

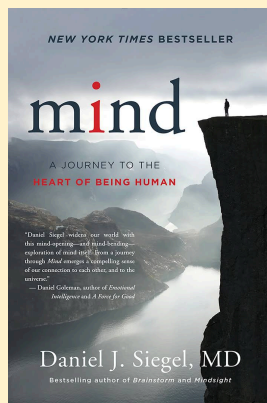
# MIND

## A JOURNEY TO THE HEART OF BEING HUMAN

Daniel J. Siegel - 2017 WW Norton Co.

New York Times bestselling

- <http://amicor.blogspot.com.br/2017/08/pretendo-fazer-uma-experiencia-sem.html>
- [https://docs.google.com/document/d/1mQ8TRvvn38C1j2M8C9RsnzfHor\\_Lm82Lpa2B3\\_HEXoo/edit?usp=sharing](https://docs.google.com/document/d/1mQ8TRvvn38C1j2M8C9RsnzfHor_Lm82Lpa2B3_HEXoo/edit?usp=sharing)



>>1 - (05/08/2017)

*"Daniel Siegel widens our world with this mind-opening-and mind-bending-exploration of mind itself. From a journey through MIND emerges a compelling sense of our connection to each other, and to the universe" Daniel Goleman (emotional Intelligence).*

### (42)The System of Mind: Complex Systems, Emergence, and Causality

If we consider that our mind are part of an interacting interconnected system that that involves our bodies and brains, as well as the environment in which we live, including our social relationships,me may be able to reconcile how the mind is part of one system that seems to be in two places at once. To understand this possible system of the mind, here we'll explore the science of systems.

(44)What we understand at this moment to be *the essential nature of neural activity is that the basic cells, the neurons, are active and link to each other through the flow of energy in the form of electrochemical energy transformations.* Whether this is at the membrane level with something called action potential, or some energy process within the microtubules deep within the neurons themselves, some shift in energy happens at the cellular and subcellular levels. An action potential is the movement of charged particles, called ions, in and out of the membrane of the neuron. When this flow, the equivalent of an electric charge, reaches the long axon's end, a chemical called a *neurotransmitter is released* into the synapse, the space between two connected neurons. This molecule acts like a key and is received by the downstream neuron's membrane, at the dendrite or cell body, *to activate or inhibit the initiation of an action potential* of this receiving post synaptic neuron. There are likely many, many other yet-to-be-studied processes as well, both at the

membrane level and the constituents of the neurons and other cells themselves. But at this moment, our general sense is that brain activity is some form of the flow of something we can simply call electrochemical energy. We can measure this brain activity with magnets and electrical devices and we can influence this activity with magnets and electrical stimulation. This energy flow is real and measurable.

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(53) Seeing these many facets of mind as emergent properties of energy and information flow helps link the inner and inter aspect of mind seamlessly. Energy and information are within and between, and in the emergent process arising from them would be within and between as well. This view of the mind as both an embodied and relational process moved as beyond perhaps overly simple, restrictive views of mind-as brain-activity and enabled anthropologists studying culture, sociologists studying groups, and even psychologists and psychiatrists like myself studying family interactions and how they shape a child's development, to all have a shared a view of how mind emerges as much in relationships as it does from physiological, embodied processes including brain activity. In other words, mind seen this way could be in what seems like two places at once as inner and inter are part of one interconnected, undivided system. In reality these are not two places, but one system of energy and its flow.

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- ❖ *O que este parágrafo, ou esta expressão da mente do Daniel, suscitou da minha ao nos conectarmos, foi uma percepção do significado e do mecanismo de preservação da cultura coletiva.*
- ❖ *Também tive uma ideia paralela: Nosso conhecimento não é formado por um conjunto de idéias contínuas como nos parece, mas se constitui de fragmentos que juntamos por fazerem sentido. Os intervalos são preenchidos por nossa imaginação e fragmentos de experiências que não necessariamente estão no mesmo contexto e em nossa mente parecem coerentes ou atendem interesses outros que satisfazem. Isso está de acordo com a conhecida frase de Albert Einstein: "Imagination is more important than Knowledge".*
- ❖ *Assim, dependendo da imaginação de cada um, os sentidos dos conhecimentos não são nunca idênticos e podem até estar em oposição.*
- ❖ *O que parece uma fragilidade é algo que se encaminha para a depuração na formação da cultura coletiva, assim como acontece com a evolução biológica: informações genéticas com toda sua fragilidade vão se depurando na busca do conjunto que melhor se adapta às circunstâncias.*

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(53) This leads one to consider that the boundaries between synapse and soma, self and society, don't have to be as artificial as they seemed in previous models such as the "biopsychosocial" views that I had been taught in medical school. Mind as emergent was a powerful model, and one aspect of mind as the emergent, self-organizing process that regulates that flow was profoundly helpful to enable us to collaborate as a group coming from such distinct backgrounds. This view of self-organization was not of three different

interacting realities as commonly presented in those models, but one reality of energy and information flow.

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- ❖ *O AMICOR Reginaldo Hollanda Albuquerque, de Brasília, manifestou-se interessado no livro do Daniel Siegel, o que já pode ser considerado com alguns passos da mesma jornada.*
- ❖ *Não sei bem porque (imagino) o livro não está disponível no formato Kindle. Tive que encomendá-lo com capa dura da Amazon.*
- ❖ *Mas a minha proposta experimental é de ir digitando na medida em que vou lendo, assim como já fiz de alguns parágrafos, para por a disposição dos amigos para irem lendo junto, um pouco cada dia. Não sei se vai dar certo mas para mim está me motivando a seguir em frente, e não deixar outros assuntos passarem na frente. Estou há vários meses com o livro, gostei muito da ideia e da proposta, mas fiquei muito tempo só imaginando o que deverá vir para adiante.*
- ❖ *Com a facilidade e a enxurrada de matéria e novidades propiciada pela Internet eu deixei muito de ler e digerir melhor coisas importantes.*
- ❖ *Assim, se quiseres, mesmo sem ter o livro, és meu primeiro companheiro de jornada. Me proponho a ler ao menos um parágrafo por dia, posso enviar o que foi lido por e-mail, e postar cumulativamente no blog o progresso da semana, sempre com o ícone da capa do livro que também muito me encantou.*
- ❖ *A ideia central do Daniel acho que é muito produtiva e pode vir a explicar muito da mente humana, especialmente de seu funcionamento coletivo e cultural, do fluxo energético e de informação eletroquímico intra e inter, como ele diz repetidas vezes.*
- ❖ *Aliás, já vou postar essa nossa conversa, aposta ao que já está no blog para o dia de hoje. Se aparecer mais alguém já nos pega no meio do caminho.*
- ❖ *Esta última frase lembrou-me de outra que li enquanto estava no curso ginásial e que nunca esqueci: "Lorsqu'il y a dix pas à faire vers quelqu'un, neuf n'est que la moitié du chemin..." (Jules Barbey d'Aurevilly)*

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**2>>(06/08/2017)**

(53) This flow arises both within us and between us.

Energy and information flow happens in relationships as energy and information is shared, it happens inside of us as the physiological processes, especially of the nervous system including the brain, mediate the embodied mechanism of energy and information flow within us; and the mind is that embodied and relational emergent process of self-organization that regulates that flow.

As we discussed this working definition of one aspect of the mind as self-organization did not explain away mental experiences such (54) consciousness and its felt texture of the subjectivity of lived life, or the experience of thought or memory as a part of information processing. Perhaps one day those aspects of mental life will be seen as a part of self-organization, perhaps not. But for the time being, the fact that 40 scientists from a wide range of disciplines could rally around that one single statement, defining at least this one

aspect of mind, was a powerful convergence. The collaboration that arose from having a shared statement of what the mind might be helped us collaborate fruitfully for many years.

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**Expressões repetidas:**

- ❖ *fluxo de energia e informação*
  - ❖ *dentro e entre nós*
  - ❖ *incorporado e relacional*
  - ❖ *processos eletroquímico intra e inter*
  - ❖ *regulação auto-organizada*
  - ❖ *.....*
  - ❖ *Os chamados espírito de colaboração, gregário e tribal provavelmente têm a ver com a consciência de que a elaboração mental não se restringe às nossas conexões intra-cranianas. Provavelmente a experiência demonstrou-nos ser possível resolver mais rápida e eficientemente nossas questões contando com os recursos (conhecimento e imaginação) acumulados em nossos parceiros através da decodificação e interpretação de meios de comunicação verbais, gestuais, escritos, impressos, eletrônicos ou representados em formato visual por imagem, expressões faciais e outras expressões artísticas.*
  - ❖ *O conhecimento, mesmo com base científica, sabemos ser difícil despi-lo de componentes imaginários. É provável também estar aí um dos motivos pelos quais a investigação científica em geral não é, ou não pode ser muito abrangente, os fragmentos de conhecimento podem ser melhor elaborados despidos de conteúdos afetivos, e daqueles elementos frutos da imaginação, dos quais falamos, que preenchem os interstícios e pretendem construir ilações. Não se consegue construir uma teoria científica de tudo...*
  - ❖ *A mídia eletrônica e o desenvolvimento da tecnologia da informação, certamente aceleram e facilitam a comunicação e a experiência de expansão da mente humana.*
  - ❖ *Como se inserem nesse fenômeno os chamados “programas eletrônicos de comunicação social”?*
- .....

**3>>(07.08.2017)**

**(54)** Does imaging your mind as an emergent aspect of the inner physiology of your body, including your brain, and the inter connections you have with the world, especially the social world of other people, fit with your reflections on your experience? The notion of emergence can feel for some, not intuitive, almost nonsensical, perhaps even bizarre. The idea that something simply arises from the interaction of elements of a system - like patterns emerging as water molecules move around in a cloud - may feel odd, or seem to not even apply to living systems, especially to your own life. You may wonder, “Who is in charge here?” Are we just emerging without a sense of free will? Can’t we generate intention that drives the system of ourself, not simply emerge from it?

These questions, and many, many more, will likely fill our minds as we move ahead. For now, if you focus on our exploration of the emergent aspect of mind - including your conscious experiences and your non-conscious elements of information flow, or which you

may only see their shadows, of thoughts, memory, and emotion that later enter awareness, can you sense a quality of emergence, of something arising without you, or perhaps anything, “in charge?”.

- ❖ *Hoje tive a grata satisfação de receber um telefonema de minha irmã, Maria Helena (87) comunicando que gostou da ideia da aventura, e se propoz a andar conosco nessa jornada.*
- ❖ *Do Reginaldo ainda não recebi retorno, mas como ele se mostrou interessado no livro, e sempre gostou de aventuras no mundo da comunicação-informática, acho que vai nos acompanhar.*
- ❖ *A proposta não tem nada de comprometimento rígido, e como o tempo e o espaço em nosso caso são virtuais e flutuam no mar da imaginação, quem quiser e puder será bem vindo a qualquer momento, podendo contribuir com suas mentes a contemplar a paisagem que se descortina.*
- ❖ *Eu mesmo iniciei a jornada a partir do ponto em que havia feito uma pausa na leitura, e não o fiz de forma contínua. É bem provável que volte mais adiante sem atalhos...*
- ❖ *Quando se contempla uma imagem ou uma paisagem, nunca se absorve toda a informação que se descortina, e cada um com suas experiências (informações anteriores acumuladas), acuidade, interesses, enxerga detalhes, e a seu modo. É por isso que olhar, ler, ouvir, sentir, conversar em conjunto enriquece o encontro.*
- ❖ *As ideias apresentadas nesses parágrafos de hoje, ajudam a pensar na importância e extensão da autonomia, autodeterminação e independência. Nós nos influenciamos uns aos outros, o que fica fácil de entender com o conceito da mente que extrapola ao próprio corpo de cada um.*

**4>>>(08/08/2017)**

(54) I invite you to imagine times when your mind seems to have “a mind of its own”. For example, if information processing mental activities, like thoughts or emotions are revealed in fact to be part of the self-organizing aspect of mind, then as emergent processes they can feel as if they are simply arising on their own, without a director or someone, like your “self” in charge. Sound familiar? This is what an emergent process feels like - it just happens without a conductor in control. In other words, there is no linear causation. The self-organizing facet of mind arises from and then regulates itself. That is the recursive property as it self-reinforces its own becoming. That’s the self-organizational aspect of mind. You may feel that as the experience of simply watching life unfold, within you and relationships, without having to be the symphony conductor or computer programmer. That’s how self- (55) organization functions. You may feel, observe, notice, and recognize it, even it at times you are not trying to control it. You just get out of your own way and things naturally organize themselves.

But other times do you notice that things get so out of sorts that you need to assert some kind of volitional control? That’s likely where our conscious intention comes in as we bring consciousness and intention to influence our own experience, as we’ll explore in future entries.

Intention and free will can influence our mental lives, but perhaps not fully control them. For me, this blend of active participation as an influencer, along with innate



emergence, fits well with the subjective sense of my own mental life. But how does that fit with your experience?

The self-organizational aspect of emergence means that your mind, in addition to emerging from energy and information flow, is turning back and regulating that flow. Now you may be wondering, what does this really mean? Is this some metaphysical proposal of energy patterns that are hard to grasp? Well, not really. Energy is a scientific concept, a process that exists in the physical world, not beyond it - it is not metaphysical.

To address this important issue here, I invite you to explore, both in the conceptual framework and in your own personal reflections, how your mind unfolds. I invite you to consider some fascinating views of energy offered by science of physics. As we move in to these points of view, you may try weaving the scientific concepts with your subjective experience of life, and even of how reading these ideas feels to you in the moment. This gets a little wild for some people, so you may want to put on your seatbelt and hold on for this segment of our journey.

Let's review in more depth and make more personal what some physicists say about energy flow. The physical property of energy, as mentioned before, can be summarized according to many physicists as the potential to do something (Arthur Zajonc & Menas Kefatos, personal communication) Energy can take a variety of forms, from light to sound, electricity to chemical transformations. It comes in various frequencies like the range of sound waves from high to low pitch, or the spectrum of colors found in visible light. Light we see as red or yellow are both in the form of light, only with different frequencies. Energy can have a range of amplitudes, from quiet sounds and subtle light, to blaring noise and intense light amplitude and even density are ways to putting words to the notion of quantity and quality or intensity. And energy like light or sound, has a shape and texture to it, such as pulses, colors, and contrasts, which we can simply call its contour.

- .....
- ❖ *O conceito de auto-organização é muito interessante e me faz lembrar algo que aprendi com Thomas Simpson, quando ele dizia que quando retiramos algo da memória e colocamos em cima da mesa para examinar (pode ser introspecção ou no diálogo), quando re-colocamos o conteúdo na memória ele volta enriquecido, corrigido, com novas conexões de informações novas ou pré-existentes.*
  - ❖ *As considerações sobre energia parecem também muito interessantes, mas preciso de um pouco mais de elaboração para incorporá-las porque vejo que o pensamento, as ideias, para mim não estavam bem no mundo físico ou material. Era como se fosse algo metafísico...*
  - ❖ *Acho que na medida em que seguimos nesta jornada, será possível contextualizar e compatibilizar muitos detalhes das paisagens vislumbradas, muitas ainda cercadas de imaginação e fantasias. Espero que meus companheiros possam também nos ajudar. Se vierem contribuições para nossa mente estendida, pretendo inseri-las nesse mesmo texto, dando-lhes o devido crédito. Entretanto, adotando o conceito da mente não restrita ao cérebro, no momento em que nos comunicamos, mesclamos nossos conteúdos e informações, elas passam a ser nossas, e não mais propriedade minha ou de outros, até minimizando a preocupação com créditos.*
- .....

5>>>(09/08/2017)

(56) So on one level, we can see that energy has a range of characteristics: frequency, form, amplitude, density, shape or contour, and even location. We can have energy flowing through our brain, certain parts of our body, and between our bodily selves and others; and we have that flow happen between our bodily selves and the larger world in which we live.

Energy changes over time and in its various dimensions - intensity and contours, for example - as it influences the world. When I wrote these words to you, energy was being transformed in my nervous system, activated these fingers, typed these words, placed them in a document, and then, ultimately, was sent to you as words on a page of paper, digital screen or as sounds in the air, depending on how you were receiving the energy from me to you. That's flow it involves change - change in location, me to you, and even change in the various features, such as form or frequency.

- .....
- ❖ *Resumindo tudo em energia, estamos entrando provavelmente numa perspectiva quântica, ponto de vista que não foi aquele através do qual nos ensinaram olhar. Embora eu tenha dificuldade de traduzir todo o conhecimento acumulado como teoria newtoniana, parece-me sedutor e mais cômodo poder encontrar uma explicação comum e única para nós mesmos e para tudo o mais.*
  - ❖ *Com a unificação da teoria, desde já, ao menos em nosso sistema, pode-se antever a importância do sol como nossa grande fonte energética, não somente relacionado com tudo que nos constitui e nos cerca, mas em particular a própria vida e todas suas formas de apresentação e de relação.*
  - ❖ *Se aqui é assim, também é fácil antever uma explicação semelhante para o resto do universo.*
  - ❖ *Estou curioso para ver o que nos espera ao tentar reunir o conhecimento, a imaginação, as emoções, as tensões que se criam no fluxo energético, não somente em nossas mentes como na interação com todas as demais, inclusive com as informações que nos foram sendo deixadas pelas gerações que nos antecederam, através de múltiplos e variados meios de comunicação, que formam a cultura e a memória coletiva.*
- .....

>>>6(10/08/2017)

(56) One view of information, as we've seen, is that it involves energy patterns with symbolic value. In many ways, the information processor facet of the mind extracts from energy's profile of change, its patterns of flow, something that symbolises something other than that profile. We call this information. But information seems, from an energy-as-fundamental perspective, to itself be emerging from mental life. Energy has a profile, an array of features, with or without informational value.

Patterns of energy flow can involve changes in contour, location, intensity, frequency and form. Here's a new acronym to help us remember this: CLIFF. And so when we say we can regulate energy and information flow we are saying we can monitor and modulate the CLIFF of energy, sensing and shaping its contour, location, intensity, frequency, and form. You can regulate energy within you, between you and other people, and between you and the larger world. Regulation involves both the sensing process and the shaping process, like when you ride a bicycle or drive a car. You watch where you are going and you change the speed and direction of the vehicle. That's regulating your movement through space. When

you regulate energy and information flow, you are monitoring and modifying energy, within your body and between (57) you and the world. Regulation of energy - a fundamental facet of the self-organizational function of mind - happens within and between.

This CLIFF set of variables aspect is an accessible way of conceptualizing how your mind might sense and shape the flow of energy in each moment of life.

Still, there is another aspect to energy that is a bit more abstract, but equally relevant for considering how your mind might emerge from and regulate energy flow.

- ❖ *Devo reconhecer que a ideia compactada no acrônimo CLIFF (penhasco - tem a ver com a imagem escolhida para a capa do livro?...), embora já tenha sido enunciada em parágrafos anteriores, não consegui absorvê-la inteiramente e fazer as conexões com prévias informações em minha mente.*
- ❖ *Contour, Location, Intensity, Frequency, and Form são padrões do fluxo de energia??? Seriam características do que chamamos informação?*
- ❖ *Se CLIFF foi usado pelo Daniell símbolo da paisagem que se descortina nesta jornada, deve ser muito importante e não pode ficar sem se mesclar adequadamente em nossas mentes.*
- ❖ *Lembrei-me da história contada por nosso filho Luiz Eduardo em um de seus livros: um menino ao ver o mar pela primeira vez, levado por seu pai, extasiado pela visão imensa, pediu “pai ajuda-me a ver...”*
- ❖ *Repetem-se: fluxo de energia e informação, emergência da mente, regulação, monitoramento do fluxo, auto-organização, dentro do corpo e entre nós e o mundo.*
- ❖ *O último parágrafo anuncia a abordagem de outro aspecto da energia, ainda mais abstrato. Veremos se não tendo incorporado tudo integralmente, será possível acrescentar algo mais pesado? Ou mais informação poderá ajudar a formar novas conexões para **compreender** o todo?!...*

>>>7(11/08/2017)

(57) Energy, as we've discussed, can also be viewed as a distribution of potentials. These potentialities are what some quantum physicists see as the fundamental nature of the universe. These potentials can be described as spanning a range from infinite potential to specific actualization of one of these potentialities. In this way, the reality of energy flow - how energy changes - can be proposed, as briefly mentioned earlier, to be the movement of energy from possibility to actuality, the movement from potential to the realization of one of that wide range of possibilities. The energy can continue to flow as it transforms back into potentiality. Abstract and odd, I know, (this is what we may need seat belts for), but this is what many physicists see as the true nature of our universe. When we explore the experience of consciousness in detail later on, we'll return to this view to discuss exciting new possibilities of what consciousness itself may reveal about this view of a sea of potential and the arising of actualities.

- ❖ *Voltamos ao fluxo de energia e informação, mas dentro de um contexto que não consegui captar em todas suas dimensões. Espero que relendo consiga compreender melhor.*

>>>8(12/08/2017)



(57) Often we live in the classical, Newtonian level of analysis, seeing large objects and how overt forces, like a car driving down a highway or this plane living in the sky, shape our world. But at another level, quantum mechanics enables us to view the world as filled not with absolutes, but possibilities and probabilities. In fact, much of our modern financial world and advanced computing are based on quantum theory. I bring all this up because if we are to deeply embrace the proposal that the mind is some sort of process that emerges from and regulates energy flow, we need to consider what this proposed idea of energy flow really means.

The basic elements of mind, energy and information, can be seen as smaller than a plane or truck, smaller even than a brain, smaller even than a neuron. So though I am reassured that this plane I am flying in now lives in a dominant Newtonian classical physics set a of laws and we can rely, with fair certainty, on properties of gravity and flow to keep us afloat, the mind doesn't quite work that way. For example, in preparing for the plane's departure earlier this afternoon, a mechanic pressed the (58) wrong button and the emergency evacuation slide was released. Besides the fear generated with the large sound of its deployment, the delay in our flight was another source of distress. The plane's large size made the outer structures and internal mechanisms have high degree of certainty. We are now up in the air and it can be relied upon that button will not spontaneously push itself and eject the door and slide mid-air.

But the mechanic's mind is not the same as the plane's structure. His mind could have become distracted, perhaps thinking of a disagreement he had with his co-worker, a distressing concern about one of his kids, or any of an infinite number of thoughts or feelings that, with a few moments distraction, might have led to his compromised attention. Attention - that process which directs energy and information flow - is fundamental to mind.

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- ❖ *Daniel nos leva a contemplação de esferas distintas do mundo real (relembrando a visão pré-científica, pensando o mundo inserido em esferas concêntricas com lugar para tudo que imaginávamos).*
- ❖ *Não é fácil compatibilizar a física Newtoniana com a Quântica, e eu acrescentaria mais a dimensão Cósmica. Com dimensões tão distintas, fugidias à nossa percepção desarmada, cujas manifestações necessitavam de nossa imaginação para explicar.*
- ❖ *Embora estejamos tentando compreender nossa mente, ela, em si mesma, é provavelmente o maior desafio a ser compatibilizado para a compreensão de nossa essência.*

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>>>09(13/08/2017)

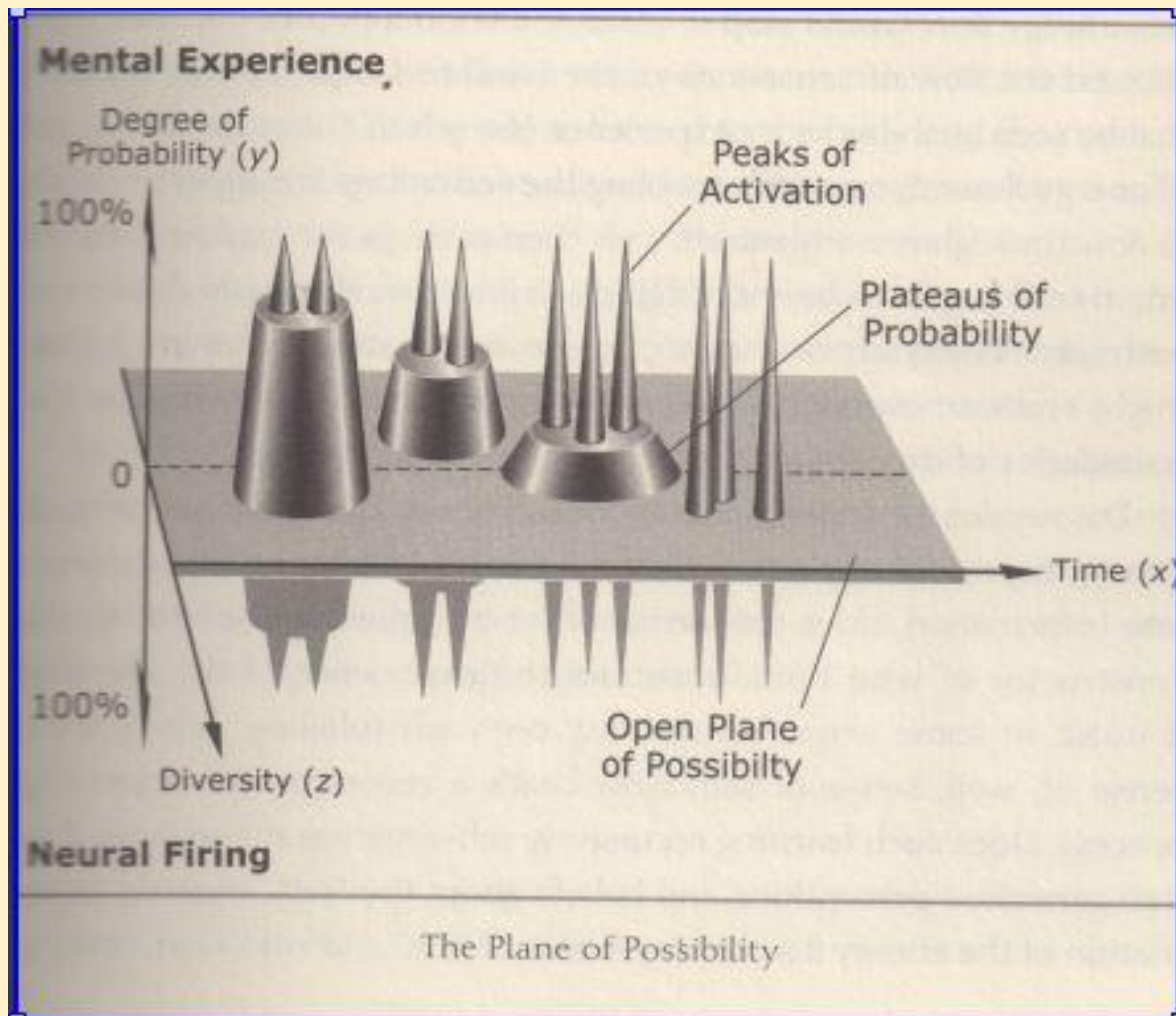
(58) And so the mechanic's sense of knowing, within his awareness, of what he was doing at that moment, may have no longer been filled with the task of properly checking the plane's status. His attention diverted, his awareness filled with some other energy and information, his hand moves a button automatically, without thinking, and mindlessly the slide is released, we are started, and now, hours later, we are in a different plane. That is the quantum notion of range of probabilities. The mind may have quantum probabilities as its dominant mode rather than some Newtonian rules of pressure. The application of classical physics to the mind would evoke the notion of one part of the mind pushing on another, and predictable outcomes that have the certainty we hope this plane will have up here at five

miles of altitude. We want the plane to be a Newtonian machine-reliable and predictable in following known laws of action. But the mind may not work according to such classical physics notions.

The quantum or probability nature of reality becomes more readily apparent the smaller the object, even though we are beginning to discover quantum aspects of larger objects, meaning those larger than an atom. The elements of the mechanic's mind are smaller than the fuselage of the plane, and so the unlikely becomes possible and out the slide pops. I suppose we could now nickname him the "Quantum Mechanic."

Energy is small, even though its effects are large. Rather than seeing energy as a force that only creates a pressure in the classic Newtonian view, like the air lifting up this airplane, energy may also function as arising from a plane of potential into a set of plateaus of increased probability and peaks of certainty, and then melting back down again into (59) plateaus and then into a plane of infinite possibility - which is a plane of very low, or near-zero probability. In other words, when any of a trillion number of things is possible, the likelihood of a particular one of them arising is low. That's a sea of potential, an open plane of possibility.

Later in our ninth chapter, we'll explore how this view can be used to understand consciousness. When we dive more deeply into how we experience a "Wheel of Awareness," we'll be able to explore, first hand how the quantum probability view of energy may help us deeply understand the nature of mind. This practice may also further our discussion into the potential overlaps of self-organization and the experience of consciousness. At that time, too, we'll also explore how the experience of mind depicted in the top half of the figure of the Plane and the neural processes of the brain represented in the bottom half of the figure may relate to one another. For now, we will examine the mental side of this proposal, the top half of the graph, and let this guide us to simply consider the notion that the mind does not function like trucks on the road or planes in the sky. Newtonian forces may not be the most useful view of energy when it comes to mind processes. The mind may be more like something small, something that, when we view our large scale world, we just can't see in front of



Our eyes of even at time to imagine with our conceptual mind. Eyesight helps us see the object world. But seeing the mind may take a very different kind of vision.

- ❖ *Nesses últimos parágrafos novamente tenho dificuldade de incorporar as informações apresentadas pelo Daniel com o conjunto disponível em minha mente.*
- ❖ *Entendo que haja dificuldade de traduzir informações reportadas em física Newtoniana com física quântica, e que a dificuldade esteja em parte relacionada com o tamanho dos objetos considerados, entretanto estamos num mesmo e único mundo inserido num mesmo universo.*
- ❖ *Será possível que a proporcionalidade entre o tamanho do objeto observado e o observador seja determinante da capacidade de compreender o mundo?*
- ❖ *Ao usarmos instrumentos para examinar o micro e o macrocosmo, estaríamos desafiando barreiras que perturbam nossa compreensão?*
- ❖ *Sinto falta de informação para poder auto-regular as novas informações que me vêm chegando.*
- ❖ *É bem possível que assim como usamos da imaginação para preencher os vazios que vão ficando entre os fragmentos que compõem o acervo que vai se acumulando e auto-regulando na memória, também permitimos que algumas fiquem flutuando, se, compatibilização, na espera que algo surja para acomodá-las.*

❖ *Espero que no decorrer desta jornada seja possível resgatar o que vai ficando para trás...*

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>>>10(14/08/2017)

(60) In this entry we have been exploring the notion of mind as emerging from energy and information flow. We've seen that neither skull nor skin is a limiting boundary of that flow, so that mind is both fully embodied and relational. At a minimum, the self organizing aspect of mind would have this emergent embodied and relational property. As we've seen, information processing may be fundamental to that flow, attention being the process that detects and directs its movement within and between us. Consciousness and its subjective sense may or may not be an emergent property as well, perhaps linked to self-organization, perhaps not. We leave that question wide open at this moment.

But if energy and information flow is the source of mind, the source of self, and that flow is both within and between, then how do we know where "I" begin and end? Earlier in this journey we reflected on this issue of boundaries of self.

As I walked this morning at sunrise, and strolled along a cold beach facing the Atlantic on this wintery day and felt the wind wash over my face I realized that the sensation of the wind shaped my experience of being alive, and began to hear questions in my mind about where this energy flow would stop... Was the wind a part of my mind? If I allowed the flow of sensations of the wind to simply fill me, couldn't that be seen as the sensory experience of my "self"? Was this an aspect of energy flow of my mind, enabling the sensations arising in my body to flow through me, my mind? If so, then perhaps the qualifier "my" of "my mind" need to be more clearly defined, more clearly delineated with some boundary or another, or else are we saying that "my mind" might embrace everything? Where does the "self" end? What are the boundaries of this open system?

Do my learned concepts, an outcome of the information processing aspect of my mind the constructs ideas and filters energy into information, does this sense of who I believe myself to be, the constructor of who I am, constrain the experience of my identity? It must, in some ways, become my own self-fulfilling, self-defining sense of, well, sense of self. Now that's a recursive self-organizing process. Does such learning recursively self-organize my sensory flow into generated perceptions and beliefs about "self", making information of the energy flow into symbols of "me" and who I am, making (61) "me" perceive and believe that I am separate from the mind, separate from the world?

On our journey, this issue of energy and its boundaries has profound implications for understanding the mind and what mental health may be about. So many of these constraints remain hidden from conscious reflection, automatic filters that influence who we think we are. But we may not be what our thoughts tell us we are. We limit our well-being if we limit our sense of self to a completely separate identity from other and the world around us. We need to connect to something "bigger than the self" as so many studies and wisdom traditions have revealed (Vieten & Scammell, 2015). In a recent meeting of representatives from over two dozen nations, there was a deep discussion about the nature of self and the need to expand our sense of self beyond the body for the sake of our personal and planetary well-being.

Perhaps the self is in reality bigger, and that we - our internal, personal, private sense of our minds - just make it smaller. We'll explore how embedding time into our questions of the who and when of mind expands this discussion even further when we consider that time

itself may not actually be what it seems to our minds. The mind's creation of illusions of the self as limited to the body and the concept of time as something that flows allows us to become preoccupied with the personal past and fret about the uncertain personal future. It is these illusions of self and time that might also limit our freedom in the present.

Understanding this focuses us deeply on the present moment and what we can do to embrace the fullness of its potential.

Realizing that potential, facilitating that movement from the possible into the actual, may be what mind as emerging from energy flow is all about. But what then would make for a healthy mind? If one aspect of the mind is indeed self-organization, from both within and between, what optimizes self-organization?

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- ❖ Estamos chegando ao final do Capítulo 2.
- ❖ Repetem-se várias vezes os mesmos conceitos: mente é algo que emerge do fluxo de energia e informação; algo incorporado e relacional; dentro e entre nós; atenção e consciência; auto-organização; fronteiras e percepção do eu
- ❖ Percepção de que o eu está separado da mente e do mundo?
- ❖ Necessidade de expandir o eu próprio para além do corpo em perseguição do bem estar pessoal e planetário.
- ❖ É provável que o eu-próprio seja maior e que a sensação privada de nossas mentes o faz menor.
- ❖ Ilusões criadas pela mente nos tornam prisioneiros do presente.
- ❖ Se a auto-organização é um aspecto da mente ela é otimizada com este movimento para dentro e entre
- ❖ Hoje consigo ver mais claro, mas ainda necessito muita elaboração para me dar por satisfeito.
- ❖ Terminamos aqui o segundo capítulo. Vou repensar se vamos continuar com o mesmo método de leitura.

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