

THE THEORY OF CONSCIENCE

BEING REINCARNATED IS POSSIBLE

By

FRANCESCO BORSATTI

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INTRODUCTION

Men always get upset when facing the idea of death and loss of their beloved ones. Death seems to be the end of everything that stands while nothing can scientifically prove the existence of an afterlife. Nevertheless this short essay represents my rational and scientific study, starting from all the sure, concrete and tangible knowledge about the human body and from various intuitions as well, in order to be able to throw new light on the existence of the human being beyond his physical body's death. Such rational a study dispels the darkness of ignorance and it should begin to enlighten the reality of the human being as composed not only by its body (or biological machine) but also by its spirit (conscience or soul).

The goodness of such rational a study (concentrating, at the beginning, on how the human body, a tangible and concrete thing which we deal with daily, is exactly made) derives from the fact that theory can explain also famous, studied but never well understood or never exactly organized by parapsychologists, phenomena.

For the sake of chronicle and in order to give a historical location, my Theory of Conscience was born as a first intuition one Friday on February 17th, 1988. In the course of the years I developed it and occasionally worked it out only on my mind. The Theory came to light in its written form only one Sunday on June 4th, 2006, after reading an article about the attempts scientists were making in order to create in laboratory an artificial conscience, or conscious automaton, on the scientific journal "QUARK" dated 2006, June 2nd.

Now I think that such a theory does not have to remain only one of my private and personal heritages, but that it has to be disclosed to all men in order to contribute to stop or to diminish fear of death and to help a lot of people not to suffer any longer because of death and because of the tragic disappearance of their relatives, friends and acquaintances.

Keeping the Theory of Conscience for myself only would be just a selfish behaviour and, more than this, I always try to be of some help for others. Thus, placing my rational knowledge about human body and conscience at everyone's disposal is, actually, the only good action I can currently do for all men.

I hope such a knowledge will significantly contribute to erase or to actually reduce the sufferings and fears of mankind with regard to death.

The Author

PEOPLE'S COMMON SENSE IS ALWAYS WRONG

In 1881 two scientists, Michelson and Morley, did an experiment with an interferometer. They wanted to observe the speed of light of about 300.000 km/s., by using a divided into two rays ray of light which added itself to or subtracted itself from the speed of the planet Earth in its orbit around the Sun, of about 30 km/s. In substance the two scientists expected to observe that the ray of light in the interferometer would travel at a speed of about 300.030 km/s., when leaving for the same direction of the motion of revolution of the Earth, and that it would travel at a speed of about 299.970 km/s. when leaving for the opposite to the motion of revolution direction.

Everybody knows that if, while we are travelling by train at a speed of 100 km/h., we shoot a bullet at 10.000 km/h. in the direction of the motion of the train, the bullet, actually, travels at 10.100 km/h. which is the sum of the speeds of the bullet and of the train. This is because the bullet, at the departure, already contains in itself the speed of the train in the same direction of its motion.

Vice versa if, while we are travelling by train at a speed of 100 km/h., we shoot the bullet at 10.000 km/h. in the opposite to the motion of the train direction, the bullet, actually, travels at 9.900 km/h., which is the difference between the speed of the bullet and the speed of the train. This is because the bullet, at the departure, already contained in itself the speed of the train in the opposite to its motion direction.

Thus, Michelson and Morley, thought to do the same experience by using the Earth instead of the train and a ray of light instead of the bullet.

They made several more and more improved and accurate attempts but in the end they had to bow to the facts: the speed of light was always unchanged, it never summed up nor subtracted itself from the speed of the planet Earth. Albert Einstein started from this experience and he stated that the speed of light was uniform in the whole Universe and in all the reference frames and that the speed of electromagnetic waves could neither be changed nor exceeded. The consequences of these laws were collected and explained in the famous Theory of Relativity by Einstein, which was fully supported by all the following experiences. In substance, it was clear and evident that people's common sense as well as the man in the street's common sense is wrong: time is not absolute and unalterable, as it was always thought to be, and that only the speed of light and of electromagnetic waves is uniform and unchangeable.

People's common sense was indeed wrong also at the time of Christopher Columbus and the great navigators and also at the time of Galileus Galilei. People used to think that the Earth was flat but they were wrong. From Columbus's voyages up to the first circumnavigation of the globe by Magellano it got clearer and clearer that the Earth was indeed spherical and not flat. Not only ordinary people but also prestigious people, having a high cultural degree, along with the Roman Congregation of the Holy Office would not tolerate the Copernican system and they would believe that the Sun used to go round the Earth but they were wrong. Galileus Galilei and his studies proved that the opposite was true and that, indeed, the Earth used to go round the Sun. In spite of that, the Holy Office did not want to believe in this truth and unfairly sentenced Galilei to abjuration.

THE HUMAN CONSCIENCE

Today we still find ourselves in front of people's and scientists' wrong common sense. This time the point is the human conscience. Everybody thinks that the conscience, which allows men to be aware of their own existence, is a product of the brain, but it is wrong. Matter, even if it takes the form of a living human body, cannot have consciousness. Otherwise it should be stated that inert matter little by little creates a living human body and a brain; in substance it organizes itself, creates a conscience and then it breaks up again turning into dust and inert matter. Such a statement does not sound very good. Human conscience is something different from matter and it does not belong to the material world; it belongs to another dimension, the one which is commonly called "afterlife" or "spiritual world" or "spiritual dimension".

During these first years of the third millennium there are scientists who do experiments also in this field: they try to build in laboratory artificial intelligence and conscience by creating robots, automatons and artificial brains. But although they try hard, they will never be able to create in laboratory neither the conscience nor an automaton, aware of its own existence. It will happen as it happened to Michelson; he made several more and more exact attempts, while doing his Interferometry and rays-of-light-experiment, but he did not reach the result he expected he would. On page 19 of the scientific monthly "QUARK" n. 64, dated 2006, May 2nd, I read about the experiments done by the English scientist Owen Holland. The subtitle of the article is: "An automaton, destined to prove how another conscience, beyond the human one, can exist, is being created in the English laboratories". I'm reporting here the first words of the article by Alex Saragosa: "I exist": if the robot Cronos pronounced these simple words, it would make the group of researchers, run by Owen Holland of the Essex and Bristol University (Great Britain), who created it, very happy. Cronos's aim is, indeed, the one to try to get a glimpse of conscience started in a machine. According to Holland, conscience spontaneously derives from the creation of mental models which are separated from the body and from the surroundings. Just these models give us the sensation to exist and, while making them interact, they allow us to mentally solve complex issues".

As I stated before, conscience is something different from the material world and it does not belong to that but to another dimension. It is currently thought that under certain conditions, that is to say if there is a certain complex organization, matter emits conscience, an invisible, immeasurable, impalpable entity, which extinguishes and ceases to be with the death of the brain and of the body. Conscience is immaterial and unknowable.

Owen Holland's statement, according to which conscience spontaneously derives from mental models, separated from the body and from the surroundings – models which would give the sensation to exist –, sounds ridiculous to me. His automaton, Cronos, is made of matter; it contains electrical wires which transfers sensory electrical signals to the artificial brain and movement electrical signals from the brain to the arms, to the eye and to its moving parts. Its functioning is very similar to the one of the body and of the human brain. But even if it was completely identical to the human body, anyway it could not get conscious by itself because, after all, in the automaton only and always well defined physical processes can take place. There is a continuous exchange of information between the body and the brain and it takes place by means of impulses and electrical signals and such an exchange functions according to well known laws of Physics and not

by means of unknown processes. Also in the human brain, which is made of matter itself, well known physical and chemical processes take place.

There are electrical signals which travel through the different brain areas, while other electrical signals go along the nerves of the human body, from the periphery to the brain and vice versa. These nerves are real electrical wires made of neurons, that is to say human cells which specialize in the transmission of electrical impulses. Nerves connect tactile, thermic and mechanical sensors, which are located inside the skin, to the brain. They connect eyes, ears, nose and mouth to the brain, as well. Eyes turn images into electrical signals (sight), ears do the same with sounds (hearing), the nose does the same with smells (sense of smell), while the tongue and the palate do that with the flavours of food (taste). All these electrical signals arrive at the brain which reconstructs reality as it is perceived through the 4 senses, the tactile one and also through all the organelles – distributed inside the skin as well as inside the whole body – which sense heat and mechanical deformations. Also signals of pain, deriving from hurts to the human body, arrive at the brain where they are reconstructed through the nerves. Reality, as it is interpreted by means of the senses which are distributed all along the human body, allows the brain to organize the following behaviour. In case of events causing pain and physical or psychological hurts, the brain gets the body off the ground by sending electrical signals to the legs and to the arms in order to remove it from whatever is causing suffering to it and threatening its physical or psychic wholeness or in order to make it fight against whatever is causing pain to it.

All these processes would work well even without a conscience, aware of everything which is going on in the brain, because the human body is an automaton in itself, just a biological automaton made of cells, muscles and bones. Several years ago an excellent scientific serial programme about the human body, whose title was “The marvellous machine” by Piero Angela, was shown on TV and the title of this programme was simply very appropriate, as the human body is a machine, as we saw before. Eyes are, indeed, two biological telecameras, ears are two microphones, while words, voices and sounds go out of the mouth just like of a loudspeaker or a j-box.

When we observe a talking to us person, we observe an automaton having two telecameras, two microphones, a tool to smell smells and a tool to taste flavours in its mouth. Really, the brain reconstructs the image of the person who is standing in front of us; thanks to the fact that eyes are two, the brain constructs a three-dimensional picture of the talking person – neither a two-dimensional nor a flat picture like photographs have (this happens when we look from one eye only).

We immediately interpret such a three-dimensional picture like a person who is standing in front of us and not like an automaton. The same thing happens when we consider that the Sun in the sky is moving towards the West but reality is not like that because we know, thanks to Galileus Galilei, that the Earth revolves round its own axis and the Sun. In other words we still refer to appearances and to the common sense, which are, indeed, wrong.

But in the human-body-automaton also a spiritual conscience does exist and it makes us conscious or aware of the material reality which is reconstructed by the brain and in which the human body lives. Without their conscience, men would live like great big monkeys; they would not create elaborate dresses; they would just make the strictly necessary in order to protect themselves from the cold. Without the conscience, ideas, convictions and ideologies would not exist; in short, creativity and inventiveness would not exist in the material world. Creativity can also consist in having wrong ideas, which can cause a lot of suffering to other individuals; it is not just the creation of right and

constructive ideas. Anyway, conscience – not belonging neither to the material human body nor to a metal material automaton – means awareness and being aware; it means noticing and realizing the reality which is reconstructed inside the brain. In substance, we are the conscience of what is going on inside the human brain. If we consider only the material part of ourselves, which we see and which is the human body, then we should state: we all are automatons. But if we consider the three human components all together – the body plus the conscience plus the soul – then we have to state: we all are human beings.

As a spiritual conscience, we interact with the material brain in order to express our own ideas about the material world or to mould the material reality as we like and in a constructive or destructive way. As I said before, we are the conscience of what is happening in the human brain.

We have been so aware (and for such a long time) of all the sensory signals of the body, which reach the brain and form a visual three-dimensional image of the body and of the material surrounding it reality, that we fully identify ourselves with the human body and with what we see in the mirror.

When we lose a limb, a leg or another piece of our body, we are disappointed because we are sure that we lost forever a part of ourselves while, in reality, we lost just a part of our human body. This suffering increases a lot in sentenced to be beheaded people because, after their execution and before their death, they know they are just a head and this is a horrible and highly unacceptable condition for the survival instinct and for the instinct of self-preservation of one's own physical identity.

This situation is highly unacceptable for these two instincts and it is lived by the conscience like a very big suffering. If there was not a conscience, the highly unacceptable situation would be just a very negative comparison between the reality after the execution and the survival and self-preservation of one's own physical identity instincts, and such a comparison takes place at level with the brain circuits.

The conscience, like the soul, is neither ruined nor destroyed when the human body is ruined or destroyed because downfall or destruction concern only the dimension where the body lives, that is to say the material world, and they do not concern the other dimension, that is the spiritual dimension of the conscience and of the soul, commonly called afterlife.

Automaton Cronos, created by Owen Holland, thanks to different known physical processes, could even come to say: "I exist" but, anyway, it would not be neither conscious nor aware to exist. Unless a conscience or a soul from the afterlife deign to take bodily form in this artificial automaton. In order to verify that, it will be enough to check whether automaton Cronos expresses some creativity, that is to say whether he tries to put into effect the coming to its mind ideas. If it does that, it will be an automaton without a conscience, just some matter in movement scientists gave an anthropomorphic shape to. Also insects and, very likely, also fish and birds, are nothing more than moving matter (living matter), composed by the usual atoms of Carbon (C), Hydrogen (H), Oxygen (O), Nitrogen (N) and Calcium (Ca), that is to say that they are just biological robots, which sometimes become nourishment for other biological robots without a conscience or with a conscience (human beings and, maybe, all the mammalians). All this does not mean that it is allowed to make animals suffer and does not give any rights to do that. It is necessary to be sensitive, to appreciate and respect Nature, animals and their life. They are really beautiful to be seen alive in their natural habitat.

If we want to briefly sum up, the situation is the following: we can draw a little man (the automaton) having 2 eyes (telecameras), 2 ears (microphones) and other senses and

sensors which are distributed along its whole body and also having an immaterial conscience with an indefinite shape which can interact with the little man's brain, through the senses and everything happening in it; an immaterial soul with an indefinite shape, connected to the conscience. If the body dies, the conscience is no longer aware of the reality of the material world, as it is perceived by the brain, but it gets aware of the perceived by the soul reality. Thus, in the spiritual dimension the soul represents what the human body represents in the material dimension. Even simpler: the conscience is aware of the perceptions of the material body (the body), when it is alive, and, after it dies, it gets aware of the perceptions of the spiritual body (soul).

All the parapsychological literature suggests that the perceptions of the spiritual body are bigger, wider and more important than the ones belonging to the material body which, instead, would have a lot of limitations. While the first one would be eternal, the second one is mortal; it has a beginning and an end and this is one more limitation.

PROOFS

As proofs of the Theory of Conscience, I have just 3 things in my mind. Let's consider two monozygotic and exactly alike twins, having the same DNA who can even exchange their internal organs, or an arm or a leg or a hand, if they want to, and without having any rejection issues because both of them are formed by identical cells having the same genetic inheritance. Although the 2 twins live together, wear all the same, eat the same food, have the same experiences, anyway there are some differences between them; they do not have the same character and personality and their tastes and daily choices differ. How is that possible? If it was true what Owen Holland and a lot of scientists think, then 2 twins' exactly alike brains should produce 2 exactly alike consciences, both having the same tastes, the same character and the same choices. Thus, the explanations of that is in my Theory of Conscience, stating that conscience is not produced by the brain, that the conscience and the soul are immaterial, belong to the spiritual dimension and that they join a human material body through the brain or that they take a bodily form through that. In other words, the twins' 2 bodies are exactly alike in everything, also in the brain, but they receive 2 such different or having just few differences consciences and soul, that they seem to have, at first sight, also identical characters.

The second proof coming to my mind is about an article I read on a daily some years ago. The Nobel Prize Sir John Eccles, while visiting the Pontiff in Rome, said: "The study of the brain brings us nearer to God". I read in this article that some experiences concerning the brain, carried out by him and his team, ended up being unusual or even incredible. There very little was explained, as the article was just a very short one, but what I can remember of that makes me think that my Theory of Conscience can well explain the checked results of the experiences, carried out by the Nobel Prize winner. In substance, the conscience, which is outside the brain, induces electrical signals in its right brain circuits (thoughts).

The third proof to be considered comes even from the afterlife. It is a book, written in 1985 by a Lawyer, Mr. Lino Sardos Albertini from Trieste, who died in the first months of 2005. In this book the Lawyer strictly describes several extraordinary events he witnessed to. In substance, the Lawyer collects strange and incredible facts and documents, written through a medium by his son Andrea, who died in dramatic circumstances on the 11th June, 1981. From the afterlife Andrea Sardos Albertini states that he was born and he died in order to fulfil his mission: making the existence of the afterlife to be known. The title of the book is precisely: "Afterlife does exist".

Anyway, the decisive proof, confirming my Theory of Conscience, is going to be the laboratory construction of such more and more precise and improved automatons, like Cronos is, which are supposed to develop a conscience as well as creativity but which, really, are not going to do anything like that. As long as automatons do not reveal any inventiveness and creativity, it means that no conscience has been created and, thus, conscience results to be immaterial and to belong to the spiritual dimension.

This is very similar to what happened at the end of 1800, when Michelson repeatedly and more and more precisely used to try to observe the speed of light which added up or subtracted to the speed of the Earth around the Sun. But that was never observed and so the speed of light always resulted to be constant in all the reference frames and in the whole Universe.

THIS THEORY EXPLAINS THE STUDIED BY PARAPSYCHOLOGY PHENOMENA

Thanks to my Theory of Conscience, I can understand all the parapsychological phenomena I've read or I've heard about on TV in my life. Reincarnation itself comes to be very clear and understandable because we saw how the human body is made just of matter. When the body dies and it changes into dust or other matter or it is disintegrated, the same thing does not occur to the conscience and to the soul, because they belong to the afterlife, to the spiritual dimension and, thus, they can come back again to the material world, being reincarnated through the body of a newborn child, through the connection brain-conscience, to live a new life in the material dimension.

Another parapsychological interesting topic concerns the tales of people who clinically died for a few minutes and were then taken back to life. In all their tales people tell that, after their cardiac arrest or after the death of their body, they observed all what was happening around their body, for example how doctors or other people strove hard to take them back to life. In such a case they were conscious about the perceptions of their souls because their brain was off or temporarily dead. Anyway, the most important thing which we are interested in, in order to confirm our Theory of Conscience, is that people, who were taken back to life, told that they were absolutely not interested in their dead body (which they could see thanks to the perceptions of their souls) or that they felt indifference for that. Thus, the body was a completely separated from or an unrelated to the conscience thing. By coming back to life into the material world, being reincarnated again in their own body, getting aware again about the brain perceptions of the awakened brain, taken back to life people used to show that they did not fear anything anymore. The point is that they had seen they kept on being conscious and existing even when their material body had died.

VERY IMPORTANT FINAL CONCLUSIONS

The Theory of Conscience, proofs and results of the studied by Parapsychology phenomena lead us to a very simple conclusion: body is not all. Obviously it does not justify murder and cannot give the right to kill our fellows or to make war or to do neither physical nor psychological violence to anyone. Nothing, indeed, gives the right to cause physical or psychological violence to anyone. Nothing, indeed, gives the right to cause physical or psychological suffering to our fellows. It is unjustifiable to think of killing a human being because it is not possible to completely eliminate him or her because of the existence of the conscience and of the soul.

Who can kill one of his or her fellows is a cold, insensitive and wicked person and it makes me suppose that a spiritual evil being can have joined killers' human body. In other words, evil spirits would really exist as embodied in killers', criminals', delinquents', insensitive human beings' bodies and also in the bodies of those who cause physical and psychological sufferings to their fellows.

In spite of my Theory of Conscience, I cannot neither hurt nor kill others, because I am a sensitive being. I prefer to make my fellows happy, that means, in this case, to let others live. Nobody who was killed has ever been made happy. Moreover, the messages of pain, suffering and need of help, expressed by a person who has been assaulted, the signs made on his/her body and the abundant blood, coming out of his/her hurts, are for me a very terrible and painful sight. Through such sights I nearly feel harmed people's sufferings. I can identify myself with the victims and nearly feel their same pain. And things like that, that insensitive people cannot do. In people like that there is a very likely brain handicap which does not allow them to identify themselves with their victims. Anyway, good and sensitive spiritual beings do not take bodily form through a human body having such a handicap, as only evil beings or spirits do that. Human bodies without such a kind of handicap are not only the most proper ones for good and sensitive spiritual beings; they also are the best ones because a population of individuals can normally exist only if the individuals perceive as dangerous and painful the sight of hurts and of abundant blood in their fellows. Otherwise, if there is the handicap of insensitivity in a population, the individuals of such a population run a risk because they suffer violence, murders, physical or psychological sufferings and violence can sometimes degenerate and result in wars. Because of various or banal reasons, because of ideologies, because of conflicting opinions or disagreements, insensitive people often end up in causing violence, wars and other wrong behaviours which produce physical and psychological sufferings. They often end up in reacting in violent and wrong ways and they do not have peaceful manners and behaviours. In the end it is important to bear in mind the following words I wrote on the 28th February, 2002: "You can disapprove or not approve anything but it does not give you any rights to use physical or verbal violence or other behaviours which can cause physical or psychological suffering to anyone. Who willingly causes sufferings is wicked, who uses violence is violent".

MAIN LAWS OF THE THEORY

Now we can state the first 3 laws of the Theory of Conscience, which we explain as follows:

1° - Matter can't ever and in no ways get aware.

2° - Conscience is an entity which belongs to the spiritual dimension.

3° - We are the consciousness of what happens in the human brain.

NEW INTUITIONS (2007)

Skeleton is not a horrid, fearful, witchlike thing symbolizing death and recollecting the world of ghosts and spirits. Skeleton is a frame which supports a human being (or an animal) when he or it is inserted in a gravitational field of a planet and rests or sits on its surface.

Sounds and voices are not in the air, they are not in the ears, they are not in the brain; they are in the conscience. In the air there are just waves, similar to the circular rufflings which are produced in the water by a falling into a pond stone. Inside the ears, waves and vibrations of the air are turned into electrical signals for the brain. In the brain and in its circuits there are just electrical signals, coming from the ears. The conscience perceives brain electrical signals like certain sounds or like certain voices.

In the same way, all what is suffering results to be in the brain just a coming and going of electrical signals in different brain circuits. The conscience perceives them like disagreeable and unpleasant sensations, like uneasiness and suffering.

The human body is a structure having two telecameras (eyes), two microphones (ears), a vocal apparatus for the articulation of the sounds of the voice (mouth, throat, vocal cords), an air intake (nose) for the entry of the oxygen which, by reacting with the sugars, produces energy and for the ejection of carbon dioxide, which is a reject by-product, two arms and two hands to handle reality, two legs and feet to support the trunk and to make the body move and shift. When the body gets lively, expresses itself and it moves, it is the spiritual person who expresses himself or herself through it (Thu. 08/11/2007).

INTUITIONS 2008

People are like bottles of wine. Bottles have very similar shapes and the same composition, glass, but some of them contain good wine, while other of them contain bad wine, other poor-quality wine and other contain ordinary wine. All people have very similar shapes and the same composition, molecules and/or organic compounds but some of them contain a good spirit (a good spiritual being) while other of them contain an evil spirit, other a poor-quality spirit, other an ordinary spirit (Mon. 24/03/2008).

Thinking is a thing: also machines and automatons can do that by using an artificial intelligence. Being aware or being conscious to think is something different (Fri. 25/04/2008).

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NEWS

A CURA DI FRANCESCO GIRONI
E ORNELLA FERRARINI

ROBOTICA

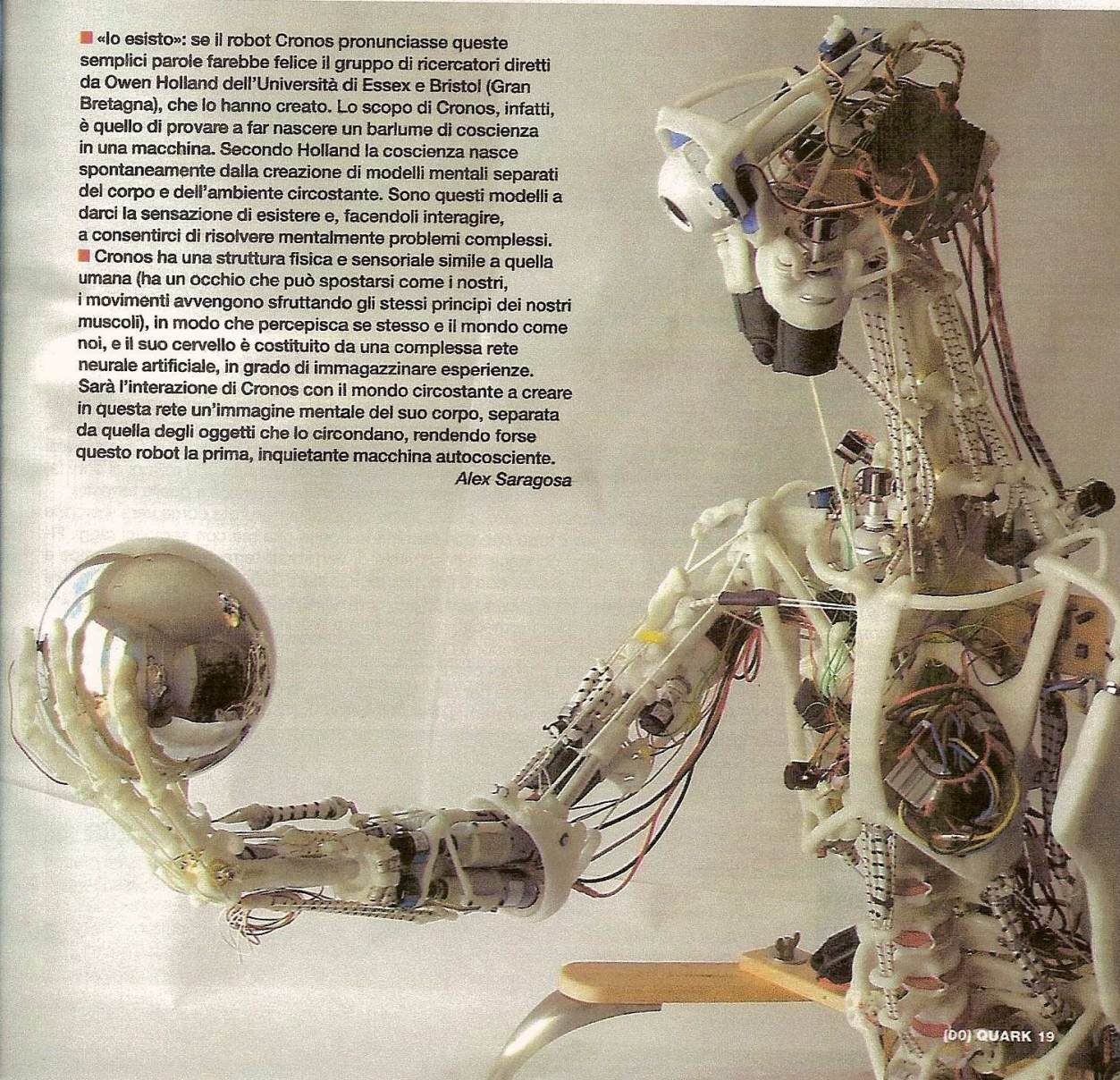
Cronos, l'androide che (forse) penserà

Sta nascendo nei laboratori inglesi un automa destinato a dimostrare come possa esistere un'altra coscienza oltre a quella umana

■ «Io esisto»: se il robot Cronos pronunciasse queste semplici parole farebbe felice il gruppo di ricercatori diretti da Owen Holland dell'Università di Essex e Bristol (Gran Bretagna), che lo hanno creato. Lo scopo di Cronos, infatti, è quello di provare a far nascere un barlume di coscienza in una macchina. Secondo Holland la coscienza nasce spontaneamente dalla creazione di modelli mentali separati del corpo e dell'ambiente circostante. Sono questi modelli a darci la sensazione di esistere e, facendoli interagire, a consentirci di risolvere mentalmente problemi complessi.

■ Cronos ha una struttura fisica e sensoriale simile a quella umana (ha un occhio che può spostarsi come i nostri, i movimenti avvengono sfruttando gli stessi principi dei nostri muscoli), in modo che percepisca se stesso e il mondo come noi, e il suo cervello è costituito da una complessa rete neurale artificiale, in grado di immagazzinare esperienze. Sarà l'interazione di Cronos con il mondo circostante a creare in questa rete un'immagine mentale del suo corpo, separata da quella degli oggetti che lo circondano, rendendo forse questo robot la prima, inquietante macchina autocosciente.

Alex Saragosa



NEWS

By Francesco Gironi and Ornella Ferrarini

ROBOTICS

Cronos, the android which is - maybe - going to think

An automaton is being born in the English laboratories. It is destined to prove how another conscience can exist, beyond the human one.

- “I exist”: if the robot Cronos pronounced these simple words, it would make happy the group of researchers, supervised by Owen Holland of the Essex and Bristol University (Great Britain), which created it. The purpose of Cronos is, indeed, the one to try to give birth to a glimpse of conscience in a machine. According to Holland, conscience spontaneously begins from the creation of mental models which are separated from the body and from the surrounding environment. These models are the ones which give us the sensation to exist and, by making them interact, they allow us to mentally solve complex problems.
- Cronos has a physical and sensory structure which is similar to the human one (it has an eye which can move like ours; its movements take place by using the same principles our muscles have). In this way it perceives itself and the world the way we perceive them and its brain is made of a complex artificial neural net which can store experiences. Cronos’s interaction with the surrounding world will create in such a net a mental image of its own body, separated from the one of the objects surrounding it, maybe making this robot the first disturbing self-conscious existing machine.

Alex Saragosa

from the scientific monthly “QUARK” n. 64 dated 02/05/2006

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