

Man is dead.

The choice is between the present and the past. The choice is between choice and no choice. There is no choice.

Man is dead, and all the categories that created and characterized human existence must be reconsidered. The key to elimination of words? Ownership. Replace all words pertaining to ownership with words concerning functions, operations. What did man own? Consciousness, feelings, emotions, mind, egos spirit, soul, pain, etc., words resulting from centuries of belief, and no longer useful.

Consciousness does not exist; indeed, there is no reason to believe that it ever did exist. Not conscious, not unconscious. If consciousness does not exist, there can hardly be a state of unconsciousness.

Man is an abstraction. Human abstractions are based on the past, on behavior, not on operant considerations of what is happening. Considerations of the present? Patterns. Transaction. Activity. Doing. Considerations of the past? Behavior. Environment. Man.

The abstractions of man characterize phenomena without regard to the operant activities of the phenomena. It is a limited system of classification.

How to deal with what is happening? Search for rhythms and patterns. Man is dead. The analysis moves from the study of fixed entities that are capable of ownership to the transaction of the species with environmental forces. Look to the transaction. "The world about us is accessible only through a nervous system, and our information concerning it is confined to what limited information the nervous system can transmit."¹ The brain receives information and acts on it by telling the effectors what to do. The loop is completed as the performance of the effectors provides new information for the brain. It is a new feedback loop, a nonlinear relationship between output and input.

Man always dealt with what had already happened, believing that it occurred in the present instant. What he thought was happening coincides approximately between steps two and three of the loop. "Man was aware only of the past, and never aware of the activities of his brain, where there are order and arrangement, but there is no experience of the creation of that order. Experience gives us no clue as to the means by which it is organized. If the organization were produced by a slide rule or a digital computer, consciousness would give no indication of that fact nor any basis for denying it. If the brain is capable of producing such organization, then it may be considered the organizer."²

To understand these notions, it is necessary to explore the concept of the interval. The interval refers to the moment of the creation of the order of the brain's activity. The activity of which man was never aware, the inaccessible present, the direct experience of the brain. "The rest of time emerges only in signals relayed to us at this instant by innumerable stages and unexpected bearers. The nature of a signal is that its message is neither here nor now, but there and then. If it is a signal, it is a past action, no longer embraced by the "now" of present being. The perception of a signal happens "now," but its

impulse happened then. In any event, the present instant is the plane upon which the signals of all being are projected.³ This instant, the interval, constitutes all that is directly experienced. It was for man the abstraction, his AchillesTM heel.

In this evolutionary stage, a stage beyond space and time, the interval is closed forever, and man ceases to exist.

Man ordered his experience in terms of psychological considerations of the nonexistent mind. But the ordering of experience is always on the here-and-now level. The interpretation of the ordering is always at the there-and-then level. Be aware that the brainTMs operation is a continuing activity of ordering in the here-and-now. There was always ordering in the here-and-now while man deluded himself with considerations there-and-then, considerations of a world that didnTMt exist. A world that never had existed. The world of the past. A fractional instant, and yet the past. Because of that interval man was able to exist. Man, a relic of the instantaneous past. Man, an instant too old to exist. Things not existent should be of no interest to us. All those things rendered unto man are based on a system that deals with illusion. The interpretation of the ordering of the brain takes place while new ordering is continually happening. It is almost as though there were two parallel planes.

Almost. We might even assume there was a choice between living in one plane or another. Actually, there is no choice. There is no choice. There is only the ordering and arrangement, the here-and-now. Some of us, most of us, cannot recognize this level and continue by blindness, by inertia, by pretension, the delusion that we are men. ItTMs a mistake. Man is dead. Man never existed at all. Our awareness as experience is past experience. Dreaming.

Man is dead. ItTMs a world of information. Information in this context refers to regulation and control and has nothing to do with meaning, ideas, or data. "Any system is said to be able to receive information if when a change occurs the system is capable of reactions in such a way as to maintain its own stability."⁴ Information is nothing but an abstraction. As an abstraction it will allow for new observations and associations, for discernment of patterns and organization. Note that the reference is to a reaction to change. The concern here is only with the reaction, the effect. Information is a measure of the effect. This refers to how the control center of the organism, the brain, reacts to change in order to maintain continuity.

We are dealing with activity integrated on the neural, the brain level, *i.e.*, the present. Thus, when discussing information, we are talking about the brainTMs response in terms of present, direct experience. This response is always effected without consent or awareness. There is no choice. There is no information unless there is a change. "Information does not exist as information until it is within the higher levels of abstraction of each of the minds and computed as such. Up to the point at which it becomes perceived as information, it is signals. These signals travel through the external reality between the two bodies, and travel as signals within the brain substances themselves. Till the complex patterns of traveling neuronal impulses in the brain are computed as information within the cerebral cortex, they are not yet information. Information is the result of a long series of computations based on data signal inputs, data signal transmissions to the brain substance, and recomputations of these data."⁵ Information is an abstraction to be used for measuring the communication of pattern, order, and neural inhibition.

What is the information from an electric light bulb? No information. What is the information from a book? No information. "To speak of a change as giving information implies that there is somewhere a receiver able to react appropriately to the change."⁶ Be concerned only with the changes in the operations of the receiver, the brain, in terms of the transactional present. Do not confuse information with signals or the source of signals. "The mind of the observer-participant is where the information is constructed, by and through his own programs, his own rules of perception, his own cognitive and logical processes, his own metaprogram of priorities among programs. His own vast internal computer constructs information from signals and stored bits of signals."⁷ Information is a process. There are no sources of information; there are no linear movements of information to the brain.

Information is an abstraction. Information is a measure of effect. Information is a concept that allows for relationships not previously possible. Effect deals with the construction of information from both incoming signals and bits of signals stored in the operant circuits of the brain. The incoming signals are transmitted by both internal and external receptors. "Effect involves the total situation and not a single level of information movement."⁸ There are no single levels of information movement. The total situation is the neural situation, the process of the nervous system. This system is operational. "All that's traceably happening is a shimmering array of pattern shifting occurring in a centerless, edgeless network. It's measurable piecemeal: trivial. The whole is unmeasurable indeed except through effects."⁹ Information is the measure of effect, the measure of the ordering of the brain's activity in the transactional present.

Communications theory is the study of messages. In this system, the message is nonlinear. The communication, the message, is pattern, order, neural inhibition. The message is the change in neural activity. It can be considered as a program, and a "program is nothing else but a set of commands: 'do this; do that . . .'" which in other words means: "don't do this; don't do that . . ."¹⁰ We are dealing with the transmission of neural pattern from "a brain and its outputs, through a specifiable set of processes to the external world, through a portion of that world with specifiable modes, media and artificial means to another body, another brain."¹¹ We are dealing with a set of relationships which allows us to conceptualize the communication of neural experience. The difference between human experience and neural experience is the difference between illusion and reality, between choice and no choice.

In talking about the state of consciousness, do not deal in there-and-then considerations of interpretation of the ordering and arrangement of the direct experience of the brain. The ordering and arrangement are a continual functional happening. The ordering and arrangement are all that is actually happening. Nothing else ever happens. The ordering and arrangement are to be measured in terms of information.

The most significant, the most critical, inventions of man were not those ever considered to be inventions but those which appeared to be innate and natural. Man never understood to what degree all of nature was man-made. One such major and crucial invention was talking. Talking was probably man's most important invention. It was, undoubtedly, considered to be innate and natural until a man, making a new observation, exclaimed, "We're talking."¹² At that point no one had ever heard of such a thing. Still, talking was an invention that changed the way the brain worked. Talking, a man-made invention, provided information modifying the operation of the brain without any awareness. There was no choice. For thousands of years man was molding himself in a certain manner, but the pattern was not invented until a man said, "We're talking."

Man is dead. Credit his death to an invention. The invention was the grasping of a conceptual whole, a set of relationships which had not been previously recognized. The invention was man-made. It was the recognition that reality was communicable. The process was the transmission of neural pattern. Such patterns are electrical not mental. The system of communication and control functioned without individual awareness or consent. The message in the system was not words, ideas, images, etc. The message was nonlinear: operant neural pattern. It became clear that "new concepts of communication and control involved a new interpretation of man, of man's knowledge of the universe, and of society."¹³ Man is dead. "We're talking."

The system can be comprehended only by killing off man. We are not destroying a phenomenon. We are replacing one system of abstraction with another system of abstraction. Man was nothing but a model, a technique. It is now necessary to construct a new model, to invoke a new system of abstraction, no more truthful than the old one, no closer to any ultimate answer. An abstraction is only an abstraction. The insanity of man is that he believed in his humanity as the very basis of reality, as the ultimate end to evolution. But "it is of the utmost importance to be vigilant in critically revising modes of abstraction. It is here that philosophy finds its niche as essential to the healthy progress of society. It is the critic of abstractions. A civilization

which cannot burst through its current abstractions is doomed to sterility after a very limited period of progress.¹⁴ Man is dead.

This is the end of the doctrine of specific causation. There are only the simultaneous neural operations of the present, the all-at-once, the here-and now. No more talk about the environment. The only total situation is in what the brain is doing. There is no past, there is no future, there is no time, there is no space. The beginnings, the endings, are all bound up in the multiplicity of neural operations. The unity is methodological. Break through the limited framework of subjects and objects. It's all happening at once, bound up in a universe of simultaneity.

Who's crazy? Mankind went out of its mind. There is no mind out of which to go. Who's crazy?

The supreme abstraction of the brain was indeed the mind. . . . From the confusion of metaphysics and psychoanalysis, abstractions of abstractions, the thinking brain has turned to the first possible glimpses of itself.¹⁵ For years man understood that animals did not act through a consciousness; now it is evident that man himself, the human animal, did not act with a conscious sensibility. It's all a question of breaking through to new systems of abstraction.

Neither the presence nor absence of consciousness can serve as an exclusive criterion either for the presence or absence of any other characteristic in a particular thing. . . . The only way a particular individual can be determined to be conscious is with reference to his observable behavior.¹⁶ Behavior is a consideration of the past. The present is in the activity of the brain. Analyzing the patterns of the present turned the world of man inside out and upside down. Insanity. Who's crazy?

*Cogito ergo sum.*¹⁷ I think therefore I am. But the only conclusion to be derived from thought is that the brain has direct experience. We are not concerned with the existence of thought but with the activity of the brain.

There is no conscious self, there is no subconscious, there is no mind. Indeed, the word *mental* is an unfortunate word, a word whose function in our culture is often only to stand in lieu of an intelligent explanation, and which connotes rather a foggy limbo than a cosmic structural order characterized by patterning.¹⁸ Be concerned with discerning operant patterns on the neural level. All experience can be accounted for in terms of neural operations. Only by renouncing an explanation of life in the ordinary sense do we gain a possibility of taking into account its characteristics.¹⁹

This system of abstraction, based as it is on operant considerations, goes beyond linear systems. Nonlinear processes are composed of interacting elements. Common Western language lends itself to pictorial interpretations. But, the description of many aspects of human existence demands a terminology which is not immediately founded on simple physical pictures.²⁰ Nonlinear processes can be represented by operant mathematical symbols. Common language is a poor substitute. Pure mathematical symbolism allows us to represent relations for which ordinary verbal expression is imprecise or cumbersome. In this connection, it may be stressed that, just by avoiding the reference to the conscious subject which infiltrates daily language, the use of mathematical symbols secures the unambiguity of definition required for objective description.²¹

A measure of the sum of the parts is larger than the sum of the measure of the parts.

$$F(a+b) > F(a) + F(b)$$

F = measure function of squaring

$$F(a+b) = (a+b)^2 = a^2 + b^2 + 2ab$$

and

$$F(a) = a^2, F(b) = b^2$$

therefore

$$a^2 + b^2 + 2ab > a^2 + b^2$$

The product $2ab$ is nothing else but the measure of the interaction of the two parts a and b , namely the interaction of a with b and b with a .²² To consider this interaction, start with effect and work backward.

The operation of the brain is a nonlinear process. It is a system of self-organization where given sets of oscillations pull themselves together into a particular frequency band.

Man is dead. We are now concerned with the concept of process. "In return for the renunciation of accustomed demands on explanation, it offers a logical means of comprehending wider fields of experience, necessitating proper attention to the placing of object-subject separation."²³ Instead of "man" and "not man," move the object-subject separation one step back to objectify a universe of simultaneous operations: the process of interaction of "man" and "not man," integrated on the level of the neural activity of "man." In this system there is "not only a universe, but there are also elements capable of observing this universe."²⁴ The observation is through a nervous system similar to that of the observer-participant in the universe under consideration. Reality is no longer to be found hidden in the subjects and objects of "man" and "not man."

For discussing integration at the neural level we must look to the interval. The only way to capture that moment is with the death of man, the death of the concept of the individual. It has been demonstrated that the brain responds to change in terms of the information it has already received. "The past experience of the person determines the manner of his response to a given stimulus. The primary direct effects of stimuli commonly have little bearing on their ultimate expressions."²⁵ The brain continually functions during the moment man termed the interval, this functioning being dependent on its physiological construction and stored information. There is no interval. There is only what the brain is doing.

Media do not exist. Media must be considered as a single level of information movement, which is a consideration of the world of the past. There are no linear movements of information. Information is a process. Its whole is measurable only by effect. Be concerned with process, with transaction, not with media. Media are in the world of the past. They are the received signals from there-and-then. The medium is not the message. The medium is the confusion. The message is operational. It is a process.

Information is a process. Not words or ideas, or "I like it," "I don't like it," but the total effect of experience, of the brain's operation. Not ideas or opinions, but the changes brought about by the experience, the neural involvement. Information is a nonlinear relationship established between output and input, the simultaneous universe of experiential feedback of information. Points of view are beside the point.

If media do not exist, neither do separations such as form and content, concepts which belong to the treatment of signals there-and-then. In the simultaneous operations of the brain there is neither form nor content. There is information that directs the brain's activity. All imagined considerations of form and content are considerations of the interpretation of the ordering of direct experience. This is in the past. Be concerned only with the ordering, with the present.

No more talk about media, no more talk of the senses, of perception, etc. Such considerations are presented within a conceptual framework that does not allow us to account for contemporary experience. Be concerned with activity integrated on the neural level. It is a process. "The only unit of currency in the process is the neural impulse or permeability wave."²⁶ In studying the transmission pattern of these waves we learn that "each local area of the cortex interprets the message according to its local pattern of response. Nothing in the message itself can indicate its source of origin."²⁷ On the integrative neural level there are no visual images, no sounds, no taste, no physical feeling, no odor. "It matters nothing whether these trains of neural impulse arise in the ear, the eye, or any other sense organ; they are all the same, they have no more individuality than the elemental dots and dashes of the telegraph code. There is no more of a sound or sight or pain in a nerve impulse during transmission than there is love or grief in the underground lines of the telegraph."²⁸

"The qualities of a neural impulse bear no relation to the sensory stimulus which sends them on their way. Only the quantity or frequency varies."²⁹ Forget about signal source; forget about sensory source. The eyes see nothing; the ears hear nothing. Our sensory receptors are capable of transmitting neural impulses that are variable only in two ways—"namely, the diameter of the conducting fiber and the strength of the sensory stimulus. The former determines the speed of travel; the latter, the frequency, or distance between members of the procession."³⁰ The eyes see nothing; the ears hear nothing. Give credit to the brain, where there are no pictures, no sounds. There are only electrical neural impulses. "It is these purely physical phenomena, whose qualities are fully prescribed by certain numerical data and determined by the semipermanent structures of the anatomy, which constitute the unit of currency in the nervous system. There is no other form of activity of nerve, no other physical movement in the tissues of the brain, out of which the processes of thought may be constructed."³¹

The brain is the organizer. Seeing, hearing, perception—all take place in the brain. The brain, which sees nothing, hears nothing, knows nothing. Each of the sensory receptors has a reception area in the cortex where neural impulses are received and acted upon in terms of a local pattern of response. "If an operation could be devised to change the pathway of the optic nerves so that they delivered their messages to the auditory reception areas of the cortex, and to divert the auditory nerves to the visual area, the patient would hear noises when the lights were turned up, and see patterns and colors when the bell was rung."³²

"The mechanism whereby a sensory receptor which has important information to convey can transmit this information to the cortex of the brain, along a neural axone which is as featureless as a telegraph wire, has interesting properties of a quantitative nature. Two methods are available whereby the stark yes or-no, which is all that the nerve can carry, may be elaborated into the wealth of sensory detail which actually reaches the brain. One method is to vary the number of nerve fibers engaged in the work of transmission: twenty fibers will convey a message more efficiently than ten fibers. The other method is by modulation of the frequency of the impulses as they follow each other along the single track."³³ It becomes a question of frequencies, or numbers.

Man created a dehumanized, computerized world, a world in which he was nothing more than a number. But it was really the other way around: numbers representing neural patterns had somehow become humanized. From an unambiguous and objective representation of patterns of activity, the number became transformed into "man" and "not man." This arbitrary object-subject separation assured ambiguity, vagueness, and illusion.

How does the picture get put together? It doesn't. All that is happening are volleys of neural impulses. What is the point of attempting to correlate patterns of neural activity to mind, feelings, emotions, etc.? Dispense with these abstractions. They are from another epoch. They are of little usefulness in dealing with operant phenomena.

The basis of living systems is self-organization. The brain organizes its activity in a continuous fashion, always in the present. It incarnates the operations it has performed as operant circuits. It exists and can be talked about only in operant terms on what it does. What it does depends on information it constantly receives informing it about changes in itself, environmental forces, the physiological functions of the body. It uses this information to adapt, to change, to maintain its stability and continuity. Information is not to be confused with the source of information. It is not power. It is an abstraction. It is not energy. It is an invention.

A mathematical theorem holds that for any formal system capable of producing arithmetic there is a truism proving the system which cannot be proven within the system. For man there was consciousness, the system for which there was a truism proving the system which could not be shown to be true within the system.³⁴ All man was sure of was that he was conscious. End of discussion. He could never tell whether this consciousness was the result of a digital computer, religious incantation, etc.

Information is a measure of effect. Start with effect and work backward. Information is a measure of the operant response the brain makes in terms of its nonlinear experience. Information relates to direct neural coding, to brain imprinting. Understanding the nature of nonlinear communication through the process of information closes the gap, gets rid of the interval. Every instant becomes the ordering of the brain in the simultaneous, continuous present. Even the notion of instants, of time, disappears.

The evolutionary significance of all this is unbelievable, for man. It is the end of importance. It is the end of man.

This exercise merely presents a system, a methodology. No truths are to be found here. The author doesn't believe a word of what is set forth and is not interested in formulation of new dogma. It is the formulation of a system, an abstraction from reality not to be confused with reality. Reality as a whole is unmeasurable except through effect. The unity is in the methodology, in the writing, reading, in the navigation. This system cannot provide us with ultimate answers, nor does it present the ultimate questions. There are none.

The static, fixed, linear system is now superseded by one that is operational and nonlinear. "It is important to observe that if the frequency of an oscillator can be changed by impulses of a different frequency, the mechanism must be nonlinear. A linear mechanism acting on an oscillation of a given frequency can produce only oscillation of the same frequency, generally with some change in phase and amplitude. This is not true for nonlinear mechanisms, which may produce oscillations of frequencies which are the sum and differences of different orders, of the frequency of the oscillator and the frequency of the imposed disturbance."³⁵ There is no information in a linear system. The only way to consider such a system is in terms of the nonexistent past.

Don't look for beginnings, for endings. Navigate through reality with no pretense of knowledge. The unity is methodological. The unity is in the activity and will not lead to any final answer. It is a path. "All paths are the same: they lead nowhere."³⁶ Keep moving.

Man was oblivious to the changes taking place as a result of man-made actions. Had that level been appreciated, television sets might have been viewed in a different light. Within the linear construct he could not see the information patterns. Deaths were caused by fits induced by the flicker of faulty television tubes.³⁷ Scientific institutes warned that sitting within four feet of color television sets could cause cancer.³⁸ Yet the same old questions were asked: "Did you like the program?" All the while the information of the television experience was coding the operation of the brain.

Consider that the experience of television violates innate biological rhythms programmed into the genetic homeostatic constitution from the earliest evolutionary eras. These biological rhythms are invisible, yet nevertheless are information in terms of the experience of the brain. The most obvious and perhaps least recognized rhythm is the day / night, light / dark flicker. The experience is a constant input of information for the brain,³⁹ effecting change without consent or awareness. Note also recent experiments indicating that "in all animal species gonadal activity is increased by light rays reaching the retina. . . . As is the case for other biological cycles, interference with the natural cycles of light exposure can result in physiological disturbances. . . . Until the last century, man lived in the dark for long hours during the winter months, and this is still true in many primitive societies. Modern man, in contrast, was exposed to bright light for sixteen hours a day throughout the year. In view of the fact that light rays can affect hormonal activities, and that many, if not most physiological functions are linked to circadian and seasonal cycles, it seems possible that this change in the ways of life had long range consequences for the human species."⁴⁰

Television, as direct experience, can be considered in this instance on two levels. First, it is a potent source of light. The cathode-ray experience is the only instance where man looked directly into a light source for any sustained period, possibly averaging four hours a day. Light is actually projected onto the retina by the cathode-ray tube. Second, man responded not only to light perceived by the senses but also to factors of biological rhythms such as the day / night flicker. Television alters this rhythm violently. Man talked about the violence evident on television programs. In light of the above considerations he might have developed a "Theory of Neural Programs, Television, and Violence," which hypothesized that "due to circumstances beyond our control, this "program" is out of order," which is to say that "there may well be limits beyond which the natural rhythms are not amenable to frequency synchronization with new environmental periodicities."⁴¹ Violence.

"We're talking." The direct experience of the brain is communicated. Communicated through information. Man ceased to exist when nonlinear extension of experience was comprehended. It always existed, but now, once again, it's time to say, "We're talking." Thought control? Absolutely. There is one hundred percent thought control. Indeed, any considerations on this level are beyond man's morality. It is a question of a major leap in evolution.

We are beyond space and time; we are beyond good and evil. There is only information. It is the control, the measure by which the operation of the brain changes. There is always complete control.

Man was always blind to considerations of the present. In the transactional present, man's brain was continually coded through information. This information was of man's own devising. Man determined what he would be, what he would think. This ordering took place in the present. But man, who made the mistake of confusing abstraction and reality, deluded himself into thinking he was conscious, and then proclaimed that this consciousness, this delusion, was reality. There are several stumbling blocks to communication between linear and nonlinear systems. The major one is that linear systems do not exist. All that exists are the operations of the brain, the direct experience, a nonlinear oscillation.

Instead of looking to the world of man, to the linear abstractions, to the conscious motivations, etc., attention must be turned to a universe of control patterns, patterns of complete control, the nonlinear process of neural activity. The message in this system is the communication of pattern. "A message need not be the result of a conscious human effort for the transmission of ideas."⁴² Work on the level of deciphering the patterns that have always existed but that man hardly even suspected. Consider the notion of power engineering: "The main function of power engineering is transmission of energy or power from one place to another with its generation by appropriate generators and its employment by appropriate motors or lamps or other such apparatus. So long as this is not associated with transmission of a particular pattern, as for example in processes of automatic control, power engineering remains a separate entity with its own technique."⁴³ Man was a separate entity with its own technique. The unity is methodological. Concentrate on communication of operant pattern. The only experience that

is real is in the operations of the brain. The individual experience, the private experience, the personal experience: illusion. The end of the individual.

Man concerned himself with meaning. His books, plays, movies, television programs, were considered only in terms of what they had to say, what they had to communicate in ideas. But experience was itself the communication, what the brain did. Man was oblivious to these changes. A story was a storyâ”complete with plots, morals, points of view, and ultimate meaningsâ”to fit within preestablished value systems. Considerations of story on the neural level are another story. Recent research has shown that âœthe parts of the brain from which memories are evoked so easily and regularly are those we find most liable to exaggerated electrical discharge during flicker, and it is here too that in normal subjects the pattern of incoming stimuli can be seen abstracted and preserved for some time after the stimulation has ceased.â”⁴⁴

The movie experience is a flicker experience of a frequency of twenty-four times per second, slightly higher and safer than the level considered dangerous for certain brains. The reflection of projected light from a treated surface, a surface encompassing up to eighty percent of the visual field, can have the effect on the neural level of an electronic brain message. Where is the meaning when we realize the emotional response is a function of the flicker experience reactivating memory imprints stored in the operant circuits of the brain? The implications of such a hypothesis are obvious. How can we merely discuss âœI like it / I donâ”t like itâ” without reference to questions about the brainâ”s activity, a universe without Iâ”s.

Neural energy is not produced by the major receptors for sensory stimuli. The sources for neural energy are the gravitational receptors, the stretchingtype muscles. âœThe visual receptors, bringing in up to two-thirds of the sensory stimuli for the brain, are useless as a source of neural energy.â”⁴⁵ In this light, look to the transaction between the environmental force and the organism in terms of the information provided to the brain. The visual receptors tend to pick up light as motion. âœThe human eye has economically confined its best form and color vision to a relatively small fovea, while its perception of motion is better on the periphery. When peripheral vision has picked up some object conspicuous by brilliancy or light contrast or color, or above all by motion, there is reflex feedback to bring it into the fovea. . . . We tend to bring any object that attracts our attention into a standard position and orientation, so that the visual image which we form of it varies within as small a range as possible.â”⁴⁶

Consider the motion-picture experience not in terms of the images of the movie, but the motion of the flickering light, the flashing on and off, twentyfour times per second. A relationship can be established between the information this experience provides for the brain and the production of new quanta of neural energy. Unlike the usual situation where the eye scans one hundred percent of the visual field, picks up motion, and brings it into the fovea, the light as motion of the movie experience can encompass up to eighty percent of the visual field. The normal reflex feedback, bringing the movement into the fovea, is not possible, as the outer muscles are locked into a pattern of stretching activity quite unlike any other performed in the daily routine of contemporary life. The information from this experience is measured by what the brain does to adjust to the change. In this case there is every reason to speculate that the experience will provide a potent source of neural energy. The source is not in what the eye sees, but in what the eye is doing: the stretching of the muscles, the gravitational receptors, providing information for the brain.

These speculations on the relationship of the environmental force and the activity integrated on the neural level raise an interesting question. Going beyond the nonexistent linear construct of movie and into the direct experience of the brain, we can easily see that the very same movie, experienced in two different theaters, can provide the brain with significantly different information. Sitting to the rear of a theater with a postage-stamp screen will expose only about five to ten percent of the visual field to light as motion. Sitting in the first few rows of a seventy mm. theater will expose up to eighty percent of the visual field to light as motion. It appears obvious that the latter experience would be more intense on the neural level. But man, the nonexistent linear construct, could not get past the level of âœWhat did it say?â” âœWas it good?â” or âœWas it bad?â” His mind saw a movie; the experience in the present changed the way the brain worked.

Every movie is the first movie. Mechanisms for perceiving and responding to stimuli are at least partly generated by earlier stimulation.⁴⁷ The information received by the brain both determines the manner of response and inhibits the establishment of new programs.⁴⁸ The ability to apprehend the external world with freshness of perception commonly decreases as the mind and the senses become conditioned by repeated experiences. Human beings thus perceive the world, and respond to it, not through the whole spectrum of their genetic potentialities but only through the areas of this spectrum not blocked by inhibitory mechanisms and made functional by environmental influences, especially the early ones.⁴⁹ The information received by the brain from the movie experience at once serves to encode and rigidify operant programs. This encoding and rigidification as information must be considered in terms of the continuous operations of the brain. There is reason to believe that information is stored in the brain by alteration of the storage elements.⁵⁰ Once this change is effected, the information provided by the experience of new stimuli may be to activate the programs stored as alteration of the storage elements, giving form to extant operational patterns.

Certain programs have been coded into the brain's operation as species information. These patterns activate the orthosympathetic systems, part of the autonomic or involuntary, muscular systems of the body. The orthosympathetic systems supply the energy for flight or fight responses by pumping adrenalin through the system.⁵¹ The hormonal changes necessary to perform the act are set in motion by the brain before the performance actually begins.⁵² Every movie is the first movie. The brain goes into its stereotyped movie program even before the ticket is purchased. The information received by the brain from the experience of purchasing a ticket may be enough to activate the hormonal responses of the movie experience. Buy your ticket: See the movie.

We can talk about information-patterning for the brain only in the present. There is no other universe for the brain, only the all-at-once universe of simultaneous operations. Every action performed is ever present, programmed into the operant patterns of the brain as information. That's all there is; there is no more. What's here's everywhere; what's not here's nowhere.⁵³ All that is real can be found in the operations of the brain. Time and space are considerations of the interpretation of the ordering, and not of the transaction. Causality and sequence are myths. There is no first time. Sequence is simultaneity.

Man created his world and was molded by his use of it.⁵⁴ Nature was a man-made phenomenon. The invention-realization of the nonlinear extension of the brain's experience—the socialization of mind—is on the same level as that of the invention of talking. Man did not realize he was talking until the day a man said, We're talking. By understanding that the experience of the brain is continually communicated through the process of information, it can be seen that the extensions of man are to be viewed as communication, not as a means for the flow of communication. As such they provide the information for the continual process of neural coding. The interval is closed. No more individuals. No more man. It's a process. We construct a loop where output provides the information for input. On the species level the output (behavior) is environment. The input is the neural impulse. A change in environment (output) provides the brain with information it needs to maintain its continuity through adaptation, or a change in its operations (input). Man was the creator of mind. Man determined his evolution. Man died. Dead and gone.

Dangers exist because the frames of reference which enable the deciphering of the patterns of communication are not easily understood. Man, living in a nonexistent illusory world of the past instant, could not readily discern the patterns of the activity of his brain. Change took place too rapidly. Man changed himself into non-existence. Man is dead.

A word from the author: It is not the easiest activity to escape the human race and then effect the destruction of mankind. Perhaps the death of an abstraction is the most difficult death. The brain is conditioned by the activity of an abstract way of thinking, by the information it receives. These patterns do not die easily. Their destruction is the ultimate violence. What remains is the ghostly dreamworld of man—a world, an abstraction, in which participation is no longer possible.

The brain tends to respond to new experiences in certain stereotyped ways. The prior responses to experiences determine response to new experience. There is a tendency for operational patterns to rigidify, inhibiting the acquisition of new experience. All coding, all neural imprinting, takes place in the present. The operational imprint can be said to be a measure of information, the adaptive change. This imprinting is continually happening. Man was never aware of it; he was never asked to give, and never gave, his consent to it. There was, there is, no choice.

The most important feature of the age of electric technology is the moving of information. This is not to be confused with words, images. It has to do with control, with the extension of the central nervous system outside the body, into the world as the world. New technologies effected a change in the operation of the brain. Telephone companies, electric companies, construction companies, hardware manufacturers, etc., were all in the same business: moving information. Telephone companies based charges on time; electricity companies charged for power; television manufacturers charged for a product. None of them based charges on information, on the evolutionary effect of their products and services upon mankind.

Electricity is the unitive factor that can make all brains in the world perform the same operations simultaneously. Through electronic technology, millions upon millions of brains can act on the same information at the same time. Information is a measure of a change in the brain's activity, a frequency modulation. Every brain working the same way, on the same frequency, the same wave length, performing the same operations simultaneously. Not brotherhood, but unity.

The past is illusion. "The future is not."⁵⁵ It is even necessary to stop talking of the present, which implies other aspects of the abstraction of time. Time, which cannot be directly experienced. Time, which does not exist in the neural world. Considerations of the interpretation of the ordering of the brain's experience pertain to the world of the past. The past is illusion. There is no sequence. There is no specific causation. There is only the ordering and arrangement of the experience of the brain in a universe of simultaneous operations. The past is illusion. Sequence is simultaneity.

The brain is a terminal machine in the process that is itself the dynamic, the reference point. This reference point is not to be found as a substantial basis, but in considerations of function and operations. It will be found in the process of transmission of neural pattern. It is through observation of operations, measurement of information, that this dynamic situation can be dealt with. Observation and measurement, not classification and categorization.

The brain is constantly synchronizing with new rhythms. As such it programs itself as a self-organizing system called evolution. This constant transaction with new rhythms and the ordering process is the level to which attention should now be applied. Not sex, not unconscious urges, not iconic archetypes, not metaphysics. There is no purpose. There are no goals.

Man always valued his identity, but knowing who he was proved only to tell him what had already happened. People are no longer important or worthy of any consideration. Man is dead. No more people, with their loves, fears, longings. It has been said that "a man thinks he amounts to a great deal, but to a mosquito he is only something good to eat."⁵⁶ Do not recognize people's feelings. Human feelings do not exist. Respect no one. People do not exist. No more dreams, no more illusion.

"I am in love." The neural impulse does not necessarily bear relationship to the sensory stimulus. Stereotyped neural programs can be activated in any number of different situations. "I am in love." Faces, bodies change but the same love remains, the same feeling. Such stereotyped programs are established by prior experience which both encodes and rigidifies the operant activities of the brain, delimiting the range of potential responses. "I am in love." All pleasures, all love exist in

the brain. Neural programs. Not heart.

Every movie is the first movie. Every lover is the first love in terms of the simultaneous operations of the brain. The brain most likely has an operant circuit for the experience of orgasm. Whenever an appropriate partner happens along, the button is pressed . . . bzzz . . . the circuit is activated. The acquisition of experience by the brain inhibits acquisition of new experience. It is an ordering and rigidifying process. The bzzz activating the orgasm circuit gives form to what is already happening in the brain. The brain can set off this circuit with or without the active participation of the partner. Some of man's finest moments occurred when he was fast asleep. Bzzz. The neural impulse is not necessarily determined by the nature of the sensory input. Any variety of stimuli will do it. The explicit operations of the brain will one day be readily available at the press of a button.

Electrical stimulation of the brain has triggered experiences that cannot be distinguished as being different from real.⁵⁷ In other words, the brain is not capable of distinguishing between the real and the illusory. "By appropriate electrical stimulation of cell aggregates of living human brains, phenomena can be evoked which have reminiscent aspects (in some instances memorylike in the old sense of the term), characteristics which at times rival ordinary afferent sensory stimulation in their vivid insistence and intrusion upon the stream of consciousness, and at still other times rival effective responses appropriate to the content of the phenomenon elicited."⁵⁸ For the brain, there is no illusion. Reality is whatever the brain is doing. Electrical stimulation can activate programs of prior experience. In the process of decoding and deciphering the functions of neural activity, it seems a realizable possibility to be able to enjoy such pleasures as the orgasm a hundred, a thousand times a day.

For the brain, there is no illusion. There is no line marking arbitrary divisions such as good and bad, normal and perverse, sanity and insanity. Reality is whatever the brain is doing. On the neural level there is no insanity, there is no negative mode of thought, there is no perversion, there are no impossibilities, no responsibilities.

Given that the genetic structure of the organism stabilized ages ago, man's evolutionary growth and development became a function of his own activities. Information passed through generations of brains. The effect of this information is environment. Environment is past experience; environment is illusion. The environment included man. Man never knew what was happening. His knowledge, his awareness, was illusion. To ask questions, to decode, to decipher the transactions, look to the environment, the effect, and work backward. The efferent motor activity, the output, or environment, related by feedback of information to the afferent neural impulse, the input. Forget about man. The brain is only a terminal, not an originator. Look to the environment and measure how the brain changes through the transaction with the forces that are nonlinear extensions of its own experience.

The brain is not a repository for ideas. No brain ever had an idea in it. Realize, then, that man molded himself, and that nature was therefore manmade, reality being in the operations of the brain. All things considered to be innate and natural were in effect functions of the ordering of the simultaneous operations of the brain. The key to nature lies in the study of man's communication.⁵⁹ Man, the most social of animals. The Golden Rule said, "Do unto others." But there is no "other." There is no self. The division is gone. There is unlimited involvement.

In the name of God. And God created man in His own image. And man created God in his own image. But now the only image to be considered is operant, one which cannot statically exist in a fixed place. It is to be located in the operations of the brain, not in a place, not in a time. Space and time, which cannot be directly experienced. In the universe of simultaneous operations there is only information. Man was not aware of direct experience. These dimensions are beyond space and time. They are the dimensions of direct experience, dimensions not accessible to the individual mind, not accessible to man.

Did man evolve into God? Being everywhere, every time, in the universe of simultaneous operations? Where man went, so went man's information.⁶⁰ The physical transportation of man became trivial compared to the transmission of information beyond space and time. Man-made technology changed the way every brain works. The understanding of how the brain orders its operant imaging processes created gods out of men. But there is only the universe of simultaneous neural functions. What of gods? No time for them, no space for them anymore.

No more art, no more artists. Actions, not objects. Ritual, not possessions. The real artistry is in deciphering the process of neural coding. This navigation threads the way through the clues strewn around the environment and sets processes in motion to allow patterns to reveal themselves.

This exercise is not dealing with ultimate definitions. It is presenting hypotheses that are to be used only so long as they are functional. Any hypothesis is limited by its parameters. For any system there is a truth proving the system which cannot be shown to be true within the system. For man this was the ordering of the brain by direct nonlinear experience, which man interpreted as consciousness—the consciousness that could never say how it became conscious. Ideas never reveal what the brain is doing. There is no consciousness, no unconsciousness. There is only what the brain is doing. But since this is known only in terms of an ordering of the brain, a transaction not accessible to the individual in question, the system goes beyond the individual brain and into the evolutionary process, where the activities of a multiplicity of brains serve as terminals for a continuous flow of information. For every system there is a truism proving the system which cannot be shown to be true within the system. Man is dead.

Man is dead. The dying, the death, was self awareness, self-consciousness, self-esteem. It's a myth. It's over with. Man sought self expression, individuality, personality. But his image of the world was a function of the experience of his brain. The brain is capable only of acting on information within the parameters of its construction. It is not a "free agent." What must be analyzed is the process, the operant concept of what something is doing, rather than static, fixed states of being. Considerations of individuality and personality only beg the pertinent questions.

The notion of freedom is simply absurd. Where there is no choice, there is no freedom. Antagonists, protagonists. Illusory abstractions. All functions of similar operant brain-imaging. Me and you, we and they, good and bad, subject and object. Antagonists and protagonists: It's all a question of self-identity, of ownership. Ownership of ideas.

It is no longer possible to relate to political considerations—a province of man, the illusory past. Democracy, communism, socialism, fascism: all gone. Liberty, freedom, police states, welfare states: all gone. Beyond freedom. Man was never free. He was a prisoner of his biophysiological functions. He acted in terms of the construction of the brain and the information it received. The information that was received without consent or awareness. The notion of free man, the notion of individual choice, is no longer valid.

Political considerations are trivial. The leaders of governments throughout the world thought in terms of control, believing power to be the key. But there is always complete control: Information is the key. The direct nonlinear experience of the brain is communicable. Information passes across the arbitrary boundaries of mankind as though they never existed.

The so-called emotional states of man were nothing more than habit. Fear. Love. Longing. Hate. Pain. Pleasure. Joy. Press the button, and the brain will activate the program. So too with man's noblest feelings. Dignity. Honor. Altruism.

Patriotism. Habit. The human habit.

There is no choice with information. It is a measure of effect, a measure of the change in the brain's operations. As the brain functions in a universe of continuous, simultaneous operations, it may be said information is always circulating in the system. As information is a measure of control, there is always one hundred percent control. There is no choice.

It is interesting to note that research into the activity of the brain shows that the program of operations in terms of direct experience becomes imprinted as an operant circuit. It must be remembered that the operation of the brain is activity of which one cannot be aware. These imprints exist in the simultaneous universe of operations. It has been demonstrated through electronic stimulation of the temporal lobe by implanted electrodes that the imprint of a previous program can become activated. Illusions of familiarity of a *d'Áv* nature, as well as interpretation of shape, clearness, and speed, are activated by stimulation of the temporal cortex and subsequent electrical discharge on only one side of the brain, the side responsible for minor handedness.⁶¹ We also know that the flicker experience of a frequency of that of a movie (twenty four frames per second) could excite this same area of the brain through exaggerated electrical discharge.⁶² Considerations of individual mind only beg questions that may be readily explored through analysis and observation on the operant level. Operant observations and analysis are impossible within the abstraction system of man.

Discern the patterns by measuring output and relating it to input. How a change in the environment is related to a change in the brain's operation. The relationship is nonlinear; the measure of the relationship is information, a measure of the change of the brain's operations. It goes beyond the abstraction of the individual. In a way man could not see, he was animated by his extensions. He was the terminal, not the originator. It all went through him. It wasn't life; it was process.

It comes down to rhythms. Reality is to be found in the process of neural activity. Systems of abstraction are developed which allow the functioning phenomena to monitor their own activities. This monitoring, rather than being an observation of extant activity, is actually new activity. It is represented by frequencies, rhythms, numbers. When man tried to find the ultimate material basis of identity, he got down to the level of molecular spectra, only to find neither materials nor mechanisms, but a self-organizing pattern of frequencies. A process. A whole which can be represented by operant mathematical symbols, but which can be talked about and measured only in terms of effect. Who am I?

There are not, there will not be, any footnotes in the body of this exercise. Ownership is a human habit. The author presents not ideas, but information. Not words and images, but a transaction that can be measured only in terms of information. It may appear inconsistent to use the linear format of the printed book to convey the message that there is only information. The entity "book" is an arbitrary representation of reality, not dissimilar to symbolizing operant patterning as "man." On the neural level we can see how "book," an extension of man, fed back signals telling the brain what to do. There is a sense in which we can say that there is communication of information between man and his products.⁶³ This is process. It is integrated on the neural level. It is nonlinear.

Language. This exercise is using language to say that language does not exist. There is only information controlling the direct experience of the brain. The currency of the nervous system is the neural impulse. The key to language is to be found in the operations of the brain. The universals of language are the universals of neural patterns. Different languages cut up reality in terms of their own bias. Mathematics must be included in this consideration as a language. However, it may even be in the cards that there is no such thing as "Language" (with a capital L) at all! The statement that "thinking is a matter of language" is an incorrect generalization of the more nearly correct idea that "thinking is a matter of different tongues." The different tongues are the real phenomena and may generalize down not to any such universal as "Language" but to something better called "sublinguistic" or "superlinguistic" and NOT ALTOGETHER unlike, even if much unlike, what we now call "mental."⁶⁴

The trap is in the concept of language. Whatever is happening can be considered perfectly well without ever using the conceptual framework of language, which by its nature makes it difficult to consider the transaction, the process. We are not concerned with the linear system of man and man's language, but with experience on the neural level, the only direct experience. Words are not directly experienced. Man never experienced words. He experienced another man talking, radios, books, televisions, telephones, etc. The experience was never that of language. We move from the relationship of man-man talking, man-radio, man-book, man-man thinking, to a study of the transacting process that can be considered in unambiguous, numerical terms when dealt with on the level of operant, neural activity. Yet this exercise uses words. "When we talk about reality we never start at the beginning and we use concepts more accurately defined only by their application." It's part of the process. The author is aware that for every system capable of producing a logical truth, there is a truism proving the system which cannot be shown to be true within the system.

Reality is not words, not the construct of language. Reality is in the nonlinear function of neural activity. The only real phenomena are operant and nonlinear. Words can be considered only in terms of the illusory past. Man thought the choice was between ideas that were expressed through language. The choice for man really concerned information, how the usage of various language patterns would change the way the brain worked. Since man could never be aware of the activity of his brain, there was no choice. Silence.

Real control had nothing to do with the kind of control exercised by national governments. Control is through the process of information. Man's technologies, viewed as communication, as feedback extensions, relayed back signals telling the brain what to do. While governments exercised their traditional prerogatives, the process continued unnoticed. No democratic populace, no legislative body, ever indicated by choice, by vote, what kind of information was desired. Nobody ever voted for the telephone. Nobody ever voted for the automobile. Nobody ever voted for printing. Nobody ever voted for television. Nobody ever voted for space travel. Nobody ever voted for electricity. Nobody ever voted for nuclear power.

There are only nonlinear phenomena. The communication of direct neural experience is an invention more important than the wheel, the steam engine, nuclear energy. The trip through the internal mappings of the nervous system is far more exciting, far more important, and far more dangerous than the journey to the moon, and the farthest reaches of outer space.

It is a question of searching for questions. This exercise is not setting forth rules or formulating dogma. It is an attempt to create a working model, not with an eye to truth but to convenience. The only rules applicable are those that are convenient to use. In this system there is no interest in, there is no possibility of, truth. There is no longer a solid base, a substantial reality, from which to make pronouncements. We move toward an always inferred, unknowable reality with the symbols, the frames of reference, available to us. What we find is only a model. Man was such a model. Man, the model, is dead.

It is no longer necessary to say yes to life, No one is there to listen; no one is interested in you, no one is interested in your words.