria was inland and protected. And the chaos resulting from these invasions allowed the cruel Assyrian armies to push all the way into Phrygia, Syria, Phoenicia, and even to the subjugation of the mountain peoples of Armenia in the north and those of the Zagros Mountains to the east. Could Assyria do this on a strictly bicameral basis? The most powerful king of this middle Assyria was Tiglath-Pileser I (1115-1077 B.C.). Note how he no longer joins the name of his god to his name. His exploits are well known from a large clay prism of monstrous boasts. His laws have come down to us in a collection of cruel tablets. Scholars have called his policy "a policy of frightfulness." And so it was. Makes sense. It seems to me, from the information given in the book, that this new Assyrian empire is composed of individuals which came from different bicameral minds who were at the time refugees and living in a state of anarchy.

It could indeed be asked at this point why man did not simply revert to his previous condition. Some-times he did. But the inertia of the more complex cultures pre-vented the return to tribal life. Man was trapped in his own civilization. Huge cities simply are there, and their ponderous habits of working keep going even as their divine control lapses away. Language too is a brake upon social change. The bi-cameral mind was an offshoot of the acquisition of language, and language by this time had a vocabulary demanding such attention to a civilized environment as to make a reversion to something of at least 5000 years earlier almost impossible. Interesting. The social tools built by the bicameral mind did not go away, which allowed for the maintenance of civilization, this time under consciousness of the self.

The observation of difference may be the origin of the analog space of consciousness. In-deed, this latter opinion has come down to us in the traditions of philosophy, namely, that thoughts, opinions, and delusions are subjective phenomena inside a person because there is no room for them in the ‘real,’ ‘objective’ world. We may first unconsciously (sic) suppose other consciousnesses, and then infer our own by generalization. Indeed, philosophy needs the concept of a self.

But the kind of deceit that is treachery is quite another matter. It is impossible for an animal or for a bicameral man. Long-term deceit requires the invention of an analog self that can ‘do’ or ‘be’ something quite different from what the person actually does or is, as seen by his associates. I agree. This behavior requires rationalization. Knowing the difference between hemisphere, it seems that the left hemisphere might have somehow taken hold or control of the right hemisphere. The gods were then the will, controlled by the intellect. The intellect allowed the will to act in the most advantageous of ways. It is possible therefore that the left hemisphere developed some circuitry which analysed the input of the right hemisphere – our will. In this way, the sense of I came to be with the control of the rational over the will. One way to possibly analyse such a theory is to know the evolution of brain anatomy.

And again we may appeal to the principle of Baldwinian evolution as we did in our discussion of language. Consciousness must be learned by each new generation, and those biologically most able to learn it would be those most likely to survive. There is even Biblical evidence, as we shall see in a future chapter, that children obdurately bicameral were simply killed. Interesting. This memetic way of propagating consciousness consistently fits in his theory. However, surely there should be some anatomical change, which allowed for a better adoption of this conscious mind.

### Chapter 4

This conception of gods forsaking their human slaves under any circumstances whatever is impossible in the Babylon of Hammurabi. It is something new in the world. It should be noticed that the new Assyrians are still aware of Gods, they simply do not hear them anymore. This means, the word of God survived thorough several generations, but the way itself which Gods were perceived changed, leading to the change of idea of God. It might be then that the account of the idea of God by the bicameral minds, when not perceived by non-bicameral minds, leads to a non-visible tyrannical God.

And as I have mentioned earlier, cruelty and oppression become the ways in which a ruler imposes his rule upon his subjects in the absence of auditory hallucinations. Even the king’s own authority in the absence of gods becomes questionable. Rebellion in the modern sense becomes possible. Interesting. It seems it was this questioning which eventually led to philosophy. So, the self which was being formed was essential for it.

Since there is no doubt whatever that the gods rule over us as they will, what can we do to appease their wishes to harm us, and propitiate them into friendship once again? Thus the prayer and sacrifice that we have referred to earlier in this chapter, and thus the virtue of humility before a god. The author argues it is the lack of voices which emanates a feeling of anger by the Gods. And so, humans act like they would act to please a non-bicameral king; by being submissive. I can take from this theory a big conclusion. If this theory is true than it was the breakdown of the bicameral mind which led to the will to power; for in the bicameral era, the voices of God held the social group together under the leadership of a common God. Consciousness led to a realization of the fragility of social structures. Truly, the death of God lead to chaos and to a civilization in which power strives. If consciousness is what makes us human, then it is true we strive for power. Spinoza and Nietzsche were right.

The tirelessly curious Herodotus in the fifth century B.C. trudged up the steep stairs and spiralling ramps of Etemenanki to see if there was a god or idol at the top: as in the altar-face of Tukulti, there was nothing but an empty throne.

#### DIVINATION

But a more primitive solution, and one that antedates consciousness as well as paralleling it through history, is that complex of behaviors known as divination. These attempts to divine the speech of the now silent gods work out into an astonishing variety and complexity. But I suggest that this variety is best understood as four main types, which can be ordered in terms of their historical beginning and which can be interpreted as successive approaches toward consciousness. These four are omens, sortilege, augury, and spontaneous divination.

In the library of King Ashurbanipal at Nineveh about 650 B.C., at least 30 percent of the twenty to thirty thousand tablets come into the category of omen literature. Each entry in these tedious irrational collections consists of an if-clause or protasis followed by a then-clause or apodosis. Omens seem simply to be inductive reasoning on events not logically related. The reason why only now would these omens be given so much attention is still not clear; perhaps the reason which mist appeals to me is that of a need to narrative, since there was no longer a commanding voice.

The science of medicine is actually founded in medical omens, a series of texts that begin, "When the conjuration priest comes to the house of a sick man," and follow with more or less reasonable prognoses correlated with various symptoms.

Therefore, the discovery (how odd to think of it as a discovery!) of deciding an issue by throwing sticks or beans on the ground was an extremely momentous one for the future of mankind. For, because there was no chance, the result had to be caused by the gods whose intentions were being divined. Indeed, this is a very interesting discovery. All of these do have as an end to get an answer from the Gods. All of these seem like an attempt to understand the voices which have left them.

Sortilege is ordinal, ordering by rank a set of given possibilities. But the many methods of qualitative augury are designed to divine a great deal more information from the unspeaking gods. (…) It is the difference between a digital and an analog computer. Extispicy, as divining from the exta of sacrificed animals is called, becomes the most important type of induced analog augury during the first millennium B.C. More interesting examples of an ancient evolution of consciousness.

I have not come upon this type of divining in a Mesopotamian text. Yet I feel sure that it must have become a common practice, if only because spontaneous divination is both common and important in the Old Testament, as we shall see in a future chapter. And it remains a common method among many types of seers well into the Middle Ages. It basically consists in the junction of all previous types of divination, but in a freer way; everything can become a divine call or suggestion.

#### THE EDGE OF SUBJECTIVITY

Going from Hammurabi's letters to the state letters of Assyria of the seventh century B.C. is like leaving a thoughtless tedium of undisobeyable directives and entering a rich sensitive frightened grasping recalcitrant aware world not all that different from our own. The letters are addressed to people, not tablets, and prob-ably were not heard, but had to be read aloud. The subjects discussed have changed in a thousand years to a far more extensive list of human activities. But they are also imbedded in a texture of deceit and divination, speaking of police investigations, complaints of lapsing ritual, paranoid fears, bribery, and pathetic appeals of imprisoned officers, all things unknown, unmentioned, and impossible in the world of Hammurabi. It went from a harmony between individuals to complete subjectivity held together by the authority of a state.

Herodotus, usually famed as "the father of history," wrote his history only after a visit through Mesopotamia in the fifth century B.C., and may have picked up the very idea of history from these Assyrian sources.

My essential point here, however, is that history is impossible without the spatialization of time that is characteristic of consciousness. More like an understanding of the self, situated in a spatialized time, which suggests an awareness of the self.

### Chapter 5

It is even plausible that all this political havoc was the very challenge to which the great epics were a defiant response, and that the long narrative chants of the aoidoi from refugee camp to camp worked out into an eager unity with the cohesive past on the part of a newly nomadic people reaching at lost certainties. Poems are rafts clutched at by men drowning in inadequate minds. Arid this unique factor, this importance of poetry in a devastating social chaos, is the reason why Greek consciousness specifically fluoresces into that brilliant intellectual light which is still illuminating our world. Contrary to the Assyrians. Interesting theory, however, were there not poems in Assyria? However, it is trye the aoidoi could have contributed for it. Only a speculation and nothing more it seems, as of now.

#### LOOKING FORWARD THROUGH THE ILIAD

And such increased stress would be accompanied by a variety of physiological concomitants, vascular changes resulting in burning sensations, abrupt changes in breathing, a pounding or fluttering heart, etc., responses which in the Iliad are called *thumos*, *phrenes* and *kradie* respectively. And this is what these words mean, not mind or anything like it. As the gods are heard progressively less and less, these internal response-stimuli of progressively greater stress are associated more and more with men's subsequent actions, whatever they may be, even coming to take on the godlike function of seeming to initiate action themselves. Very interesting. However, I seem to be missing something. Isn’t it that the voices are not becoming less but that its association with the Gods is vanishing? It seems to me that if this is not the case, i.e. then the author seems to imply there was no thought in ancient Greece. There must have been a reason for the association of some thoughts with Gods and others with the self. What was responsible for it? Stress, as the author says? Something was happening which shifted narratization of thoughts from the Gods to the self; it must have been physiological. Truly, these new words seem to reflect the stress conditions upon which the Gods dwelled; however, why did it happened? This also explains the semi-bicameral civilization in this case.

We may call these mind-words that later come to mean some-thing like conscious functioning, the preconscious hypostases. The latter term means in Greek what is caused to stand under something. The preconscious hypostases are the assumed causes of action when other causes are no longer apparent. In any novel situation, when there are no gods, it is not a man who acts, but one of the preconscious hypostases which causes him to act. They are thus seats of reaction and responsibility which occur in the transition from the bicameral mind to subjective consciousness. What we shall see is that the frequency and the meaning of these terms gradually change as we go from text to text from about 850 to 600 B.C.

So, for the author, there is still no self in this civilization, but a narratization to the physiological phenomena associated with each situation. Interesting but it’s hard to see how every action could be explained like this. It could be possible though. Apparently, externa observations were the first causes of actions, when Gods were no longer present.

The preconscious hypostases can be roughly divided into four phases:

Phase I: Objective: Occurred in the bicameral age when these terms referred to simple external observations.

Phase II: Internal: Occurred when these terms have come to mean things inside the body, particularly certain internal sensations.

Phase III: Subjective: When these terms refer to processes that we would call mental; they have moved from internal stimuli supposedly causing actions to internal spaces where metaphored actions may occur.

Phase IV: Synthetic: When the various hypostases unite into one conscious self-capable of introspection.

From the Gods to external observations, by the breakdown of the bicameral mind, to internal stimuli, by stress, to mind, by the metaphier process, and to consciousness, by awareness of the self and others.

Thumos – external activity (movement); a warrior aiming a spear in the right place causes the thumos or activity of another to cease - Objective phase. It can also refer to the internal stimuli associated with stress and the activation of the sympathetic nervous system – Internal phase. Later, it is also thought of as a space where strength can be put and whose location is in the heart – Subjective phase.

Phrenes – lungs; speech.

Kradie – heart; anxiety.

Etron – belly (possibly).

Noos – sight.

Psyche – life.

Interestingly, like the author notices, these organs should prove to be the most affected in dreams of somatic origin, such as in diseases affecting these organs. So, we could have anxiety-filed dreams while having tachycardia. Should take this into consideration while reading Freud.

It is interesting to note parenthetically that there is no hypostasis for hearing as there is for sight. Even today, we do not hear with the mind's ear as we see with the mind's eye. Nor do we refer to intelligent minds as loud, in the same way we say they are bright. This is probably because hearing was the very essence of the bicameral mind… The coming of consciousness can in a certain vague sense be construed as a shift from an auditory mind to a visual mind. Interesting. Later, however, there should also be present an auditory consciousness.

#### THE WILES OF THE ODYSSEY

Poetry, from describing external events objectively, is becoming subjectified into a poetry of personal conscious expression. From Iliad to Odyssey, there is a clear difference.

Whereas in the Iliad the preconscious hypostases were almost always clearly located, their increasingly metaphorical nature is muddling up their anatomical distinction in the Odyssey. Even the thumos is at one point located inside the lungs or phrenes (22:38). They are now in phase 3. With this change towards consciousness, comes a sense of morality. The destruction of Gods led to free will and morality – starting point of ethics.

And if belief does stick here, and we are inclined to ask scoffingly and rhetorically, how could an epic that may itself be a kind of drive toward consciousness be composed by nonconscious men? We can also ask with the same rhetorical fervor; how could it have been composed by conscious men? And have the same silence follow. We do not know the answer to either question. Well, it seems to me that, as the author also noticed, this civilization represented a degree of consciousness. It must be the case then that these minds produced this work. Let’s not also forget that this work could have been the result of an extensive alteration of words and meaning through the ages of spoken epics. It could also be that later, more conscious minds, narratized several poems into this one epic changing the epic to be slightly more conscious-like.

#### FOOLISH PERSES

Instead of grand impersonal narrative, we have a detailed personal expression. Instead of an ageless past, we have a vivid expression of a present wedged in between a past and a future. And it is a present of grim harshness that described the post-Dorian rural reality, full of petty strife and the struggle of wresting a living from the land, while around its edges hovers the nostalgia for the mighty golden world of bicameral Mycenae … Very interesting! There comes nostalgia for the Gods and a subjectification.

#### LYRIC AND ELEGY FROM 700 TO 600 B.C.

At the end of this presageful century come the poems of Alcaeus and, particularly, the empty-armed passions of virile Sappho, the tenth muse as Plato calls her. Both these poets of Lesbos say the usual things about their thumos and phrenes> using both about equally. Sappho even sings about the theloi or arrangements of her thumos which become our desires and volitions (Fragment 36:3). And she practically invents love in its romantic modern sense. Love wrings her thumos with anguish (Fragment 43) and shakes her phrenes as a hurricane shakes an oak tree (Fragment 54). Lesbos seems to be somehow related to the word lesbian. Considering this is one of the first noteworthy feminine figure of literature, and given her works, there seems to be a connection.

By the late seventh century, it is clear that noema has come to mean a composite of what we mean by thoughts, wishes, intents, etc., and joining up with the theloi of the thumos. My grandma’s name is Noemia.

And there is even another word in Sappho, sunoiday whose roots would indicate that it means to know together, which, when latinized, becomes the word 'conscious' (Fragment 15). Nice, very interesting.

#### SOLON'S MIND

He is the morning star of the Greek intellect, the man who alone, so far as we know, really filled out the idea of human justice. This is Solon of Athens, who stands at the beginning of the great sixth century B.C., the century of Thales, Anaximander, and Pythagoras. Interesting how I had never heard of this person.

But it is also the way he speaks about the noos that is the first real statement of the subjective conscious mind. He speaks of those whose noos is not artios, which means intact or whole (Fragment 6). How impossible to say of a recognition! It is the noos that is wrong in a bad leader (Fragment 4). The Homeric meaning of noos could not take moral epithets. At about age forty-two, "a man's noos is trained in all things." Certainly this is not his visual perception. And in his fifties, he is "at his best in noos and tongue" (Fragment 27). First account of a phase 4 word. Amazing! It would be no coincidence that this era reflects the beginning of philosophy as we know it.

Consciousness and morality are a single development. For without gods, morality based on a consciousness of the consequences of action must tell men what to do. Once again, I cite this to remind myself of where these nihilstic ideas apply. It is now consciousness and rationality that must understand the duties of the individual as part of a state.

One must 'see' 'oneself' as in an imaginary 'space,' indeed what we were calling autoscopic illusions back in an early chapter. Mind begins to be an abstract place, full of our experience.

And that the new unitary nous (as it came to be spelled), absorbing the functions of the other hypostases, was successful is attested by all the literature that followed, as well as the reorganization of behavior and society. Nous is the evolution of all the hypostases, representing a phase 4 concept. This is the word indeed present in the Pre-Socratic’s writings.

#### THE INVENTION OF THE SOUL

For with this wrenching of psyche = life over to psyche = soul, there came other changes to balance it as the enormous inner tensions of a lexicon always do. The word soma had meant corpse or deadness, the opposite of psyche as livingness. So now, as psyche becomes soul, so soma remains as its opposite, becoming body. And dualism, the sup-posed separation of soul and body, has begun. Wow! Here comes the beginning of the daunting so-called “mind-body” problem.

But the matter does not stop there. In Pindar, Heraclitus, and others around 500 B.C., psyche and nous begin to coalesce. It is now the conscious subjective mind-space and its self that is opposed to the material body. Cults spring up about this new wonder-provoking division between psyche and soma. It both excites and seems to explain the new conscious experience, thus reinforcing its very existence. The conscious psyche is imprisoned in the body as in a tomb. Should notice this use in the Greek works.

### Chapter 6

The word for vagrants in Akkad, the language of Babylon, is khabiru and so these desert refugees are referred to on cuneiform tablets. And khabiru softened in the desert air, becomes Hebrew. These were responsible for the creation of the Old Testament of the bible, by way of knitting together several ancient histories.

Among these pure books, the oldest is Amos, dating from the eighth century B.C., and the most recent is Ecclesiastes, from the second century B.C. Perhaps I will read these, as the author suggests.

Ecclesiastes thinks, considers, is constantly comparing one thing and another, and making brilliant metaphors as he does so. Amos uses external divination, Ecclesiastes never. Amos is fiercely righteous, absolutely assured, nobly rude, speaking a blustering god-speech with the unconscious rhetoric of an Achilles or a Hammurabi. Ecclesiastes would be an excellent fireside friend, mellow, kindly, concerned, hesitant, surveying all of life in a way that would have been impossible for Amos. I had to refresh my mind again (paraphrand!) on the concepts of paraphrands and paraphiers. I shall try to explain my last proposition. Metaphrand: Re-exposure of something. Metaphier: Refreshness of oneself. Paraphier: The feeling of coming back to the basal state. Paraphrand: This feeling given to the mind, upon re-exposure of some topic. I must admit that some time passed between the time I read the first book and now the second. Perhaps I have already said this; this definition of consciousness hints not at a special kind of awareness, i.e., attention, but to the evolution of language which itself evolves by way already exposed, as to better describe our phenomenological experience. Of most importance is the allowance of language to create a mind-space which we call “I”. It’s not a bad definition and certainly an original one. Should this theory be true, language should be taken really seriously in its power and appeal of study. Obviously, there are still some gaps, but so far I’m really enjoying this theory.

Why were these books put together? The first thing to realize is that the very motive behind their composition around Deuteronomy at this time was the nostalgic anguish for the lost bicamerality of a subjectively conscious people. This is what religion is. And it was done just as the voice of Yahweh in particular was not being heard with any great clarity or frequency. Whatever their sources, the stories themselves, as they have been arranged, reflect human psychologies from the ninth century up to the fifth century B.C., the period during which there is progressively less and less bicamerality. Referring to the books of the Old Testament. Perhaps I really should check them out for a bit. Truly, it is of great value psychologically. Also I like this nostalgia, just as the almost contemporary nostalgia after the death of God, in the age of science.

Such a dissonance of bicameral voices in this unorganized breakdown period inaugurates the importance of signs or magical proofs as to which voice is valid. Thus Moses is constantly compelled to produce magical proofs of his mission. Such signs, of course, continue all through the first millennium even into present times. The miracles that today are required as criteria of sainthood are of precisely the same order as when Moses hallucinates his rod into a serpent and back again, or his healthy hand into a leprous one and back (Exodus 4:1-7). Very interesting! Truly, these books prove to be invaluable for this theory. It is like the bicameral civilizations is itself a system bound by limits. It can only exist within a limited structure. It is very fragile, when subjected to radical changes such as the ones already proposed by the author. It seems then that for his very reason, these civilizations were doomed from the beginning It does not tolerate infinite growth. Natural selection acts and the bicameral man ceases, forever bound to consciousness.

## BOOK 3

#### Chapter 1

##### ORACLES

Thus, as through time, particularly in the millennium following the beginning of consciousness, the collective cognitive imperative becomes weaker (that is, the general population tends toward skepticism about the archaic authorization), we find a rising emphasis on and complication of the induction procedures, as well as the trance state itself becoming more profound.

This is an original idea. All of this relates to the ques for authorization, from the authoritative figure of the time. This is the mechanism, says the author, that allowed the doings of the Delphi oracle, throughout ancient Greece. I wonder also if this bicameral paradigm can be used to enhance psychedelic experiences. 3 weeks ago I was in a psychedelic-themed festival – Boom festival. It was clear that they were aware of the induction step, as a way to induce trance. This was so by way of interesting lights and sculptures, coupled with an aesthetic place and peaceful environment. The stars were also more visible than usual. This gives me a new interest to study the effects of psychedelics.

Like oracles, the Sibyls were asked to make decisions on matters high and low up to the third century A.D. So gristled with moral fervor were their replies that even the early Christian Fathers and Hellenistic Jews bowed to them as prophets on a level with those of the Old Testament.

The author states a clear distinction between these Sibyls and schizophrenics. However, it is still not clear to me what those are.

### Chapter 2

I have called the general bicameral paradigm a vestige of the bicameral mind. And yet the trance state of narrowed or absent consciousness is not, at least from the fourth oracular term and thereafter, a duplicate of the bicameral mind. Instead we have for the rest of the oracle's existence a complete domination of the person and his speech by the god-side, a domination which speaks through the person but does not allow him to remember what has happened afterwards. This phenomenon is known as possession. (…) Such possession, then, is not a return to the bicameral mind properly speaking. For when Achilles heard Athene a millennium earlier, he certainly did know what was said to him; that was the function of the bicameral mind.

The author uses as evidence earlier accounts of Greek philosophers and historians, but such evidence is weak. For they are only speculating as well. It seems, however, that more evidence will be provided which pertains to phenomena like hypnosis. Another problem is that it implies there must be some area in our brain which pertains to attention or awareness of voices (or consciousness) which is turned off in possession. This must also be taken into account if this theory is to hold.

It is now well known that women are biologically somewhat less lateralized in brain function than men. This means simply that psychological functions in women are not localized into one or the other hemisphere of the brain to the same degree as in men.

Accordingly we might expect more residual language function in the right hemisphere of women, making it easier for women to learn to be oracles. And indeed the majority of oracles and Sibyls, at least in European cultures, were women.

Interesting theory, which seems to have some evidence by stroke patient reports.

Like schizophrenia, negatory possession usually begins with some kind of an hallucination. It is often a castigating ‘voice’ of a ‘demon’ or other being which is ‘heard’ after a considerable stressful period. But then, unlike schizophrenia, probably because of the strong collective cognitive m of a particular group or religion, the voice develops into a secondary system of personality, the subject then losing control and periodically entering into trance states in which consciousness is lost, and the ‘demon’ side of the personality takes over.

Very interesting! Somehow, in schizophrenics, awareness is not lost and so it is as if there is a battle between the conscious and the voices. The fact that patients are usually illiterate and uneducated might contribute for a more dominant right hemisphere. Somehow stress results in these attacks. It could be that it enhances right hemispherical activity. In page 357, there is a fascinating account of a possession.

What is of interest here is that Tourette’s Syndrome so clearly resembles the initial phase of stress-produced possession as to force upon us the suspicion that they share a common physiological mechanism. And this may indeed be incomplete hemispheric dominance, in which the speech areas of the right hemisphere (perhaps stimulated by impulses from the basal ganglia) are periodically breaking through into language under conditions which would have produced an hallucination in bicameral man.

Very interesting!

In other words, what corresponds to Wernicke's area on the right hemisphere is using Broca's area on the left hemisphere, the result being the trance state and its depersonalization. Such cross control could be the neurological substrate of the loss of normal consciousness.

That would mean that there was a fundamental neurological change from 3000 years ago to present day, which resulted in the dominance of the left hemisphere over language production. The question would be why. Another question would be how does the brain learn to be in such a state of trance, trough childhood training.

A possession religion such as the Umbanda functions as a powerful psychological support to the heterogeneous masses of its poor and uneducated and needy. It is pervaded with a feeling of caridade, or charity, which consoles and binds together this motley of political impotents, whose urbanization and ethnic diversity has stranded them without roots. And look at the pattern of particular neurological organizations that emerge as possessing divinities.

Indeed, it makes sense and conforms with the historical theory of God as a social holder.

### Chapter 3

Poetry then was divine knowledge. And after the breakdown of the bicameral mind, poetry was the sound and tenor of authorization. Poetry commanded where prose could only ask. (…) Poetry then was the language of gods.

Interesting interpretation! I have downloaded the book “Demon Possession and Allied Themes” for it contains some accounts which support this claim.

Speech, as has long been known, is a function primarily of the left cerebral hemisphere. But song, as we are presently discovering, is primarily a function of the right cerebral hemisphere.

Very interesting! Need to see more accounts of it.

Thus it becomes likely that a build-up of excitation in those areas on the right hemisphere serving instrumental music should spread to those adjacent serving divine auditory hallucinations — or vice versa. And hence this close relationship between instrumental music and poetry, and both with the voices of gods.

Again, the question is why did this change occur – from right to left dominance. Music today can act as a kind of hypnotic event, in which we hear to it as when we heard it as the voices of Gods in the past. This is a possible explanation for its appeal. The question is now why does the right hemisphere get excited by music and not speech.

### Chapter 4

Hypnosis can cause this extra enabling because it engages the general bicameral paradigm which allows a more absolute control over behavior than is possible with consciousness.

See this chapter for the very interesting account on the origin of hypnosis.

Such historical changes then clearly show that hypnosis is not a stable response to given stimuli, but changes as do the expectations and preconceptions of a particular age… It is rather what he thinks hypnosis is. And such "demand characteristics," taken in this way, are of precisely the same nature as what I am calling the collective cognitive imperative.

Propensity to hypnosis seems to depend on the belief system of the subject, given by the ideas of a particular age on hypnosis.

If the subject is not able to narrow his consciousness in this fashion, if he cannot forget the situation as a whole, if he re-mains in a state of consciousness of other considerations, such as the room and his relationship to the operator, if he is still narratizing with his analog ‘I’ or 'seeing' his metaphor 'me' being hypnotized, hypnosis will be unsuccessful.

This interpretation allows many phenomena to be consistent with his theory.

It is rather what I would prefer to dress up as paralogical compliance to verbally mediated reality. It is paralogic compliance that a subject walks around a chair he has been told is not there, rather than crashing into it (logical compliance), and finds nothing illogical in his actions.

The author argues this kind of paralogical behavior indicates there is a lack of consciousness of the self and of its relation to the world; as if in an automaton state. This could be explained by a return of independency between hemispheres.

Parallel processing! While a subject is doing and saying one thing, his brain is processing his situation in at least two different ways, one more inclusive than the other.

Different hemispherical processing of information? Seems very interesting!

We live in a buzzing cloud of whys and wherefores, the purposes and reasonings of our narratizations, the many-routed adventures of our analog ‘I’s.

We do not obey blindly anymore. Is this what happens in non-human primates’ societies?

### Chapter 5

And in that no-where, we are somehow automatons, unknowing what we do, being manipulated by others or by our voices in strange and frightening ways in a place we come to recognize as a hospital with a diagnosis we are told is schizophrenia. In reality, we have relapsed into the bicameral mind.

Schizophrenia is associated deeply with the bicameral mind; therefore, its study will prove to be the main judge of this theory. This makes me want to dive deep into the underlying mechanisms of schizophrenia.

This correspondence is also brought out in another ancient Greek word for insanity, paranoia, which, coming from para + nous, literally meant having another mind alongside one’s own, descriptive both of the hallucinatory state of schizophrenia and of what we have described as the bicameral mind.

Interesting!

My thesis is something less, that some of the fundamental, most characteristic, and most commonly observed symptoms of florid unmedicated schizophrenia are uniquely consistent with the description I have given on previous pages of the bicameral mind.

Etiology seems to be associated with stressful events.

This process of having one’s thoughts anticipated and expressed aloud to one is called in the clinical literature Gedankenlautwerden and is approaching closely the bicameral mind.

Should know more about it.

A schizophrenic not only begins to lose his ‘I’ but also his mind-space, the pure paraphrand that we have of the world and its objects that is made to seem like a space when we introspect.

A very pithy account of how, according to his theory, the mind itself, the analog “I”, is created by way of language metaphors.

It is possible that the erosion of the analog ‘I’ and its mind-space also results in what is called Boundary Loss in Rorschach studies of schizophrenia… Patients who had more hallucinations were those who were less successful in establishing “boundaries between the self and the world.”

This reminds me of the feeling described as nausea by Antoine Roquentin.

This increased right hemisphere activity in schizophrenia is much more pronounced after several minutes of sensory deprivation, the same condition that causes hallucinations in normal persons.

It seems that dreams, visual thoughts and everything which we can know in some way or another is not reality but appears to be so can be called hallucinatory. It makes sense then that this be the result of right hemispherical activity, as the literature on the matter suggests. EEG during dreams could be insightful.

A series of autopsies of long-term schizophrenics have, surprisingly, shown that the corpus callosum which connects the two hemispheres is 1 mm thicker than in normal brains. This is a statistically reliable result. Such a difference may mean more mutual inhibition of the hemispheres in schizophrenics.

Reminder that this is a very interesting study topic.

### Chapter 6

This secularization of science, which is now a plain fact, is certainly rooted in the French Enlightenment which I have just alluded to. But it became rough and earnest in 1842 in Germany in a famous manifesto by four brilliant young physiologists.

Very interesting historical account on the rise of science and decline of religion. This the epoch in which social commentary about religion and science was ripe and Dostoevsky collected the harvest with the high most yield. It is also interesting to note the transition from pure religion to religion coupled with science to secular science.

Science then, for all its pomp of factness, is not unlike some of the more easily disparaged outbreaks of pseudo religions.

And this is why I advocate a descriptive scientific enterprise, to know it itself and its presuppositions. For this is necessary also a study of history and most importantly of Man. Our experience is not epistemologically correspondent with what our faith would like it to be.

What was then an augury for direction of action among the ruins of an archaic mentality is now the search for an innocence of certainty among the mythologies of facts.

For the author, mankind yearning for truth and certainty is equivalent to the quest for authorization, long last since the breakdown of the bicameral mind. We have nostalgia for it; it is the human condition.

# Freudian Psychoanalysis

This will be done by reading each section on “The Freud reader” and then reading the original text if necessary. If I read the original text, the title of it will be on display with the word “book” next to it. It was from Freud that other branches of psychoanalysis emerged. Notable psychologists that succeeded Freud include (which I know of) Alfred Adler, Carl Jung, Otto Rank, Viktor Frankl, Jacques Lacan, and Ernest Becker.

## Introduction

Freud disliked metaphysicians. Thought they retarded knowledge by imposing dogmatic and ostentatious verbal constructions. I disagree because I find Spinoza’s metaphysics very important and rich; He did the job of a rationalist trying to deduce that which cannot be ascertained but that must exist (given his presuppositions). He admired, wryly, Schopenhauer and Nietzsche for arriving intuitively at conclusions which had taken him years of tedious research. Is his field of study truly untestable? Jung and Adler seem to have been his opponents. I’m starting on section 2 of the book since it is very extensive.

## The Interpretation of Dreams (book)

### Chapter 1

Aristotle (On Dreams and Their Interpretation) had already taken dreams as a case study. He knew they weren´t divine and that small physical stimuli were amplified during sleep. It is true; search “The effect of external stimuli on dreams”. For Hippocrates this meant dreams could show the first symptoms of disorders not yet seen in the waking state. There was a classification of dreams made by Macrobius and Artemidorus, which divided them in 2 classes (see more). Scientific inquiries of dreams, normally disregarded:

#### (a) Dreams and waking life

For influential writers on the topic, dreams are supposed to help with the struggle and problems of the waking life and are of such nature as to destroy the order which exists in the waking life, being chaotic and not representative of the behaviour usually associated with it. Maybe in these two accounts one can see Freud later account of dreams as freeing us from the burden of being a social animal. Others think dreams always correspond to some aspect of the waking life, namely of passions. He gave the example of Xerxes, which relied too much on his dreams. In conclusion, and paradoxically, dreams seem to be random and out of our phenomenal world but at the same time clearly must be connected by it or to the imaginative, in some way. This is the starting point for Freud, and one can see where he is taking this based on these accounts.

#### (b) Memories in dreams

Some examples of hidden memories being the source of dreams are given. Freud then seems to point out as a fact that memories are the source of our dreams which can be accurate and, by good luck, sometimes be found later in the future; these memories are often hidden from the conscious self. These are called hypermnesic dreams. It must be true that dreams should be composed of bits of our experience. Even if we dream about imaginary beings, these are certainly able to be perceived and contain phenomenal characteristics. It also seems plausible that memories should take part in dreams. Are all dreams some kind of distortion of a real memory? Of special importance seem to be childhood experiences in dreams. However, some writers give more importance to events dates only a few days before the dream. Thirdly, there seems to be more importance giving to what seems irrelevant to the waking self. “Hildebrandt (1875, [12 f.]) is unquestionably right in asserting that we should be able to explain the genesis of every dream-image if we devoted enough time and trouble to tracing its origin.” Dreams contain fragments and rarely represent memories faithfully. Thus, Freud rejects the possibility of dreams being always full memories. Here we have some basic facts about dreams and it should be noticed that these are simply subjective accounts of dreams with no way of verifying those objectively, unless by our own experience. The problem is that our own subjective experience is hard to justify except in trying to make some other individual experience it himself.

#### (c) The stimuli and sources of dreams

Dreams appear to be instigated by several sources:

External sensory stimuli – While we sleep, we cannot completely avoid all stimuli from reaching our senses. Some of these may act as sources for dreams, as the accounts given support. Even today I grabbed my phone shortly before falling asleep again after having woken up in the middle of the night, and then I dream I had an object in my hand while doing some other stuff. It is clear from these, experiences trying to induce dreams with external stimuli do not always work. I have a hypothesis: External stimuli induce brain activity while in a sleeping state. It is necessary that it occurs during deep sleep and that it should not be strong enough to wake up the subject. It also seems obvious the brain creates a history around that stimulus; The same stimulus can appear in different stories however. This indicates that there is other mental activity other than that of the stimulus. That mental activity might be of some area which encodes some memory and which for some reason is activated during sleep. The reason I do not know. The brain would then try to make sense of the nature of all activity into one story. “The impressions received by the mind from external stimuli during sleep are of a similarly indeterminate nature; and on their basis the mind forms illusions, since a greater or smaller number of memory-images are aroused by the impression and it is through them that it acquires its psychical value”. As Freud points out, this illusion theory does not account for all the independency and detail of the other structures. It seems as if the stimulus is the outsider and not the source of the dream. Completely agree with Freud.

Internal sensory stimuli – Freud refers to those thoughts which translate into images or other type of sense. I refer to this as the imagination. One of my goals is to know why the mind turns to the imagination so vividly after processing less the external stimuli like in sleep, i.e., the inward turn of attention. Since they are subjective, its hard to use them as an explanation for dreams in a scientific manner. Yet, hypnagogic hallucinations (imaginative visual phenomena) corroborate evidence for it. Freud gave the example of Idioretinal lights accounting for the nature of the dream but it extends to also other senses, although of less importance. Page 63 to end, for more on it. I’m happy my hypothesis of dreams is corroborated by accounts of others. Idioretinal light is an illusion of shades of grey observed in a dark environment. The effect is caused by chemical changes in the retina or brain cells rather than by the wavelength of visible light.

Internal Organic Somatic Stimuli – In sleep, when external stimuli are scarce, the body turns to the inside, and even in a healthy state, the organ inputs can become a source of dreams. In disease, this input becomes much stronger; it is also mentioned that coenesthetic changes are at the heart of psychosis. Coenesthesia is the general feeling of inhabiting one's body that arises from multiple stimuli from various bodily organs. Freud quotes Schopenhauer on his account on the origin of dreams. Krauss gives a theory which depends on the trans-substantiation of sensory input into dream-images, the latter being the object of the attention of the conscious while dreaming.

Most inquirers want to absolve dreams of psychical origin since those are much harder to understand and conceptualize how they connect with a particular dream. This seems normal because in external and somatic stimuli, the root of the sensory input is known contrary to internal subjective stimuli which seems of random origin. Freud agrees and adds we do not know see any corresponding organic change because of our ignorance of it.

#### (d) Memories of dreams

The mechanism is the same as normal forgetting. The intensity and emotional attachment seem to be involved as a fact in retaining memories. The unique nature of each dream (there can be periodic dreams) and its disorderliness contributes to a lack of memory of them. Furthermore, a lack of interest in dreams by the individual leads to less memories of a dream. These are great points, and I can relate to this last one. Why then are some specific dreams remembered? I need to know the requirements to pass through the gates of the hippocampus into the cortex. It should be noticed we should immediately write down our dreams, since as time passes, we forget the dream partially and then fill the gaps with stories created by our own minds.

#### (e) Psychological characteristics of dreams

Our scientific consideration of dreams starts off from the assumption that they are products of our own mental activity. Nevertheless, the finished dream strikes us as something alien to us. Some authors think dreams have a fundamental different physiological basis than that of ideational waking life, as if there was another structure dedicated to it. Others focus on the fact that the nature of dreams must be related to the non-intentional emergence of images as we fall asleep.

For Freud, it shall be in agreement with every authority on the subject in asserting that dreams hallucinate—that they replace thoughts by hallucinations. Furthermore, dreams construct a situation out of these images; they represent an event which is actually happening. A dream is not thought but experienced as if real; like a model of the world. It is this characteristic that distinguishes true dreams from daydreaming, which is never confused with reality. In Delboeuf’s opinion there is only one valid criterion of whether we are dreaming or awake, and that is the purely empirical fact of waking up. I would agree but lucid dreams are the exception, because I could be aware of the flaws of such a dream. In sleep only the sensitivity which sensations cause in us decreases but it is still present, as it is shown when certain stimuli rouse us from sleep, like a calling of a particular name. This has a physiological basis -hormonal levels and the circadian rhythm. To account for the strangeness and anarchism of dreams, it was argued its basis is that of lowering our mental faculties like those of judgement. ‘The production of these images (which in a waking person are usually provoked by the will) corresponds in the sphere of intelligence to the place taken in the sphere of motion by some of the movement observable in chorea and paralytic disorders.’ It is as if randomness takes over, like in a movement disease. Ideas that occur in dreams seem to be completely withdrawn from the law of causality. In fact, because there is a physiological basis for dreams (brain activity), causality must be involved. Causality must result in nonsensical dreams. How so? I believe some residual brain activity from the day must result in some activation of some part of the brain corresponding to some thought which in turn activates parts of the brain responsible for modelling that image, in order that it has a world built around it. This is just a hypothesis. The totality of the sensory stimuli generated during sleep from the various sources which I have already enumerated arouse in the mind in the first place a number of ideas, which are represented in the form of hallucinations or more properly, according to Wundt, of illusions, in view of their derivation from external and internal stimuli. These ideas become linked together according to the familiar laws of association and, according to the same laws, call up a further series of ideas (or images). The whole of this material is then worked over, so far as it will allow, by what still remain in operation of the organizing and thinking faculties of the mind. What if lucid dreams, are just the incorporation of the idea of self in the dream. This idea is represented in the dream, and this idea will in turn lead to other ideas with the sense of free will. Since I think the self is an illusion, there must be a brain region or regions responsible for it. Analogies given between dream life and delirium: ‘(1) A mental act which is spontaneous and as it were automatic; (2) an invalid and irregular association of ideas.’

‘Now our dreams are a means of conserving these successive [earlier] personalities. When asleep we go back to the old ways of looking at things and of feeling about them, to impulses and activities which long ago dominated us.’ Have never thought of it in this way. It is very interesting but does not seem to make much sense. Primitive thought could not have been as disorganized, otherwise they wouldn’t be positively selected.

‘The remarkable leaps taken by our ideas in dreams all have their basis in the law of association; sometimes, however, these connections occur in the mind very obscurely, so that our ideas often seem to have taken a leap when in fact there has been none.’ This is the idea adopted by Freud and others. They understand these ideas which are represented in the dream are simply given a built world which disguise them. Nonetheless, the clear association between ideas will be present and analysable.

#### (f) Moral sense in dreams

Common sense seems to indicate a lack of moral sense in dreams. Some writers think acts in dreams relate to wishes in the waking man. The virtuous man can have an immoral dream, yet he will always feel ashamed of it, they say. Others think moral sense does not correlate to the waking man sense of moral. In the latter, immoral dreams are disregarded as worthless and in the former, where the categorical imperative reigns even in dreams, even one immoral dream is enough proof of the wicked nature of the man. Both of these views are extremes of the truth. Therefore, a more adjusted view is that of non-total responsibility for dream morality, but that it still reflects some inner thought rooted in our essence. This is a much more corroborated theory, since we can not choose what to dream, but they are nonetheless rooted on our inner neural activity. Furthermore, dreams seem to indicate our most primal wishes, that which is suppressed, our hidden nature, our naked essence. Our wishes independent of judgement, that is to say, of a social structure with laws. Imagining a man which is all powerful, who could murder and rape at whim without consequences, and have anything he wanted by force; that man would be the man present in dreams. He would have no moral sense because he is above the law and social structure. I should add the remark that last night I had a dream that a girl which I do not know from waking life, wanted to kiss and have sex with me. I indeed started kissing her and immediately afterwards she wanted to have sex. I denied her knowing of course I have a girlfriend (which is in India and far away from me). This shows a preservation of moral sense. Yet, after she showed disgust at me, I went looking for her, regretting not having sex with her. Sex did not happen however. This dream might indeed tell me how my mind is craving for sex, and yet I prevailed even if only at the beginning. Accordingly, some think dreams express wishes which are inhibited in waking life, but free in dreams. Maybe frontal cortex inhibition is essential. ‘Dreams do not consist solely of illusions. If, for instance, one is afraid of robbers in a dream, the robbers, it is true, are imaginary—but the fear is real.’ Elements of the dream are real, in this sense; as a true affect of the mind.

#### (g) Theories and functions of dreams

Aristotle defines teleological explanation as explanation of something in terms of what that thing is for the sake of. Freud prioritizes such theories, which have a function. We may try to divide theories of dreams into the following three rough groups.

(1) The mind, they assume, does not sleep and its apparatus remains intact; but, since it falls under the conditions of the state of sleep, which differ from those of waking life, its normal functioning necessarily produces different results during sleep. Not enough detailed, and it undermines the clear reduction of mental activity.

(2) There are the theories which, on the contrary, presuppose that dreams imply a lowering of psychical activity, a loosening of connections, and an impoverishment of the material accessible. This is the most followed theory. It regards dreams as a result of a partial awakening — ‘a gradual, partial and at the same time highly abnormal awakening.’ This theory is very interesting indeed! It seems consistent in first sight. Dreams are a reaction to the disturbance of sleep brought about by a stimulus—a reaction, incidentally, which is quite superfluous. Dreams have no function then.

As to the source of dreams and its function, Robert’s view is that impulsion to dreaming arises in the mind itself—in the fact of its becoming overloaded and requiring relief. The thoughts are of unimportant nature and those which are not excreted, with the aid of the imagination, form harmless dreams. Dreaming is of somatic importance, a result of the cleansing of the brain apparatus. The psychical energy which has been stored up during the daytime by being inhibited and suppressed becomes the motive force for dreams at night. Doesn’t account for obvious dream contents like sex.

(3) We may place in a third group those theories which ascribe to the dreaming mind a capacity and inclination for carrying out special psychical activities of which it is largely or totally incapable in waking life. The putting of these faculties into force usually provides dreaming with a utilitarian function of a healing kind. If this was true, we would certainly dream every day and we would have no nightmares, since in this theory the mind is seen as a playground.

Other theories defend dreams represent pictorially some kind of stimulus or idea. A whole event or world is then built around it. A starting stimulus then stimulates another, creating a chain of events. Scherner thinks dreams utilize houses as their favorite way of representation of ideas. It is these representational roles that Freud wishes to show to be real.

#### (h) Dreams and mental diseases

There are various reports that a first outbreak of delusional insanity often originates in an anxious or terrifying dream, and that the dominant idea is connected with the dream; but we should be doing equal justice to the facts if we said that the mental disorder made its first appearance in dream-life, that it first broke through in a dream. Observations show quite clearly that ideas in dreams and in psychoses have in common the characteristic of being fulfilments of wishes. There must be a connection then; I think it must be some kind of relation between brain activity in both states.

### Chapter 2

This involves some psychological preparation of the patient. We must aim at bringing about two changes in him: an increase in the attention he pays to his own psychical perceptions and the elimination of the criticism by which he normally sifts the thoughts that occur to him.

What is in question, evidently, is the establishment of a psychical state which, in its distribution of psychical energy (that is, of mobile attention), bears some analogy to the state before falling asleep—and no doubt also to hypnosis. As we fall asleep, ‘involuntary ideas’ emerge, owing to the relaxation of a certain deliberate (and no doubt also critical) activity which we allow to influence the course of our ideas while we are awake. Let me say that I think, right before we fall asleep, that our receptiveness to various thoughts comes from the suppression of all those pathways related with relaying sensorial information from the senses. This would explain why it is easier to relax at night. This also implies we could more easily relax in an environment lacking strong sensorial stimuli.

In the state used for the analysis of dreams and pathological ideas, the patient purposely and deliberately abandons this activity and employs the psychical energy thus saved (or a portion of it) in attentively following the involuntary thoughts which now emerge, and which—and here the situation differs from that of falling asleep—retain the character of ideas. In this way the ‘involuntary’ ideas are transformed into ‘voluntary’ ones. That is, to let the mind wander, but also pay attention to it, not reason, and therefore become conscious of our involuntary thoughts. Schiller argues this is important for the emergence of productive ideas. In a passage in his correspondence with Körner—we have to thank Otto Rank for unearthing it—Schiller (writing on December 1, 1788) replies to his friend’s complaint of insufficient productivity.

Nevertheless what Schiller describes as a relaxation of the watch upon the gates of Reason, the adoption of an attitude of uncritical self- observation, is by no means difficult. Most of my patients achieve it after their first instructions. I myself can do so very completely, by the help of writing down my ideas as they occur to me. I will try this. I will create a book of thoughts. It seems to me that this is the purpose of meditation – awareness of involuntary ideas without being subject to reason or analysis. But what change occurs in a patient’s brain so that he no longer employs analysis of thoughts? Surely must be this suggestion itself. We analyse such an idea and consider it advantageous, by our current state of mind. It is then that the mind changes it state and more easily becomes less critical of such ephemeral thoughts.

Our first step in the employment of this procedure teaches us that what we must take as the object of our attention is not the dream as a whole but the separate portions of its content. Freud is going to analyse is own dreams due to its practicability. In doing so, the reader is obliged to trust his own self-analysis. Further, due to the nature of the interpretation of dreams, Freud admits not every single detail of his life and underlying meaning will be disclosed to the reader, for personal privacy and fear of misinterpretation. I already am impressed at the task he took and the openness it required. He also says that each dream does not have a common meaning to all people, as is supposed in some other theories. This makes sense and comes from the fact that human thoughts and experiences are reflected by different psychologies and different brain structures. Freud will now give some details about his life so that the interpretation of dreams becomes easier and clearer.

#### Thoughts on dream analysis

If one carries out an analysis attentively, one gets a feeling of whether or not one has exhausted all the background thoughts that are to be expected. I like that Freud was aware of this problem. It seems from this analysis, that itself must be done subjectively and there can never be certainty about the analysis.

The dream represented a particular state of affairs as I should have wished it to be. Thus its content was the fulfilment of a wish and its motive was a wish.

Freud ended this chapter with the prior remark. I would not hasten to make such a general claim. Indeed, if there were gaps which do not conform to this principle than it might be so that it is not generally true. Further, this wish-fulfilment purpose does not account for those dreams of somatic origin or nightmares. I think that dreams represent brain activity which is easily excited. Why easily excited? While sleeping, external stimuli is reduced and we are insensible to it due to various processes. However, there is still internal activity. This activity being weak, requires that only the most excitable connections be activated. Each circuit is more easily activated the stronger the potentiation between neurons of this circuit. This potentiation seems to occur when experiences make a strong impression on the individual, i.e., when emotions are present, or when there is constant reinforcement of a certain experience by constant exposition to it (like writing about Irma’s case in the prior afternoon). It is so then that dreams frequently represent wish-fulfilment thoughts, for these are associated with strong emotions and frequently thought about. However, to every thought which might be activated in dreams, there is a chain of experiences associated with it. It is in this manner, that certain other facts (wish seem unnecessary and unimportant in the context of a wish fulfilment at first sight) are associated with the main thought. Dreams continue and change in this manner.

### Chapter 3

For instance, there is a dream that I can produce in myself as often as I like—experimentally, as it were. If I eat anchovies or olives or any other highly salted food in the evening, I develop thirst during the night which wakes me up. But my waking is preceded by a dream; and this always has the same content, namely, that I am drinking.

I have to try this.

I will now continue my analysis of the “On dreams” book since it is shorter and I want to enroll in other books as well. Perhaps one day I will finish this book.

It should be noted that Dostoevsky had already announced the idea that dreams come from desires – see “The Dream of a Ridiculous Man”.

## On Dreams (book)

He is applying his theory of psychanalysis, previously used in phobias and obsessions, to dreams. His relations between elements in the dreams seem very arbitrary; Like Sugrue argued, when do you stop analysing? Freud avoids sharing all of the scrutinous analysis made on his dreams; or of others, because they always involve very personal connections. In order to contrast the dream as it is retained in my memory with the relevant material discovered by analysing it, I shall speak of the former as the ‘manifest content of the dream’ and the latter - without, in the first instance, making any further distinction - as the ‘latent content of the dream.’ (…) I shall describe the process which transforms the latent into the manifest content of dreams as the ‘dream-work.’

Dreams can be divided into three categories in respect of the relation between their latent and manifest content. In the first place, we may distinguish those dreams which make sense and are at the same time intelligible. The second kind of dreams are connected in themselves and have a clear sense, nevertheless, have a bewildering effect, like dreaming of someone dying. The third group, finally, contains those dreams which are without either sense or intelligibility, which seem disconnected, confused, and meaningless. Dreams of the first kind are very often in children; they are simple and undisguised wish-fulfilments. These are also observed in adults when deprived of some basic needs like food. Thus, even in this infantile group, a species of transformation, which deserves to be described as dream-work, is not completely absent: a thought expressed in the optative has been replaced by a representation in the present tense. Perhaps adults’ dreams are more nuanced because their primal needs are often fulfilled and therefore what remains are more latent wishes, those regarding some part of social life instead of the primary personal needs. Children have no other needs other than primary ones because they still are under their parents’ care and do not yet have the worries of the usual individuals which live in a society and are on their own. This would mean that perhaps kids who are on their own from an early age should show more nuanced and complex dreams. Chapter 4.

# The Denial of Death

## Important concepts

Cultural Heroism

Ambivalence of the body and mind

Electra complex

Oedipal project

Castration project

Anality - we are Gods with anuses. Upon eating the fruit of knowledge, Adam and Eve saw they were naked and tried to cover themselves. They became ashamed.

Jonah Syndrome

Fear of life and fear of death

The Vital Lie – protected by neurosis: a complicated technique created to avoid misery. Constituted by layers. Its destruction leads to the observation of raw reality. It is interesting to note that across many philosophical works, I have never encountered a truly robust reason against suicide. In fact, the destruction of the vital lie and the recognition of our creatureliness, should, if we truly rebel against it, lead to suicide, as the highest expression of the individual freedom and power. It goes against all instincts of the living, and it seems more confronting and rebelling to choose suicide over Kierkegaard’s faith or Camus’ absurdism.

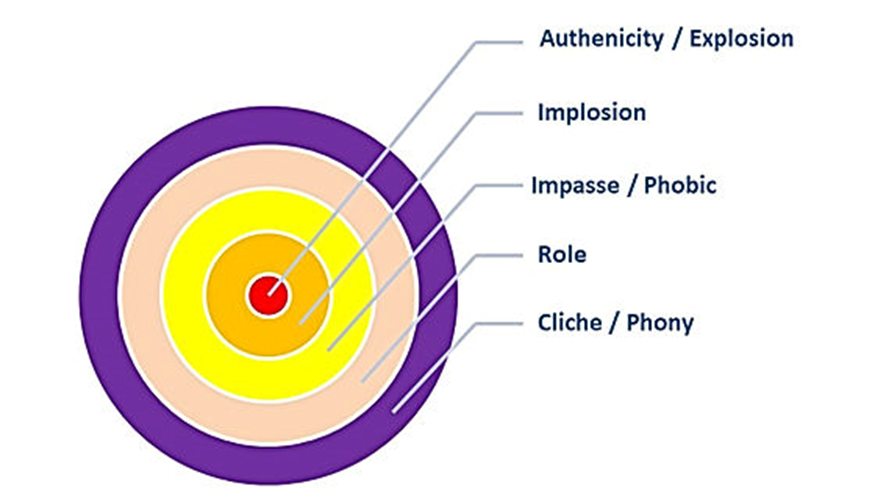


Figure 1. The layers of the vital lie.

Anxiety

Freedom

Leap of faith – cure of humanity.

Consciousness of Death and not sexuality (like Freud thought) is the cause of repression.

Transference heroics – fetishization of an object which represents a symbol of meaning for the individual, allowing it safety and dependency while also giving room for personal growth – which is why it is a heroic task.

Ontological dualism: the paradox of Agape and Eros.

Partialization/fetishization – Society gives men a ready-made Partialization of the world, with its pre-established own problems and meanings, like the acquisition of more money or the goal of building a family. Those who accept this framework as protection against the deep philosophical questions are called philistines or immediate Men.

Neurosis – it is the product of those which cannot cope with the lies about the world. It can be seen as a spectrum: too much narrowing down of one’s lies and focus on it leads to obsessions and phobias, such as hand-washing all the day; if there is relative good coping with one’s lies and these lies are partialized in a sufficient manner as to allow for the common man of society then there is “normality”; too less partialization, i.e. much exposure to raw reality leads to extreme awareness of one’s condition and experience which makes the individual lose its creatureliness in such an unfathomable whole, such as in schizophrenia. The neurosis axis is therefore correlated to the unbalancing of the two ontological principles.

Narcissistic Neurosis/Psychosis – Schizoid paradigm. Rejection of the material world and craving for an idealized version of it. Results in lack of action and guilt due to it. The only solution for the psychotic is to take action and take in the physical and apply his creative powers to idealize it in some physical form, often in the work of art, satisfying both his thought and body. Because of this, there is a thin line between the artist and the psychotic, and what separates both is the talent of idealizing the world in art.

Psychological Man – The modern Man. The one who has forsaken the illusion of religion. Why? Such an important question. The most likely answer is that science usurped religion. With the advent of science, the metaphysical component of Man is now lacking.

Neurosis as Sin

Legitimate Foolishness as a Cure of Neurosis

*Causa-sui* Project

Sado-masochism as a positive response to the dual ontological paradox.

The mentally ill all have a basic problem of courage. – Adler. Mental illness becomes simply a failure of the transcendence of death or heroism.

The problem of mental illness is simply a stupidity by the ill in satisfying his Agape and Eros – his submission and expansion. The solution is guiding the ill into a responsible balance. The question becomes then what kind of heroism fits the description, and so psychiatry is connected, once again, with religion.

## Social Phenomena

St Vitus’s dance or dancing mania.

Oracles

Glossolalia

# Psychology

## Schools

### Structuralist Psychology

Structuralism was rooted firmly in British empiricism and was based on three closely interrelated theories:

* "atomism," also known as "elementalism”, the view that all knowledge, even complex abstract ideas, is built from simple, elementary constituents.
* "sensationalism," the view that the simplest constituents—the atoms of thought—are elementary sense impressions.
* "associationism," the view that more complex ideas arise from the association of simpler ideas.

### Gestalt Psychology

As used in Gestalt psychology, the German word Gestalt meaning "form") is interpreted as "pattern" or "configuration". Gestalt psychologists emphasize that organisms perceive entire patterns or configurations, not merely individual components. The view is sometimes summarized using the adage, "the whole is more than the sum of its parts."

## Theories

### Pareto Principle

The Pareto principle states that for many outcomes, roughly 80% of consequences come from 20% of causes (the "vital few"). Other names for this principle are the 80/20 rule, the law of the vital few or the principle of factor sparsity.

# The Man Who Mistook His Wife for a Hat

## Note

This book serves more as a compendium of certain diseases and its nuances. It might be of help if I have a better knowledge of neurological diseases.

## Part 1 – Losses

### Introduction

Aphonia, Aphemia, Aphasia, Alexia, Apraxia, Agnosia, Amnesia, Ataxia —a word for every specific neural or mental function of which patients, through disease, or injury, or failure to develop, may find themselves partly or wholly deprived. Abulia - an absence of willpower or an inability to act decisively, as a symptom of mental illness. Aphasia – Inability to have language expression and comprehension; Agnosia – Inability to recognize and identify objects, persons, or sounds using one or more of their senses despite otherwise normally functioning senses. Amnesia – Loss of memories, such as facts, information and experiences; Ataxia – Loss of coordination.

The left hemisphere, like a computer tacked onto the basic creatural brain, is designed for programs and schematics; and classical neurology was more concerned with schematics than with reality, so that when, at last, some of the right-hemisphere syndromes emerged, they were considered bizarre. Once again there is emphasis on the obscure importance of the right hemisphere. It is not only difficult, it is impossible, for patients with certain right-hemisphere syndromes to know their own problems—a peculiar and specific “anosognosia,” as Babinski called it. Anosognosia – A person with a disability is cognitively unaware of having it due to an underlying physical or psychological.

“The pathological physiology of the Parkinsonian syndrome is the study of an organised chaos, a chaos induced in the first instance by destruction of important integrations, and reorganised on an unstable basis in the process of rehabilitation.” – McKenzie. This hints at the fact that many neurological problems are actually a product of the body attempt to restore balance, as many other diseases, other than neurological, would hint at.

### 1 – The Man Who Mistook His Wife for a Hat

Name was Dr.P. Seems to suffer from Prosopagnosia (Agnosia for faces). Mistook a foot for a shoe. His left side was showing abnormalities. He couldn’t see the whole picture and could only focus on details. He was creating stories which best fit based on the perceived details. Peripheral sight was the problem? No problem with the eyes but with the part of the brain which codifies the peripheral vision. All other sense organs were fine, and since we could only focus on a particular characteristic at a time, perhaps only the focus of the eye was getting processed. He would then have the pieces but the inability to combine them into one model which could be recognized. The left hemisphere would then rationalize the information into a story.

It was evident that his difficulties with leftness, his visual field deficits, were as much internal as external, bisecting his visual memory and imagination.

Attention would easily make him lose focus on what he was doing, and there was a constant singing and musical rhythm to every action. His art became more abstract, each time further away from realism and naturalism. Sound seemed to be the way he now perceived the world. Perhaps lost connections from the right occipital cortex were rerouted to the right parietal.

His disease - A massive tumor or degenerative process in the visual parts of his brain. This is the author’s hypothesis, yet it is not confirmed.

He could have had a problem with the frontal cortex which limited his judgement and analysis of faces and individuals, the author hypothesizes. It is interesting and maybe the true cause of it. It would account for the lack of judgement and the ability of sight. Some area relating to judgement of facial visual input was definitely damaged. If it was the occipital cortex only, indeed he would only have to see people with his right eye to identify them; unless of course, the ability to judge faces is in the occipital, which I doubt, although I’m not an expert. At the end, I would tend to the author’s location of damage. Schopenhauer.

### 2 – The Lost Mariner

Name was Jimmie G. Seems like anterograde amnesia. He sometimes retained faint memories, some dim echo or sense of familiarity. Could have been his brain rationalizing his current environment. Only traces of memory were due to short term memory; these last minutes or less even if there is a distraction. Short term memory is due to cortical activity, as far as I remember. Impression: probably Korsakov’s syndrome, due to alcoholic degeneration of the mammillary bodies. (…) But Jimmie’s amnesia, for whatever reason, had erased memory and time back to 1945—roughly—and then stopped. Occasionally, he would recall something much later, but the recall was fragmentary and dislocated in time. This is why the author thought it was retrograde amnesia triggered by the war, since he could occasionally remember memory fragments post-1945; although that could be a fake memory be a case of anterograde amnesia caused by something in 1945. Diagnosis: anterograde and partial retrograde amnesia caused by the Korsakov’s syndrome. The classical Korsakov’s syndrome—a profound and permanent, but “pure,” devastation of memory caused by alcoholic destruction of the mammillary bodies.

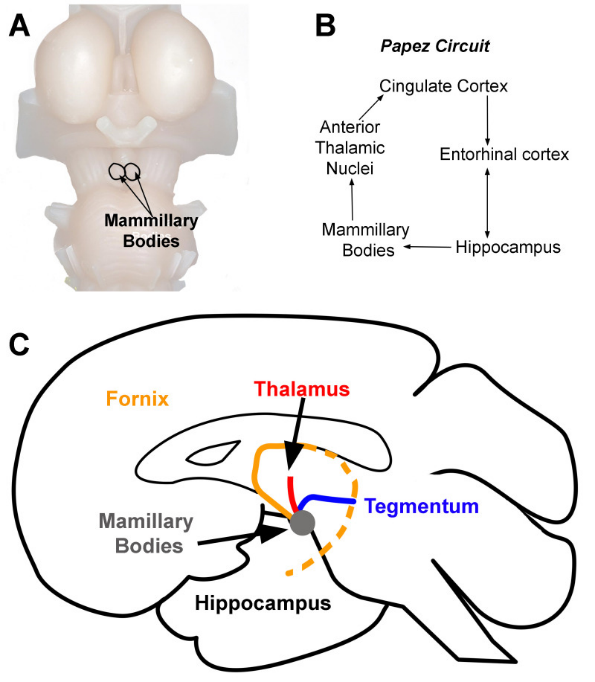


Figure 2. The Papez circuit.

The primary function associated with the mammillary bodies is recollective memory. Memory information begins within the hippocampus. Theta waves activate CA3 neurons in the hippocampus. Information then flows as depicted in the Papez circuit, resulting in the consolidation of memories.

Transient global amnesia (TGA) which may occur with migraines, head injuries or impaired blood supply to the brain. It is a transient form of retrograde amnesia.

Prosopagnosia can be seen as specific kind of total retrograde amnesia, as regarding to faces.

Such patients, fossilized in the past, can only be at home, oriented, in the past. Hume.

### 3 – The Disembodied Lady

Name was Christina. Could not stand nor walk, problems in movement and body position. This means her proprioception was off since no muscular problems were found. The parietal was normal which meant the problem was the signalling and not the processing. There is slight loss of other sensory modalities—to light touch, temperature, and pain, and slight involvement of the motor fibers, too. The only cause which I can think of is some kind of nerve bundle damage, which involved all proprioception and more sensory stimuli such as pain and temperature. It also should be on a higher convergent point of information since it affected various stimuli. The picture revealed by spinal tap was one of an acute polyneuritis, but a polyneuritis of a most exceptional type: not like Guillain-Barré syndrome, with its overwhelming motor involvement, but a purely (or almost purely) sensory neuritis, affecting the sensory roots of spinal and cranial nerves throughout the neuraxis. There was extraordinary selectivity displayed, so that proprioceptive fibers, and these only, bore the brunt of the damage.

Neuraxis is the axial unpaired part of the central nervous system, composed of the spinal cord, rhombencephalon, mesencephalon, and diencephalon. Guillain–Barré syndrome (GBS) is a rapid-onset muscle weakness caused by the immune system damaging the peripheral nervous system.

The sense of the body, I told her, is given by three things: vision, balance organs (the vestibular system), and proprioception—which she’d lost.

There are brief, partial reprieves, when her skin is stimulated. She goes out when she can, she loves open cars, where she can feel the wind on her body and face (superficial sensation, light touch, is only slightly impaired). “It’s wonderful,” she says. “I feel the wind on my arms and face, and then I know, faintly, I have arms and a face. It’s not the real thing, but it’s something —it lifts this horrible, dead veil for a while.”

The worst affected have body image disturbances like Christina. Most of them are health faddists, or are on a megavitamin craze, and have been taking enormous quantities of vitamin B6 (pyridoxine). There must be a connection then between vitamin B6 and proprioceptive neuron pathways, interesting. Wittgenstein.

### 4 - The Man Who Fell Out of Bed

Young man. Threw his leg out of his bed thinking it was a severed leg, put there as a joke. He then fell out of the bed with his leg. Like the disembodied lady he felt a part of his body wasn’t his. Furthermore, he did not notice it was connected to his body. He was diagnosed with atrial fibrillation. This threw off an embolus which caused left side hemiplegia. I’m assuming the embolus clogged blood vessels near the region responsible for the sensory stimuli coming from the left leg. His left leg region must have been completely destroyed since he is not even aware of his leg.

Atrial fibrillation (A-fib) is an irregular and often very rapid heart rhythm (arrhythmia) that can lead to blood clots in the heart.

Hemiplegia (sometimes called hemiparesis) is a condition, caused by a brain injury, that results in a varying degree of weakness, stiffness (spasticity) and lack of control in one side of the body.

### 5 - Hands

Name was Madeleine J. She was congenitally blind with cerebral palsy. The result was Little’s disease (or cerebral diplegia). Felt like her hands were useless and not a part of her body.

Little's disease is a congenital stiffness of the limbs due to failure of development of the pyramidal tracts. In this condition both legs are spastic, weak and clumsy, and are held usually in extension and adduction. The gait is the typical scissor gait due to severe spasticity.

She had sensations but could not recognize objects in her hand. She had never used her hands for anything, while growing up. This makes me think something wrong with the parietal lobe, like an undeveloped are. Leont’ev and Zaporozhets spoke of how the “gnostic systems” that allow “gnosis,” or perceptive use of the hands, to take place could be “dissociated” in such cases as a consequence of injury, surgery and the weeks- or months-long hiatus in the use of the hands that followed. Apparently, the ability to use her hands was still there, not completely atrophied. The impetus of survivability was enough to give the use of her hands back. It was as if her tactile models were empty. No tactile information on objects which in turn made the useless to do anything, since no object could be recognized. Diabetes can also cause this lack of tactile gnosis.

### 6 – Phantoms

It is well known that a central pathological disorder, such as a sensory stroke, can “cure” a phantom. How often does a peripheral pathological disorder have the same effect? Phantom meaning a present sensation of a limb not present. Clearly there are still signals being sent for this sensation to exist. It could happen that the neuropathy caused by the diabetes destroyed those nerves responsible for the proprioception of the lost limb.

Weir Mitchell describes how, with faradization of the brachial plexus, a phantom hand, missing for twenty-five years, was suddenly “resurrected.” This makes me think there is a desensitized nerve bundle who could be activated with a sufficient stimulus. Furthermore, this sensation can also be changed by visual input. The sight of a prosthetic leg can change the nature of the sensation, possibly modulated by the vision circuitry.

Faradization - to stimulate or treat (muscles or nerves) with induced alternating electric current (distinguished from galvanize).

Labyrinthitis is an inner ear disorder. The two vestibular nerves in your inner ear send your brain information about your spatial navigation and balance control. When one of these nerves becomes inflamed, it creates a condition known as labyrinthitis. Symptoms include dizziness, nausea, and loss of hearing.

The brachial plexus is a network of nerves in the shoulder that carries movement and sensory signals from the spinal cord to the arms and hands.

Neurosyphilis, Tabes: Also known as tabes dorsalis, the slowly progressive degeneration of the spinal cord that occurs in the late (tertiary) phase of syphilis a decade or more after contracting the infection.

### 7 – On the Level

Name was MacGregor. He waled with a tilted posture, unaware of it.

In the section on “tilting reactions” Purdon Martin emphasizes the threefold contribution to the maintenance of a stable and upright posture, and he notes how commonly its subtle balance is upset in parkinsonism—how, in particular, “it is usual for the labyrinthine element to be lost before the proprioceptive and the visual.” There must be a good balance between these 3 elements, vision being the less important one. I should see if there is something special of the labyrinth pathway which related to PD’s pathophysiology.

Ménière's disease is a condition of the inner ear that causes sudden attacks of: feeling like the room is spinning around you (vertigo) a ringing noise inside the ear (tinnitus) pressure felt deep inside the ear.

### 8 – Eyes right

Mrs. S., an intelligent woman in her sixties, has suffered a massive stroke, affecting the deeper and back portions of her right cerebral hemisphere. One more case of tight hemisphere blindness.

### 9 - The President’s Speech

For though the words, the verbal constructions, per se, might convey nothing, spoken language is normally suffused with “tone,” embedded in an expressiveness which transcends the verbal—and it is precisely this expressiveness, so deep, so various, so complex, so subtle, which is perfectly preserved in aphasia, though understanding of words be destroyed. Preserved—and often more: preternaturally enhanced. It is clear then that aphasia does not impair that recognition of tone.

Such tonal agnosias (or “aprosodias”) are associated with disorders of the right temporal lobe of the brain, whereas the aphasias go with disorders of the left temporal lobe. Agnosia is here contrasted with aphasia.

## Part 2 – Excesses

### 10 - Witty Ticcy Ray

Name was Ray. He had Tourette’s syndrome. The only time he was free from tics was in post-coital quiescence or in sleep; or when he swam or sang or worked, evenly and rhythmically, and found “a kinetic melody,” a play, which was tension-free, tic-free and free. Makes me think that activity could not be emotionally related, i.e. could not activate the limbic system. Each had to require attention or be inhibitory, to not trigger Tourette’s. This pathology is also interesting in the way that each tick reprents an activation of the limbic system and diencephalon. There is the sober citizen, the calm deliberator, from Monday to Friday; and there is “witty ticcy Ray,” frivolous, frenetic, inspired, at weekends. I know this is a pop science book, but it is nonsense to believe there are 2 Rays. Nietzsche.

### 11 - Cupid’s Disease

# Ideas

I have the privilege to be experiencing right now. I have the privilege of opportunity. I must make the best of it.

Massive information processing by computers is the key to technology. Algorithms which can easily compute important values of medical importance or others will result in better and personalized decision making. I’m imagining a personalized apparatus which can easily compute biological values such as blood pressure, blood sugar, temperature, etc… and based on this, calculate a response the individual should take if necessary. Learning algorithms could improve responses by analysing the success of each response on each parameter. To make this doable, cheap and practical methods would have to be developed while at the same time being accurate.

I would love to design a brain apparatus which could improve experience. A way of sending responses to a machine which could then perform the desired response.

Above all, I want to increase the power of the human mind. To understand reality better, and to act accordingly. To cause more and be affected less – power itself.

To understand the brain structure is to understand the final cause of our experience. We could then stimulate parts of our brain which would translate into some experience. We could inhibit external stimuli, essentially living in a world of dreams.

We could create an isomorphism between some non-experienceable stimulus, to some perception. For example, the CO2 concentration in the atmosphere to some tingling sensation.

To create a nerve cell which is sensitive only to some range of stimuli, such as UV or Infrared, and connect it to an empty part of the brain which can build models with that information. We could then see if there is a recognition of it. Since UV is cell damaging, we could use infrared. We could create a mouse model with neurons which expresses an IR-sensitive protein which results in an action potential. This propagates into the cortex. We could create an environment in which higher IR corresponds with more food. The mouse would then be able to perceive IR radiation.

I will describe my life and journey in a book. I will first describe my journey to awareness represented in a fictional story. A character which suffered the same fate as mine, but one from a different time perhaps. It will depict, most importantly, the beginning and ripening of a philosophical mind. This will serve as a preamble for my later philosophical system, of which I spent so much of my time in.

# Thoughts

### Objective

This section will serve as a notebook of my involuntary thoughts. I will try to meditate for some minutes, being aware of my mind’s wandering, and afterwards I will record my thoughts in this section. I will also record the date, and try to psychoanalyse my own thoughts (reasons for their emergence). I will start by counting or doing some repetitive task until I’m aware of my mind’s wandering.

### Thoughts