



Metaneurology

There is a "brain" besides the brain

Nubor Orlando Facure

Metaneurology

There is a “brain” besides the brain

Nubor Orlando Facure

2020

Metaneurology

There is a "brain" besides the brain

Nubor Orlando Facure

Translator: Eleni Frangatos

Date of publication: August 14, 2020

COVER: Claudia Rezende Barbeiro

REVISION: Cínthia Cortegoso

PUBLICATION: EVOC – Virtual Publisher O Consolador

2245, Senador Souza Naves Street,

ZIP CODE 86015-430 Phone: 43-3343-2000

www.oconsolador.com

Londrina – State of Parana

International cataloging data in the publication
Responsible Librarian Maria Luiza Perez CRB9/703

	Facure, Nubor Orlando
F129m	Metaneurology - There is a "brain" besides the brain / Nubor Orlando Facure; translated Eleni Frangatos; review Cínthia Cortegoso; cover Cláudia Rezende Barbeiro. - Londrina, PR : EVOC, 2020. 53 p.
	Title in portuguese; Metaneurologia - Há um "cérebro" além do cérebro
	1. Spiritism. 2. Mediumship. 3. Brain. 4. Past lives. 5. Hypnosis. I. Frangatos, Eleni. II. Cortegoso, Cínthia. III. IV. Barbeiro, Cláudia Rezende. V. Title.
	CDD 133.9 19 th ed.

Summary

Introduction, 4

Chapter I – Our multiple personalities, 6

Chapter II – In the time scale, 9

Chapter III – Extra-cerebral memory, 11

Chapter IV – Transitions to new paradigms, 14

Chapter V – The hearing, 17

Chapter VI – The sight, 19

Chapter VII – A spiritual view of the brain, 21

Chapter VIII – Parapsychic experiences, 31

Chapter IX – The double vision, 33

Chapter X – What is there between us and the world?,
35

Chapter XI – Studying the brain, 37

Chapter XII – Consciousness, 44

Chapter XIII – I am dreaming, 46

Chapter XIV – Astral navigation, 48

Introduction

This book now published by **EVOC – Editora Virtual O Consolador**, is authored by the physician and Professor Nubor Facure, author of countless other works, among them the e-books **Mediumship, a clinical study** and **Dr. Nubor Facure's Spiritist "Stories"** also published by EVOC. The author lives in the city of Campinas (State of Sao Paulo).

Dr. Nubor Orlando Facure recently completed 50 years working as a physician in the areas of Neurology and Neurosurgery.

He was born in the city of Uberaba, and began as a Spiritist at the age of 7 when he accompanied his Family, having lived with important figures that followed the Spiritist Doctrine at the time, before the arrival of Chico Xavier to the city of Uberaba.

The musical and literally meetings and the Circle of Studies at the Uberabense Spiritist Center served as a crucible to mold his knowledge within Allan Kardec's instructions. Subsequently, the close coexistence with the work of the medium Chico Xavier complemented his Spiritist formation.

His admission to the Faculty of Medicine and his specialization in Neurology allowed him to get to know thousands of human beings who were committed to the suffering that neurological diseases almost always cause.

For centuries the brain and mind dilemma has motivated divergences between the proposed monism - the brain produces the mind - and dualism, according to which the mind is an immaterial entity independent of the brain.

Presently, the conservative academic environment holds the mind as a byproduct of the activity of the assemblies of neurons.

In order to understand the discomfort of this debate, another difficulty was introduced: where would conscience be and what produces it?

This is one of the central themes of the present work, in which the author aims at the displacement of a barrier, overcoming a border and accessing another dimension, another processing environment and connections, leaving the physical to the spiritual domain, from the physical body to the spiritual body, not as a chimera, but by revealing the psychic experiences that demonstrate the existence of a spiritual brain beyond the physical brain.

It is a discussion in the physical-chemical environment of the physical brain that apparently, if official Science does not open itself to metaphysics, it will never completely resolve itself.

Only the recognition of these facts highlights the importance of this work.

Chapter I

Our multiple personalities

Neurology in other dimensions of life

Before Copernicus's Heliocentric Theory, Earth was a single star occupying the center of the Universe.

Before Charles Darwin's Theory of Evolution, Man was created by God to be the only one to enjoy reason and feelings.

Today we still have Man, as a biological being, as possessing a single body and a single personality - a paradigm that is being overcome, as was Geocentrism and Creationism - but we can explore our multiplicity.

Evaluation methods

They are the experimental studies and the clinical observation that allow us to verify the occurrence of other experiences or life experiences for all of us:

1 - Hypnosis

This technique can elicit extraordinary extrasensory perceptions such as clairvoyance, clairaudience, distance vision and extra-cerebral memories, among others. The advantage of such a method is that it is experimental and can be subjected to the direction given by

the examiner - thus, it allows the repetition of the tests and their material proof.

The hypnotized individual is, first of all, a subject who complies with the suggestions of a person trained in working with this technique, and under these conditions he may be led to have visions at a distance, descriptions of scenes outside the environment where he is, and still reveal an extraordinary memory.

The personality that the hypnotized had in a previous life can be reproduced with total fidelity, and not only one but multiple will be identified by the knowledge that he accumulated at the time, his posture, his behavior, the memories and detailed description of the environment where he lived.

2 - Regressions of past experiences

It allows access to other life experiences in possible previous incarnations. They are customarily spontaneous, but without material evidence in most of their descriptions. Those who go through these experiences have absolute conviction that it is he who was there, in that revived environment, enjoying another personality.

3 - Mediumship

This is the best method of verifying the existence of other intelligences among us - they are the "Spiritist messages", which are obtained with extreme ease in Brazil - but their occurrence is more or less random, and they are not subject to the control of an examiner and are unfortunately subject to frequent mystification. In a

way, it allows for the material proof of its occurrence. The medium may also be a privileged observer. Some, endowed with the psychic faculty of clairvoyance, are visual witnesses of the spiritual environment where we are immersed, suffering interaction and influences of the Spirits that surround us. It is these mediums that bring us surprising accounts of experiences we have had in other lives.

4 - Lucid Dreams

These are more common occurrences than you might think. However, we have not yet learned to study them in a systematic way - their verification requires statistical control; a single dream can be true and many, even if they are repetitive, are not. English literature on psychic phenomena abundantly reports these occurrences with material confirmation. It is in these dreams that, occasionally, we find relatives, friends, partners or opponents, who associated with us in previous lives.

Homework:

It always seemed to me that Socrates was incomplete:

The "know thyself" would be better said "uncover all that you have ever been" or, as a "Friendly Spirit" teaches: "I may not know what I was, but, for what I am today, I can imagine what I've done in the past".

Chapter II

In the time scale

Fixing in the past or being beyond your time

It pays to reflect on our time in the world.

It may seem strange, but the notion of time is a building of one's mind.

In this sense let us not be afraid. We can find many people living in the past - their behavior, their concepts, their way of dressing, their repertoire of desires is in decades ago; it is not nostalgia, it is clearly a behavior corresponding to his past, nor is he a madman or someone who, like those who have Alzheimer, only keep as memory his knowledge of the past.

Those to whom I refer do not fit anything of the modernity into their time, nor their customs, nor their computers and *smartphones*.

This account is interesting for those who study the phenomenon of death and the situation of the Spirits in the post-mortem. There are hundreds of thousands of them living in the past, their minds imprisoned by situations they stubbornly refuse to disengage, Spirits who have abandoned the physical body, but persist in remaining "alive" in their time.

Let us be attentive to avoid fixed ideas, persistent desires, inflexible beliefs, running the risk of crystallizing our mind in the past.

Homework:

Spirits of Jesus' greatness can be "a man of his time" in any age of Humanity.

Chapter III

Extra-cerebral memory

In the current model of understanding of the brain, our memories are constructed from stimuli that reach our senses creating learning.

More than one mode of memory has already been described. We will refer here to 4 of them, fundamental for our study:

Working memory

It is the one that allows us to perform a certain commitment in the supermarket.

Semantic memory

It is the set of knowledge that we learn about things and the world.

Episodic memory

They are the memories of the events experienced particularly by us, such as where we were born, where we spent the last vacation, in which college we received a degree.

Memories of procedures

It's our ability to ride a bicycle, to type on a computer, or to drive a car.

We acquire memory after a stimulus of any nature reaches us.

Examples such as:

We touch the pot and realize it's too hot.

Going to the kitchen several times we will learn to recognize all the utensils that can eventually burn the tips of our fingers.

The anatomy of memory can be simplified in 3 stages of complexity:

When we receive a stimulus, for example, perceiving a certain perfume in the air, our olfactory areas are affected. This information reaches the hippocampus, where it will be compared to other similar experiences, and in the third stage, everything we devise at that moment spreads through various areas of the brain the intensity of the scent, the place where we were, the memories that the scent brought us and other perceptions there, such as the presence of a known person.

All this will be recorded in different areas of the brain, and on a new occasion, when we cross with the same person, we may remember the fragrance of the perfume she wore on that first encounter.

Definitely, for a memory to occur it is necessary to have a sequential set of the phenomena: the stimulus, its perception, its record, its comparison with previous occurrences, and its storage and later, when necessary, its rescue.

Metaneurology of the memory

Whenever we remember a certain occurrence in our life, rescuing what we accumulate on the fact, we usually make, each time, a different account of it, with more or less details.

For example: let's watch a match of soccer in a famous stadium in the capital.

A few years later, we have very little left over from this episode, but under deep concentration or *under hypnosis*, we can retrieve details of the day of departure, with whom we went to the game, which bus took us there, the stadium audience, how much was the game and who scored the goals.

What about the anatomical location of these memories? Are they in our neurons? In another brain? In the mental body? Are they recalled by the same mechanism common to our everyday memories?

Our hypothesis is that we have a Mental Body (or Perispirit, according to Allan Kardec's proposal) that perceives the facts always in the "present" and not in the past. It is there again, and it relives the experience as if it were in the place where it happened in the past. That is why we are able to report events in expanded detail, even enriched by elements that do not appear to have been recorded the first time they occurred.

Transitions to new paradigms

A study without compromise

The Earth is round, it rotates around the Sun, bodies fall by the action of a gravitational force, there are craters on the Moon and satellites around Jupiter, the Universe is expanding, the human body is a machine whose mechanism we can understand, the atom is not indivisible, energy and matter are reversible.

All these statements that produced changes in the thinking about the world led us to a new scientific paradigm, not without causing an intolerable cultural shock at the time when they were enunciated.

What changes can we expect in the future? Are we prepared to accept them?

Here are some of them:

1 – There is a spiritual world around us with which we will maintain an intense exchange of information.

2 – There are other expressions of energy for which we still do not have instruments to register their presence.

3 – The fundamental evolution is the Soul evolution that has been impacting and in some manner determining our biologic evolution.

4 – There are much more experiences within the psychic level than in the material dimension, but we still do not have instruments capable of registering its occurrence and intensity.

5 – The cause of psychic phenomena transcends the physical world – they are extra-physical, spiritual.

6 – Spiritual Science shall assume priority over physical Science.

7 – The five senses will be expanded by the spiritual experiences – these allow us to perceive the history and meaning of each object: our watch, besides the time display, contains our life history with it.

8 – The physical body is very limited when compared to the spiritual body – this last one contains our phylogenetic history in all its extension.

9 – The four material dimensions will be enlarged into a multi-dimension Universe.

10 – The unique personality will be replaced by the multiple personality as a result of multiple lives or existences that we had previously.

11 – The dual-function concept, Brain and Mind (Body and Soul) will be complemented for the admission of three elements: brain, mental body, and mind –

in that mental body the definitive files of our memories are situated.

Chapter V

The hearing

How we listen with our Mental Body

In everyday life we hear a multitude of sounds that run through the space around us. The importance of each depends on our personal interest in listening to them.

On the other hand, we must be attentive to a car horn that passes by, at the cry of a friend who calls us from a distance, or an explosion in the building next door.

Most of the time we do not realize that the church bell rang, or that a bus just passed, or that the television in a store is on, or that two young people pass talking about the last game of their soccer team.

On the other hand, it is not difficult to know that the recess has come when the school bell rings, or that the characteristic sound indicates that our plane has just landed.

Our hearing has a selectivity that allows us to hear the voice of our son in the screaming of the children in the birthday party. Our hearing can also be divided eas-

ily; talking to friends absentmindedly present at a cocktail party, we immediately return our attention to those who, farther, are speaking our name.

In the mental body, hearing is not determined by attention alone. Just as the ringing of the bell brings us a meaning by warning that it is time for Mass, the mental body is affected by calls that may have complex meanings. What we hear is related, with-promises, duties, obligations or more seriously persecution and collection. They are voices that demand, warn, denounce, remember, summon.

The reach of the human ear is extraordinary. We could hear a thunder that occurred 25 km distant, while an elephant hears the noise of rain falling 250 km from where it is.

The mental body does not suffer distance restriction, and moves its hearing to whichever place it chooses, according to its necessity or choice. There is a "fluid" that connects it to the point where the sound you intended to hear occurs.

Likewise, it is not time-limited. The past can be scrutinized by allowing you to recapitulate a particular dialogue or noise occurring in any recent or remote time. In psychotic processes these facts can be exacerbated.

Chapter VI

The Sight

How we see with our Mental Body

We see an object when it receives an incidence of light that reflects its rays in our retina. From there, the light stimulus starts functioning as an electric current, first in the optic nerves and then in the brain itself. The image that reaches the visual cortex in the posterior region of the brain divides itself by stimulating neurons, in specific areas, the properties of objects: their color, shape and movement. This set of information, which is recorded in the cortical neurons (of the occipital and parietal cortex), causes an interpretation, a meaning, that allows us to recognize if this object is already known to us, if we already know what this object is and what it means to us.

In the mental body the physiology is particularly more complex and efficient. Our mind detects the object without the need for light. They are particular vibrations that every object presents; everything in the Universe vibrates in a particular way with its specific characteristics, allowing our mind to recognize it at once, as we do with the physical eye that favors us to see in this physical plane the place where we walk.

But other peculiarities accompany the sight in the Mental Body - its ability to see is not limited by physical obstacles. You can see beyond the walls. It does not suffer from distance restraint - while our physical eye allows us to see the brightness of stars, our mental vision can access physical objects anywhere on the planet. There is also no limitation in time; our memories and our perceptions can be expanded allowing the recording of scenes in the past and in the future.

We are still beginning our knowledge of the properties of the sight in the Mental Body, but the aspects we have pointed out have already been experienced and we only need to know the exact mechanism that enables these talents.

In the Spiritist hypothesis, what favors the possibility of vision without light, distance vision and perception beyond time, is the existence of a "fluid" that pre-fills the entire Universe and gives special characteristics to matter and the Mental Body.

A spiritual view of the brain

The new areas

The study of fossil skulls is gathering surprising revelations about the brains of animals that lived millions of years ago. This new specialty, neuro paleontology, studies small signs marked on the skull of these animals. Expansion of the brain with the predominant use of the right hand, enhancement of sight over smell, the ability to produce tools, and the development of language areas reflects changes in the skull in certain areas that we can observe later, thousands of years later.

From the 1970s scientists realized that they could study the brain by visualizing its biological mechanisms. Phenomena as complex as memory, attention and language began to be analyzed from neurons, their synapses, neurotransmitters, neural networks and modular systems committed to these functions.

Thus cognitive neuroscience was created, and its purpose is to reveal what biological phenomena occurring in the brain are related to certain psychological phenomena.

On the other hand, by analyzing behaviors that occur in animals of different evolutionary levels, scholars created evolutionary psychology and, by quantifying the participation of the genetic patrimony linked to these behaviors, the behavioral genetics was developed.

Progress in neuroscience is revealing brain functions never suspected. Even spirituality, which reveals itself in varying nuances in each of us, is being studied scientifically. Neurotheology has been identifying the brain activity that is related to this type of feeling.

How to study the brain

The brain works by mobilizing multiple functions, integrating them and organizing them into a hierarchical system. A simple phenomenon, such as feeling the effect of a needle-stick, has a precise anatomical area in a brain region linked to painful sensibility, but its psychological repercussion mobilizes several areas. On the other hand, complex functions such as language, calculation, writing, memory and decision-making require from its beginning the integration of various anatomical regions and each of these procedures can recruit different paths for its execution.

The interpretation of each of the brain phenomena we know still requires the reductionist reasoning used by the scientific method. In a determined brain area that motivates our interest, we can study the pathways of entry and exit of their bundles of nerve fibers and

magnify the study of their neurons under the microscope. The neuron, in turn, will disclose its membranes, its receptors and its chemistry that triggers communication with its thousands of neighbors. The chemical composition of the neurotransmitters is already identified in dozens of substances that compose them. We already have biochemical methods to identify its production and distribution in particular regions of the brain. We know, for example, where serotonin, norepinephrine and dopamine circulate in various brain regions.

In the study of the complex functions to which we have already remarked, we can also follow the reverse path. We add functions from several areas in an attempt to understand all the complexity that surrounds the phenomenon. Memory and language are excellent examples to demand our reflection on its multiform presentation.

What makes us remember and forget? Why does the child expand its vocabulary so quickly, and the adult finds it extremely difficult to learn a second language? How can we remember a familiar face in the midst of a crowd?

The various areas of neuroscience are, admittedly, producing an extraordinary advance in brain and mind interpretation. However, they are still far from the final frontier.

Physics has already consolidated itself with theories that work very well in its role of explaining the physical world. The relationship of the identity between energy and matter has unified fundamental principles between these theories.

Biology has already built its basic foundations in discovering the cell, the evolution of species and the DNA, but psychology, intending to study the mind, has produced only provisional theories and none with validity certificate. We must recognize that we are still far from having a unifying theory to explain the mind.

When I wrote about the Mental Body, I intended to bring to neurology a clinical study that could introduce a new paradigm into the knowledge of the mind. Without any presumption, I am calling this knowledge of **metaneurology**.

Brain functions

We are going to consider the brain functions which mechanisms are already reasonably known:

The vision of an object

The light that reflects on this object protrudes into our eyes, signaling the neurons in the retina. From there the nerve stimulus travels through the anatomical pathway that takes this stimulus to the visual cortex. Distributed in concentric layers like an onion peel, the neurons encode in nearby areas each particular feature of the visualized object. So we have a specific place to see the shape of the object, another place to see its color

and another to see its movements. This object may be, for example, the hand of someone calling us. After that we have a great enigma: how the brain joins these decomposed information - form, color and movement - into a single object, accompanied by its meaning, that is, the recognition of an object that is familiar to us or not.

Let us talk about the memory

Everyone knows that we have a short-term memory, which serves us for the daily resolutions. What is our commitment today? What have we just seen on television? When my wife asked, what time did I say I would go home?

We also have a long-term memory. Who are my parents? Where was I born? What medicine do I use for a headache? This memory can be partially redeemed through a certain effort. We can remember scenes that we experienced on the trip of our last vacation. At other times this memory is treacherous and lets us down, not allowing us to remember the name of a friend.

Systematic studies of memory retrieval have confirmed that every account of memorized facts is impregnated with imagination. We can also confirm that we do not remember what happened; in fact, we remember what we thought happened. Mind scientists are using the term "faction" to name this mixture of facts with fiction. And our memory is generous in creating this explosive mixture.

The spoken language

In 1867, Paul Broca confirmed that the lower frontal gyrus of the left hemisphere is related to the emission of spoken language, and a few years later, Karl Wernicke related the comprehension of the language to an area situated a little further back, in the left parietal lobe. From then on, with additions from eminent neurologists like Pierre Marie, a "quadrilateral" was delimited, with cortical and subcortical structures related to our ability to reveal our thinking through spoken language and to be understood by those who hear us.

After the work of Noam Chomsky, we know that the child is born with a grammatical module that makes it easier for it to learn any of the human languages. The stimulation of the environment and the culture of each people will add the vocabulary that sediments in the child the first language.

The writing

Simple motor activities, such as stretching a leg, can be performed with the patellar reflex, theoretically involving two neurons - one to stimulate the reflex and another to elaborate the response. To shake hands already requires a certain amount of intentionality and writing a text implies a special ability to create an idea, produce it in a text with words, and use an instrument such as a pen or a computer to copy it.

The human dialogue

To maintain a conversation with a friend - who has just arrived - will force us to mobilize a number of ideas and convey them in words. This friend might ask: "What car do you have now?" We almost immediately answer: "A green Honda Civic". A few seconds later the two of us hear the wife's voice correcting: "The green Honda was last year's car, now we have a black Honda". We were, as you can see, betrayed by distraction and by memory failure.

The dreams

Neurology has already clarified the rhythms through which we transit during sleep and some chemical mechanisms attached to it. Centers have been identified in the hypothalamus that stimulate the frontal lobe, keeping us awake and nuclei of neurons located in the bridge that induces us to sleep. We also know that during some periods of sleep the eyes move, revealing that at that moment we are dreaming.

Sleeping and dreaming are essential to our own survival. We were able to stay longer without food than without sleep. Dreaming is closely related to the consolidation of memories. Our day before will not be remembered if we do not sleep and produce dreams, some of them linked to the last moments of the lively party.

The study of the mind

Much of the brain activity is easy to be recognized and defined. For example, reflexes are responses that the nervous system produces by reacting to stimuli. Behaviors can be reduced to a set of attitudes. Emotion is a state of humor.

When we are going to define mind, however, there will be no competent terms, nor an agreement among the specialists. Classically the mind is seen as a complex set of functions that includes memory, perception, language, consciousness, and emotion. Either way, the mind is a product of complex brain activity.

The Mental Body or Perispirit

Neurology understands that for all psychological phenomena there is a biological substrate that is revealed in the brain activity. There are neurons that depolarize, circuits that organize themselves into networks, brain areas that specialize in movements and sensations, and regions that group together, composing more or less complex functions, building the memory and composing the language. The mind would be an important result of this complex activity of the brain. Without the brain there would be no mind.

Our proposal on the "mental body" is based on clinical evidence. Neurological examples suggest the existence of a body that composes, constructs, and expresses the phenomena of the mind. With the "metaneurology" we intend to sediment the idea that we can

investigate and gradually add knowledge about the anatomy and physiology of this "mental body".

Neurology has been able to fragment various brain functions. We know, for example, where the brain decodes the physical characteristics of an object, but we do not know how the brain integrates this information. How does the brain integrate our memories to provide us with a unique and permanent identity?

The "mental body" can solve all these questions.

The investigation of what takes place in clinical conditions such as hysteria, the somnambulistic trance, the narcolepsy, the phantom limb, allows us to believe in the existence of a specific physiology of this "mental body." Thus, we can consider that it does not imprison itself within the limits of our physical body, and it does not restrict itself to the circuits and pathways of the cerebral anatomy, and circulates through environments that transcend the physical reality we know.

The mind

We have as a hypothesis that the mind is an entity that embodies in an organized structure that we call the "mental body." This body has extra-cerebral existence and properties that differ from the known brain functions.

The neurological semiology, analyzing certain clinical conditions, may reveal functions that clearly confirm the existence of the "mental body". We can see that the

physiology of the "mental body" gives us reliable information that places it beyond the physical brain. Exploring its memories we can clearly relive the past. We confirm that its sensitivity is affected by the vibration of substances. Its form of perception enables us the contact with the content and meaning of objects, more than the form, and language is processed through the transmission of ideas.

The "mental body" inaugurates a new paradigm for clinical neuroscience.

Chapter VIII

Parapsychic experiences

Joyce is 31 years old and struggles with a disturbing situation since she was a child, which makes her confused and powerless to control her thoughts. Feeling ridiculed, she becomes frightened and forced to seclude herself. Everything happens in her mind at the level of her thoughts. From one moment to another she begins to experience an inner change that puts her in a different situation - a new interpretation of reality flows in her mind, relating that moment that she lives with another discourse.

There are no metaphors or comparisons that can serve as examples for us to clarify exactly what is going on with her - so she tries to report episodes that she has already experienced in this new mental environment.

She changes the version of the daily life that she lives. At work she says that she is a friend of the bosses with whom she enjoys privileges.

When the issue is travelling, she says she has been in New York. She talks about skills he never had.

Tells me about experiences she never had. She describes possessions of objects that she really does not own. The account is not meant to take advantage, as liars do.

It is not a fable built to get rid of some guilt or to hide some secret.

There are no condemnatory references or indications of delusional persecution.

Her personality does not reveal shyness, aggressiveness or hypochondria, she only closes herself in her own world and she herself realizes that her reports are unreal.

There are no mood swings and nothing that may indicate epileptic seizures, phobia, or anxiety.

Her intelligence is normal and her culture is of university level.

The picture has been going on for decades and flows with greater intensity if we introduce a certain topic for discussion and we give her the freedom to develop her version of the reality that she experiences at that time.

It gave us the impression that she does not create on her own account, does not lie, does not fancy and is not delirious, and the content of her discourse is not repetitive and disturbing it as in obsessive disorders; she simply lives a different experience as if she were mentally in another environment, beyond our perception.

Chapter IX

The double vision

From the age of 8 this young woman worries her mother with her disorders. She likes to talk, she is outgoing, easy-going, but her relatives consider her a liar because of the stories she invents. Often, she does not sleep well and says she has nightmares.

The stories she tells are, in fact, visions she recounts, for "she sees herself in a place other than where she really is."

Here are some examples:

Travelling in a bus she can see herself on the outside of the bus, on the corner or on the pavement across the street.

In any environment it can happen that she is in another corner of the room or in another room of the house.

It is interesting that she has noticed details in this other "body that does not correspond to her own physical body": sometimes her face is thinner, she may be taller than the image projected in her vision and she wears clothes different to hers.

When she sleeps, she has the same visions of her other body - and when she wakes up the vision of the double remains.

A little more complicated is that she also sees the double of other people: her brother is in the room and she sees him in the street in front of her house.

For there to be no doubt of her mental functions, she is lucid, convincing in her narratives, she does not and has not suffered any psychotic or epileptic phenomena, and these perceptions do not affect her emotionally.

This young woman went to college and works normally in her profession.

The "double vision" was reported by Goethe, the famous German writer, and bicorporeity is a phenomenon known in the Spiritist literature - it is worth studying this phenomenon that Neurology still ignores.

Homework:

Our mind is not a prisoner of the brain and our Mental Body can circulate through the extra-physical environment in which we are immersed with more or less consciousness of the phenomenon.

Chapter X

What is there between us and the world?

Although some theories propose that emotion and thought are generated by the brain, the brain is not able to prove that it thinks or feels, as the hand does not prove that it is the one that holds tight, and the legs do not prove that they are the ones that walk; neither do the eyes prove that it is they who see, not do the ears that they are the ones who listen.

The boy who releases his kite proves that it is he who rocks his toy when he makes a come and go with his line

I shake the clapper of the bell, producing the ringing of a call I hear in the distance.

I move the bow of the violin producing the chords of a serenade that touches me, I love it.

I pedal my bicycle, feeling the strength of my legs and wind of the meadows in my face.

I finish the last brushstroke of the painting and now I see that it is clear on the screen the flow of the waters of the waterfall.

Homework:

It is not difficult to see that between my brain and the world there is consciousness, the mind or simply my inner self enjoying it.

Studying the brain

Preliminary information

The last few years have been extremely fertile in the study of the brain. Using sophisticated equipment, areas whose functions are surprising have been identified.

It has been found, for example, that:

There are areas of the brain specifically linked to moral judgment and spirituality.

Looking at someone who is in pain, the brain of the beholder also activates sensitive area neurons as if sharing the pain.

Doing physical exercises activates groups of neurons in the motor areas. What is surprising is that the simple "imagination" of the same physical activity also activates these same neurons.

It has always been believed that the adult did not produce new neurons and today this is already accepted as possible, particularly in the hippocampus regions - the memory-related brain area.

Do we take with the perispirit some types of neurons?

Some information confirmed by Science is needed to be reviewed by us to understand this.

Neurons are always in frenzied activity. At every instant measured in milliseconds, we are performing chemical exchanges and sending genetic prescriptions that build a new pattern of receptors in the cell membranes of these neurons. Our mental life is thus fully recorded in the chemical impulses of the brain cells and in the neural networks that they organize.

I think that in the embodied being there is a correspondence between the neurons of the physical body and those of the perispirit. If this were not so, we would live two personalities.

Immediately after bodily death, the information of the physical brain will be transferred integrally to the spiritual body. At this stage we will have the same network of neurons that we have in the physical body. This is why I suggested that we "take" our neurons to the spiritual life that welcomes us after death. Subsequently, the "mental files" of the perispirit will expand, rescuing past information from other lives, by mechanisms that we still do not know.

Diseases in the Brain

We have just seen that the physical neurons are cells that we "will take" in the perispirit after disincarnating, this includes your records and your information?

Then, how are the neurons of alcoholics and / or drug addicts? By Science, are they regenerated in life or not? Do Neurons regenerate?

Andre Luiz' information let us know that the Spiritual Body of the disembodied dispenses a number of organs that for the physical body are essential. Muscle mass and the digestive tract undergo heavy regression.

On the other hand, the brain could not suffer restrictions after the disembodiment, due to the simple fact that it compromises our mental integrity.

In the case of lesions we ourselves have caused when we committed ourselves with accumulated vices - such as alcoholism and drug addiction - we shall be setting in the perispirit a brain damage that sooner or later will require an anatomical construction which, perhaps, only the blessing of a new incarnation can ease.

Our physical / perispiritual neuron patrimony deserves a zeal that we still do not know how to size.

Stimulating the brain

Nowadays, the possibility of regeneration of neurons is already proven. We have already known some chemical factors that stimulate the growth of neurons and both the new learning and the physical exercise act by facilitating the regeneration of neurons in the regions of the hippocampus, a region specialized in the memory archive.

Are the neurons in the perispirit or would it be in the mental body?

Allan Kardec chose to simplify these terms, and in all his work he makes an almost exclusive reference to the perispirit when he refers to our "spiritual wrap". Andre Luiz, in particular, sheds light on some particularities by distinguishing between the perispirit, the mental body and the ethereal body, which would then be distinct elements from each other. Frequently the terms are used as representing the same thing, when, in fact, they refer to different structures.

Didactically it is better to follow Kardec. To use the language of computing, we would say that our perispirit would then have an anatomical connection "compatible" with our physical body, and in it - perispirit - we will find the spiritual correspondent of the physical neurons.

Brain development

Are we already born with a fixed amount of neurons to enjoy or to "burn"?

Curiously, we are born with a much larger number of neurons than we are going to use for a lifetime. Immediately after birth there is a large and continuous loss of those neurons that have not strengthened their synaptic connections - they are trillions of chemical contacts that need to be established, so it is important to stimulate the child, especially in the first years of life, precisely so that it may proceed to the construction of the synaptic networks, which will be fundamental for its

future mental life. On this occasion, the maternal bond has an unparalleled protective effect.

New neurons

As we said, it is already accepted that in adult life also occurs the production of new neurons. This, however, is not the rule for the whole brain, since the reposition of neurons is proven to occur in the hippocampus, a region linked to our memories.

Reading, healthy physical exercises, manual work, a stress-free mental life, restful vacation periods, solidarity and fraternal activity towards your neighbor, food compatible with the basic needs, vitamin E, folic acid, omega 3, sincere involvement with spirituality - these are already proven recommendations that guarantee benefits to our neurons and the construction of these networks.

Homework:

All physical or mental activity has its corresponding activity in neurons in some area of the brain. It has been proven that during the phases of severe depression the hippocampus loses neurons and when antidepressants correct the chemistry of the neurotransmitters the hippocampus builds other neurons that will act in curing the depressive process.

We, Spiritists, have in neurology a magnificent field of study to understand much of what the Spiritist Doctrine teaches us.

Fixed ideas that hold us to constant sorrows and resentments have a deleterious effect on our brains, and it is not convenient for us to maintain them any longer.

Negative thinking that immobilizes us by depression can cause irreparable damage to the brain, compromising our mental life forever.

Thinking or imagining with persistence creates patterns of neurons that can help or hurt us.

Prayer is not only an immaterial message; it also modifies the chemistry and functional structure of our neurons. Learning new things, acquiring talents, exercising goodness, broaden the connection networks between neurons. Committing ourselves to vices, consolidating crimes or revenge, demanding undue possessions, imposing opinions leave marks of impulses that the neurons fix forever.

The distance between imagining and wishing is very small. Thinking and acting are closer than they seem. We need to review our hidden desires, our unsuccessful intentions, and the small evils in disguise, the gestures of good intentions that never materialize, the forgiveness we insist on putting off, and the help to our neighbor that always remains for later. All of these attitudes are already imprinted on neurons in our brains and compromise us until they are resolved.

Meditation signals in neurons a new pattern of connections that can be very beneficial to our mental life. We should stimulate this practice, coupled with the prayers we make.

Consciousness

As a physical and psychic function

To become aware physically means to be focused to perceive what takes place inside and outside of us and to become aware of a fact or an object. This whole process occurs in the brain, requiring multiple areas and starting in the activating substance of the brainstem that keeps us on alert.

Psychically, a more or less strong motivation adds emotional content to any perceived episode or moment.

All these moments are memorized and can, from one moment to another, come up again with the same emotional vigor. Our consciousness as a neurological phenomenon has a spatial and temporal limitation. We can only be aware in the here and now.

Consciousness as a mental function

As I advocate the existence of a Mental Body, I understand that it is the source that illuminates the scenario that must affect us - it determines where to project the resources of attention and what emotion each thing or event will provoke us.

The mental body in becoming aware of an object takes possession of it, and appropriates the properties of the object and the facts related to it. When we see a clock, the mental body becomes aware of its shape, the hours, its properties, and by what hands and places the clock passed.

There are no limitations in space or time for consciousness in the mental body. Experiments with hypnosis confirm a full state of consciousness in a distant environment or in a time previously experienced, where, by suggestion, this individual is projected experimentally.

I am dreaming

Imagination and metacognition

Once a patient taught me that we ourselves make the dream. It seems that this is often true.

A concern that bothers us during the day reverts to the anarchic content of our dream at night.

The surprise visit of a dear relative makes him a character of the pleasant dream that day.

A heavy or tense dinner fills the dream with monsters, fights, sex, and tragedies.

This type of dream is an imaginary construction that our neurons build several times every night - it has the function of repositioning our memories.

The problem is that most of us have an immediate amnesia, and our images disappear as soon as we wake up. It's as if the dream file does not use the save key when we wake up, because the brain does not save the text you imagined dreaming.

Lucid dreams

For some rare people, or most of us on a few rare occasions, we have preserved consciousness in its fullness during so-called "lucid dreams."

They are more common in people who normally remember what they dream about.

Well-trained people are able to move their eyes or move their fingers by signaling that they are aware that they are dreaming with lucidity and this can be proven by monitoring equipment in a sleep lab.

Neurology already accepts that our consciousness experiences several states of greater or lesser lucidity and has already proved that lucid dreaming is a real experience of consciousness, a kind of lucidity that can be designated as metacognition.

What we need to prove, more clearly, is whether there is another "psychic experience environment" for our consciousness - an extra-physical or spiritual dimension.

It is in this environment that both lucid dreaming and out-of-body experiences and near-death experiences must occur-phenomena widely described in the last decades.

However, most researchers fail to investigate what type of "body" we are using during these episodes and what the properties of that "environment" are.

This is a vast field of speculation that the future will reveal to us with surprising information.

Astral Navigation

Man's adventures

Modern man has been able to solve highly complex problems to frequent and move in hostile, dangerous but often dazzling environments.

This is the case of underwater diving, deep cave visit, rock climbing in the mountains of Nepal and walking in outer space.

Several questions can be taken into account:

Does one need a previous preparation for these adventures?

Are we required to wear special clothing for our walk?

Are metabolism and physiological needs maintained?

Is food in this environment possible? And what does it consist of?

Is there any form of communication within these environments?

Unraveling the Spiritual "Space"

The Eastern regions have for millennia taught in detail the existence of multiple bodies and spiritual "planes", more superficial or deeper, through which the soul can pass without the love of the physical world. Intense training in meditation encourages such displacements.

Spiritism clarifies the existence of the perispirit and of spiritual dimensions at different levels of evolution.

Science and Out-of-Body Experiences

Scholars from various fields have devoted themselves to descriptions of OBE¹.

There are countless reports and come from beginners, interested in this exploratory dynamic of consciousness, and well-trained experimenters who are able to produce the exit of the body voluntarily, living an unparalleled personal experience.

Proposing new questions

In this spiritual or extra-physical environment can I move around deciding where to go and my speed?

Do I use any different body, a special one?

Do I feel the same metabolic and physiological needs when I am out of my body?

Can I find other characters and dialogue with them?

Does our sensory capacity remain the same?

Do I see things, the environment and the passage of time with the same property and competence?

Can I interact and communicate with someone who is in the physical body?

Can I physically signal the exit of my body?

My sensations, perceptions and interpretations that I make before certain environments

Perception is an interpretation that we make of reality. Therefore, in the face of the same stimulus, each one makes its own evaluation.

Most of us have experienced situations like this:

"This place reminds me of my childhood;

"You have the same way of my uncle from Minas;

"Just seeing this food makes me feel bad;

"During our trip, we saw incredible places. I had never seen anything so beautiful.

From this it follows that poets are right to say that beauty is in the eyes of the beholder.

Is it a more extended psychic competence?

Or is it really a process of projecting the mind or soul out of the physical body?

What is really in the OBE?

It is not a phenomenon for everyone; there are people with differentiated characteristics that present

them. But there is nothing mysterious about it or pre-destination.

These are persons with known psychic facilities:

They are able to meditate deeply and slowly;

They are more competent to remember dreams or to participate in a lucid dream;

They are open to accepting ideas and non-traditional experiences of altered consciousness;

Some easily enter into a deep hypnotic trance;

There is no connection with mental illnesses, but schizoid traits can be verified there.

Brain injuries, intense stress, drug use, especially in religious rituals, interest in OBE courses are facilitators of the objective occurrence of the phenomenon

After all, what is seen by the OBEs?

The phenomenon of being out of body is so common, that about 10% of the adult population is able to describe it with narratives ranging from fantasy to proven descriptions of the environments visited, to the possibility of helping the sick or coming out of the experience improving their attitudes and beliefs.

What explains the OBE?

The phenomenon is accepted as true, but without confirmation of what actually occurs.

Would it be a complex expression of our psychic perceptions?

Is it a more extended psychic competence?

Or is it even a process of projecting the mind or soul out of the physical body?

Is there evidence for the OBE?

Even though reports about OBE are extremely common, it is very difficult to prove them, especially because personality attributes, such as personality alterations, dissociative (hysterical) or parapsychological talent (extrasensory perception) come into the picture.

Although his study still does not allow definitive conclusions, the occurrences of case-by-case descriptions are extremely curious and convincing

One man can wake up his sleeping kitten in the living room.

Another man can identify the page of a book he saw on detachment.

An Italian woman marks the wall with patches of her own blood.

Others make descriptions of objects outside the operating room where they spiritually unfolded.

I propose that a photograph at the time of "leaving" the body could enrich the experience.

Studying Metaneurology, our interest is the proof of the existence of another body - the mental body - or,

for us Spiritists, the term perispirit, which seems to us more correct.

Homework:

Jesus appeared to His disciples and Thomas believed only when he saw His wounds (John 20:27).

This is how most of us remain; until we put our fingers in His wounds, we will not believe.

The end