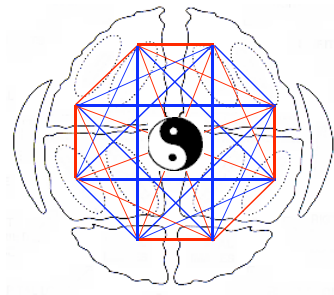


The Effects of Human Perception & the Human Mind On Building a New Paradigm for Physics

by *WR Hohenberger*



"God offers to every mind a choice between truth
and repose. Take which you please you can never
have both"

-Ralph Waldo Emerson

Abstract

The world that we perceive is actually an illusion created within the boundaries of our mind, and there instead exists another world beyond our human perceptions, which is made from the transcendent energies of the dark and the light and can only be seen through the powers of our imagination. Our human world is not a replication of that world, but merely an enhanced representation, and is a classic example of Plato's "Shadow on the Wall". The universal world is filled with a single luminous substance, the stellar air, and all atoms and all objects are made from condensed stellar air, or liquid light, which are simply visual methods for describing pure energy. Accordingly, objects constructed from those atoms possess no color, but instead are structures of liquid light, whereas color is an attribute of the human mind. The analysis of the color of objects, human color perception, holographs, virtual reality and dozens of other human visual attributes all justify the existence of another world beyond our human perceptions, which can be visualized in its pure energy form. This includes integrated visions for gravity, quarks, electromagnetic waves, relativity, black holes, quantum mechanics, sub-nuclear particles, string theory, the big bang, and a steady state universe. Accordingly, images and sounds exist within the occipital and temporal lobes of our brain. Consciousness, the soul and the spirit exist within the parietal and frontal lobes of our brain. Human behavior is organized and therefore the words that describe human nature can also be organized. Decoding the "I Ching" delineates human nature and includes absolute definitions for good and evil. The organized word structure for the human mind can be correlated with the "I Ching", the "*Qabala*" and with Dr. Max Lüscher's color test. Our human perceptions have a profound effect upon our abilities to develop a correct and proper model for the universe, and hence to build a new paradigm for physics.

Introduction

This paper is a combined and condensed version of two papers, the first titled “Human Perception and the Holographic Mind, Human Consciousness and the Soul, Decoding the ‘I Ching’ and the “Qabala” and the Physics of Human Psychology,” and a second paper titled “A Unified Theory of the Universe,” for the purpose of aiding the Natural Philosophy Alliance in accomplishing their goal of “Meeting Today’s Challenges by Building a Better Physics Paradigm” at their convention in Albuquerque, New Mexico in April of 2008. Its intended purpose is to delineate the effects of human perception and the human mind upon deriving a true and correct model for the both the visual and the non-visual universe. It includes rational understandings for the relationship between the perceived world, the real world, and human perception; as well as, vivid descriptions for the non-visual world, which by its own nature must exist as a separate entity in its own right above and beyond our own human perceived world. It also includes an organized word structure for the human mind and the integration of that structure with the known characteristics of the “I Ching”, the “Qabala” and Dr. Max Lüscher’s color test.

The content of this paper is derived from a book by the same author titled “*Perceptions – A Symphony of Words*,” published by Winston-Derek Publishers in 1992. All of its conclusions are based upon the absolute necessity of cause and effect, through the ‘a priori’ existence of substance, structure, mechanism and process. It is simply unreasonable to conclude that anything can come from nothing, that the phenomena of the universe have no cause or that these phenomena occur by some magical process unknowable to the human mind. Instead, there is substance and structure for all things that exist, and furthermore, there is an underlying logic of mechanism and process, for those things of substance to take on life through the laws of cause and effect. Moreover, it is simply “simplicity”, which is an inherent property of most happenings when there is a more complete understanding. Therefore, the following conclusions are offered as an in-depth understanding of human physiology, a solid foundation for the development of a new paradigm for physics, and a firm basis for the long sought after theory of everything.

Human Perception and the Holographic Mind

The mechanics of human perception is a phenomenon of the mind and not of the objects being observed. The red flower is not really red, nor is the blue sky really blue, nor is the green grass really green. In fact, the perception of color is nothing more than an enhanced representation of the world around us created within the boundaries of our mind. This is not to say the world around us does not exist, only that it does not exist in the form in which we perceive it. The true form of the universe is that of a world of energy, which is built from the forces of the dark and the light and given life through the motions of change. Whereas, the universe within us is a world of color carved from those forces, and given a fixed existence within the substance of our mind. An image of color of the world around us is created by our mind and exists solely within our mind. This is a difficult truth to accept because it is contrary to our perception of being; however, just the same, true it is. Neither the existence of this world around us nor the existence of this image within us is unreal, but instead it is the insistence upon the common identity of these two worlds, which is unreal. And what is this grand illusion within us, but that state of being, that wonderful world of life within which each of us lives.

In order to better understand these phenomena, the mechanism that causes the sensation of color must be first understood. The mechanics of color is normally described by saying that when white light, which contains all of the various colors of light shines on a blue object, the blue light is reflected and the other colors of light are absorbed. Furthermore, when the reflected blue light shines against the pupils of our eyes, we then perceive the existence of the blue object. This

description is totally subjective to our own biased perception of being. Bear with me, as this biased description is translated into a more objective point of view. *That is, a wave of light energy propagates through the substance of space and arrives in the near vicinity of an object composed of a structure of atoms. Most of the energy is absorbed as increased vibrations by the atoms within the structure; however, a single wave determined by the spacing between the atoms is reflected back into the substance of space. This reflected wave then propagates through the substance of space and arrives in the near vicinity of the pupils of our eye. This wave, along with the other waves of energy at this point, collides with the atoms of the receptors within our eyes. The atoms of the receptors of our eyes are mechanically tuned to vibrate only to waves the same size as the reflected wave. Coded signals representative of that wave are then sent to the brain where an image of the structure is created within our mind and perceived by the contents of our mind as "blue."*

Notice that the word "blue" was not used in the second description until after the image had been perceived within our mind. There are dozens of similar examples, including color perception, color blindness, double vision, holographs, 3-D movies, virtual reality, dreams, visions, hallucinations, dizziness, color-blindness, the varying perceptions of animals, open triangles which appear closed, pictures which can be seen as a face or a vase but not both, out of body experiences, and near-death experiences, which all add up to the same conclusion that these images can only exist within our minds. Accordingly, only four of the above will be presented as a detailed analysis, first the color of objects, second the mechanics of colors, third holograms, and fourth the varying perceptions of animals. In the first case, the color of objects can be determined by first visualizing the atoms from which they are made; however, in order to accomplish this task, one must first develop a method for visualizing atoms as pure energy. From another paper titled "*A Method for Organizing and Charting the Fundamental Particles of Nuclear Physics, and for Defining the Structure of the Nucleus of an Atom,*" quarks are defined as three-dimensionally shaped charge segments of an electromagnetic wave, can be visualized as eddy currents within the aether or as *vortices within the stellar air*, and thereby possess no structure or mechanisms for the process of color. Particles, which are saturated composites of those quarks, also possess no color and can be best described as *saturated vortices of liquid light*. Likewise, atoms, which are made from those particles, also possess no color and can best be described as *complex saturated vortices of liquid light*. Accordingly, objects, which are made from those atoms, also have no color, but can instead best be described as *constructs of complex saturated vortices of liquid energy or liquid light*. The bottom line is that atoms themselves have no color, but are instead pure saturated energy; and therefore the objects they form also possess no color, but are instead *constructs of pure saturated energy*.

Accordingly, as the spacing between the atoms within an object is changed, the size of the wave reflected by the object also is changed. Since it is the size or frequency of the wave interacting with our eye that causes the sensation of color, it is therefore the spacing of the atoms within the structure that determines the color we perceive. That is why substances appear to change color during chemical reactions, because the structures of the atoms within the substances are changed and not because the substances actually change color. For example, imagine each of the atoms as balls on a pool table. Arrange the balls in various patterns, being sure that each ball touches at least one other ball, simulating the bonding of atoms in chemistry. If the balls were all colored red, perceptive descriptions for the various patterns would be as differently shaped structures of red balls. At no time would the red balls change color, because they were rearranged. Likewise, when the forces of chemistry rearrange the atoms of liquid light in order to form the various substances of our physical world, they also do not change color. Therefore, if one views a single atom as a glowing bubble of liquid light, one must expect to view their combinations as glowing structures of liquid light. The sensation of temperature is then added to this description by describing it as a glowing structure of vibrating bubbles of liquid light.

Furthermore, human color perception is a three-dimensional process and accordingly a three dimensional spatial continuum, whereas color electromagnetic wave generation is a linear process and accordingly a linear continuum. The understanding that white light contains all of the various colors of light as diffused by a prism into the linear rainbow effect (ROYGBIV) of colors, only applies to the generation of light waves and is being misapplied to process of human color perception. Whereas the creation of the rainbow spectrum of colors (ROYGBIV) by a prism is a linear effect, color perception as observed by human beings is a three dimensional spatial effect. For example, one may justify the creation of the intermediate colors orange or yellow (ROYGBIV), by mixing the colors green and red; however this same logic then fails when mixing red with blue, for that same linear sequence (ROYGBIV) should thereby create the intermediate colors orange, yellow or green instead of the observed colors of magenta or purple. There are actually three different processes involved in human color perception, the first is color electromagnetics, which deals with electromagnetic waves, the second is color electrodynamics, which deals with the creation of colored images within the mind, and third is color psychosomatics, which deals with the influence that colors have on the human mind. A more detailed analysis of these processes is discussed later on in this paper and also in another paper by the same author titled. "*A Method for Organizing the Fundamental Particles of Nuclear Physics, and for Defining the Structure of the Nucleus of an Atom.*"

There are therefore, two realities for the world within which we live, the conceptual world or absolute reality, and the perceptual world of our human conscious reality. Both are real and exist at the same time; however, at different levels of existence. The third example, which goes beyond the illustration of the illusion of color and furthermore supports the argument of the image existing solely within our minds, is the holograph. For those unfamiliar with a holograph, it is an optical machine capable of creating those magical three-dimensional images dancing within the staged display of a haunted house. A closer analysis of this phenomenon will show that the holograph does not create the image at all, but instead creates an aura of reflected energy, which completely fills the room. When our eyes interact with this energy, the dancing image is created by our mind and within our mind, and is then superimposed upon the image of the stage set already found within our mind.

In order to understand this phenomenon, the mechanics of producing a holographic film must be better understood. A beam of laser light is directed toward an object, and the reflected light from the object is allowed to hit the film. The reflected light is not focused on the film as in a normal camera, so that the reflections from the entire object are allowed to hit the film at all points on the film. This would be similar to a double exposure in a normal camera, except that in this case it is a near-infinite or holistic multiple exposure. At the same time, a second beam from the same laser light is allowed to directly hit the film so that only the interference pattern between the second beam and the multiple images is recorded on the film. Needless to say, no recognizable image is visible on the film; however, within the structure of atoms of the film is coded the information of each of the near-infinite number of images.

In order to reproduce the image, all that is needed is another laser beam the same as the original beam, the exposed film, and an eye and a mind. In this case, when the laser beam is directed at the film from the same angle as the original beam, the interference pattern is canceled out, and an aura of reflected energy or a pattern of waves is produced and fills the room. When this pattern of wave energy interacts with our eyes, the original image is recreated within our mind. Since the original object has long since been removed from the room, and since no image is visible on either the film or the laser beam, the only place the image can possibly exist is in our mind. To further prove that no single image was on the film, the majority of the film can be destroyed, and by illuminating only a small portion of the film, the entire image is still created within our mind. If you are still filled with disbelief, the next time you have an opportunity to see a holographic display, select an object on the stage set and walk over and touch it. However, try

to find and to touch the dancing image and you will find this to be an impossible task, for you would have to reach within the substance of your mind.

There are many other examples of optical illusions, which can be explained by the separation, or dichotomy, of the absolute world from the perceptible world. For example, dreams, visions and hallucinations can be seen as the ability of the mind to recall and recreate past experiences, or to fabricate and create new and imaginary experiences. During periods of conscious awareness, these images may even be superimposed upon the normal perceptual experiences already being viewed by our mind. Other examples include the illusions of virtual reality and 3 D movies, which both create artificial worlds within the boundaries of our mind. Another very unique and special example of an optical illusion is constructing a triangle with two of its three sides not connected at one corner, but which appears connected within our mind when viewed from the direction that is in the direct line of sight with the two open ends. Another example is staring at a red image, which then becomes an illusionary blue-green image within our minds, as our eyes are turned away from the red image to a plain white surface. Another example is when the color gray is placed next to various other colors and thereby appears to change its own color. The mechanics for this process was discovered in the Polaroid research labs back in the 1950's when it was discovered that the mind's visual system actually changes the intensity of all colors based upon the amount of each color being perceived. Other examples are double vision, dizziness, and color-blind vision, all easily explained by malfunctioning holographic displays within the mind. And, of course, one cannot forget the magician who is a master of illusionary tricks.

It therefore becomes apparent that there actually exists another world outside of our perceived world. It is comprised of the combined substance of the physical world and the transcendental forces of the universal or heavenly world, and can be visualized into a single integrated whole through the powers of the imagination. For instance, if an atom is seen as a phosphorescent bubble as if it were a single spark aglow in the dark, then structures of atoms could be seen as phosphorescent objects glowing in the dark. Accordingly, objects such as tables, chairs, and even our bodies could be described as structures of crystal radiating with light or as phosphorescent fabrics, woven from radiant strands of crystalline light. Then, imagine a single atom supernaturally dissolved into a translucent vapor, faintly permeating the whole of the darkness and gently enveloping the other atoms. Add to it the forces of the heavenly world as ghosting images of various shades of dark and light magically suspended as superimposed images within this universal substance of translucent light.

Applying these descriptions to our everyday world, see a group of children at a camp outing, as imaginary ghosts sitting around a brightly lit campfire and surrounded by a glowing halo of fire-lit mist. See the trees around them as phosphorescent crystals glistening from the reflections of the fire-lit mist, and projecting auras throughout the glowing halo of mist. Then, add geometric images of transparent lights hovering over each of the children as a band of Guardian Angels in the night. And finally, see within each of their minds paralleled images of colored versions of their camp meeting scene, as they mysteriously yet ironically discuss the improbable existence of other worlds filled with ghosts, goblins, and angels. It is from this perspective that all of the fundamental forces within the universe, and hence the true reality of both ourselves and the universe, can be perceived.

Human Perceptions and Parallel Worlds

Many of the mysteries of our universe and our psychological selves can be unlocked from this perspective, but first one more theorem, a combination of the law of cause and effect with the theorem, which states that the whole is greater than the sum of its parts, must be introduced. That is, when an effect is discernible at any organized level of existence, an equivalent discernible

cause must also be recognizable at that same organized level of existence. This theorem is proposed to be a self-evident truth; that is, its opposite is obviously incorrect. For example, a man perceives a part of the world around him; however, there exists no cause either within him or within his surroundings to account for his perceptions. This in effect repeals reality, our existence, and the existence of reality itself. Philosophers have long argued the difficulty in proving the differences between the dream world and the real world. Their arguments suggest that all happenings might even occur solely within our minds. However, it is proposed that for any organism to possess sufficient knowledge to dream a concert pianist playing the piano, while he cannot play the piano, is impossible, improbable, and impractical. It is impossible because there are insufficient atoms within our minds to project all of the occurrences within our visible and audible worlds; improbable because it represents disintegrated capabilities functioning as an integrated whole; and impractical because it defies the simplicity of common sense. It is totally illogical to suggest that there are no causes for the effects that we perceive, and it is then irrational to suggest that we cannot find those causes. The entire basis for scientific study is cause and effect. If we see a cause and know it to be real, then the effect must also be real. More importantly, if we see an effect and know it to be real, then the cause must also be real. This is a truth, which cannot be violated and cannot fail. It is only its application, which fails, and that is a failure of our selves to understand.

The human being is a highly complex organization of overlapping and interconnected systems and subsystems functioning synergistically as a single and integrated whole. It is comprised of billions of atoms arranged into multitudes of differing structures and shapes, forming the various molecules, cells, and organs which acting together promote the continuance of life within our bodies. Its sophistication and almost incomprehensible complexity has become apparent only with the increasing knowledge accumulated from the scientific investigations of our potentials and our capabilities, as well as our limitations and our fallibilities. The diversity of diseases and ailments, which we experience, are a living testament to the complexities and vulnerabilities of the systems functioning within our bodies. If these very same atoms were rearranged into simpler and more common everyday substances, their equivalent would be approximately a half-barrel of water, about a gallon of a highly complex substance called protein, and about a cupful of salts, minerals and ash. Obviously, this second description does not reflect the description for a human body, and therein lays the difference between the whole and the sum of its parts.

When "organization" is introduced into any arrangement of atoms or parts, the whole experiences an increase in value, which is directly related to the corresponding level of sophistication existing within the organization. A simple example would be a hammer, a chisel, and a block of steel. When the atoms within a block of steel are forged into the shape of either a hammer or a chisel, the new object is endowed with a greater potential for usefulness than the original block of steel. Many of these simple examples could be given, but due to their primitive nature, they contribute very little toward solving the mysteries existing within the human psyche. However, if the idea of organization is combined with the visualization techniques introduced earlier and expounded upon in the paper titled "*A Visual Unified Theory of the Universe*", enlightened perspectives for both the human body and the human psyche can be developed.

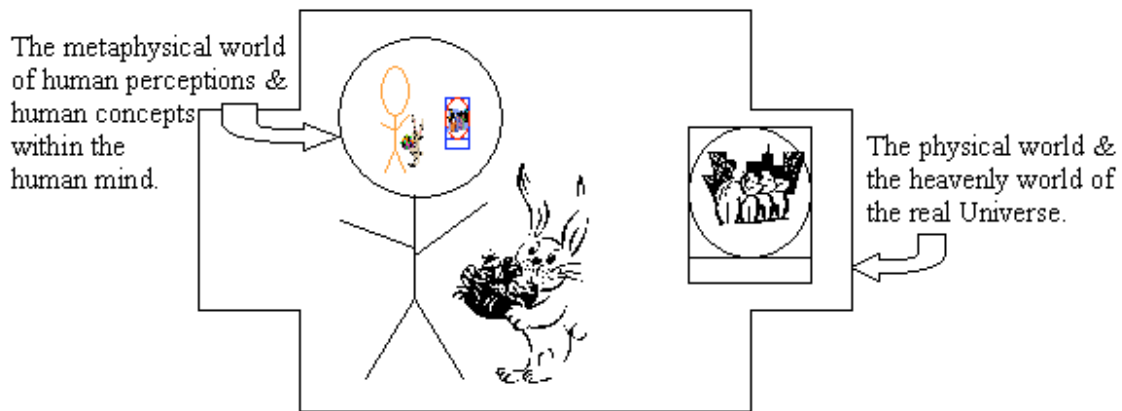
But first the idea of organization, especially in conjunction with cause and effect, must be further explored. All of the thoughts and visualizations presented in the paper "*A Visual Unified Theory of the Universe*" were based on the absolute certainty of cause and effect, not merely from a deterministic point of view, but also from a more generalized, yet holistic point of view. The law of cause and effect exists not only on the microscopic level but also on the macroscopic level, not only on the differentiated level but also on the integrated level, not only on the materialistic level but also on the spiritualistic level. It exists in each of the infinite perspectives of the universe and permeates the whole of the universe in an absolute fashion. However, it in no way refutes the existence of an organized whole. In fact, the whole being greater than the sum of

its parts implies organization or integration of its lesser parts and operates synergistically within the law of cause and effect.

In order to better understand this relationship, we must also look at its opposite; that is, the whole is only greater than the sum of its parts, provided there is an inherent organization. When disorganization exists, there is no whole but only a conglomeration of parts. In this condition, the law of cause and effect is transformed into the random possibilities of uncertainty. The simplicity of macroscopic cause and effect is then replaced by the complexity of the probabilities of microscopic cause and effect. In the first case we have harmony or order and in the latter case, chaos or disorder.

Within the human being is a highly sophisticated complex of individual cause and effect relationships, which together define the organized whole. However, within this complex is an inherent paradox. That is, the being we perceive as the self is not the whole, but only a part of the whole. For example, the reflected images of the outside world, which we now perceive as a part of the apparatus of our mental psyche, are obviously not a part of our self. Another example would be our memory control apparatus, which builds the soul, but is not a part of the soul or the self. Our paradox, either individually or collectively, is then being the part but trying to understand the whole.

Ultimately, we are each involved in a battle between organization and uncertainty. Our lack of understanding of this process, our confusions and our misunderstandings, in no way refutes the existence of that process, but instead is indicative of that process at work within ourselves. When the level of self-organization transcends the level of uncertainty, order reigns; however, when the opposite is the case, chaos reigns. This is the process, which is basically at work within the life cycle of all beings. That is, organisms are born, grow in complexity, are overcome by the maverick forces of disorganization, and then cease to exist. The law of cause and effect has the ability to create, as well as to destroy, and is controlled only by the nature of the organized being within the whole. Since it is our nature to develop both good and bad psychological traits, we must each climb high enough in the tree of self-knowledge, to unerringly see the inherent truths of our good and bad ways, if we as a species are to survive.



A Simple Illustration of the Metaphysical or Human World and the Real World of the Universe

In order to accomplish this task and to understand these innate truths of this organized being that we call ourselves, enhanced methods for describing it must first be developed. As indicated earlier, methods for visualizing both matter and energy in an integrated fashion have been

developed in the paper titled “*A Visual Unified Theory of the Universe*”. Earlier in this paper, two realities, the perceptual and the conceptual worlds were introduced. Whereas the conceptual world roughly corresponds to the absolute world of existence, the perceptual world corresponds solely to the images created within our minds. However, if it were possible to rearrange the physiology of our minds, it would be possible to develop different perceptual worlds. This is exactly the case with the various forms of life found on the Earth. For instance, the eagle sees with telescopic vision, the cat sees with night vision and the dog sees in black and white vision. The whale and the dolphin see with sonar, while the bat sees with radar. We see in binocular vision, while the deer sees in surround vision. Also, we see in color by day and black and white by night. There are actually two different imagery systems within our eyes, one for bright lights and in color, and the other for dim lights and in black and white. Imagine if we were also created with telescopic vision, as is the eagle. It would be like having a telescopic lens from a 35-mm camera contained within the apparatus of our eyes and our mind. Imagine being able to zoom in on a distant object just as naturally as we blink our eyes; or imagine creating three-dimensional images within our mind from the x-ray vision of radar or sonar. Likewise, our own perceptual world is a very highly sophisticated holographic image projected within and upon the substance of our mind.

We are well aware of the differences between our human perceptions and that of the animals, but we naively continue to believe that our perceived world is the only true world and that other vision systems are simply limited or enhanced aberrations of our world. We never really understand that the world we perceive occurs solely within our minds, that the animals have another reality of their own, and that there is even a greater and more absolute reality for the real Universe. Our world is Plato’s shadow on the wall, and our world, along with the animal’s worlds, are but parallel worlds to the single and true universal world. If there were one hundred people and ten animals together in a room, there would then be one hundred and eleven parallel worlds in that room. They are the one hundred worlds that the people see, the ten worlds that the animals see, and the one true world that none of them see. Naively, we infer that animals change the color of their skin to match their surroundings and escape their predators. But, how on Earth do the animals know that their predators even see in color, since color is an aberration of reality, uniquely tailored to the psyche of the other species mind?

The Earth visualized as Pure Energy

See the physical bodies of the world as crystalline formations formed from glowing balls of *liquid light*. As you walk through the main street of your local city or town, imagine the streets, the storefronts, the signs, and everything that you see as translucent sculptures carved from the beauty of shining ice. It is as though you are traveling through a tunnel of whiteness, and all that you see has the appearance of ice. See the streets and walkways as sheets of ice as on a frozen mountain-lake. See the storefronts as whitened facades plastered with a mixture of water and ice, the windows as a glaze of frozen water, and the displays behind the windows as glittering sculptures shaped and molded from carvings of ice. See a light pole as a single icicle towering from the streets, and see its wires as silver strands spun from threads of frozen water and gently draped across its arms. See the dirt beside the streets as flakes from a newly fallen snow, the pebbles on the streets as balls of sleet, and the gravel within the streets as diamonds sparkling in the snow. Imagine the living creatures scurrying through the streets as ghosts cast from liquid vapor, and then empowered by an animated light into a sparkling silhouette. If only for a moment, capture a brief glimpse of the real existence of our physical world, as if it were a shining city perched atop a diamond hill, glistening from an all-intrusive lining of semi-translucent ice, and then gently accented by ultra light coverings of frozen sleet and snow.

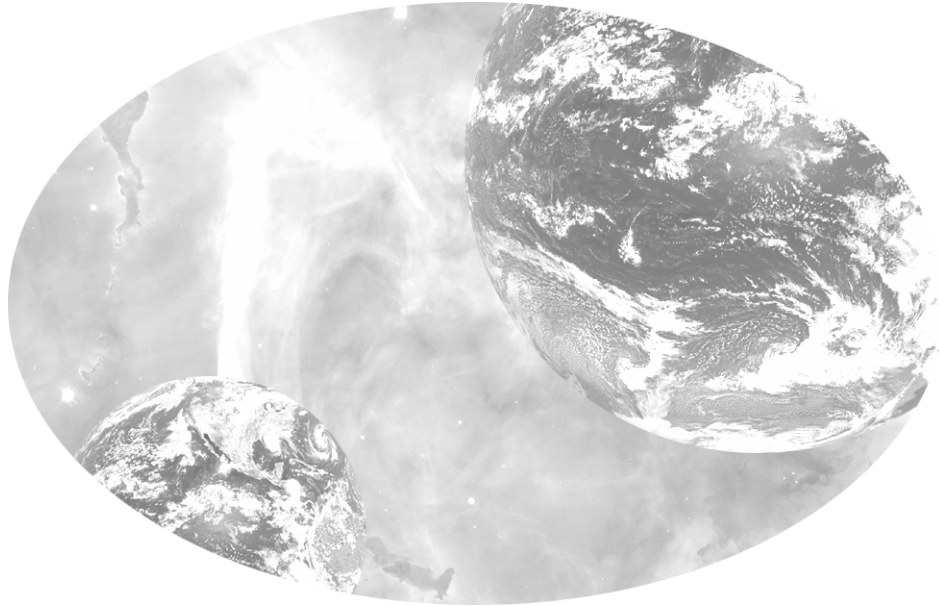


Visit this land called Earth, and see its true existence as a palace made of crystal. See its plains and its valleys as sheets of shimmering glass and a floor for us to stand upon. See its mountains as snow-covered glaciers forming walls for us to gaze upon. See its trees as inverted chandeliers, its grass as rigid strands of silk, and its fields of wheat and rye as cloaks of white satin covering its naked lands. See its flowers as delicate laces assembled from snowflakes, its grassy knolls as spindles of cotton, and its horizons as crystal protrusions beckoning the skies. See its rivers and its oceans as crystalline pools of beads and pearls, its vapors as miniature silver balloons jittering through its skies, and its clouds as luminous shadows floating in its skies. See its cities as edifices of ice, its highways as pavements of silver gold, and its living creatures as ghosts transposed from another land. See the Earth as a fragile sphere of crystal, its mountains and valleys etched from its surface by the forces of time, its life forms individually hand-carved from pieces of ivory, and it all gently wrapped in a glowing halo from Heaven.

The Universe visualized as Pure Energy

Imagine a sea of *stellar air* distributed throughout the universe, filling all the space between the stars and the planets and also being in the stars and the planets. It is as though the heavens are suspended by, and within, the *stellar air*. See waves of all sizes rippling through the *stellar air*, as waves on a quiet river caused by children skipping rocks across the surface of the water. Look back at the physical bodies of our world and see glowing *liquids of light*, as the limbs of a tree are covered with the beauty of shining ice on the morning after a winter storm. See each of these bodies as ghosts, sparkling with complex patterns of motions within themselves, as millions of phosphorescent balls bouncing wildly in the spaces of a cube or a majestic cloud forming in a

summer sky. See them each disturbing the evenness of the *stellar air* as they travel to and fro, just as a boat makes gentle waves of water as it travels across the stilled surface of a morning lake.



See both the galaxies and the stars born from the energy of the Heavens just as a hurricane is born from the energy of our winds. See their bodies as three-dimensional whirlwinds spinning a web of liquid light as they effortlessly hover in the sky. See the *stellar air* flowing out of the Heavens and into the stars, as it is magically transformed into *liquid light* and becomes the bodies of the stars. See each star grow from its birth into a superstar and then, in a giant flash, instantly transform into a miniature white dwarf as its energy returns into the Heavens from whence it came. Peer into one of the stars and see its core of darkness engulfed by a boiling ocean of molten light; then see within this ocean, swirling waves transforming light into matter as effervescent bubbles and vertical plumes emanate from eruptions deep within the star. See the space surrounding each star as a three-dimensional checkerboard, alternately glittering and sparkling in the various shades of silvery charcoal and bright silver-gray. See these patterns as fingerprints of the stars, as though each star clothed itself in its own kaleidoscope of style. See the stars forever changing these garments of glitter as they reflect the life within the star. See high above the stars, the *stellar air* standing almost still as it provides yet another home for life within the Heavens; and see living souls born into the Heavens as spirit-filled balloons rising to meet the stars. See the energy of the Heavens and the energy of stars dancing together, as if the universe itself were alive.

Decoding the “I Ching”

A detailed physiological understanding of the structures within the human brain is not necessary, since it is possible to reach end conclusions, philosophically. The process begins by first realizing that human beings are organized beings. We see far too many recurring behavioral traits for this not to be true. Within our minds is the ability to interrelate and to interconnect muscular movements with visual perceptions and to form conceptual ideas from these perceptual events. They can even be remembered and reenacted at a later time through the mechanics of thought, as they are further assimilated into integrated concepts. Only a highly organized and structured mental apparatus can explain this recurring and unique ability within human beings. What must be accomplished is to find a corresponding organized mental structure, which allows for the diversity seen within human beings, while at the same time accounting for our shared similarities and oneness.

The second realization is that words by themselves mean nothing. They are just mere utterances of the mind. It is only when they are associated or connected with thoughts, knowledge, images, or sounds that they take on meaning. Words are more than just a method of communicating between our selves; they are also a method of communicating within our selves. This internal communication becomes an apparatus within the mind for our word structure to become and to grow. Words are not just verbal representations of our physical reality, but instead real entities, existing as three-dimensional energy arrays within the psyche of our mind.

The third realization is by limiting the evaluation of our spoken language only to those words which are reflective of human nature, whether it be our own or someone else's, a word structure can be developed, which organizes our vocabulary of human nature into an integrated whole. For example, when we say we are considering our options, we know explicitly that we are "*considering*" and not "*meditating*" nor "*contemplating*" our options. Likewise, each of the words, which describe human nature, also describes a process within human nature; and, since the processes at work within human nature are organized, therefore it must be possible to organize those words that describe that nature. This organization then represents a definition for the methods, and hence the apparatus at work within our minds.

One must then make a fourth realization in order to make this basic premise complete. That is, all knowledge and thoughts purported to be true by an individual must be considered mostly true, unless the individual is judged to be dishonest or insane, in which case it would then be discounted as useless. However, in each case, the final structure must account for both conditions. Therefore, the organized word structure must represent the collective knowledge of humanity and not simply one person's individual knowledge. Based upon reasoned faith, one must accept the collective knowledge of honorable and honest people as reasonably true.

Accordingly, the organized word structure for human nature is proposed to be a four-dimensional bilateral/bipolar/bi-directional system, and corresponds to our psychological level of consciousness. It can be directly superimposed upon the parietal and frontal lobes of the human brain as shown in Figures 1 and 2. This arrangement was chosen since incoming sensory perception or touch is connected to the parietal lobe, and since outgoing muscle control is connected to the frontal lobe. It is within this portion of the brain that the body of our soul exists. Although sounds exist in the temporal lobes, our words are located in the parietal lobe and their integration into our soul also occurs within the parietal lobe, and it is there that our soul and its knowledge exist. Likewise, and although images are located within the occipital lobe, their integration into the soul also occurs within the parietal lobe, and it is also there that our perceptions exist. This same cause-and-effect relationship must exist for each of the organized, functioning processes existing within the brain, and accordingly a specific psychological trait must also occur. Likewise, this same relationship exists within both the conscious and the unconscious part of the brain, and thereby represents the complete structure of the conscious-

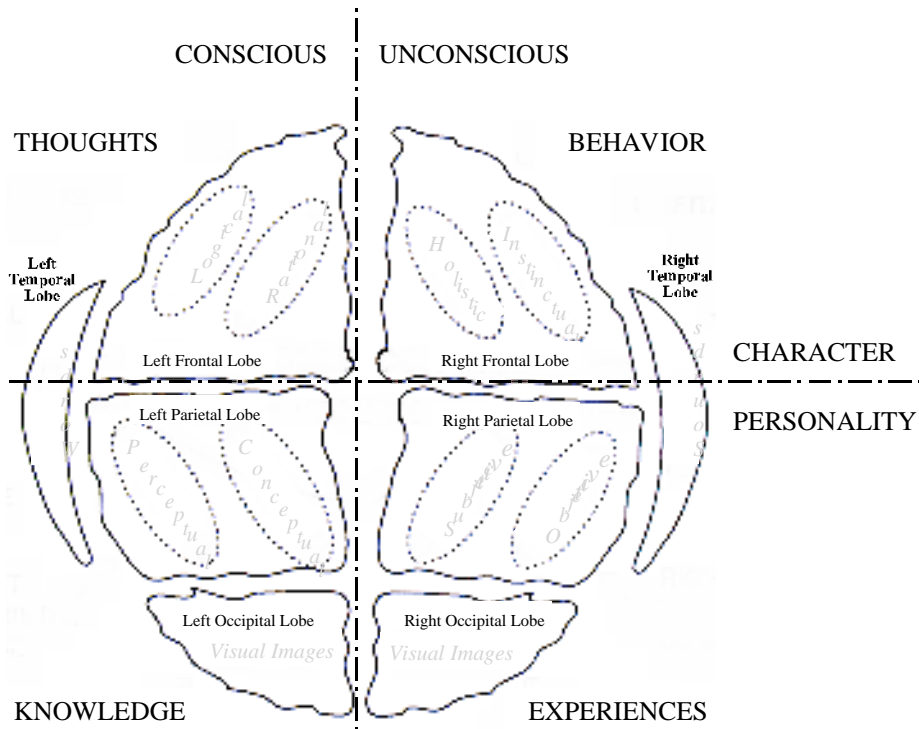


FIGURE 1
An Illustration of the Cerebral Cortex

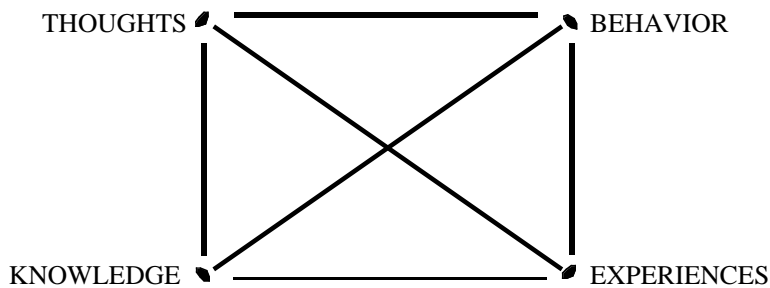


FIGURE 2A
A Four-Point Diagram Representing the Four Basic Dimensions of the Static Memories of Human Nature.

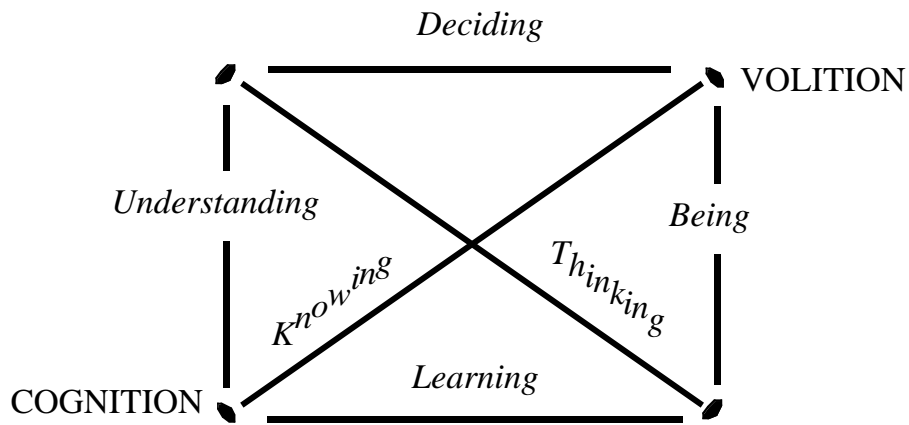


FIGURE 2B
Six-Line Diagram Representing the
Six Dynamic Processes of Human Nature.

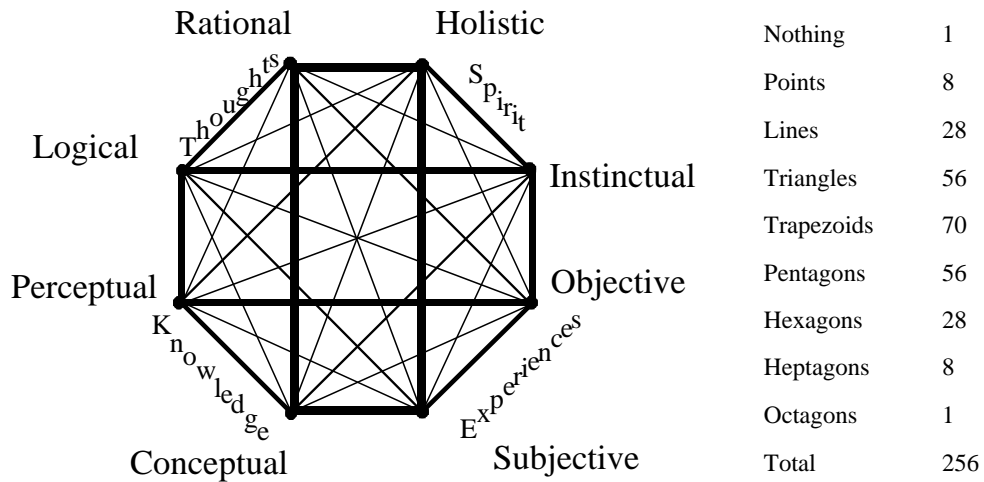




FIGURE 2C
Eight-Point Diagram Representing both the Static and Dynamic Processes
within Human Nature. Also included are the Mathematical Progressions
of Planar Images contained within this Eight-Point Diagram.

unconscious mind. It is further proposed that each one of the ‘six layers’ of brain cells within the cerebral cortex represents various overall mental processing functions, for example, *being, knowing, thinking, or deciding*. For this analysis to be complete, both the dynamic as well as the static conditions of the human psyche must be included. For example, in Figure 2B, *cognition* is the combined process of *learning, thinking, and understanding*; and although they are dynamic processes, their end results are our static memories of *experiences, knowledge, and thoughts*, as illustrated in Figure 2A. Cognition is then complemented by *recognition*, which is *remembering, rethinking, and recollecting*, and is a review of our static memories produced by cognition; and, although it is also a dynamic process, its end result is a further correction of our static memories.

Likewise, the process of volition generates our will, and the act of exercising the will changes the will. These dynamic processes when attached to words represent the state of consciousness, and their static results represent our conscious and subconscious memories. These same dynamic processes, when not attached to words, represent the unconscious, and their static results are the memory traces of our preconscious and unconscious impressions. The unconscious represents the overall integration of the content of the brain and always governs our behavior. Also, it should be noted that although words are rooted in the temporal lobe, knowledge and thoughts are distributed throughout the entire brain. For instance, whereas the base for understanding is in the left hemisphere, understanding also extends into other areas of the brain in the form of intuition, imagination, and wisdom.

There are then two functions within each quadrant, collectively representing our static/dynamic and conscious/unconscious conditions. In the right brain the unconscious rules, and the conscious is projected onto it; and in the left-brain the conscious rules, and the unconscious is projected through it. Our behavior is controlled solely by the right front brain (seat of the unconscious) and is only influenced by the other three quadrants. We can think all we like, but our behavior is still an unconscious effect. Likewise, speech is a left-brain effect and is a window unto our soul. One last thing that will be discussed before moving on is free will. Basically, we have free will until we exercise it, and then it is gone. Free will is a dynamic process controlled by our past decisions and choices (static memories). If we don't like what we have become, the only way to change is to rise to higher and higher levels of conscious awareness, re-choose our direction, and then endure until we have again reestablished our freedom to choose our own free and individual will.

The basic format for the total arrangement of our spoken words is then proposed as shown in Figures 2A, 2B, and 2C. From this arrangement, and since instinctual spirit represents behavior, it is evident why lobotomies of the right front brain affected only our behavior and left the majority of our personality intact. Another significant characteristic noticed is its exact replication of the Chinese “*I Ching*” or the “*Book of Change*”. For those unfamiliar with the “*I Ching*”, it is an ancient book of the intuitive understanding of the motivating forces (*yin and yang*) of human nature. It is composed of eight fundamental trigrams, each represented by the unique and exclusive combinations of a three-line pictorial diagram (), which in this case can also be quantified as the three-digit binary number (010) or the single digit decimal number two (2). According to Chinese tradition, these trigrams were invented by Fu Hsi (2953-2838 BC); however, this is difficult to prove since, his life predates the inception of written language within China. Actually, during his lifetime, China did not even exist as an integrated state, and he may simply have been a mythical character representing a collection of individuals and the evolution of these eight trigrams by those individuals. The next significant step in the evolution of the “*I Ching*” occurred almost two thousand years later during the reign of King Wen (1171-1121 B.C.) when the eight trigrams were coded into a dual matrix of sixty-four (64) unique and exclusive hexagrams (). The lower trigram in the matrix purportedly represents our earthly nature, and the upper trigram purportedly represents our heavenly or (divine) nature. (*It should be noted that the word “divine” is an interpretation of the author and not of the Chinese people who currently do not recognize divinity as a separate entity of nature.*) This phase of the “*I*

Ching's development ended shortly thereafter, when the Duke of Chou added commentaries to each of these sixty-four hexagrams, further reflecting upon the unique and exclusive vicissitudes of human nature. It is proposed that the eight-point arrangement for our spoken word structure is, in fact, the same arrangement that was perceived and identified by the originators of the "*I Ching*" almost 5000 years ago.

A second significant characteristic is the organizational progression of individually unique geometric arrangements, as also listed in Figure 2C. Whereas matter represents the four dimensions of space and time transcribed into three-dimensional space, man represents the three dimensions of the self, transcribed into the fourth dimension of being. Notice the fourth dimension of the space-time continuum is change or motion, and likewise the fourth dimension of man is motion or behavior. Also, each of the four dimensions is bilateral, bipolar, and bi-directional, just as the dimensions in the space-time continuum. Therefore, the human being is a fractal created by and of the Universe, and accordingly, human psychology is reduced to a branch of molecular physics, just as biology and chemistry and essentially all scientific disciplines must ultimately conform to the laws of physics.

Human beings have the potential to access all eight functions of the human mind; however, in most cases this never occurs. Most of us are born or grow at a reduced level of intellectual awareness and develop only a portion of these eight fundamental psychological traits. For instance, some people are logical, others rational, and some people do not think at all but instead rely upon their intuitive assets. There are then 256 psychological combinations, as shown in the geometric progression in the right margin of Figure 2C, which develop from just these eight points. This also helps to explain some of the diversities and the common traits of children from the same family. For instance, if the child's predisposition is aligned with his parents, he will develop his knowledge and actions from them and hence adopt their personality traits. However, if he is predisposed with a mental process different from his parents, he will develop a personality based upon the knowledge and actions of his associates and peers. It should be noted that psychological types are mere generalizations for personalities and that the total number of personalities possible is unlimited on a practical basis. The unique combinations of the fundamental processes within the brain, the diverse potential for individual traits to develop within each of these processes and the subsequent changing of psychological types throughout our life causes the many variations within our personality. We may all be born with a blank slate, but not the same blank slate. Therefore we develop both radically different, and similar personalities, all molded from this same organized mental apparatus. Accordingly, we are each unique beings growing, sharing, and becoming within the common genetics of our human mind.

On the other hand, these same 256 psychological types can be rationalized into simpler groupings. For instance, the "*I Ching*" develops sixty-four types. Carl Jung developed only four types but his followers have extended this to sixteen types. Each of these generalizations reflects the psychological type of their developers, for instance in the latter case it is conceptual and intellectual, and based upon the four corner points. Other psychologists have developed six and even seven psychological types. They tend to be more behaviorally oriented and can be explained by the rationalization shown in Figure 2A and 2B. Note there are four points, but six interconnecting lines and that a seventh group can be included as an integration of the six lines into a single functioning whole. The flexibility of this organization can easily be illustrated by asking how many ways there are to cut an apple in half. The answer would be nearly infinite and likewise the human mind can be organized into many different schemes, dependent only upon the personality and psychological type of the person developing the schematic. Psychological types can also be applied collectively to entire cultures. Hence, our nations are dependent upon the values, principles, and ideals handed down by our forefathers. When departing from these prescribed values, unknown courses are charted in the human psyche, and both success and tragedy can develop.

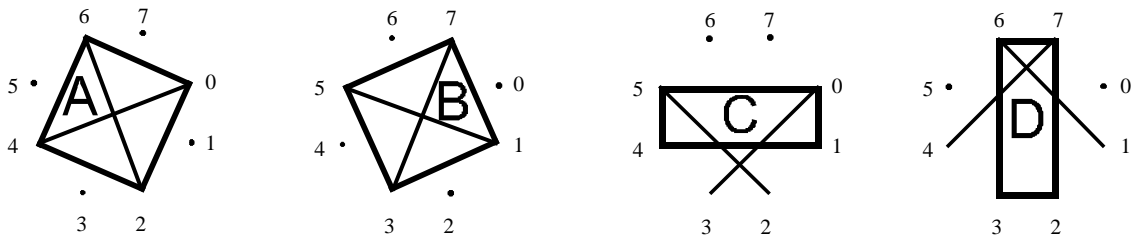


FIGURE 3A
Four Six-Line Diagrams (A, B, C, D)

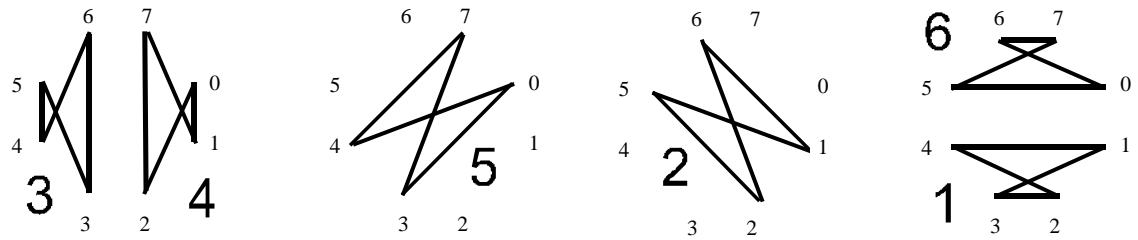


FIGURE 3B
Six Four-Line Diagrams (1 through 6)

QUADRANTS	GROUP #	1	2	3	4	5	6
12 Experiences	A	24	26	46	20	40	60
34 Knowledge	B	13	15	35	17	37	57
56 Thoughts	C	14	25	45	10	30	50
70 Truth	D	23	16	36	27	47	67
21 Fantasies	\bar{A}	42	62	64	02	04	06
43 Pretensions	\bar{B}	31	51	53	71	73	75
65 Euphemisms	\bar{C}	41	52	54	01	03	05
07 Lies	\bar{D}	32	61	63	72	74	76

FIGURE 3C
Combined Matrix of Six-Line and Four-Line Diagrams including the Four Basic Quadrants of both the Positive and Negative Aspects of Human Nature.

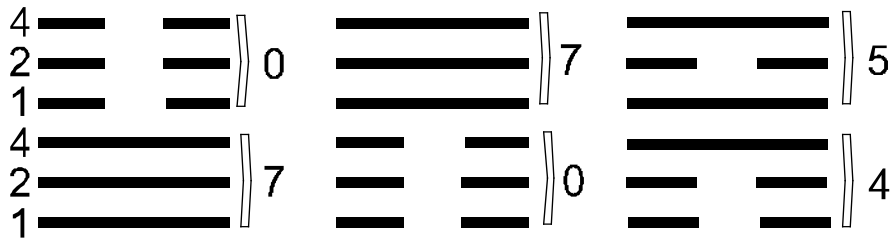


FIGURE 4A
Binary coding Method

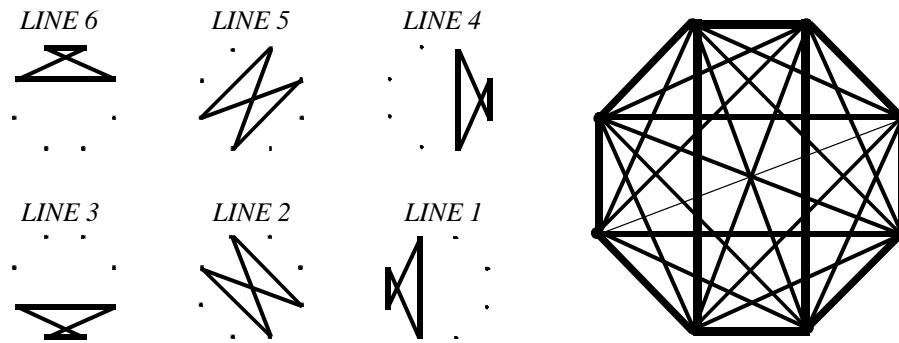


FIGURE 4B
Identification of Lines for Transposing Binary Codes

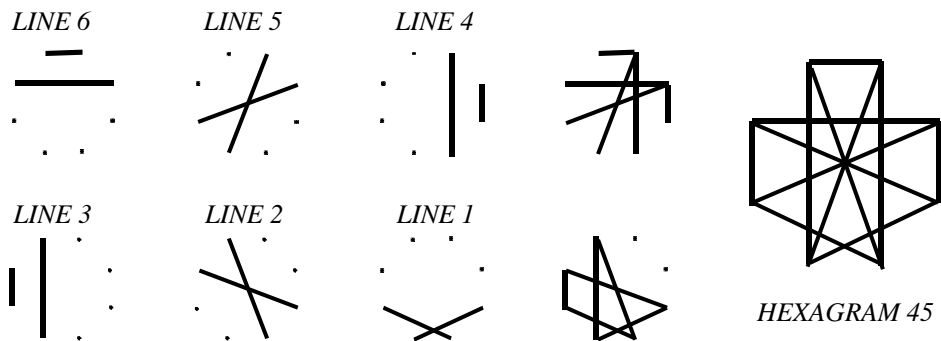


FIGURE 4C
Method for Transposing Binary Codes into Images

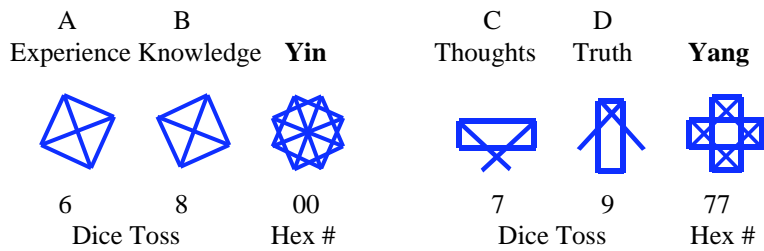
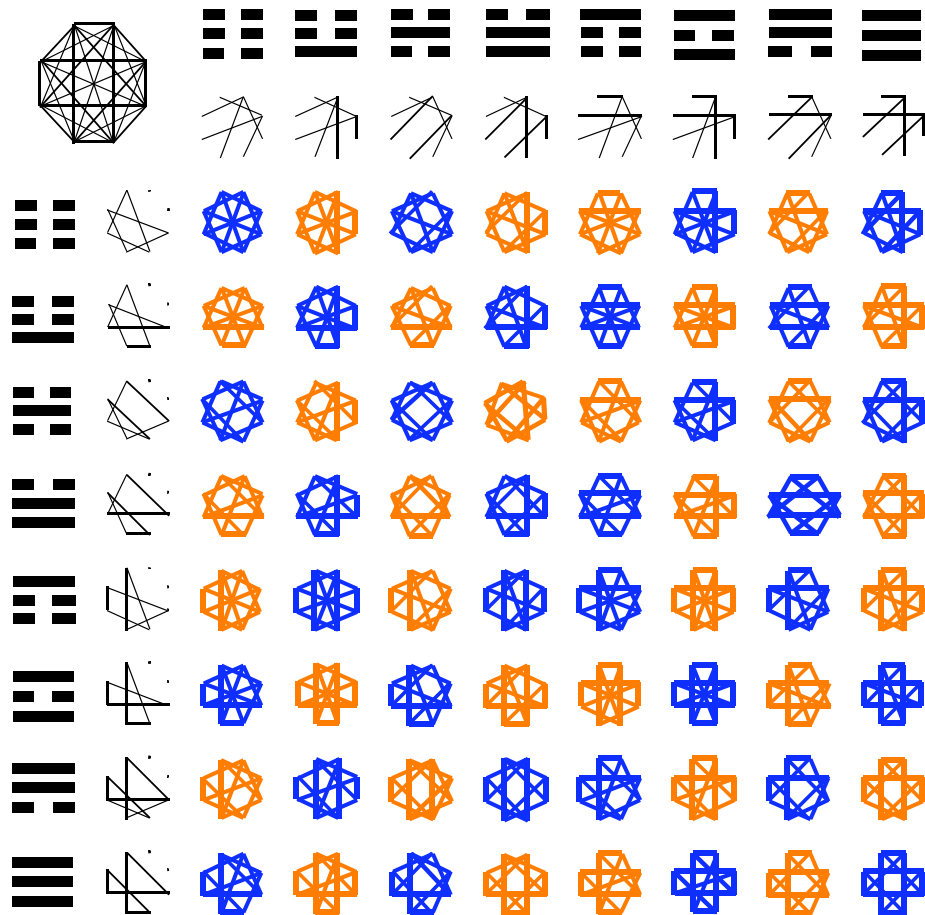


Figure 5
Coding of the 64 Hexagrams in the Chinese *I Ching*

Returning to the original eight-point arrangement, it can be further noticed that it can be disassembled into an arrangement of four groups of six lines or six groups of four lines as shown in Figures 3A and 3B. With the inclusion of the four quadrants, these arrangements neatly combine into the chart shown in Figure 3C. The upper half of the chart represents the proper flow of energy within the brain (1 through 7 to 0), and the bottom half represents the reverse, or improper flow or short-circuiting, of energy within the brain (7 through 1 to 0). Another interesting similarity is now recalled; that is, there are six levels of brain cells in the cerebral cortex, or summarily four main lobes, which are interconnected by six levels of communication. Likewise, in the diagram there are four fundamental dimensions interconnected by six lines. Remember, if the original task is to be accomplished, the organized word structure must copy the physical structure of the brain. It is therefore proposed that there be six layers of diagrams, each representing a different aspect of human nature.

Another striking similarity is that when comparing the coding for the “*I Ching*” to the above diagram, each of the six lines in a hexagram can be set in correspondence with each of the six lines in the four-point diagram. It is from this perspective that many of its secrets and our mysteries begin to unravel. For instance, the “*I Ching*” diagram (45) is separated into heaven above (5) and the earth below (4). If these lines are pictorially coded by the rules shown in Figure 4A and 4B, corresponding images or pictures result as shown in Figure 4C. This can then be expanded into the complete chart as shown in Figure 5. Reviewing the pictorial images, recurring identical images can be identified, but rotated 90 or 180 degrees. For example, hexagram (10) and hexagram (04) are the same but rotated 180 degrees. This symmetry can then be divided into two distinct halves (red and blue symmetry) as illustrated in Figure 5, and as further illustrated in Figures 7A and 7B.

In the lower margin of Figure 5 is also shown an organizational definition for the four great attributes and the major and minor aspects of *yin* and *yang*. It is proposed that the four great attributes are those energy lines as defined by the four corners of the pictorial coding sequence. In the case of human nature, they are our experience (12), our knowledge (34), our thoughts (56), and the truth (70). Also note that in Figure 5 these four lines are absent from the sixty-four pictorial hexagrams. However, note that when the six energy flow lines of our experiences, representative of the major lines of *yin*, are combined with the six energy flow lines of our knowledge, representative of the minor lines of *yin*; the same pictorial hexagram results as developed in the matrix code (00). This is the same code defined by the Chinese as *yin*. Similarly, when the energy flow lines of our thoughts and the truth are combined the pictorial hexagram for *yang* or hexagram (77) is developed.

It is thereby evident that the definitions for *yin* and *yang* are very sophisticated and complex, utilizing the entirety of the brain, but each in its own way. For instance, objective logic becomes a part of *yin*, whereas subjective logic is a part of *yang*. Similarly, subjective rationale is a part of *yin*, whereas objective rationale is a part of *yang*. This same duality of juxtapositions exists for each of the six dynamic energy flow-lines of *yin* and *yang*. Although each of the four aspects of the six energy flow-lines of *yin* and *yang* are identified in Figure 5 by the divinations of the numbers 6, 7, 8, and 9 of the dice toss, this does not infer nor imply the legitimacy of that practice, as it can only be determined by a more complete analysis of the word structure. However, it is proposed that when that analysis is complete, it will probably be found to be mostly illegitimate and a part of the darker side of human nature. It is a little wonder that only the Chinese with their ancient visual vocabulary and verbal understandings of wisdom would be able to derive this pattern of human behavior. It, in fact, represents the predominant flow of energy lines within the minds of the Chinese people as established by their traditional culture and value system. Similarly, it also illustrates the basic fundamental flow lines of energy within all human minds. However, before this analysis can be completed, a more detailed understanding of the proposed word structure must be developed.

The completed word structure for understanding is then shown in Table 1 and represents 56 words of vocabulary. With the inclusion of learning and thinking, the combined process of cognition then represents 168 words of vocabulary. When other processes such as volition, will, and recognition are included, it then expands to almost 700 words. Also, it does not seem to be the end, as it appears there are processes for words like philosophizing, theosophizing, hypothesizing, and theorizing. Furthermore, only our internal mental processes have been discussed, and our goal, which was human behavior, still has not been reached. The combined word structure including verbs, adverbs, and adjectives then cascades into several thousand words and would more than allow for the myriad of words used to describe our human behavior by our various human languages.

Throughout the entire evolution of this section, the absolute simplest definitions were sought. For example, apprehending can be thought of from a logical viewpoint as logical conceptions, or from a rational viewpoint as midway between grasping and understanding. The first obvious conclusion is that everything above the line in each group represents positive psychological traits, and everything below the line represents negative psychological traits. Another conclusion is that wisdom is a function of the unconscious spirit and not only of the conscious intellect. The only way to arrive at wisdom is through our subjective logic or our logical instincts, with anything less being a concretization of already known facts. Therefore, there is certain shallowness within the conscious intellect in the form of false absolutes and the paradoxes of uncertainty.

There are many ways to group the words listed in Table 1. For instance, there are groups of four words when reading vertically such as awareness, cognizance, views, and perspectives; or groups of three words when reading horizontally such as awareness, dissociations, and prehensions; or tenets, intuition, and prudence. The first group of three words is a part of our conscious intellect, and the second group of three words is a part of our unconscious intellect. The groups of four words, as in the initial example, represent individual mental processes, such as learning, for that example. Also, there are two groups of two words. For instance awareness and tenets are conscious-unconscious complements or complimentary pairs, and awareness and ignorance are positive-negative complements or antithetical pairs. It is further proposed that for each word there will be two poles; for example, knowledge is either true or false.

Returning to Figure 7A, the blue symmetry, and in Figure 7B, the red symmetry, are further enhanced by pairing identical images, which are 180 degrees out of phase with each other. The rotational axis of this phase relationship is illustrated by the symbol, \emptyset , shown on the solid and dotted lines connecting the complementary and/or antithetical pairs. Basically these images represent the four dimensions of the human mind transposed onto a two-dimensional surface. All sixteen pairs illustrated in Figure 7B (*red symmetry*) are the same as the red symmetry of the Chinese "*I Ching*" (i.e. they are same as the red arrows shown in Figure 6A of the Normal Sequential Listing for the Chinese "*I Ching*".) However, only six of the sixteen pairs in Figure 7A (*blue symmetry*) are the same as the blue arrows in Figure 6A. This discrepancy is illustrated when comparing Figure 6B (*Chinese blue symmetry*) to Figure 7A (*Corrected blue symmetry*), and can be resolved by utilizing Table 2, which is a sequential listing of the paired groupings based on the premise that the proper flow of energy in the brain is from 1 through 7 to 0. It represents the perspective of truth and is combined with the terminology developed in the word grouping, understanding from Table 1.

Accordingly, Table 2 broadly defines four individual stages in the development of human nature. The first stage, objective perceptions, begins at birth by developing our awareness and prehensions. Within this stage, the first two pairings, experience-awareness and cognizance-prehensions, represent the normal and natural way to develop our learned behavioral traits. Also, these are the only two processes in the first stage, which yield solely positive unconscious traits (therefore, they are complimentary opposites). In contrast, the rest of the pairings in the first stage develop negative unconscious traits (therefore, they are antithetical opposites). These first two pairings become the basis for further building the knowledge of our soul within the next two

Seq #	Hexagram #	Seq #	Hexagram #	Seq #	Hexagram #	Seq #	Hexagram #
1	77	17	13	33	47	49	53
2	00	18	64	34	71	50	65
3	12	19	30	35	05	51	11
4	24	20	06	36	50	52	44
5	72	21	15	37	56	53	46
6	27	22	54	38	35	54	31
7	20	23	04	39	42	55	51
8	02	24	10	40	21	56	45
9	76	25	17	41	34	57	66
10	37	23	74	42	16	58	33
11	70	27	14	43	73	59	26
12	07	28	63	44	67	60	32
13	57	29	22	45	03	61	36
14	75	30	55	46	60	62	41
15	40	31	43	47	23	63	52
16	01	32	61	48	62	64	25





 Left Side represents the Sequential Listing of Right Side Parings
 Right Side Parings – Red Symmetry
 Right side Parings – Correct Blue Symmetry
 Right side Parings – Incorrect Blue Symmetry

Figure 6A
King Wen Sequential Listing of 64 Hexagrams of Chinese I Ching

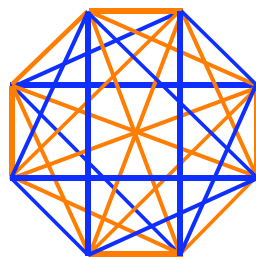
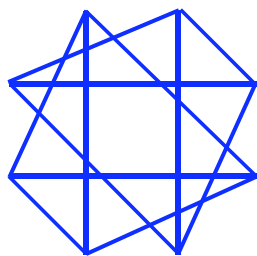
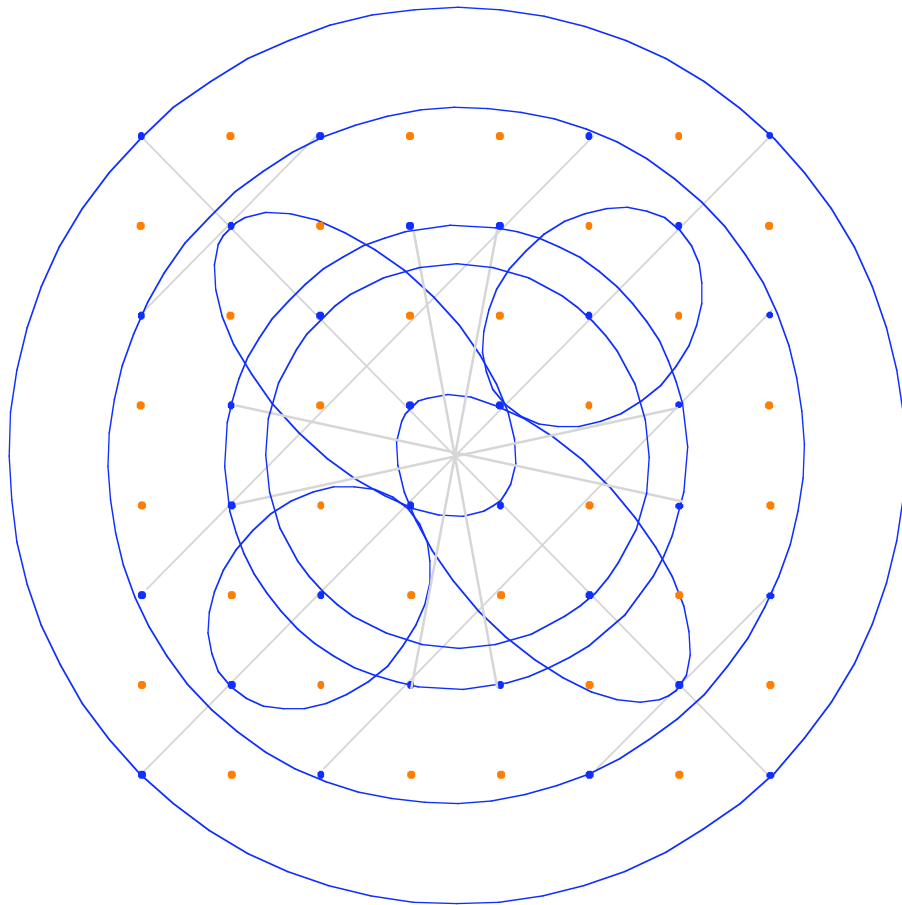


Figure 6B
Chinese Blue Symmetry

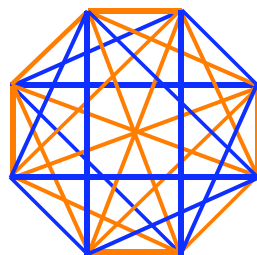
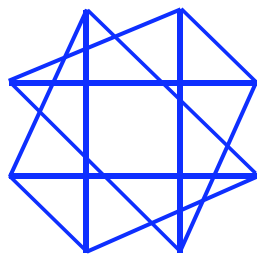
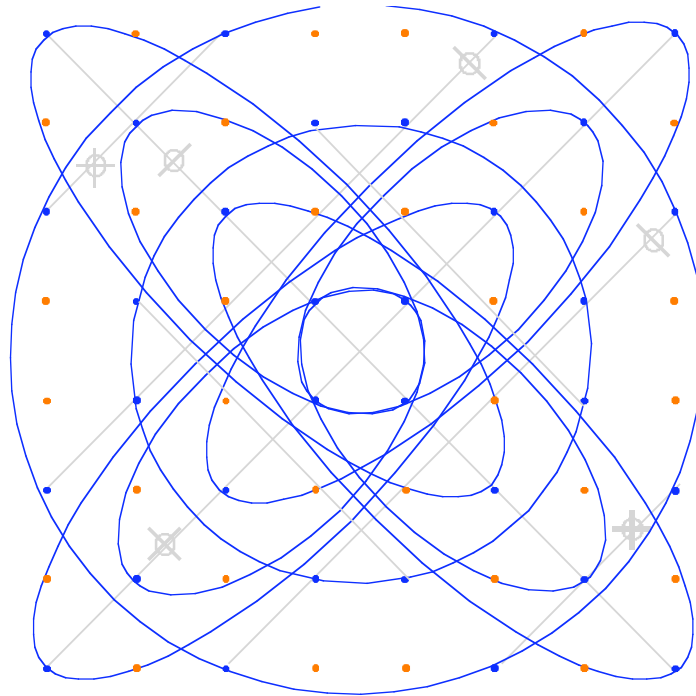


Figure 7A
Corrected Blue Symmetry

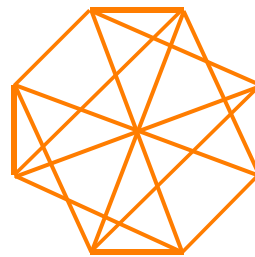
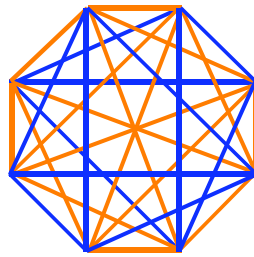
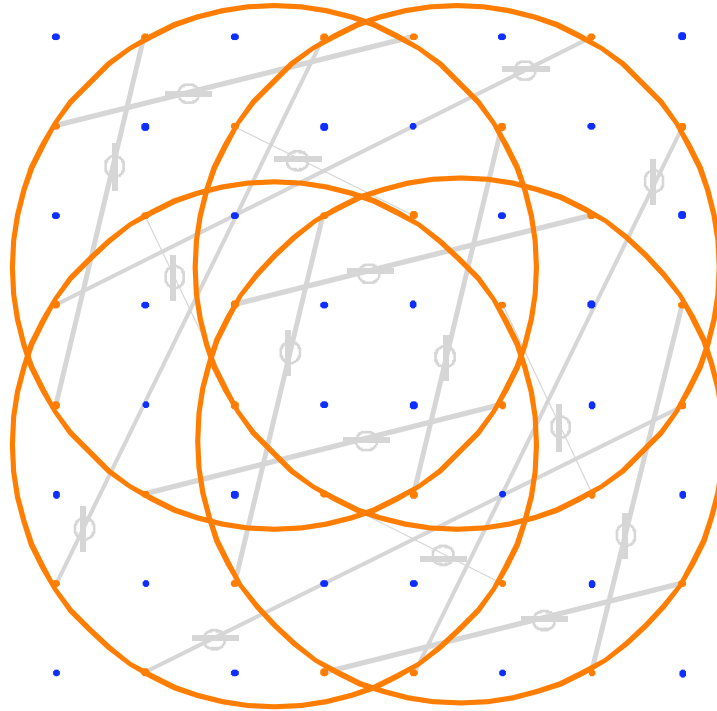


Figure 7B
Chinese and also the Proper Red Symmetry

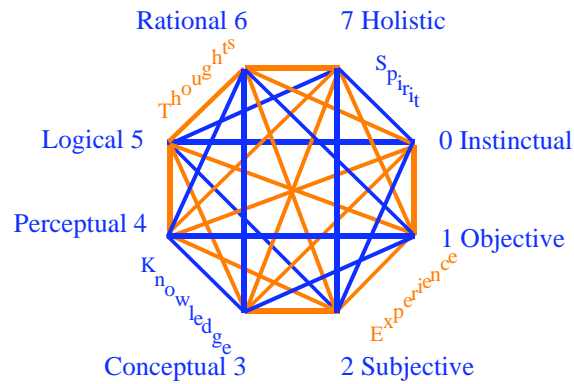


TABLE 1
UNDERSTANDING

12	24	26	46	20	40	60
Experiences	Awareness	Dissociations	Prehensions	Tenets	Intuition	Prudence
34	13	15	35	17	37	57
Knowledge	Cognition	Logic	Apprehensions	Opinions	Imagination	Intelligence
56	14	25	45	10	30	50
Thoughts	Views	Common Sense	Understanding	Beliefs	Insight	Judgment
70	23	16	36	27	47	67
Truths	Perspective	Rationale	Comprehensions	Convictions	Enlightenment	Wisdom
21	42	62	64	02	04	06
Fantasies	Ignorance	Associations	Mistakes	Myths	Hallucinations	Empiricism
43	31	51	53	71	73	75
Pretensions	Nonsense	Illogicality	Misapprehensions	Dogma	Dreams	Sciolism
65	41	52	54	01	03	05
Euphemisms	Omens	Mistruths	Misunderstandings	Superstitions	Illusions	Fanaticism
07	32	61	63	72	74	76
Lies	Occultation	Irrationality	Miscomprehensions	Idolatry	Delusions	Mysticism

stages. That is, the opposite of the first pair in the first stage (or its antithetical opposite pair) appears immediately before the beginning of the second stage, and the opposite of the second pair in the first stage (again, its antithetical opposite pair) appears immediately before the beginning of the third stage.

The second stage, subjective holism, represents our subjective being and an opportunity to compensate for our lack of awareness, and the third stage, conceptual rationalizations, is an opportunity to correct our mistaken prehensions. However, in both the second and third stages, there is again only one pair in each stage, common sense and apprehensions, which are complimentary opposites and yield solely positive unconscious traits. These two stages then recombine immediately before the fourth stage, again as pairs of antithetical opposites. Our last opportunity to correct our problems occurs in the fourth stage, logical instincts, and the reward is wisdom and prudence. It should be noted the dual order of intelligence, judgment, wisdom, and prudence; that is, from the perspective of our conscious words, wisdom is supreme; but from the perspective of our unconscious behavior prudence is supreme. It must be noted that when a pair of hexagrams is complimentary, both pairs increase or decrease in value together, but when they are antithetical, as one goes up the other goes down.

The entire sequence represents the natural flow of energy within the brain, both positive and negative psychological traits. Positive psychological traits represent the proper flow of energy within the brain, and negative psychological traits represent the reverse flow of energy within the brain. There is one additional item which still needs further clarification; that is, pairings 22-77 and 55-00. In this case, the four-dimensional transposition did not dictate these pairings, as they can only be inferred from the overall blue symmetry. This may be an indicator of the relative interchangeability of these four attributes, since it is subjective logic, which yields the truth from our holistic instincts. It must be remembered that the entire preceding description for human behavior is a logical and rational procedure, with no hocus-pocus and with simple instructions that anyone can follow, and which thereby defines our four-dimensional human behavior.

It is, in fact, this sequential relationship between the four stages of human development in Table 2, which the Chinese intuitively recognized, but then incorrectly intermixed with the normal complementary and antithetical pairs, creating the ten mismatched pairs in the blue symmetry. For instance, the sequential relationship of hexagram pairs, 25-70 and 52-07 was recognized by the Chinese as a higher level of symmetry, but then were mismatched as 70-07 and 52-25 in the lower level of symmetry. This error was then carried forward into hexagram pairs 22-77 and 55-00. Again, the sequential relationship of hexagram pairs, 13-46 and 31-64, incorrectly superseded the correct pairs as 31-46 and 13-64. Then, in order to maintain overall symmetry, pairs 14-41 and 36-63 were incorrectly changed to pairs 14-63 and 36-41, and likewise, pairs 16-43 and 34-61 were incorrectly changed to 34-16 and 43-61. Therefore, each of the ten mismatched pair errors can be explained by the primary and secondary effects of these two sequential relationships, thereby providing complete vindication of the proposed pictorial coding scheme. During the life of the "I Ching" there have actually been several different sequential listings or progressions for the thirty-two pairs, and there may not be one simple proper order for the complete set of hexagram pairings, as can be inferred by the complex sequential interrelationship of the hexagrams in Table 2. Further evaluation of the Chinese sequential listings of the 32 pairs of hexagrams in Figure 6a show that the Chinese started by defining objective-perceptions as holistic instincts; and then followed a sequence utilizing convictions, tenets, imagination and mysticism to establish the truth.

Table 3 is a comparison of the word sequences just outlined above in Table 2 and the actual abbreviated descriptions or titles given to each of the sixty-four hexagrams by the "I Ching." The comparison yields a lot of insights and a few conundrums. For example, the hexagram with the binary code 64 indicates 'mistakes' as the word describing that particular process in human nature, and the same hexagram but with the "I Ching" hexagram number 18 identifies the process as 'fixing what has been spoiled', which is a perfect analogy for each other. Likewise, our

TABLE 2
Sequential Listing of “Being” combined with the
Word Grouping “Understanding”

	<u>11-44</u>	<u>OBJECTIVE</u>	-	<u>PERCEPTIONS</u>
	12-24	Experiences	-	Awareness
	13-46	* Cognizance	-	Prehensions
	14-41	* View	-	Omens
	15-54	Logic	-	Misunderstandings
	16-43	* Rationale	-	Pretensions
	17-74	Opinions	-	Delusions
	10-04	Beliefs	-	Hallucinations
	21-42	Fantasies	-	Ignorance
*	<u>22-77</u>	<u>SUBJECTIVE</u>	-	<u>HOLISM</u>
	23-62	Perspectives	-	Associations
*	25-70	Common Sense	-	Truths
	26-32	Dissociations	-	Occultation
	27-72	Convictions	-	Idolatry
	20-02	Tenets	-	Myths
	31-64	* Nonsense	-	Mistakes
	<u>33-66</u>	<u>CONCEPTUAL</u>	-	<u>RATIONALIZATIONS</u>
	34-61	* Knowledge	-	Irrationality
	35-56	* Apprehensions	-	Thoughts
	36-63	* Comprehensions	-	Miscomprehensions
	37-76	Imagination	-	Mysticism
	30-06	Insight	-	Empiricism
	45-51	Understandings	-	Illogicality
	47-71	Enlightenment	-	Dogma
	40-01	Intuition	-	Superstitions
*	52-07	Mistruth	-	Lies
	53-65	Misapprehensions	-	Euphemisms
*	<u>55-00</u>	<u>LOGICAL</u>	-	<u>INSTINCTS</u>
	57-75	Intelligence	-	Sciolism
	50-05	Judgment	-	Fanaticism
	67-73	Wisdom	-	Dreams
	60-03	Prudence	-	Illusions

* 10 mismatched pairs

TABLE 3
Sequential Listing of “Being/Understanding” compared to 64 “*I Ching*” Hexagrams

4								
2								
1								
	0 Receptive Earth Instinctual Behavior Black	1 Arousing Thunder Objective Experiences Orange	2 Water The Abysmal Subjective Experiences Red	3 Mist The Joyous Conceptual Knowledge Blue	4 Mountain Keeping Still Perceptual Knowledge Green	5 Fire Sun Logical Thoughts Yellow	6 Wind The Gentle Rational Thoughts White	7 Heaven The Creative Holistic Behavior Purple

Binary #	Perceptions	Hex # - ‘ <i>I Ching</i> ’ Title	Perceptions	Hex # - ‘ <i>I Ching</i> ’ Title
11-44	Objective	51 The Arousing/Thunder	-Perceptions	52 Keeping Still
12-24	Experiences	3 At the Beginning	-Awareness	4 Youthful Folly/Ignorance
13-46	* Cognizance	17 Following	-Prehensions	53 Development/Gradual Progress
14-41	* View	27 Providing Nourishment	-Omens	62 Preponderance of the Small
15-54	Logic	21 Biting Through	-Misunderstandings	22 Grace/Beauty
16-43	* Rationale	42 Increase	-Pretensions	31 Tension/Influence
17-74	Opinions	25 The Simple/Innocence	-Delusions	26 Taming Power of the Great
10-04	Beliefs	24 Return/Turning Point	-Hallucinations	23 Splitting Apart/Collapse
21-42	Fantasies	40 Release	-Ignorance	39 Difficulty/Obstruction
*22-77	Subjective	29 The Deep/Abysmal	-Holism	1 Yang—The Creative
23-62	Perspectives	47 Oppression/Repression	-Associations	48 The Well
*25-70	Common Sense	64 Almost There	-Truths	11 Peace
26-32	Dissociations	59 Dispersion/Dissolution	-Occultation	60 Restraint/Limitation
27-72	Convictions	6 Conflict	-Idolatry	5 Waiting
20-02	Tenets	7 Soldiers/The Army	-Myths	8 Holding Together/Union
31-64	* Nonsense	54 The Marrying Maiden	-Mistakes	18 Fixing what has been spoiled
33-66	Conceptual	58 Joyous/Pleasure	-Rationalizations	57 Penetrating Wind/Gentle
34-61	* Knowledge	41 Decrease	-Irrationality	32 Continuity/Duration
35-56	Apprehensions	38 Neutrality/Opposition	-Thoughts	37 The Family
36-63	* Comprehensions	61 Understanding/Inner Truth	-Miscomprehensions	28 Preponderance of the Great
37-76	Imagination	10 Treading	-Mysticism	9 Taming Power of the Small
30-06	Insight	19 Approach/Conduct	-Empiricism	20 Contemplation/View
45-51	Understandings	56 The Wanderer/Stranger	-Illogicality	55 Abundance/Fullness
47-71	Enlightenment	33 Retreat	-Dogma	34 Power of Great Strength
40-01	Intuition	15 Modesty	-Superstitions	16 Enthusiasm
*52-07	Mistruth	63 After Completion	-Lies	12 Stagnation/Disjunction
53-65	Misapprehensions	49 Revolution/Molting	-Euphemisms	50 The Cauldron
*55-00	Logical	30 The Clinging/Fire	-Instincts	2 Yin—The Receptive
57-75	Intelligence	13 Fellowship/Society	-Sciolism	14 Possessions/Wealth
50-05	Judgment	36 Darkening of the Light	-Fanaticism	35 Advance/Progress
67-73	Wisdom	44 Temptation/Coupling	-Dreams	43 Resoluteness/Breakthrough
60-03	Prudence	46 Pushing Upward	-Illusions	45 Gathering Together/Accord

* 10 mismatched pairs

experiences occur 'at the beginning', and our 'awareness' is our 'youthful folly or ignorance'. 'Fantasies' offer 'release', 'opinions' are 'the simple or innocence', our 'comprehensions' are our 'inner truth', whereas 'common sense' generates the 'real truth,' and that 'truth' grants us 'peace'. However, some of the meanings behind some of the word pairings are very obscure. For example, 'rationale' offers 'increase,' 'irrationality' offers 'continuity and duration', compared to 'knowledge', which is a 'decrease'. It seems that the descriptions for knowledge and irrationality should be reversed, and that if rationale is an increase, then irrationality should be a decrease. However, it may offer support to the old adage that 'the more you learn, the less you know' for knowledge and truth are two entirely different processes and increasing our knowledge base, in some ways, just gets us further and further away from the real truth. It will take many years of hard work to expand the organized word structure, correct any mistakes, to make the appropriate comparisons with the "I Ching" and then to evaluate all of the information that will be generated.

One of the most remarkable things about the human psyche is that the various processes within the human psyche don't have to be consciously understood. The power of the unconscious far exceeds that of the conscious. Only the basic fundamentals need to be known, observed and remembered as we travel life's road. Sign language, gestures, mannerisms, and emotions are all forms of communication. Then intuition takes over and presents to our conscious many answers and solutions spontaneously as we require them. It is this basic understanding, which reflects the difference between our conscious and unconscious abilities. Only when it is realized that we are not only our conscious thoughts and words, but also our unconscious intuition and imagination, collectively integrated into our memories, our perceptions, our images, and our feelings; can we hope to reach our full potential.

If you study the charts in Table 2, you will note that truth cannot be taught, but instead is an integration of our thoughts, knowledge, and experiences through the process of subjective logic or common sense. Knowing truth is a feeling of harmony created within the body and the mind when proper conclusions have been reached. The greatest irony of "knowing" is to know that you know and that the other person doesn't know; but instead, he thinks he knows and that you don't know. This paradox is then compounded by the many different ways of describing the truth. At times, it seems almost impossible to intercommunicate with clear distinction because of these differences. However, during this entire process, two word groupings seemed to lead to thoughts which reflect the extremes of false thinking and, therefore, improper human behavior. These two are objective logic and subjective rationalizations. They form the bases for two widely diverging psychological types, and also closely resemble the common stereotype for the male and female psyche. Objective logic is simply pure logic and leads to misunderstandings, whereas its counterpart, subjective logic, is common sense and leads to truth. Objective logic becomes the Achilles Heel of science, in that it attempts to discover the ultimate truth by utilizing pure logic. This process is then further complicated by our subjective rationalizations, or incorrect associations, which even add even further confusion. When turned inward, subjective rationalizations distort our perspectives until the truth can no longer be seen. Concepts of our selves and our surroundings must be rationalized with open eyes, open ears, and an open mind; and even then, we must realize that they will still contain mistakes. It is the only through the logic of our heart that our goal of finding the single fundamental and ultimate truth of our selves and of the universe will be achieved.

It is from this perspective that we begin to account for some of the stereotyped differences between the sexes. It should be noted that this is not really a method for distinguishing the mental apparatus of the sexes, but instead, the tendencies for certain psychological types to develop within the sexes. The stereotype deludingly says that women know and men don't and that men think and women can't. There is an ancient Chinese proverb which states that all words are part true and part false. Such is the case with the above stereotype. First of all, our lack of ability to think refers only to our visual projection of thoughts, and our lack of ability to know

only refers to the intuitive truth. Secondly, this stereotype reflects only a limited percentage at the extremes of the psychological types within each of the sexes. Furthermore, intuitive truth and visual thoughts are only as good as the discriminations and discernment upon which they are based. Often mystical insights or guesses are passed off as intuitive understandings.

Whereas men are typically logical and involved with mechanical things of the world, women tend to be more rational and involved with people. It is this female interest in people, which accounts for their intuitive understandings of human nature. The methods are diverse and inexact, but given enough bits and pieces, the mind arrives at startling truthful intuitions. You can observe almost everything human beings do, including their emotions; their actions; the style, color and condition of their clothes; their appearance, the jewelry they wear or don't wear; their mannerisms; their gestures; etc. Integrating these complex variables into a composite picture is confusing and inexact. However, there are techniques for doing this, as many people know.

For instance, one of the easiest ways to better understand the feelings, thoughts, or intuitions of another person is to mimic his gestures, mannerisms, or posture. The feeling that arises within you will be an indication of what is going on within him. Other indicators are how he holds his head. For example, if he is looking down and to the left, he is searching his knowledge; down and to the right, his past experiences; up and to the left, his thoughts; and up and to the right, his intuition or imagination. It is therefore proposed that the position of the head indicates and controls the mental process occurring within the mind; and furthermore, that the position of the eyes reveals the nature of the subject matter being reviewed by that process.

Our memory is therefore distributed throughout our mind and is organized first by process and then second by content. Congruency between the head and the eyes seems to indicate healthy perspectives while non-congruency indicates our more peculiar or eccentric ways. It is also proposed that each of our emotions, mannerisms, gestures, or postures represent specific processes or combinations of processes, which occur within our minds. Therefore, it should be possible to organize our body language into an organized whole, just as we were able to organize our spoken language. Furthermore, there should then be a direct cause-and-effect relationship evident when comparing words to their equivalent behavior. It is because we are each born with this innate mechanism and its unconscious knowledge that we can possess intuitive insights into others intent and behavior. All we need to do is to learn a few fundamental behavioral truths. However, currently this remains an art and not a science, and instead takes many years of observation to develop.

Another visual aspect, which even more closely correlates with psychological types, is patterns. We wear vertical stripes, horizontal stripes, diagonal stripes, plaids, checks, prints, and even no patterns at all. Stripes can be broad or narrow, checks and plaids can be large or small, and prints can be paisley, flowery, or graphical. It is proposed that vertical stripes represent people with logical thoughts and horizontal stripes represent people with rational thoughts. Also, the width of the stripe represents the depth and/or breadth of the thoughts. Plaids represent both logical and rational thoughts and the size of the plaid again represents both the depth and/or the breadth of the thoughts. By adding color intuition to these sizes and patterns, a further understanding of ones personality and psychological type can be determined. All of the variations in human preferences indicate a different aspect of our psychological type. Again, we don't have to even understand this relationship. All we need to do is to catalogue the patterns with objective observations of behavior, and our intuition will do the rest. A highly developed and integrated intuitive process, utilizing color, patterns, expressions, and gestures can be highly accurate.

Decoding the Qabala

The *Qabala* (Quaballa, Kabbalah, Cabala, or QBLH) is the classical study of the meanings of the Hebrew alphabet and the implications of Hebrew text. The *Qabala* is comprised of the ten vessels or the ten spheres of the *Tree of Life*, plus the 27 letters of the Hebrew alphabet. It also has thirty-two paths of wisdom linked to the heart, which permeates the entire *Torah*. Each letter in the Hebrew alphabet has specific meanings born out of both reason and tradition, with each letter having an individual spelling and each having both a formal (sacred) and informal meaning. The Hebrew alphabet, unlike English or Latin, is more like a set of mathematical symbols, and the words they form are more like equations. Therefore, the meanings of Hebrew words can be determined by the deeper meanings of the individual letters. Furthermore, there are no number symbols in ancient Hebrew, as numeric values are also represented by the alphabet. Accordingly, the meaning of Hebrew letters represents simplified or distilled natural archetypes developed from older Hieroglyphic symbols. The meanings therefore, become more potent through the distillation process, and thereby represent conscious-unconscious archetypes of the human mind. Therefore, just as the organized word structure is a method of communication both by and within the human mind, the evolutionary and historical development of the Hebrew language represents a unique and traditional internal encoding method of inter and intra communication, which is historically purified and distilled within the evolution of the language. Accordingly, the two methods should have common roots, and therefore the following is a proposed method for comparing the uniqueness of the Hebrew language to the organized word structure for the human mind.

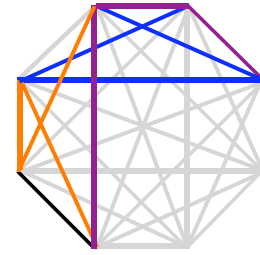
First, the ten vessels or spheres of the *Tree of Life* along with the additional process of Daarth (Knowledge) are listed in the first column of Table 4. Their proposed equivalent matching words from the organized word structure are then listed in the second column of Table 4. This is a very easy and straight, forward method for understanding the meanings behind the *Tree of Life*, and it is further color coded in the organized word structure matrix at the bottom of Table 4, to make the comparison even more apparent. It can be seen that these eleven words cover eleven of twelve key mental processes within the human mind. The first three spheres Kether, Chochma, and Binah are shown in lavender and accordingly, define truth, comprehension (our inner understanding), and wisdom. The next three spheres, Chesed, Gevurah, and Tipareth are shown in blue and are commonly referred to as the big picture, and accordingly, define the three remaining key unconscious traits of prudence, intelligence, and judgment. The last three spheres, Netzach, Yod, and Yesod are shown in red and are commonly referred to as the little picture, and accordingly, define the three remaining key unconscious traits of prehension, apprehension, and understanding. Finally, Daarth is the process of the accumulation of knowledge. It is not the purpose of this discourse to delve any deeper into this analysis, but only to show that the roots of both the organized word structure and the roots of the Hebrew *Tree of Life* are one and the same. However, it should be noted that thinking, or our thoughts, is the only process in this group of twelve key mental attributes of the human mind that is not included in this unique definition for the *Tree of Life*.

Second, the Hebrew alphabet is comprised of three sequences of nine letters each, for a total of twenty-seven letters as shown in the Table 5 on the next page. It is proposed that each letter represents one of the twenty-seven matched pairs in the sequential listing for being as shown in Table 6. The sequential listing for being/understanding itself is comprised of thirty-two matched archetypes, which are proposed to be same thirty-two paths of wisdom, which permeates the *Torah*. Furthermore, each matched pair represents a basic human behavioral archetype, with each of the three groups of pairs representing a basic overall function of the human mind. In the Hebrew alphabet the sequence is divided into three groups 1) Basic Archetypes, 2) Existential Archetypes, and 3) Cosmic Archetypes. In the sequential listing of being/understanding the

Table 4 - The Ten Vessels of the Tree of Life



- | | |
|-------------------------|------------------|
| 1 Kether / Crown | 70 Truth |
| 2 Chochma / Wisdom | 67 Wisdom |
| 3 Binah / Understanding | 36 Comprehension |
| Daarth / Knowledge | 34 Knowledge |
| 4 Chesed / Mercy | 60 Prudence |
| 5 Gevurah / Judgment | 50 Judgment |
| 6 Tiphareth / Beauty | 57 Intelligence |
| 7 Netzach / Victory | 46 Prehensions |
| 8 Hod / Glory | 45 Understanding |
| 9 Yesod / Foundation | 35 Apprehensions |
| 10 Malkkuth / Kingdom | 12 Experiences |



Rewriting these into a format for the organized word structure would be as follows:

Red is the little picture (Impure)

Blue is the Big Picture (Pure)

12 Experiences 10-Malkkuth / Kingdom	24 Awareness	26 Dissociations	46 Prehensions 7-Netzach / Victory	20 Tenets	40 Intuition	60 Prudence 4-Chesed / Mercy
34 Knowledge Daarth	13 Cognizance	15 Logic	35 Apprehensions 9-Yesod / Foundation	17 Opinions	37 Imagination	57 Intelligence 6-Tiphareth / Beauty
56 Thoughts	14 Views	25 Common Sense	45 Understanding 8-Hod / Glory	10 Beliefs	30 Insight	50 Judgment 5-Gevurah / Judgment
70 Truth 1-Kether / Crown	23 Perspective	16 Rationale	36 Comprehensions 3-Binah / Understanding	27 Convictions	47 Enlightenment	67 Wisdom 2-Chochma / Wisdom

Table 5 - The Hebrew Alphabet

THE LETTER-NUMBERS								
א	ב	ג	ד	ה	ו	ז	ח	ט
Aleph	Bayt Vayt	Ghimel	Dallet	Hay	Vav or Waw	Zayn	Hhayt	Tayt
1	2	3	4	5	6	7	8	9
י	כ	ל	מ	נ	ס	ע	פ	צ
Yed	Kaf Khaf	Lammed	Mem	Noun	Sammekh	Ayn	Pay Phay	Tsadde
10	20	30	40	50	60	70	80	90
ק	ר	ש	ת	ך	ם	ן	ף	ץ
Qof	Raysh	Seen Sheen	Tav	final Khaf	final Mem	final Noun	final Phay	final Tsadde
100	200	300	400	500	600	700	800	900

Table 6 — Sequential Listing of “Being/Understanding” compared to the Qabala

#	Perceptions Basic Archetypes	# Qabala	#	Perceptions Existential Archetypes	# Qabala	#	Perceptions Cosmic Archetypes	# Qabala
<u>11-44</u>	<u>Objective-Perceptions</u>	<u>1 Aleph</u>	<u>33-66</u>	<u>Conceptual-Rationalizations</u>	<u>10 Yod</u>	<u>22-77</u>	<u>Subjective-Holism</u>	<u>100 Qof</u>
12-24	Experience-Awarenes	2 Bayt/Vayt	34-61	Knowledge-Irrationality	20 Kaf/Khaf	23-62	Perspectives-Associations	200 Raysh
13-46	Cognizance-Prehensions	3 Ghimmel	35-56	Apprehensions-Thoughts	30 Lammed	25-70	Common Sense-Truths	300 Seen/Sheen
14-41	Views-Omens	4 Dallet	36-63	Comprehension-Miscomprehension	40 Mem	26-32	Dissociations-Occultations	400 Tzv
15-54	Logic-Misunderstandings	5 Hay	37-76	Imagination-Mysticism	50 Noun	27-72	Convictions-Idolatry	
16-43	Rationale-Pretensions	6 Vav/Waw	30-06	Insight-Empiricism	60 Sammekh	20-02	Tenets-Myths	
17-74	Opinions-Delusions	7 Zayn	45-51	Understandings-Illogicality	70 Ayn	31-64	Nonsense-Mistakes	
10-04	Beliefs-Hallucinations	8 Hhayt	47-71	Enlightenment-Dogma	80 Pay / Phay			
21-42	Fantasies-Ignorance	9 Tayt	40-01	Intuition-Superstitions	90 Tsaddle			
			52-07	Mistruth-Lies				
			53-65	Misapprehensions-Euphemisms				
<hr/>								
<u>11-44</u>	<u>Objective-Perceptions</u>	<u>1 Aleph</u>	<u>33-66</u>	<u>Conceptual-Rationalizations</u>	<u>10 Yod</u>	<u>22-77</u>	<u>Subjective-Holism</u>	<u>100 Qof</u>
12-24	Experience-Awarenes	2 Bayt/Vayt	34-61	Knowledge-Irrationality	20 Kaf/Khaf	23-62	Perspectives-Associations	200 Raysh
13-46	Cognizance-Prehensions	3 Ghimmel	35-56	Apprehensions-Thoughts	30 Lammed	25-70	Common Sense-Truths	300 Seen/Sheen
14-41	Views-Omens	4 Dallet	36-63	Comprehension-Miscomprehension	40 Mem	26-32	Dissociations-Occultations	400 Tzv
15-54	Logic-Misunderstandings	5 Hay	37-76	Imagination-Mysticism	50 Noun	27-72	Convictions-Idolatry	
16-43	Rationale-Pretensions	6 Vav/Waw	30-06	Insight-Empiricism	60 Sammekh	20-02	Tenets-Myths	
17-74	Opinions-Delusions	7 Zayn	45-51	Understandings-Illogicality	70 Ayn	31-64	Nonsense-Mistakes	
10-04	Beliefs-Hallucinations	8 Hhayt	47-71	Enlightenment-Dogma	80 Pay / Phay	52-07	Mistruth-Lies	
21-42	Fantasies-Ignorance	9 Tayt	40-01	Intuition-Superstitions	90 Tsaddle	53-65	Misapprehensions-Euphemisms	
<hr/>								
Correctted Hebrew Alphabet								
<u>11-44</u>	<u>Objective-Perceptions</u>	<u>1 Aleph</u>	<u>33-66</u>	<u>Conceptual-Rationalizations</u>	<u>10 Yod</u>	<u>22-77</u>	<u>Subjective-Holism</u>	<u>100 Qof</u>
12-24	Experience-Awarenes	2 Bayt/Vayt	34-61	Knowledge-Irrationality	20 Kaf/Khaf	23-62	Perspectives-Associations	200 Raysh
13-46	Cognizance-Prehensions	3 Ghimmel	35-56	Apprehensions-Thoughts	30 Lammed	25-70	Common Sense-Truths	300 Seen/Sheen
14-41	Views-Omens	4 Dallet	36-63	Comprehension-Miscomprehension	40 Mem	26-32	Dissociations-Occultations	400 Tzv
15-54	Logic-Misunderstandings	5 Hay	37-76	Imagination-Mysticism	50 Noun	<u>55-00</u>	<u>Logical-Instincts</u>	<u>500 final Khaf</u>
16-43	Rationale-Pretensions	6 Vav/Waw	30-06	Insight-Empiricism	60 Sammekh	57-75	Intelligence-Sciolism	600 final Noun
17-74	Opinions-Delusions	7 Zayn	45-51	Understandings-Illogicality	70 Ayn	50-05	Judgment-Fanaticism	700 final Sammekh
10-04	Beliefs-Hallucinations	8 Hhayt	47-71	Enlightenment-Dogma	80 Pay/Phay	67-73	Wisdom-Dreams	800 final Phay
21-42	Fantasies-Ignorance	9 Tayt	40-01	Intuition-Superstitions	90 Tsaddle	60-03	Prudence-Illusions	900 final Tsaddle
<hr/>								
Actual Hebrew Alphabet								
<u>11-44</u>	<u>Objective-Perceptions</u>	<u>1 Aleph</u>	<u>33-66</u>	<u>Conceptual-Rationalizations</u>	<u>10 Yod</u>	<u>22-77</u>	<u>Subjective-Holism</u>	<u>100 Qof</u>
12-24	Experience-Awarenes	2 Bayt/Vayt	34-61	Knowledge-Irrationality	20 Kaf/Khaf	23-62	Perspectives-Associations	200 Raysh
13-46	Cognizance-Prehensions	3 Ghimmel	35-56	Apprehensions-Thoughts	30 Lammed	25-70	Common Sense-Truths	300 Seen/Sheen
14-41	Views-Omens	4 Dallet	36-63	Comprehension-Miscomprehension	40 Mem	26-32	Dissociations-Occultation	400 Tzv
15-54	Logic-Misunderstandings	5 Hay	37-76	Imagination-Mysticism	50 Noun	<u>55-00</u>	<u>Logical-Instincts</u>	<u>500 final Kaf/Khaf</u>
16-43	Rationale-Pretensions	6 Vav/Waw	30-06	Insight-Empiricism	60 Sammekh	45-51	Understandings-Illogicality	600 final Mem
17-74	Opinions-Delusions	7 Zayn	50-05	Judgment-Fanaticism	70 Ayn	57-75	Intelligence-Sciolism	700 final Noun
10-04	Beliefs-Hallucinations	8 Hhayt	47-71	Enlightenment-Dogma	80 Pay/Phay	67-73	Wisdom-Dreams	800 final Pay/Phay
21-42	Fantasies-Ignorance	9 Tayt	40-01	Intuition-Superstitions	90 Tsaddle	60-03	Prudence-Illusions	900 final Tsaddle

sequence is divided into four groups 1) Objective-Perceptions, 2) Subjective-Holism 3) Conceptual-Rationalizations and 4) Logical-Instincts. It is the first three sequences of the sequential listing for being/understanding that corresponds to the three sequences of letters in the Hebrew Alphabet; however, groups 2) and 3) are interchanged. Therefore, the three correlated groups are group 1) Basic Archetypes (Objective-Perceptions), group 2) Existential Archetypes (Conceptual-Rationalizations) and group 3) Cosmic Archetypes (Subjective-Holism). The fourth group Logical-Instincts will be explained later. Each of the letters of the Hebrew alphabet can then be set in correlation with each of the sequential pairings listed in being/understanding as illustrated in the top section of Table 6.

Accordingly, there are three sequences listed in Table 6, with each illustrating the evolvement of the Hebrew alphabet as compared to the sequential listing of being/understanding. In the top sequence in the chart, the three groups identified above, are listed exactly in the same order as they were in the sequential listing for being/understanding, except that the sequence has been broken down into the same three segments as indicated above. That is, the first column represents group 1) the Basic Archetypes of Objective-Perceptions, the second column represents group 2) the Existential Archetypes of Conceptual-Rationalizations, and the third column represents group 3) the Cosmic Archetypes of Subjective-Holism. In the first column there are nine archetypal pairs, in the second column there are eleven archetypal pairs, and in the last column there are seven archetypal pairs for a total of twenty-seven pairs. In the middle section of the page, the two last pairs from the middle column are transferred into the last column, creating three sequences of nine pairs, which is the same matrix as is purported by the Hebrew alphabet. The mental processes within each archetype that represents the darker side of our personality have been illustrated in black; while mental processes within each archetype that represents the good side of personality, have been illustrated in green. Also, please note that there are only two lines in the entire sequence that are totally good attributes, they are the title line and then the third line down. Also, please note that most of the mental processes in the bottom half of the third column of cosmic archetypes represent many of our shortcomings and our fallibilities.

Therefore, the last five pairs in the last column were replaced by the fourth sequence in the organized word structure titled Logical-Instincts as alluded to earlier and as shown in the illustration on the bottom section of the same page. Then, further notice that the last four archetypes are enhanced versions of four similar archetypes as illustrated in bold in the second column, and as shown in the original organized word structure in the previous chart. Accordingly hyper-intuition is prudence or final Tsaddle, hyper-enlightenment is wisdom or final Phay, hyper-insight is judgment or final Sammekh, and hyper-imagination is intelligence or final Noun. This correlation comes directly from the matrix of the words in the organized word structure that was combined and integrated with the Qabala. Furthermore, for the archetype Logical-Instincts, the root of logic is Knowledge or final Khaf. Therefore, the correlation is complete except for one conflict, that is, the Qabala indicates that hyper-comprehension (final Mem) should be in the final four pairs of the Hebrew alphabet, where as, this integration indicates that it should be replaced by hyper-insight, which is Judgement or final Sammekh. This can be resolved by deleting one archetype in the sequence and duplicating another archetype and adding in into the sequence as shown in Table 6.

However, first returning to the ten vessels of the *Tree of Life*, and as mentioned earlier, all of the major processes within the human mind have been identified in the *Tree of Life* except for one process, which is our conscious process of thinking, or our thoughts. The process of thinking is in fact, unconsciously represented pictorially by the bars and the rods that are connecting the individual aspects of the *Tree of Life* together; however, it has just was never been consciously recognized. Therefore, when the alphabet was put together, this failure impacted the construction of the alphabet. That is, in the Hebrew alphabet, the archetype for (50-05) Judgment-Fantacism was deleted, and the archetype for (57-75) Intelligence-Sciolism was then moved down one line to take its place, and then the archetype (45-51) Understandings-Illogicality was inserted into the

sequence to take the place of the mental process of Judgment. This change is triply evident when looking at the location of the primary or base word in each archetype in the organized word structure as listed in Table 4. However, it must first be remembered that our comprehensions are our “inner understandings”; and accordingly, it is very reasonable to link (36-63) Comprehensions (Inner Understandings)-Miscomprehensions or Mem to (45-51) Understandings-Illogicality under the guise of final Mem. Second, our conscious (45) Understandings are rooted in our (56) Thoughts, which are then projected into the unconscious in the form of (50) Judgment, and thereby (45) Understandings occurs exactly in the middle of (56) Thoughts and (50) Judgment in the organized word structure. Please note that the base for the third horizontal line in the organized word structure is Thoughts, the highest form of the conscious intellect in that same horizontal line is Understanding, and the highest form of the unconscious intellect in that same horizontal line is Judgment. Therefore, it was very reasonable to switch (50-05) Judgment-Fantacism with (45-51) Understandings-Illogicality. Thirdly, and in the end, this then becomes a method to compensate for the failure to recognize the process of thinking as the mental process that had integrated the *Tree of Life* together. Moreover, there are twelve tribes of Israel; and therefore, because of the mathematical nature of the Hebrew alphabet, it only seems reasonable and appropriate that there would be twelve aspects to the tree of life, the ten mental processes recognized, plus the process for the accumulation of knowledge, plus the process for our ability to think.

In conclusion, the most important single insight to be gleaned from this unique sequence of the organized word structure is the very aspect of God Himself as He relates to their culture. That is, the third line mentioned above (*13-46 Cognizance/Prehensions - 3 Ghimmel*) (*35-56 Apprehensions/Thoughts - 30 Lammed*) (*25-70 Common Sense/Truths - 300 Seen/Sheen*) represents all positive psychological processes and/or all positive psychological traits within the human being. A descriptive narrative for this same sequence from the commentary of Carlos Suarez on the Qabala is as follows: “*Ghimel-Lammed-Sheen (3.30.300): these three letter-numbers express a movement in progressive enlargement, from the uncontrolled functional action of Ghimel (2), through the controlled connecting agent Lammed (30), going as far as the universal Sheen (300), mythically considered to be the "spirit", of "breath" of God.*”

Therefore, from the Qabala, there is only one way to become conscious of God and His real truth, and that is to first surrender ourselves to His greater spirit of that same greater truth, that is within each of us. Then we begin our collective journey through the mental process of learning through cognizance, by listening with respect to the sincere and honest proposals of others, and at a minimum, by at least trying to grasp the context of their point of view. Then we must integrate these new personal and uniquely individual prehensions into our own conscious apprehension of reality. The thoughts that are generated by this process must then be seared by our own good sense and by the common good sense of all people. Good sense is the combining of the logic of our mind with the feelings of our heart, and then sensing the feeling of inner harmony and inner peace. Common sense is then the collective good sense of all humankind; and accordingly, combining the feelings within our collective hearts and the logic of our collective minds, and which cannot be separated but instead must be integrated and blended, if our desire is for the real truth. The real truth is a great puzzle and each of us has our own unique perspective on our part of that puzzle; and it is only by integrating and assimilating all of our individual pieces of that puzzle, that we will be able to find that, one and only, real absolute truth. This long and arduous process then represents the only pathway for human beings to achieve the real truth, and that final truth will then reside both within our minds and our hearts; and it will be without a doubt the true and single “*spirit*” of the real “*breath*” of the true living God.

The Physics of Human Psychology

Dr. Max Lüscher spent his entire lifetime analyzing and correlating personality to the colors we prefer. He actually developed a long system with over seventy colors, and an abbreviated system as used in this analysis with eight colors. Remember that the images we see and that are perceived within our human mind are also coded and stored psychically in color. This interaction of the laws of molecular physics with the rest of our mind causes preferences for certain colors, depending upon our psychological makeup. Color psychosomatics as proposed by the “*I Ching*” is illustrated in Figure 8a and color psychosomatics as projected by the eight-color abbreviated Lüscher system is illustrated in Figure 8b. Please note the very close equivalency of the two systems, even though they were generated from two totally different perspectives and many millenniums apart from each other. Whereas the “*I Ching*” only defines light or bright colors, the eight-color Lüscher system utilizes both light and dark colors. These are very important recognitions, first the two systems are nearly identical, and second Dr. Lüscher’s dark colors are merely different versions of the “*I Ching*” light colors. Therefore, both systems can be compared by simply correlating the light and dark colors, that is by assigning brown to dark red and gray to dark white. These colors that we prefer do not represent a single psychological type, but instead the diversities of our personality. It therefore represents our mood at the particular time we choose the color. The colors of our clothes, our cars, and our houses each reflect different aspects of our personality, depending upon the various values and priorities we have assigned to each of those decisions throughout our lifetime.

In Figure 8c is an RGB-CMY color wheel and in Figure 8d is a revised color wheel reflecting the combined color schemes in Figures 8a and 8b and the equivalent color psychosomatics of the human mind. The ability to perceive orange and to therefore add orange to the color wheel is easily explained by the overlapping of the bandwidth of the red and green color cones in the human eye. Selecting the six most visually recognizable colors can also be easily verified by simply looking at a CEI 1931 color chart (International Commission on Illumination). Only six colors can be chosen, for when an additional color distinction is added, one must also be dropped, cyan in this case, for there are only be a total of six spatial directions in the universe and therefore the mind. The dropping of cyan can also be explained by the overlapping of the bandwidths of the red and blue cones making purple more pronounced than cyan. These are very important realizations. Finally, it is unknown at this time why the six colors of the psychosomatic color wheel influence the mind in the order as shown; however, the three polar color axes and the one additional black and white axis are illustrated in figure 8a with dotted lines and may shed some light on the conundrum for future investigators. The interaction of color preference and psychological mood is very, very complex. It took Dr. Lüscher a lifetime of analytical study to develop a conscious understanding of color preference. Until this process is further delineated, it must remain an unconscious process. That is, if we are to develop this ability without developing associated prejudices, we must simply observe colors and associated behavior and then, as our objective color experiences increase, so will the accuracy of our color intuition.

Table 9 represents the comparison of the organized word structure as presented earlier, with the Chinese ‘*I Ching*’ and with Dr. Lüscher’s Color Test. The format used is the same as the original organized word structure format with fifty-six squares as presented in Table 1; and accordingly, the first line in each square is the corresponding coding sequence number and its respective word description. The second line is then the hexagram number and word description from the ‘*I Ching*’, and the third line is the color number and word descriptions as presented in the Lüscher color test. Many of the three line combinations read like a sentence in a book. For example, the very first square represents our *experiences occurring at the beginning of life through sensual gratification*. The second square represents our *awareness, our youthful ignorance and our insistence on comfort*. And in the last row and the fourth square down *wisdom*



Figure 8a & 8b
 “I Ching” and Lüscher Color Psychosomatics, respectively

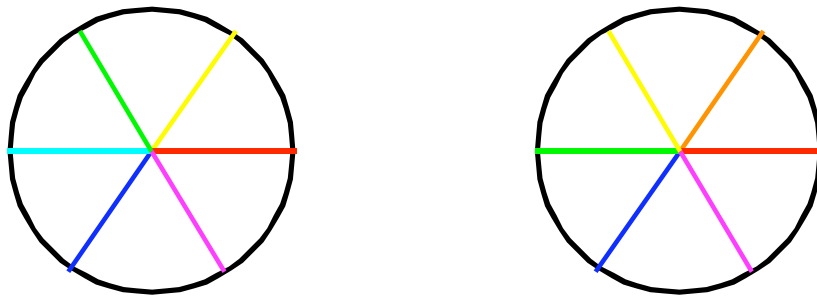


Figure 8c & 8d
 Conventional RGB-CMY Color Wheel (left) and the
 Actual Color Wheel Psychosomatics of the Human Mind, (right)

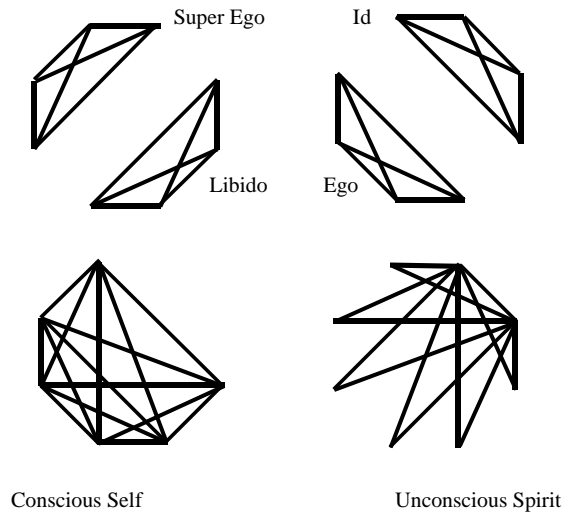


Figure 9
 Composite Psychological Types

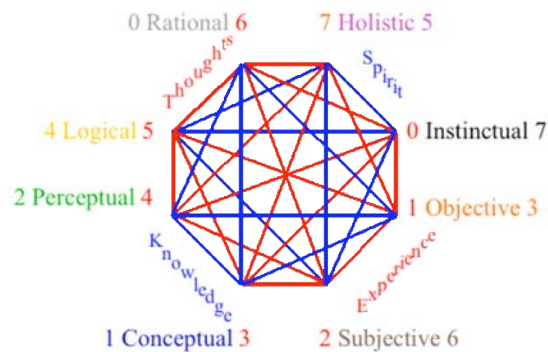


Table 9 - Comparison of the Organized Word Structure with the Chinese 'I Ching' and with Max Lüscher's Color Test

12 Experiences 03 At the Beginning 36 Sensual Gratification	24 Awareness 04 Youthful Ignorance 62 Insistence on Comfort	26 Dissociations 59 Dispersion Dissolution 60 Exhaustion Depletion	46 Prehensions 53 Development Gradual Progress 20 Defensive Superiority	20 Tenets 07 Soldiers The Army 67 Self Disparagement	40 Intuition 15 Modesty 27 Obstinate Exclusion	60 Prudence 46 Pushing Upward 07 Total Non Involvement
34 Knowledge 41 Decrease 12 Self Contained Orderliness	13 Cognizance 17 Following 31 Cooperative Enterprise	15 Logic 21 Biting Through 34 Expansive activity	35 Apprehensions 38 Neutrality 14 Emotional Dependency	17 Opinions 25 The Simple 35 Susceptible to Stimulus	37 Imagination 10 Treading 15 Erotic Sensitivity	57 Intelligence 13 Society 45 Lure of Fantasy
56 Thoughts 37 The Family 40 Indecision Lack of Resolution	14 Views 27 Nourishment 32 Purposeful activity	25 Common Sense 64 Almost there 64 Total Security	45 Understanding 56 The Wanderer The Stranger 24 Ambition	10 Beliefs 24 Returning 37 Exaggerated Desire	30 Insight 19 Conduct 17 Absolute Peace	50 Judgment 36 Darkening of the light 47 Sudden Crisis
70 Truths 11 Peace 57 Compulsive Blending	23 Perspectives 47 Repression 16 Sensual Ease	16 Rationale 42 Increase 30 Impulsiveness	36 Comprehensions 61 Understanding Inner Truth 10 Tranquility Recuperation	27 Convictions 06 Conflict 65 Sensuousness	47 Enlightenment 33 Retreat 25 Irresponsible Charm	67 Wisdom 44 Temptation Coupling 05 Cautious Sensitivity
21 Fantasies 40 Release 63 Insecurity from lack of allies	42 Ignorance 39 Difficulty 26 Demand Esteem	62 Associations 48 The Well 06 Demand Esteem as Exceptional	64 Mistakes 18 Fixing what has been spoiled 02 Unresolved Pressure	02 Myths 08 Seeking Union 76 Demand for Perfection	04 Hallucinations 23 Collapse 72 Unacceptable Restrictions	06 Empiricism 20 Contemplation 70 Intense Involvement
43 Pretensions 31 Tension Influence 21 Pressure from stress & discord	31 Nonsense 54 Marrying maiden 13 Helpless Disharmony	51 Illogicality 55 Abundance Fullness 43 Unrealistic Self-Justification	53 Misapprehensions 49 Revolution 41 Emotional Disappointment	71 Dogma 34 Great Strength 53 Empathic Frustration	73 Dreams 43 Break through 51 Emotional Dissatisfaction	75 Sciolism 14 Wealth 54 Watchful mistrust
65 Euphemisms 50 The Cauldron 04 Apprehensive insecurity	41 Omens 62 Smallness in excess 23 Helpless rebellion	52 Mistruth 63 After Completion 46 Assumed Indifference	54 Misunderstandings 22 Grace / Beauty 42 Frustrated Vacillation	01 Superstitions 16 Enthusiasms 73 Frustrated Independence	03 Illusions 45 Accord 71 Restless Instability	05 Fanaticism 35 Advance Progress 74 Watchful Self Protection
07 Lies 12 Disjunction 75 Demands Straight Dealing	32 Occultation 60 Restraint 61 Undue Self Restraint	61 Irrationality 32 Continuity & Duration 03 Helpless irritability	63 Miscomprehension 28 Greatness in excess 01 Restless Dissatisfaction	72 Idolatry 05 Waiting 56 Esthetic Discrimination	74 Delusions 26 Major Restraint 52 Humiliated Belittlement	76 Mysticism 09 Minor Restraint 50 Controlled Response

uses *cautious sensitivity* to resist *temptation*. And finally, in the third square over and the third square down we are *almost there*, when we use our *common sense* and achieve *total security*. Also from both Tables 3 and 9, *common sense* is *subjective logic*, which yields both *truth* and its reward of *peace*. However, please note in the third row over and the seventh row down that *after completion* we still have only a close approximation of the truth or *mistruth*, and therefore must resist an *assumed resistance*. It must be remembered that the real truth exists above and beyond any concept of it, and which instead has its own existence beyond any concept or any scope of that concept. I can remember as a boy in elementary school being taught to draw the picture of a tree. It was a very simple tree with a big brown trunk and lots of green leaves. I went through much of my childhood thinking that was a tree, not realizing that instead it was a picture of a tree. And that a real tree has crooked trunks, bark that scratches your arms and legs, limbs that are broken, a shape that is as irregular, leaves that have holes in them, and bugs that crawl all over you, the bark, the leaves and the tree. And still a tree is more than that concept, for they have an existence of their own besides any concept that we may develop of them, for that is the true beauty of life. This analysis will not go any further other than to say that whole chapters or books could probably be written about each of the fifty-six squares, and it is therefore beyond the scope of this dissertation, which is instead intended to merely unite philosophy with psychology and metaphysics. More importantly it is the spirit of the truth that is trying to be conveyed anyway, instead of any individual abstract of that truth.

Cataloging some of the basic propositions advanced by the science of psychology will then conclude this paper. For instance, Sigmund Freud developed many concepts such as the ego, superego, libido, and id. They are proposed to be four of the 256 psychological types as shown in Figure 9. It must also include the conscious self and the unconscious spirit to complete this analysis. Remember, as indicated earlier, that just as there are many ways to quarter an apple, so are there many ways to rationalize the human psyche. These four do not represent just a portion of the human psyche, but its entirety quartered in its own unique way. The libido is proposed to be the instinctual aspect of our being, based upon our subjective and objective experiences and our limited conceptual knowledge. It is the result of the repressed self, living within the unconscious. It can best be observed as the spontaneity of our activities, as it seeks its release. The ego is proposed to be the measure of our conscious awareness or the lack of conscious awareness of our self. When the conscious and the unconscious become one, the ego and the libido unite into a single whole. The libido is then freed to move upon and through the conscious ego. The ego can best be observed in our attitudes, our gestures, and our posture in the form of self-defense. The superego as the complex of our logical and rational thoughts integrated into our limited perceptual understanding of our selves and the world around us. It can best be observed by listening to the forcefulness by which we try to convince our selves and others of the validity of our thoughts. And finally, the id is the combined integration of the libido, ego, and superego into our unconscious individual behavior.

Reverting back to the flow of energy within the mind, the libido represents the premature flow of energy caused by the domination of the ego complex, and the ego represents the premature flow of energy caused by the superego complex. In this case, the ego and superego represent our false self-identity and our false self-image; only when they are surrendered to, or transformed into, a healthy self-identity or a positive self-image, can good feelings of self-esteem develop. If this process of surrender does not take place and the super-ego battles the libido, a psychosis exists; likewise if the ego battles the id, a neurosis exists. In the case of the ego, it is our false self-identity struggling against the truth; and in the case of the superego, it is our illogical and irrational thoughts struggling against the realities of our everyday world. It should be noted that each of these four quadrants could be individually dominated by either good or evil traits. Therefore, when the ego or the id struggles against either the superego or the libido, character disorders develop. Furthermore, complete integration of all four quadrants produces either a completely good or a completely evil mind, and at that point it is probably no longer reversible.

Carl Jung used terms like anima, animus, and shadow, which all arise from the resulting confusions acted out within the id by our limited knowledge of our own self-nature. The animus represents someone else's thoughts tied to our own feelings; the anima represents someone else's feelings rationalized into our own thoughts, and the shadow represents the reflection of our own collective conscious into our own unconscious id. The collective conscious and the collective unconscious are the same aspects but from different points of view.

Instinctual behavior is then our intuitively innate human spirit, and holistic behavior is the Holy Spirit within us. It is proposed that the potential for the Holy Spirit to arise within us is firmly established at birth, as the truth was genetically coded within each of our minds. Therefore, each of us was born with this intuitive understanding of the truth, but can only achieve its potential when we surrender ourselves to its greater spirit within us. We must constantly remind ourselves that the perception of the self is only the conscious part of the psyche, and that the spirit is the unconscious part. Therefore, we can never feel, know, or be the spirit but can only allow it to move within and through us. This refutes another unconscious myth of today, that by defining our psychological makeup, we can control the destiny of our own lives. Regardless of how high our intellect ascends, it always remains an approximation of the truth, and can only become the absolute truth when it instead transcends through the power of the Holy Spirit. Only when the study of psychology is combined with our religious beliefs, can it help us to sort out our problems and attain true freedom and happiness.

As we grow, we are taught both truths and mistruths, both by actions and by words. This menagerie of facts and behavior is integrated into an organized whole by the apparatus of the brain. From good teachings, good behavior results; and from false teaching, improper behavior results. Somewhere at the beginning of this process, self-awareness and later, self-identity develop. It is at this point that this integrated mesh of good and bad sets upon its own course toward maturity. The holistic approach is to consciously sort out the good from the bad, and if completed, will result in good character, but if incomplete, will result in confusion and insanity. The instinctual approach is to act out both the good and the bad aspects of our combined learned and innate nature in a more natural and normal way, and then experientially discover what is good or bad. As this developing self interacts with the id, the spirit develops. If based upon truth and honesty, this spirit will be the Holy Spirit, however, when based lies, it becomes the spirit of evil. Our instinctual behavior by itself is not evil, but can become evil when based upon mistruth, lies, and bad habits. The spirit of evil thinks, but is illogical and irrational; senses, but has no feelings; possesses knowledge, but is composed of prejudices, misperceptions, and misconceptions; and randomly strikes out in uncontrollable rages against reality. It is organized chaos, has no self-identity, has no value, and is based upon a lie. In contrast, the Holy Spirit is the spirit of truth; and when the self surrenders, the Holy Spirit enters and takes possession of our soul, and then transforms us into what we were intended to be from the beginning. If the self does not surrender, our only recourse is to ascend to higher and higher levels of conscious awareness, until we have each recognized the folly of our self-actions; and then through the spirit of truth, to individually repossess our freedoms to choose our direction and our destiny.

Christ said that no servant can serve two masters; for either he will hate the one, and love the other, or else will hold to the one and despise the other. Whether we like it or not, there are only two choices within this world: either good or evil. It would seem to be a self-evident truth that we would choose those things, which are ultimately good for each of us; however, history has proven this wrong. We now seem to be at a point in our civilization where we have but one last chance to resolve our problems. It is this choice which each of us must make as we travel life's road and which will ultimately determine our final end. However, we must remember that each time we exercise our freedom of will; our choice is fixed within our soul and affects all of the succeeding decisions of our soul.

Conclusions

Regardless of how difficult it is for us to believe, the simple truth is that our human perceived world exists solely within our minds, and that instead there actually exists another world beyond this physical world of our human perceptions. We get so entrenched in what we see, that we don't realize that the things that we do not see also have their own existence, just as much as we do. Furthermore, there is a cause and effect relationship for everything within the Universe, including our own psychological constructs. Accordingly, there is no magic in the universe, but only our limited ability to perceive and to understand the Universe. Until we accept these simple truths of our own limited understanding and the indisputable dichotomy of two worlds, we will continue to have trouble uncovering the hidden truths of the Universe – Truths that will unlock the secrets of both our inner self and our surrounding Universe, and that will therewith develop a true paradigm for physics; but instead, remain hidden by the windows of our minds.

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