Chapter 4

Realities and the Human Matrix

4.1 - Review and Preview of Coming Attractions

A brief review of the information so far is: Chapters 2 and 3 developed a thought-construct or model that involved a progression from a Divine Source into matter and physical form.

Chapter 2 concerned itself with a logic construct that dealt with a primary causation (God/Divine) through a set of postulates and theorems. A skeleton of this book's metaphysical model or paradigm was laid out.

The third chapter fleshes the presented skeleton in; it presented how Truth manifests in parallels, as it manifests physical form. That chapter integrated today's science model into the furnished metaphysical model and showed their relationship. The concept of bubbles of temporal/spatial reference (*BTR*s) was introduced and how that correlates to the present science model. The previous chapter also concerns itself with the Correction and how it reflects – mirrors -- back choices to the mind of origin through these physical forms (*BTR*s). It showed how Newton's Third Law of Motion and Karma are related to the Mirror.

The third Chapter referred to the idea that Love will not fight Love. God's Love, with the Mirror, acts like the perfect judo master. The Mirror takes what we choose and reflects it back on us with a twist. In addition, Chapter 3 showed how Love/Truth (and the Eternal Moment it resides in) with the Correction, and with the analogy of the Mirror, has the ability to ignore time. Love will speak through mortal minds using time because that is the mortal minds' frame of reference, and Love is not limited by the mortal mind's temporal references.

The flow of Chapters 2 and 3 went from up to down, going from God to physical form. Chapter 4 chapter concerns itself with the mortal mind that inhabits the physical form. This chapter will finish the established mental construct by examining the human mind/matrix and how the information of the previous chapters applies to us (in the human condition). This chapter will look at the bubble of temporal/spatial reference that contains the human mind/matrix. It will also introduce usage of this mortal matrix to help foster a remembrance of our union with God.

Later chapters will include various spiritual disciplines and examine how they relate to the temporary temporal mortal mind/matrix of ours. Many of the disciplines, tools, or exercises -- provided in later chapters -- would help weaken one (or more) vertices of the inverted triangle

of Figure 3-7.[1] Once that is done enough, the inverted triangle in Chapter 3 becomes less of a factor and the Eternal triangle assumes priority.

An example of this is in the Truth exercise (Chapter 3.6 - *Exercise and Lab 3*) which begins to address ~~truth~~ elimination, by increasing truth in the human condition -- knowledge. If we start to expand the exclusive mind to be open and non-exclusive (increase the amount of truth, which is in keeping with the Love aspect), it also works toward weakening the lower triangle of Figure 3-7. The lower triangle is dependent (constantly in need of enforcing/re-enforcing) and dissolves when brought to truth. Once the inverted triangle is removed or weakened, the only real thing is the Eternal triangle.

In addition, the concept of learning to think in parallels in *Exercise and Lab 3* was also important. Extended application of Exercise *and Lab 3* can give your mind another dimension in its operation. That exercise brought a mechanism your mind does in the background ('back of the mind') and brings it to the foreground ('front of the mind'). It introduces to your consciousness something your mind does automatically in the background. We can use these truth parallels and the other information to foster our return to, or remembrance of, our Source.

In order to work with the mind, the human mortal mind mechanism has to be examined along with the human condition. This chapter is going to look at what and how we perceive. Chapter 4 covers what our "ego's" working mechanism is, the flows involved in our mind/matrix's operation, and how our mind works.

4.2 - 'What's Reality Papa?'

$\mathcal{T}$*heorem 32* states: I am/we are in a generated duality delusion. What is the nature of this delusion or duality? What makes up the bubble of temporal/spatial reference we call the human condition, the ego, and its perception of its surroundings? What does it mean to be a 'you and me'? How does Truth and ~~truth~~ array itself in us? Can we change this?

Definition of Terms state that a reality is an effect of a set of truths. Chapter 3 asserts that every *BTR* has a set of laws/truths that are applicable to the *BTR*. With a set of laws/truths matrix, comes realities[2] and another matrix of relationships. Changes in sets of truths being applied, changes a reality and the *BTR* qualities (and vice versa: change a *BTR* and it changes truths applied).

The human *BTR* and its mind/matrix may become clearer if we look at the realities involved first. We could get lost if we try to examine the myriad of truths that are applicable to a human *BTR*. When we look at realities, we are looking at matrices of truths -- this helps simplify things.

The model presented by this book has these truth sets broken into five basic groups or categories. They are:

First $\Rightarrow$ **Absolute** Reality - God's Truth/Laws of Creation, the Eternal Laws, or the primary causation presented in Chapter 2. Since Creation is an effect of the God's Truth Matrix, it can be said Creation is **Absolute** Reality.

Second $\Rightarrow$ **Actual** Reality - laws of physics and *BTR*s, the laws of temporal/spatial form, Chapter 3 introduced those physically related truths/laws and how they generate physical form.

Third $\Rightarrow$ **Individual** Reality - the mortal mind/matrix and its truths/laws, the laws/truths that are relevant to our personal *BTR*, the laws/truths of personality *BTR*, and its mechanism. This chapter will go into some of this in depth.

Fourth $\Rightarrow$ **Consensual** Reality - truths/laws of Mankind, all language, A *BTR* created by the agreed upon perceptions as true by a number of individual *BTR*s.

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1 Seal of Solomon
2 Definition of terms

Fifth ⇒ **Imaginary** Reality - laws/truths by which nothing works, ~~true~~ referenced *BTR*s, 'truths' that sustain an ~~truth~~[3], laws of nonsense, This is the category where everything that does not fit in the other four category resides.

❑ *Absolute* Reality: *Postulate 5* and *Theorem 12C* infer that **Absolute** Reality is an effect of Absolute Truth. It sustains, and is at the very core, of Creation's existence. Creation is an effect of the Truth Matrix while **Absolute** Reality is the effect of Absolute Truth, and since this all one, God's Creation **is Absolute** Reality. Since, we are God's Creation[4] that means there is an element within us that is **Absolute** Reality.

❑ *Actual* Reality: Perceptions on the physical level involve the laws of physics -- the truths that determine physical form. This is an aspect of **Actual** reality. This begins with the five basic levels of *BTR* interactions -- gravity, electromagnetic force, nuclear -- both strong and weak, and life force.[5] In addition, science covers all the known basic physical laws of mechanics, thermodynamics, harmonic motion, etc.

   The science laws/truths that make up an **Actual** reality, like **Absolute** Reality, are not directly perceivable. We can only perceive the <u>effects</u>. The <u>effects</u> of the laws of physical form are readily observed objectively and yet, are at the core of all subjective data; they involve both the objective and subjective. If that does not confuse you, nothing will.

   Metaphysical truths to **Absolute** and **Actual** realities are the spiritual, *ESP* , mental and emotional laws. Through them, work the mechanics of the God-Creation relationship and the Correction.

   Absolute laws are <u>at the very core of our being</u>, just as **Actual** laws are at the very core of our physical bodies. These laws are happening everywhere, every when, and have the potential to be happening all at the same time. They are "within you and without you". The laws of motion, of thermodynamics, of harmonics, of gravity, and of quantum mechanics -- all are potentially everywhere, at once. There are no bubbles of temporal/spatial reference in **Absolute** Reality -- because it is Eternal. However, *BTR*s cannot exist without **Absolute** Reality manifesting through a relatively eternal and constant set of laws/truths, as an **Actual** reality.

   Actual reality is an effect of and contained in **Absolute** Reality. To use physical references, the *BTR*s that are grass, galaxies, goldfish, and the kitchen sink are all forms. They are all actualities, part of an **Actual** reality. These actualities come in many different shapes or sizes, in different times, in a multitude of spaces. However, they all are a result of a special case of the **Absolute**, which, in turn, comprises the laws of nature and of form, the **Actual**. **Actual** reality includes everything physical: grass, quasars, paper bags, pencils, doughnuts, etc.

   Figure 4-3 (*A*) illustrates how **Absolute** reality/matrix contains **Actual** reality. (While [*B*], is referenced to how the realities relate to our mind's storage – Chapter 4.4.) In turn, Figure 4-3 (*A*) shows **Actual** reality/matrix contains **Individual, Imaginary,** and **Consensual** realities/matrices. While the **Individual** reality/matrix, -- though encased by **Actual** reality -- contains **Consensual** and **Imaginary** realities/matrices.[6] This representation is in keeping with the matrix within matrix, within matrix… concept introduced in the previous chapter.

❑ *Individual* Reality: Within **Individual** reality, the borders between the other realities become blurred or mutable. Language will be used as an example of how these realities can become blurred or are mixed.

   Your **Individual** reality concerns itself with your personal bubble of temporal/spatial reference. Our mind *BTR* is a human truth mind/matrix relationship inhabiting a physical body, which has its own *BTR*. Our human mind/matrix's programming contributes to our personality.

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3 Theorem 24, The untruth came from the Truth matrix. or There is an element of Truth that caused the untruth.
4 Postulate 6
5 Chapter 3.3 - Bubbles of Temporal/Spatial Reference (BTRs)
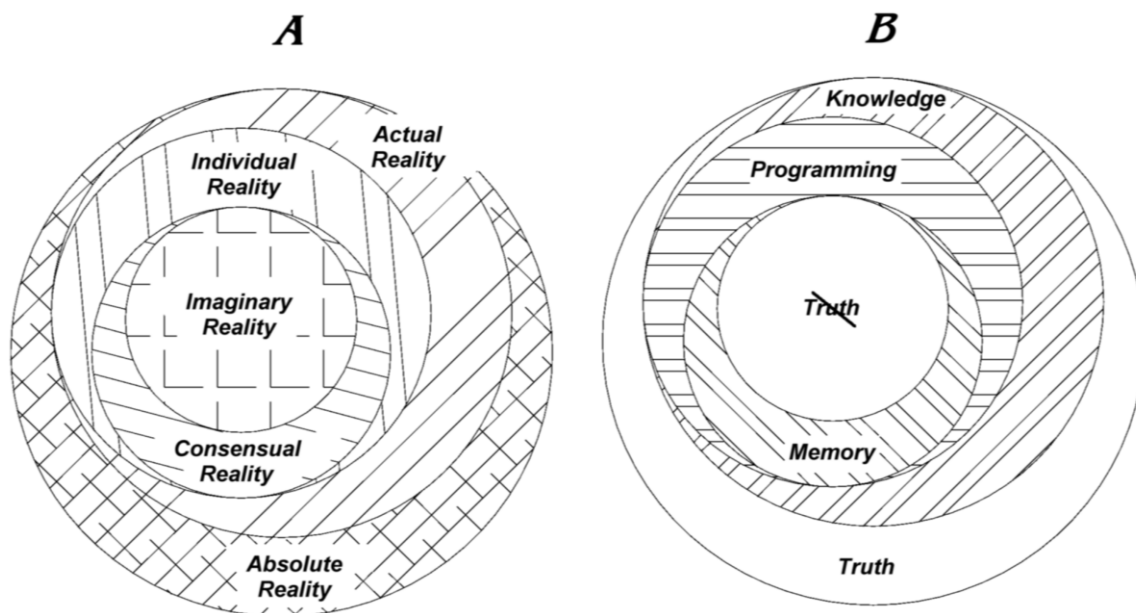*6 This is an arrangement very similar to Figure 3-3.*

Figure 4-3 Storage Priorities

Individual reality manifests as a relationship of the human mind/matrix components and mechanics to its physical *BTR* – body --and environmental *BTR*s. This chapter will be covering this human mind/matrix in depth later, so the book will be brief here.

        Individual reality can be seen as a combination or composed of all the other realities. **Individual** reality's interaction with **Actual** reality is based on a perceptual window that uses six senses -- the five physical senses, and the one metaphysical sense (*ESP*). Later in this chapter, this book will address our perception mechanism, and in Chapter 7 discuss the sixth sense.

        As **Individual** reality is comprised of a hodgepodge of the other realities, symbolic communication used by **Individual** realities can involve all five realities. The following definitions will show how communication or language manages this.

❖ *Language and Absolute Reality*

First off, without God and the Eternal moment of Creation (**Absolute** reality), no thing would exist.

❖ *Language and Actual Reality*

        Actual reality consists of *BTR*s. Remember from Chapter 3, that all the physical form *BTR*s we are familiar with are really *BTR*s, within *BTR*s, within *BTR*s, etc. Each bubble contains a truth matrix relationship, which makes for matrices within matrices, within matrices, and so on. **Actual** reality consists of a constant flow or dance in changes of these forms, *BTR*s, or matrix relationships.

        For example: in physical form, nothing endures, whether it is mountains, trees, or stars. It is a dance of temporal forms (*BTR*s), weaving in and out of relationships with one another. These *BTR*s are interdependent and interrelated to each other on the physical level and may have different time references. However, they are all working off the same set of constant laws.

        Actual reality is necessary as the medium or vector for communication/language. There must be air and specific movements of air for the spoken word. There must be a light

transmitter and a light receiver for any visual communication. Something must serve as a vector for an idea to be communicated, be it book, RF (radio frequency electro-magnetics), smoke signals, or whatever.

Language can fit into **Actual** reality in another way. **Actual** reality can also occur as accurate symbolic communication – true speaking. In true speaking, as with mathematics, there is an accurate symbolic representation of actual form -- the tree, the bush, the pencil, three, etc.[7]. Saying a word is an actuality, the voice, and the vibration is an actuality of oral communication – application of physical truths, as well as the word itself having an actual objective reference. The word *tree* is based on an actual item or concept, a tree.

We are using different laws of harmonics -- **Actual** reality laws/truths-- from the resonant cavities in our head to tightening the vocal cords to produce different pitches and tones in our voice. However, true speaking must represent an actuality outside the speaker. For example: I say the tree, and there has a got to be a tree that I am referencing. What is not an **Actual** reality communication is saying, "The sun is not yellow, it's chicken!" [8]

These symbolic forms – words -- are relatively accurate symbolic <u>representations</u> of **Actual** reality events. Because they are representations, they are not the event itself. And, without the event, that symbolic representation or portrayal of the event would not exist.

In addition, the time reference of communication in an **Actual** reality may not be relevant. For instance, we can talk about some symbol of the past or of the future. However, the word or symbol must have an accurate physically actual reference apart from the individual at some time or other. True communication is based on this aspect of **Actual** reality. ("Promise to tell the truth, the whole truth, and nothing but the truth so help you God?")

However, language/symbol systems are temporal; they can come and go. The words meaning "run" or "rotten" 3000 years ago in Assyria may not exist today. We have different symbols to mean the same thing. For example, we now have the symbol *3*, which is Arabic. Two thousand years ago, this number was represented by three vertical lines in the Roman system (*III*). Other peoples had different symbols for the number three. They still are symbolic forms for the same actuality (the concept 'three').

The temporal nature of **Actual** reality manifests on the mortal mind mechanics level as well. We can only hold the symbol (a *BTR*) for a *BTR* so long in our own finite/temporal awareness. We can only think a thought for so long; the thought has a beginning and an end. How long can you hold the thought 'radish' in your mind? Or, you can speak a word and that word does not go on forever.

On all **Actual** reality levels: metaphysical forms, physical forms, symbolic form, thoughts and feelings -- the temporal forms come and the temporal forms go. They <u>are</u> all bubbles of temporal/spatial reference. Most perception of *ESP* phenomena is a form of **Actual** reality mechanics.[9]

Here this book is entering the world of mental and emotional symbolic forms (non-physical *BTR*s) that have objective actualities such as the thought: tree; the thought: jump; the thought: run. These are forms, too. We, as beings, have mental and emotional forms, as well as our physical forms, and these make up our **Individual** reality.

However, most of these mental and emotional forms are constructed forms and are put together from other realities. The construct that we put together is of our own creation; and, what we put together becomes real for us – our personality.

❖ *Language and Individual Reality*

In reference to communication, as **Actual** reality determines the vector of communication (aural, visual, electromagnetic, or *ESP*…), **Individual** reality determines the use, message, and mode of communication. It determines what symbol system will be used

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7 Though the symbol that indicates a tree is far removed from being the actuality of the tree; the word is a symbolic communication representation of an objective physical event.
8 Bob Dylan...
9 Chapter 7.

(language, mathematics, body language, telepathy, etc.). In addition, **Individual** reality determines the arrangement of symbols -- the message.

Communication is an interaction between two **Individual** realities. It is the act of sharing ideas. It is very similar to two molecules sharing an electro-magnetic photon (one is pitching and one is catching). At times, the communication can be one way, as in the relationship between author and reader, or a sun going nova and its orbiting planets. At other times, an idea (a symbolic *BTR*) can leave an **Individual** reality, be received and absorbed by a catching **Individual** reality, and that **Individual** reality responds to the original with an extension of an idea of their own (through a symbolic *BTR*).

Usually this is done through a **Consensual** reality. A physics parallel could be even heat distribution within a material. This interaction we call two-way communication.

To create is an idea extension of a matrix,[10] specifically the mind/matrix of a human *BTR* within an **Individual** reality. The talker is extending something from his or her mind to another person's mind. The listener's matrix perceives the idea through a symbol system, correlates it to their mind/matrix. They respond and make an extension of their own, with an idea of their own, and the roles are reversed.

This, of course, is the ideal situation. We all know that, due to the nature of words and **Individual** realities, communication does not operate that cleanly. What limits this exchange is the symbol system (words), vector mediums (clarity), and the perceptions of the respective individual matrices, which must be in some kind of agreement (have realities in common). The perceptual windows of their individual matrices must see the same thing. Try talking about advanced management techniques to a two-year-old.

Communication – language -- is an interaction consisting of an exchange of non-physical *BTR*s between human/sentient *BTR*s (**Individual** realities, singular or in sets). Which, brings us to…

❑ *Consensual* Reality: **Consensual** reality is the reality of agreement; it is a reality of consensus. It occurs when a group of **Individual** realities assembles, and agrees that a specific perception is real. Then, it becomes real for them. For example all social, political, cultural laws, mores, etc., are aspects of a **Consensual** reality.

The problem with a **Consensual** reality is that if someone disagrees, the 'reality' falls apart. That person can be considered a threat to that **Consensual** reality. When that happens, they keep shooting the messenger, nail them to a tree, give them a cup of hemlock, 'barbecue their butt', etc. This is usually done with the intention of preserving a status quo (the existing **Consensual** reality).

Some significant factors that determine the nature of **Consensual** realities are:

- Physical environment: **Actual** reality, where you are in the world, the solar system, or in the galaxy.
- Time: whether an individual is at a time when man is a hunter-gatherer or today. Hunter-gatherer societies had very different **Consensual** realities than we have now. People in different times have made other agreements because of their own distinct perceptions.
- How much Absolute Truth and actual truth is involved within the agreement. The more Absolute Truth and actual truth within the agreement, the more solid a **Consensual** reality is. The more it will work within a holistic picture and last through time.
- The numbers and perceptions of the **Individual** realities involved.

❖ *Language and Consensual Reality*

How does communication tie into a **Consensual** reality? **Consensual** reality can be considered a gestalt of **Individuals**' realities (*BTR*s). It is within **Consensual** reality that communication symbols and symbol systems are born. In truth, communication cannot exist

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10 Chapter 2, To create is to extend

without a **Consensual** reality. What is there to talk about if no one is around, if there was no agreement over the meaning of words?

   An agreement must be made on definition and arrangement of language symbols. If there is no agreement, then the communication will be distorted (if it happens at all).

   Teacher, *"One and one is two."*
   Student, *"Right, one and one is two! Wow, cool man! One and one is two!*
   What's a two?"[11]

   A **Consensual** reality can be a combination of **Absolute, Actual, Individual,** and it can have elements of **Imaginary**, all at the same time.

   In terms of **Individual** reality, some of the first things we learn from our parents are based on a **Consensual** reality, language for example. The parents and child come to some sort of agreement on meanings for actions and words. (What does crying mean? What does grab mean? What does kiss mean? What does *no* mean? Etc.)

   Consensual reality is a major variable of our **Individual** reality (a major mind/matrix-programming factor). Concern about the police officer in the car behind us or what our neighbors think of us are two examples.

❑ *Imaginary* Reality: An **Imaginary** reality has no objective reference in the other four realities. It has ~~truth~~ at its core. If it does not work off physical laws, it cannot physically exist. If it does not work off society laws, it is outside of that society. That which does not work with in individual truths and laws is not relevant to us.

   In **Imaginary** reality, there is a discrepancy between the symbolic use and the actualities involved. It is not accurate: i.e. fantasy, illusion, delusion, etc. In **Imaginary** reality, there can be a conflict in terms. In many ways, the very term **Imaginary** reality is a conflict in terms – an oxymoron.

❖ *Language and Imaginary Reality*

   How does **Imaginary** reality relate to communication? **Imaginary** reality is taking actual symbolic realities and arranging them so they do not convey an actuality. A true symbolic communication, as in math, has direct actualities outside the communicated or spoken. If I say three, there is a concept three outside of whatever language I use.

   The opposite of this is a symbolic representation that has no reference to any actuality, like: "The sky was yellow, and the sun was blue."[12] Or, two plus two is five. **Imaginary** reality can be expressed in a form of symbolic communication, but this communication is not an accurate representation of the *BTR*s symbolized.

   These **Imaginary** realities can be shared, like with a fantasy book. In fact, a **Consensual** reality can have elements of shared **Imaginary** realities. An **Imaginary** reality is not limited to one person's belief. It does not make any difference if one person believes it, or many; they are both in **Imaginary** realities extended into a **Consensual** reality.

   Imaginary reality can also manifest as an inaccurate use of symbolic representation in reference to actual *BTR*s. That means mixing a little ~~truth~~ with truth and twisting things.

   Fisherman: *"It was thaaaaaaaaat big!"*
   Wife: *"Hmmp! After it was cleaned, we got one fish taco."*

   Imaginary reality includes fiction books, deception, politics, thoughts, dreams, imagination, and a significant amount of entertainment. In all of these, there is some form of actuality involved to sustain it.[13] The actualities can be put together in inaccurate sequences or they can be assembled to give the illusion of one thing when it is really another. For example:

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11 Bill Cosby, on kindergarten...
12 Scarlet Begonias, Grateful Dead from the Mars Hotel, Copyright 1973 by Ice Nine Publishing, Inc. Lyrics by Robert Hunter.
13 Theorems 24 and *28A*: There is an element of Truth that caused the untruth. & Truth and untruth coexist.

looking at a movie and seeing a city of an old civilization, when in truth it is just a painted backdrop behind the actors or a *CG* effect (computer graphics).

To review this section: there are five basic reality categories. These realities are tied to earlier material -- the concepts involved with *Postulates 3* and *4*. Specifically, the concept of 'logic contains a matrix of truths/laws'. The following is the list of realities with the logic and truths/laws that have been presented.

- ♦ **Absolute** – Logic of God (Truth/Laws of Creation)
- ♦ **Actual** – Logic of physical (truths/laws of science and math) and metaphysical (the Correction and the Mirror)
- ♦ **Individual** – Logic of our being and is a combination of all of the above and below (truth/laws of being)
- ♦ **Consensual** – Logic of agreement (truths/laws of Man)
- ♦ **Imaginary** – Logic of illogic (truths/laws of the unreal)

Absolute and **Actual** are the laws of physical reality and the physical forms themselves. The **Absolute** and **Actual** make up the physical survival level of an individual's bubble of temporal/spatial reference. Unless we actively participate in **Absolute**/**Actual** reality, we would not exist or be able to survive. We would not eat, breath, stay warm, that kind of thing. **Absolute**/**Actual** consist of all that is true within and without of us.

Referring to Figure 4-3 (*A*), note again pattern or parallels here. **Absolute** Reality determines **Actual** reality. **Actual** realty (physical *BTR*s) determines the **Individual** reality (*BTR*). Also, the individuals' **Individual** realities determine **Consensual** and **Imaginary** realities. It is like the box within a box within a box concept.[14]

Please note: The truths of **Absolute**, **Actual**, and some elements of **Individual** reality are independent. The truths, laws, and realities can stand-alone. They have no need to be enforced or re-enforced. Nobody has to enforce the law of gravity. In addition, they work when applied, independent of belief; you do not have to believe in Newton's Laws of Motion to walk.

Whereas, **Imaginary**, **Consensual**, and other elements of **Individual** realities are dependent. The truths, laws, and realities cannot stand-alone. They are in constant need of being enforced or re-enforced. They are subject to beliefs.

Consensual and **Imaginary** realities may have no objective existence outside of the human condition (mortal mind *BTR*s). They both are derived from the people that have influenced us, who and where we hang out, with group beliefs, our choices, etc.

Also notice; from true speech comes fantasy, from truth comes ~~truth~~, and from real numbers come imaginary numbers. There is a relationship here; a pattern is forming. One is an offshoot of the other; the second – dependent -- springs from the first – independent; and is a special operation in the first.

Reviewing the language/communication reference to the realities:

- ♦ With **Absolute** Reality $\Rightarrow$ Creation, allows everything -- communication/communion -- to be possible.
- ♦ **Actual** reality $\Rightarrow$ has two language references: one is the physical/metaphysical vector of information (sound, light, *ESP* , etc.). The second is an accurate symbolic reference to an actual *BTR* (symbols are in accurate reference to actualities).
- ♦ **Individual** reality $\Rightarrow$ chooses the vector, symbol system, and content of the communication.

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14 With this circle, within circle, within circle…model of Figures 3-3 & 4-3 there can be -- mathematically – infinities, within infinities, within infinities…of tangent point combinations. This includes common tangent points as well as divergent.

- ♦ **Consensual** reality $\Rightarrow$ determines symbol systems and the symbol's meanings.
- ♦ **Imaginary** reality $\Rightarrow$ is composed of an inaccurate symbolic reference to an existing *BTR*, or a symbolic reference to non-existing *BTR*s.

Next to cover is our human perceptual window that we have on these realities.

4.3 - Limits of the Perceptual Window

$\mathcal{E}$xamining the limits of the five physical senses (sight, smell, touch, sound, and taste) used by our **Individual** reality *BTR* to perceive **Actual** reality, we can 'see' the narrowness of our personal perceptual window, the limits our **Individual** reality's *BTR*s, and the limits of our mind. The boundaries of **Individual** realities are based on a perceptual window into **Actual** reality that uses these five physical senses. These senses determine how we physically 'see' others and how we physically 'see' ourselves. There are many limits to our perceptual window (to how we 'see' things). To get an idea of the boundaries of our individual bubble of temporal/spatial reference's perceptual window, this book will examine only one physical sense, sight.

❑   The first limit in our physically seeing something is the amount of the available electro-magnetic spectrum we use. The electro-magnetic spectrum, Figure 4-1, is represented as a long band – broken into frequencies or wavelengths categories – this spectrum spans radio waves to visible light to gamma and cosmic rays. This spectrum includes ultraviolet and x-rays. It covers radar, microwaves, heat, and the very narrow band in the middle, is visible light -- which is what we see with our eyeballs.

Out of this whole band, we humans use only a small, very limited section of the spectrum to see things. Whereas, a pit viper (rattlesnake) can see in infrared (heat) and many insects can see in the ultraviolet range.

The question marks on either end of Figure 4-1 connote frequencies not readily associated with the *EMF*[15] spectrum. The high end (right side) covers wavelengths that approach a Planck width. On the low end (left side), are frequencies that are measured in cycles per minute as in bio-frequencies and cycles measured by hundreds of thousand years (with wavelengths measured in light years) like the magnetic field of the earth. Also, on the left side of the spectrum, there is direct current, which has no cycles.
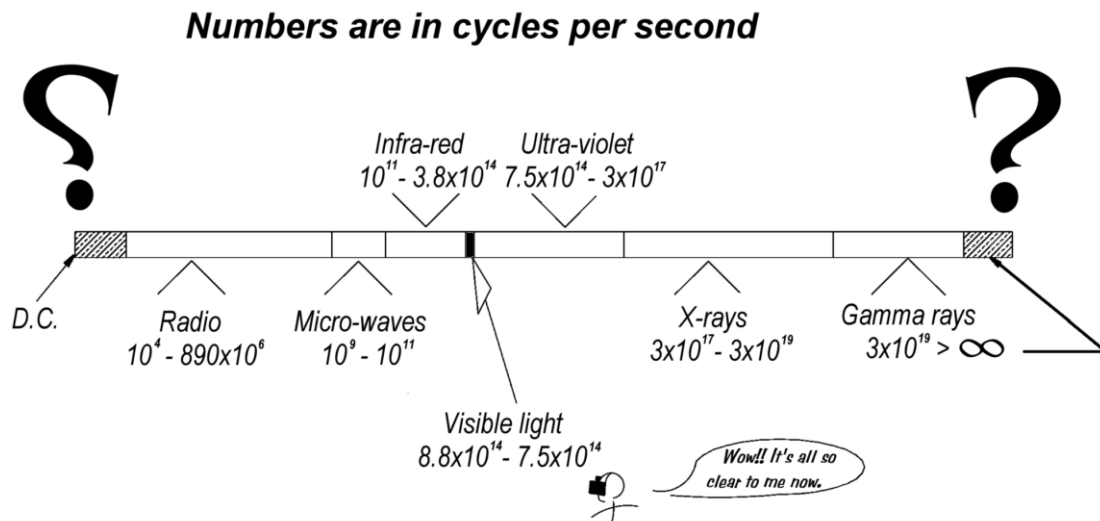

Figure 4-1, The Electro-magnetic Frequencies Spectrum

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15 Electro-Magnetic Frequencies

Man can create machines (tools) to perceive these other elements of this spectrum. These machines are only translators that convert the rest of the spectrum to a form that we can perceive.

One of the reasons that we see only that very narrow spectrum is most probably for survival purposes. If we saw all the light that was available, it would be very difficult to differentiate anything. You would not know what to do. You would be overwhelmed. It is not necessary to see gamma rays for survival. We do not need to see radio waves for physical existence.

So the first limit of our sight window is the narrowness of the spectral band that vision uses. We are using a <u>very</u> narrow band of available light.

❑   The second limit to our sight window is spatial limits. One example of a spatial limit is something can be either too big or too small for us to see. We cannot see an entire mountain, nor can we see the entire planet from where we stand. We cannot see a microbe. Something can be too small or too big to be perceived.

Also, part of this spatial limit is our distance away from an object. We can be too close or too far away from an object to see the whole thing. We cannot see all of Andromeda, a galaxy light years away. We can only see some light from it. The opposite of this is something can be too close to us, like or own face. Unless we have a mirror or a camera (tools), we cannot see our own face completely.

Included in this spatial limit, is also the relative velocity between the perceived object and the perceiver -- how fast or how slow is each moving in reference to each other. It is like sitting and trying to watch grass grow or see a bullet go by -- you cannot see either.

Therefore, spatial limits to our visual perception are relative: size, distance, and velocity (rate of change). The observer *BTR* must be in 'synch' to the object *BTR*.

❑   The third limit is the temporal limit of our visual perceptional window -- time. When the *BTR* of an object enters our *BTR*, we see only that particular instant of the object. We do not see what happened to that object before it entered our *BTR*. Nor, do we see what happens to the object after it leaves our *BTR*. There is a sequence of events, a series of temporal/spatial changes or moments, which led up to any now.

For example, you are walking down the road and you find a small rock. You never saw this rock fall out of the mountain, or the rock matrix (that formed it in the earth to become the parent rock); or the rock matrix decomposing to become that stone. Nor, can you see that stone being turned into sand many years from now. You cannot see all the changes that the rock's *BTR* went through before it got to your *BTR*. You may only know you stubbed our toe on the rock.[16]

When we perceive in time, we see only one aspect of the sequential ordering of a series of temporal/spatial events. In order for us to relate to this sequential ordering of spatial events, we use another event as an objective reference: a clock, the sun, the moon, the stars, a lifetime, etc. Our minds use this to record an order of events, or a series of *Now*s (a *BTR*s' interaction with our *BTR*). We use this objective reference in order to relate one *now*, to another *now*, and mark their relationship in our *BTR*'s perceptual sequence.

Our perspective is always from this *now*. It is a dance of *BTR*s, and we see only the *BTR*s that are in step with our *BTR* (when the perceiver and the perceived share the same temporal/spatial reference, *BTR* elements). Physical sight cannot see into the past or into the future. We cannot see any other event -- anywhere -- within that sequence at any time. We can only see the present (the Eternal Now) in what appears to be a sequence of events. We cannot see all events that lead to this *now* -- this moment in the sequence.

For example, the clothes you are wearing now. You cannot see the clothes being sewn up, or by whom. Nor can you see the manufacturing of the material that makes up the clothes.

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[16] Think about this when breaking open a rock; the part of the rock you exposed has not seen light for millions of years.

In addition, you cannot see all the effects of the choices you make, which are future (or past) events. Let us say you see that rock, and you kick it in the road. You cannot see what will happen from that rock being kicked. You kick it in the road. A truck drives over it, causing it to fly up and crack the windshield of the following car tomorrow. Or, as was said before, you cannot see the rock turn to sand. You cannot see all the events/changes that will make up its bubble of temporal/spatial reference. You cannot see all effects of your choices. You cannot see all the events that will make up a future *now* (of your *BTR*).

These first three limits -- spectrum, spatial, and time – in some ways are conjoined. We can only see a specific spectrum of light leading from an event. We only see that light if the object is the right size, distance, and speed. We cannot see all events that lead up to the event we are observing, nor all the events that lead away from it. In other words, the *BTR*s of the observer and the observed must have the same temporal/spatial reference (share a number of common *BTR*s).

❑ This brings us to the fourth limitation to our visual perceptional window: our information-processing unit, our minds, and our mortal mind/matrix. Our brains are a limited finite electro-bio-chemical computers interfaced with our bodies. Our brains are only <u>so</u> big. There are physical limitations to our brain *BTR*. Consequently, there are only so many neural connections available to process the information that comes in through the eyes.

An example is to take a little tip of a leaf of grass or a single grain of sand, and all we see is its form and color. Our brain cannot grasp all the myriad of quantum mechanic interactions emitting these little photons that hit our eyes (that allows us to see the blade of grass). Our brain cannot fathom all the changes, weaves, or patterns of *BTR*s (the molecules and atoms) are going through to make up one cell of this leaf.

Our brain tends to run on general structures, parallels, memory, and statistical norms, which make up our processing unit. This is a storage saving device. What we see is dependent on our intelligence and our ability to store. Our mind depends on what it has in storage and memory to relate to incoming data. You see the green grass, but if you were a baby, you would have no concept of grass or green; nor, would you even have a label for it.

So, the problem with our processing information unit (brain/matrix) is very similar to what part of the electromagnetic spectrum that we see. There is a specific window of acceptance. We cannot see things that are too complicated, which is equivalent to very high frequency. At the same time, our mind cannot see things that are too simple for it to grasp, which is equivalent to a very low frequency. An example of something <u>both</u> too simple and too complicated to perceive is God. God is too complicated (Infinite) for the human mind to grasp, and at the same time, too simple (Eternal).

To review, the four basic limits to our visual perception are:

- *EMF* bandwidth
- Spatial
- Temporal
- Information processing

If we objectively look at all the limiting aspects of our perception, using sight as an example of one perceptual tool into **Actual** reality, it becomes very clear we cannot see much. And…that is just one sense, sight.

An analogy to this is with two people talking about population and planetary conditions, is roughly equivalent to two amoebae living on a beach pebble and discussing how crowded their neighborhood has become. Furthermore, there are elements they are not aware of; they do not know a storm, a crab, a high tide, or a little child with a shovel and pale is coming.

Our mind is finite; too limited to be depended on, and most decisions that are made with our temporal matrix are made from insufficient data (in ignorance). Because these decisions are made out of ignorance, in the long term they are not conducive to our survival as beings.

Our mortal perceptions are so limited that most conclusions we make are likely to be in error, just because we cannot see everything. This can be a scary thought. Be advised, these limits are only a continuation of the theme on limits of temporal/finite qualities compared to the Infinite/Eternal qualities.[17]

Here an interesting question presents itself. Given the mortal mind is so limited; spiritually, what use does it have? Remember from Chapter 2.7 how a 'logic system' can create something 'alien' to that 'logic system'; how a real number operation can create something not relevant to the real numbers.

This can go the other way as well. A finite/temporal mind – a mind immersed in a continual stream of mental/emotional events – can create something 'alien' to it. Remember; finite-infinite and temporal-eternal are mutually exclusive terms. So anything 'alien' to a finite/temporal mind, must be involved with the infinite/eternal in some way.

The finite mortal mind can be used to 'step outside' finite mortal concepts.

This chapter, so far, has introduced the realities we inhabit and our <u>objective</u> physical perceptual limits to **Actual** reality. The next thing to cover is our mind, its processing unit, and its <u>subjective</u> perceptual limits along with its mechanics.

Subjective perception entails what we see of the immediate and what we see of the whole. It entails what picture we put together from the perceived elements; our desires (long term and short term) of the moment; and what we remember -- our storage and programming.

Now this book is beginning to open the 'can of worms' that makes up our **Individual** reality or our truth matrix -- the human/sentient mortal mind/matrix.

4.4 - The Human Matrix - *Storage*

$\mathcal{W}$e are in a duality delusion.[18] Before the individual or the human truth mind/matrix is examined, remember this duality delusion; two minds become apparent within Creation (us). The human mind/matrix of ours contains both Truth and ~~truth~~ within it. One Mind is a Matrix we share with God.[19] The other is a mirror image of the Absolute Truth Matrix. One Mind is Eternal and Infinite; while, another mind is finite and temporal. Like a mirror image, our mortal mind/matrix lacks the substance or depth of the original Mind/Matrix. .

Two mind matrices in one being: the Absolute Truth matrix (which is of God and which we share with God, Absolute, and Eternal) and the other is finite and temporal. One will be dropped eventually just because it is temporal in nature.

As stated in Chapter 3, the one mind/matrix is portrayed as an upside down image of the other because one stems from the other.[20] The lower human matrix is parallel to the upper Truth Matrix, as real and unreal numbers are parallel to each other.

Absolute Truth is in both minds and it allows us to make a jump from one – eternal mind -- to the other – temporal mind. Without Absolute Truth being in both, we would not be able to make a jump. Just as, mathematics is the same in the real numbers and imaginary numbers.

Figure 4-2 illustrates an overview of the human mind's general construction. The figure shows a perceptual lens and what the categories of storage are within the human mind matrix.

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17 Chapter 3.1, Review of Chapter 2
18 Chapter 2.8, *Postulate 7*, *Theorem 32*: I am/we are in a generated delusion of duality.
19 God's Truth Matrix is like electricity: it eludes definition and, in the end, is not relevant to how to work with it. Science does not <u>really</u> know what electricity is, and we can make computers.
20 Chapter 3.4, Figure 3-7, Seal of Solomon

This figure is a rough block diagram that will be used as an introduction to the model of this book. The basic components of our mortal mind matrix are:

❑ A *Storage* matrix – the 'back' of the mind -- subconscious
❑ A *Perceptional Lens Array* matrix – the 'front' of the mind -- conscious
❑ A *Focus Control* matrix (the man in Figure 4-2) – in between the 'front' and 'back' where we experience the mind and exert control

This section will examine the *Storages* first, later sections will look at the matrix's *Perceptional Lens Array*, and then this book will present an overview of the two along with their interface with *Focus Control*.

The word 'storages' is used for lack of a better term. Other terms may be 'matrices of accumulation' or 'collections of specific information'. Figure 4-3 relates *Storages* to the realities involved. The five storages that will be discussed and that are related to the five previously presented realities are:

❖ *Truth* – **Absolute**
❖ *Knowledge* – **Actual**
❖ *Programming* – **Individual**
❖ *Memory* – **Consensual**
❖ *~~Truth~~* – **Imaginary**

From the postulates and theorems, the human mind/matrix must contain *Truth*. *Truth* is Eternally constant and all existence and realities derive from it. *Truth* is at the very core of our matrix because it is our connection to God; plus, it encompasses the laws by which everything else works. Because it is at the very heart of our matrix, it is positioned at the top of Figure 4-2. It is also shown as <u>a</u> place within this matrix model that **Absolute** reality resides/manifests.
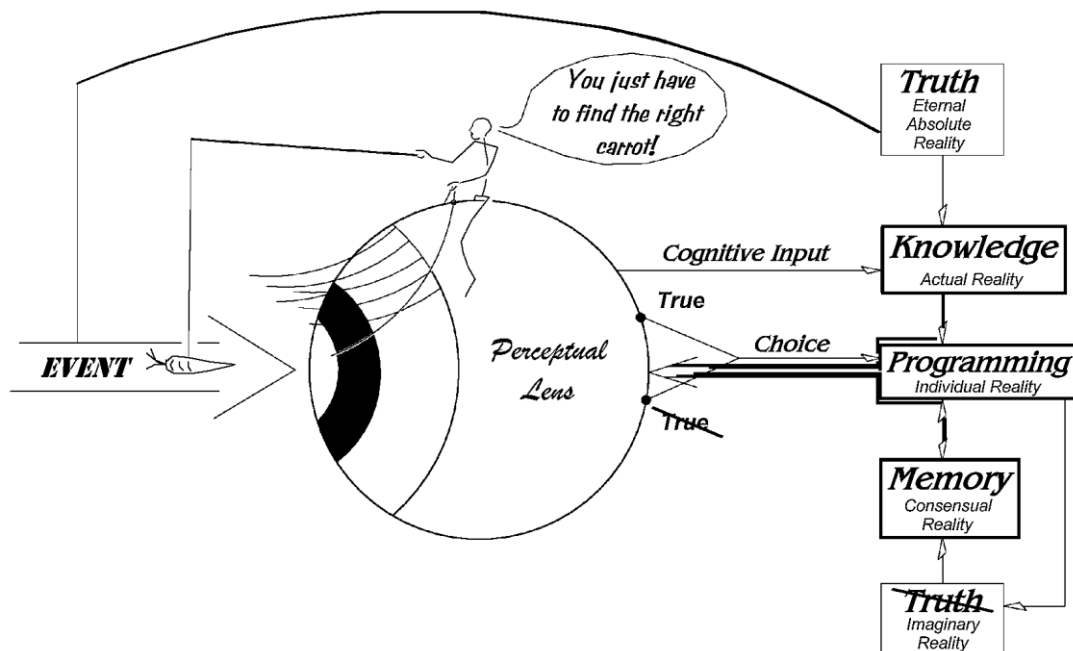

Figure 4-2, Temporal Matrix Storages

As the postulates and theorems imply, we have Truth and ~~truth~~ rattling around inside our heads. ~~Truth~~ is temporal in nature. It is the area of the ~~real~~ within us and part of the original mistake. It is where fantasies and delusions are within us. It is also the place of **Imaginary** reality. *Truth* is shown at the top of Figure 4-2, and *~~Truth~~* is placed at the bottom of the diagram.

Between *Truth* and *~~Truth~~*, three categories of storage are shown. The category next to *Truth* is *Knowledge*. *Knowledge*, as it used here, is not something that is intellectually known. *Knowledge* is something that is or becomes inherent in us. We apply *Knowledge* every time we are walking, we are talking, we are driving, etc. *Knowledge* is the storage of truth applications.

It is the place where all skills are stored (both acquired and inherited). We tend to work from *Knowledge* without thinking. There is 'little to no' perceived mentation involved. *Knowledge* stores truth applications and is *Truth*'s interface into the rest of the storages.

In this model, all survival is dependent on *Knowledge*. This is the storage of all truth applications and skills, inherent and acquired; how we interface with **Actual** reality.

Knowledge has a number of parts in it. One part is permanently hardwired[21] and is our read only memory, ROM in computer terms. Part of *Knowledge* is contained in the DNA matrix, knowledge relative to the body's functioning -- heart beating, breathing, and organs working. Much of that *Knowledge* is dependent upon the information contained in the genetic code. *Knowledge* includes the operational knowledge of the body.

This autonomic aspect is a manifestation of *Truth* within *Knowledge*. The neutral effect of *Truth* in this storage area allows our continuing existence in the temporal condition. *Knowledge* is the area where **Actual** reality manifests. Ironically, because *Knowledge* stores truth applications and it is neutral, *Knowledge* stores the 'truth' applications that create ~~truth~~ also.[22] These are the 'truth' applications that allow ~~truth~~ to exist.

Figure 4-2 shows two inputs leading into *Knowledge*, *Truth* and the Cognitive Input. These two inputs, a 'read only memory' (*Truth*) and a 'programmable read only memory', which is storage of 'cognitive jumps' or truth applications, which is used to program knowledge into us. The hardwiring (body stuff) is already in *Knowledge*. And...*Knowledge* can be programmed.

This book will work with the Cognitive Input a lot. To help understand the Cognitive Input of Figures 4-2 and 4-4, look at the word recognition – re-cognition. From the Cognitive Input into *Knowledge* comes our re-cognition of things. Recognition means to re-cognize or re-know something. This input allows us to interact with the outside world. Without recognition, nothing would be familiar and we would be totally dysfunctional in the physical world. The Cognitive Input serves as the 'view finder' of our mind/matrix (Figure 4-2.1, Camera).

This Cognitive Input is a very high priority path; it is a path used in survival. Any organism that has a sensory array to its environment has a cognitive input into the mind. Be it worm or man; it is present. When this high priority path is preoccupied, other lower priority mental operations fall to the wayside.

A 'cognitive jump' was introduced previously. What is a 'cognitive jump'? To begin with, a cognitive jump is a number of truth applications that are assembled to become a greater truth application. Because Truth is One and is in a Matrix, truth <u>appears</u> to assemble itself. Cognition is when a truth assembly (matrix) is in accord with truth applications in *Knowledge*.

One example of a major cognitive jump within us is when the light bulb goes on in our head. We assemble some truths like pieces of a puzzle and then we start putting those puzzle pieces together. When we get enough of these puzzle pieces assembled, we begin to see the

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21 Hard-wired: Have, relating to, or implemented through logic circuitry permanently connected within a computer or calculator and therefore not subject to change by programming. ~ The American Heritage Dictionary, Third Edition, Copyright 1996, by Houghton Mifflin Company.
22 *Theorems 24* and *28A*: There is an element of Truth that caused the untruth. & Truth and untruth coexist.

whole picture and there is a 'whirrr…click'. A mental jump goes on in our head when we see the whole picture from the pieces. We could have been collecting those pieces over a period of time -- our whole life -- and not know it.

Once that click happens, that light goes on. As in a jigsaw puzzle picture analogy, we can see where future data can lie. When other pieces appear, they make sense how they fit. We 'see' it now. This is an example of how cognition and *Knowledge* can contribute to a jump in our mind/matrix operation, like an epiphany, or, "I get it now! It's so simple!"; that kind of thing.

However, cognition can make subtle jumps too. One of the ways it can subtly jump is in working through repetition of an operation, like learning to walk. When we learn that aspect, we repeat it and repeat it until the truth applications are eventually programmed into *Knowledge* cognitively; patterning the knowledge into the brain. One is very subtle and the other one is mind-blowing.

The 'mind-blowing' one is like the Archimedes' "Eureka!" when he figured out displacement volume of a body in his bathtub.

The 'mind-blowing' can carry a radical change in consciousness along with it, like an epiphany. How radical the change in consciousness will be is dependent upon how much Absolute Truth is in the puzzle pieces and how much truth is in the individual mind. The more comprehensive the truth that is in the puzzle pieces – truths without exception, the heavier and deeper the consciousness change (ringing) is going to be. This was touched upon briefly when the Truth exercises in *Labs 1* and *3* (Chapters 1 and 3) were introduced. This 'ringing' concept will be returned to at the end of this chapter.

Knowledge is *Truth*'s representative within the physical body. Within *Knowledge* can be Truth and perceived truth; one is inherent within it and one is programmed in it. What is programmed is totally dependent upon how we focus the *Perceptional Lens Array* – the 'front' of the mind. However, what is inherent always comes from the Truth.[23]

A review of *Knowledge* storage input/output feeds:

❖ *Knowledge* Inputs
  • *Truth*, (Chart 4-4, *A3*)
  • Cognitive Input, (Chart 4-4, *B5*)
❖ *Knowledge* Output
  • *Programming*, (Chart 4-4, *B1*)

This *Knowledge* aspect of storage is shown in Figures 4-2 and 4-4 as one of the three major storage elements – interfaces -- between *Truth* and ~~*Truth*~~. From *Truth,* via *Knowledge* and its influence on the rest of the mind/matrix, most ESP and spiritual phenomena manifest.

ESP involves a communication or communion between the One Eternal Mind to a mortal mind. It involves an interface from that One Eternal Mind to a mortal mind. ESP abilities are naturally inherent within us and Chapter 7 discusses the different ways ESP phenomena can manifest.

We have *Truth*'s representative in the matrix, which is presented in Figure 4-2 as *Knowledge*. ~~*Truth*~~'s representative in this model is *Memory*. It is what we usually think of as storage in our mind. *Memory* is ~~*Truth*~~'s representative by being a limited perceptional record of an event from a different temporal reference (past) and does not exist in the current temporal reference (*now*) – a mental 'photograph'.

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23 A reminder: the definition of truth in this book is the laws by which something works. God's Truth is capitalized because by it, everything works. When perceived, it tends to come into the storages through the cognitive input. When talking about the temporal matrix, the author will not capitalize truth because it will usually be in reference to how our temporal bubble works. This can also mean **Actual** reality truths, something equivalent to an individual's perception, or how a **Consensual** reality works.

Memory's function is to store perceptions (perception/desire sets or mental/emotional sets, Chapter 4.5). We cannot control whether our *Memory* is going to store, because it will, but to some extent, we can control what it might store. What we desire it to store. Just like *Knowledge*, which stores skills and the truths behind those skills – truth applications, *Memory* is totally neutral. It is going to store, but we can put some stuff in it that we want. *Memory* is shown as the place that **Consensual** reality tends to reside within us, Figures 4-2 and 4-4.

Event/perception *Memory*, objective and subjective, may begin in storage as singular neural connections or an array of singular neural connections (as all *Storage*s do). Over time, that data is contained in part of our matrix array or can be contained in the whole matrix network. It was once thought that the memory of an event would be in one section of the brain. Researchers found out later that memory can be in the whole brain; removing a section they thought relevant did not have any effect on it. That means that the memory is not in just a localized assembly of neural connections. The *Memory* is contained in the whole network, as it was put together – the matrix. This involves the neural matrix of our brain. It can also include the molecular matrix of the body as well – body memory.

Memory is shown having two inputs, one from *Programming* and one from ~~*Truth*~~. It has only one output, into *Programming*.

Again, the *Memory* operation, like *Knowledge*, is completely neutral in its execution. It is constantly going, constantly recording. We have some control of it, and there is stuff that goes into our *Memory*, which we have no control (we do it sub-consciously). It just goes in, whether we want to remember it or not.

To review *Memory* storage input/output feeds:

- ❖ *Memory* Inputs
  - ~~*Truth*~~, (Chart 4-4, *A17*)
  - *Programming*, (Chart 4-4, *B2*)
- ❖ *Memory* Output
  - *Programming*, (Chart 4-4, *B3*)

Figure 4-2 shows between *Truth* and *Knowledge* and ~~*Truth*~~ and *Memory*, and in the middle is the center box, the *CPU*, or the central processing unit of our mortal mind that is labeled *Programming*. *Programming* includes our patterns of thinking, our conditioned responses, or our behavioral patterns. *Programming* is storage of choices, and our patterns of choices. *Programming* stores choices; it is where our **Individual** reality presents itself and is the net result of the choices that have been made.

What doe this mean? Let us focus on thinking patterns. When we are first born, we have *Knowledge* for breathing and heartbeat and organ function and potential to gain more *Knowledge*. Therefore, an aspect of *Truth* is already in our bodies. These other *Storage*s -- *Programming*, *Memory*, and ~~*Truth*~~ -- are relatively empty when we are first born, as an empty slate or blackboard. There is no *Memory*, little to any *Programming* and, there is little to no ~~*Truth*~~ that we have programmed into ourselves.

It is similar to the field of grass analogy. When we start using our *Programming*, it is as if we start making paths within a field of grass. As we repeat the choices of the directions we travel, we create a pattern of paths in the field. Once these patterns are made, we tend to keep walking on these paths – think in these paths. Soon, these paths are established trails. We tend not to go off them. Although the rest of the field is there, we keep following the paths, because we are used to following that path. Other people may follow the paths you established or we may have learned this path from someone else

We can change our movement through the 'field' at anytime. These patterns are not written in stone; they can be changed. It is a question of re-cognition and choice. A major influence to these patterns of thinking is from attachments (perception/desire patterns). (more on that later)

Be advised, Figures 4-2, 4-4, and Chart 4-4[24] are flow charts of increasing detail. Note that this model is demonstrating statistical tendencies. These are generalities about how our system works. Like a block diagram breakdown of an electronics computer -- RAM, programmable ROM, and CPU -- you have similar flows within an electro/bio-chemical mind/matrix computer. What this model is trying to do is show you general tendencies within the mind.

Figure 4-2, Figure 4-4, and Chart 4-4 have arrows showing relationships between the elements of the drawing. These arrows indicate direction of influence or having priority.

Including Choice (*II*), numerous inputs influence *Programming*. The arrows in those drawings illustrate how *Knowledge* affects our *Programming* and how *Memory* affects our *Programming*. In addition, the arrows show how our body affects *Programming* (Figure 4-4).

- ❖ The four inputs into *Programming* are:
  - *Knowledge* (Chart 4-4, *B1*)
  - *Memory* (Chart 4-4, *B3*).
  - Choice (*II*) (Chart 4-4, *B6*)
  - Body Interface (Chart 4-4, *D5*)

- ❖ In addition, *Programming* has four outputs:
  - Whatever ~~true~~ that enters *Programming* goes to ~~*Truth*~~. (Chart 4-4, *A19*)
  - It feeds into *Memory*. (Chart 4-4, *B2*)
  - *Knowledge* and *Memory* travel through *Programming* and all together influence *Focus Control*. (Chart 4-4, *D3*)
  - Body Interface (Chart 4-4, *D5*)

There is a similarity between *Knowledge* and *Memory*. Many times *Knowledge* and *Memory* are programmed through repetition, as in a language. You hear and choose to repeat words and phrases over and over. Remember the math flash cards and how we used to learn: *2* x *2* = *4* (a language)? We remember and then know -- with the indirect influence of Cognitive Input from the perceptual lens – something; we choose to do something repeatedly. This repetition of choice perception/desire information affects *Programming* and can affect *Knowledge*.

With the first patterns of choices we made as a child, we begin to wire our adult behavior. Or…using the grass analogy, it is the first time we cut the path. Our current programming begins in the early stages of our childhood.

To summarize *Storages* and their interactions:

Knowledge <u>directly</u> affects *Programming*. The cognitive jump <u>indirectly</u> affects *Programming*, through *Knowledge* (Chart 4-4, *E5*). *Memory* <u>directly</u> affects *Programming* when we remember the taste (a perception) of a food dish. *Memory* influences whether you have it again (Chart 4-4, *B3*) and there is a constant interchange of information between *Memory* and *Programming* (Chart 4-4, *B4*). ~~*Truth*~~, we have chosen, <u>indirectly</u> affects *Programming* through *Memory* (Chart 4-4, *A18*).

The indirect influences to *Programming* are *Truth* that comes through *Knowledge*, and ~~*Truth*~~ through *Memory*. Direct influences to *Programming* are Choice (*II*) (from the perceptual lens), *Knowledge*, our *Memory*, and the body interface. All of them are an affect on *Programming*.

Essentially, what we are looking at is something very similar to those circles inside of circles of Figure 4.3 (*B*). Figure 4-3 (*B*) shows *Truth*, which contains everything and is non-exclusive, as the outside circle. The next circle in is *Knowledge*; inside that, is *Programming*. Inside *Programming* is our *Memory*. At the very core of your *Memory* is where the ~~*Truth*~~

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24 Chart 4-4 is based on Figure 4-4 and it illustrates paths, patterns, and loops; examples of our mind/matrix flows; or a more detailed matrix flow breakdown. The upper left side deals with basic paths and priorities. The lower left shows truth routes through these paths. The upper right shows the paths truth can take through the mechanism. And the center column illustrates the paths and loops that are involved with some 'everyday' states of consciousness.

accumulates. It cannot exist anywhere else except in *Memory*. *Memory* involves something that does not exist in the *now* anyway. It is pictures or perceptions of a past event. It is not the event itself, nor is that event occurring now.

Figure 4.3 (*B*) depicts *Truth* being on the outside. (It can also be depicted at the core. Again, there is a problem with a mortal mind's use of words and temporal symbols. *Truth* is at the core by the fact it is all-inclusive, it is like the seed to everything. *Truth* can be depicted both at the core of everything or with everything within it. And…that can be confusing to depict.)

Figure 4-3 (and the thought construct being introduced) portrays *Truth* as a large circle that encompasses everything – a closed system; and then goes inward to the one circle (*~~Truth~~*), that is totally exclusive, and does not hold anything. Kind of, like the Russian doll within doll within doll toy.

Please note that Figure 4-3 is similar to the physical *BTR*s drawing (Figure 3-3). There are balances and points of tangency in the arrangement. Figure 4-3, as in Figure 3-3, portrays a dynamic situation. Imagine the circles are rotating and points of tangency are changing. This occurs when our matrix is in change. Again, mathematically, there are infinite within infinite…possibilities of tangency points

Figure 4-3 depicts *Truth* attached to *Knowledge* at one point. *Knowledge* is shown attached to *Programming* at a different point than *Truth*. *Programming*, *Memory* and *~~Truth~~* are all depicted as attached at other points of tangency.

The general rule-of-thumb is that the more actual truth present in the mind and *Programming*, the more functional you will be with things of the physical world outside of you. Simply because, you are dealing with the laws by which things work and you work. The more you use them the better you tend to function. The more *~~Truth~~* that enters your *Programming*, the more dysfunctional you will be with what is outside you.

Using Figure 4-2, the flow that we have touched on is an objective event occurs, goes through our perceptual lens. Truth and *~~truth~~* are mutually exclusive and are shown separated within the drawings. We make a choice – both true and *~~true~~* -- and that choice goes into *Programming*.

Truth also can take the short cut through re-cognition to *Knowledge* (Chart 4-4, *I1*) and then affect *Programming* (as in Chart 4-4, *I4*). Please notice the arrow demonstrating how *Programming* output can refocus the perceptual lens (through *Focus Control,* Figures 4-4 (*I*) and Chart 4-4, *D2*), and loops back to the 'front of the mind' and influence the nature of the choice – a feedback loop.

Whenever we make a choice, it will contain truth, *~~truth~~*, or both. We also can make a choice to 'not make' a choice at any moment. These are the only choices we can make. However, all these choices affect our *Programming*.

To review the storages and have them cross-referenced to Chart 4-4:

1) *Truth* and its matrix
    a) Input
        i) God (Postulates and Theorems)
    b) Output
        i) Everything (Chart 4-4, *A10*)
2) *Knowledge* and its matrix of truth applications
    a) Inputs
        i) *Truth* (Chart 4-4, *A3*)
        ii) Cognitive (Chart 4-4, *B5*)
    b) Output
        i) *Programming* (Chart 4-4, *B1*)
3) *Programming* and its matrix of choices
    a) Inputs
        i) *Knowledge* (Chart 4-4, *B1*)
        ii) *Memory* (Chart 4-4, *B3*)

    iii) Choice (Chart 4-4, *B6*)
    iv) Body Interface (Chart 4-4, *D5*)
  b) Outputs
    i) *Memory* (Chart 4-4, *B2*)
    ii) Focus Control (Chart 4-4, *C1*)
    iii) ~~Truth~~ (Chart 4-4, *A19*)
    iv) Body Interface (Chart 4-4, *D5*)
4) *Memory* and its matrix of perception/desires set
  a) Inputs
    i) *Programming* (Chart 4-4, *B2*)
    ii) *~~Truth~~* (Chart 4-4, *A17*)
  b) Output
    i) *Programming* (Chart 4-4, *B3*)
5) *~~Truth~~* and its matrix of ~~truth~~s
  a) Input
    i) *Programming* (Chart 4-4, *A19*)
  b) Output
    i) *Memory* (Chart 4-4, *A17*)

   This introduces the 'back' of the mind model. The next step is to break down the *Perceptional Lens Array* matrix – the 'front' of the mind -- into its basic components and how the 'front' interfaces with the *Storage* matrix – the 'back' of the mind. How our mortal 'mind's eye' work?

4.5 - The *Perceptional Lens Array* Matrix

   An overview of our 'mind's eye' -- the mechanics of the front of the human mind/matrix – can be shown with a camera analogy (a data acquisition device) as in Figure 4-2.1. A camera has a number of parts:

- a lens for bending light – adjusting to distance
- an aperture that determines how much light will hit the receiving area
- a receiving area – film
- a shutter; which, is a go/no-go (do-it or not-do-it) mechanism.

   Our eyes have a similar set up: a lens, an aperture (iris), receiving area (retina), and a shutter (eyelids). Most information gathering mechanisms have the same basic setup:

1) Something that aims and prepares the information[25]
  a) Camera: Lens and aperture
  b) Eyes: Lens and iris
  c) Mind: *Perceptional Lens Array* – 'mind's eye'
2) Something that receives the information
  a) Camera: Film
  b) Eyes: Retina
  c) Mind: *Storages*
3) A go-no-go control
  a) Camera: Shutter
  b) Eyes: Eyelids
  c) Mind: Choice
4) Something that can preview the information
  a) Camera: View finder and photographer

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25 Ironically, the image that reaches the film and our retinas is upside down. Again, here is a repeat of the idea that there is a reversed or distorted image of the actuality.
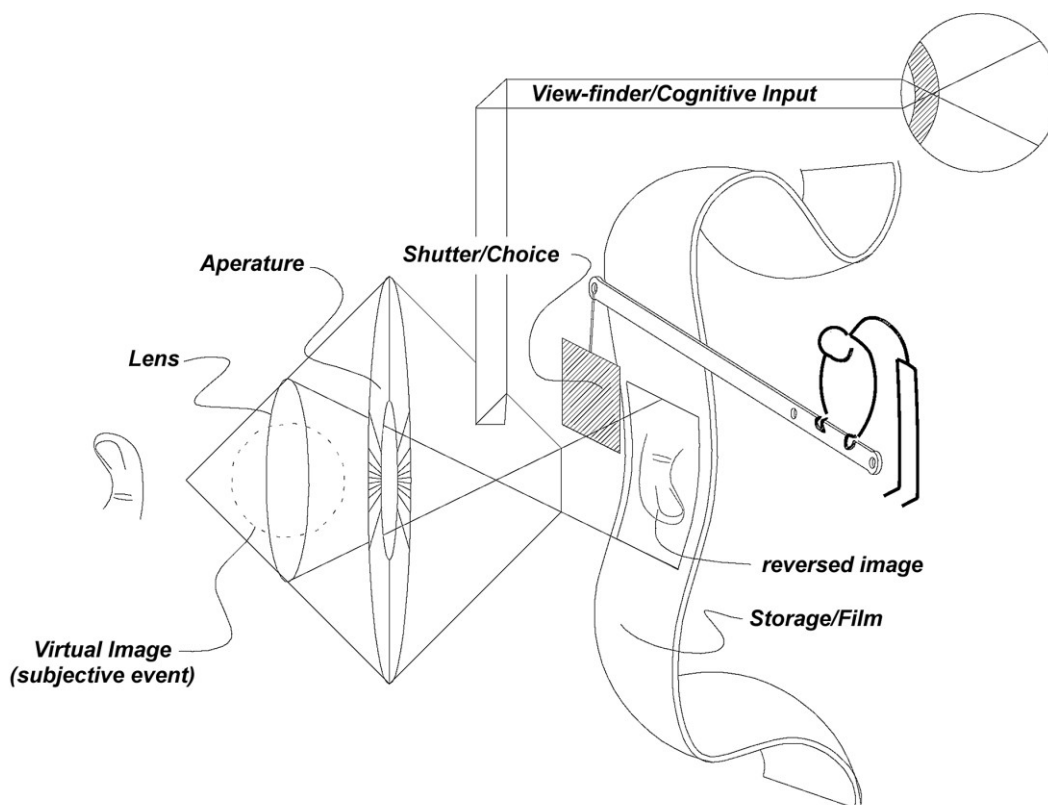
Figure 4-2.1 Camera

b) Eyes: The mind and you
c) Mind: Cognitive Input

Just as the front of a camera or our eyes let in arrangements (qualities) and quantities of light, its absence (no light), and a combination of the two (shadow); so does your mind's *Perceptual Lens Array* let in arrangements and qualities of God (Truth/truth), Truth/truth's absence (~~truth~~), and a combination of the two.

The illustration Figure 4-4 The Human Matrix – a flow chart -- is at the end of this section and is a more detailed version of Figures 4-2 and 4-2.1. The figures within Chart 4-4 represent paths, loops, and influences present within Figure 4-4. All of these figures help illustrate the various paths and connections involved within this book's presented mind model. The human figure in Figures 4-2 and 4-2.1 is represented in Figure 4-4 in the *Focus Control Buss*. The *Focus Control Buss* is shown placed between the perceptual lens – 'front' of the mind -- and *Storages* – 'back' of the mind -- within Figure 4-4.

These figures, Figure 4-4 and Chart 4-4, are to be used as objective references only. They can help demonstrate flows and internal relationships. The 'receiving' area – *Storages* – has already been covered. This section concentrates on the 'focusing' device – *Perceptual Lens Array* -- of the mind.

Looking at Figure 4-4, the *Perceptual Lens Array* is shown composed of a relationship of elements. The illustration shows vertices that make up the elements of the *Perceptual Lens Array* and are labeled as:

♦ Event (*V*)

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- Perception
- Desires
- Beliefs
- Faith
- Attachments
- True
- ~~True~~
- Choice (*VI*)

Figure 4-4 also shows that between the initiating Event (*V*) and the Choice (*VI*), with the other seven vertices, there are eight triangular areas of influence formed by these vertices. They are labeled:

Δ Attitude (or intention)

Δ Imagination

Δ Reason

Δ Emotions

Δ Cognition

Δ Habit

Δ Judgment

Δ Forgiveness

The nine vertices and the eight triangular relationships between these vertices are also shown with four pairs of triangular relationships -- squares. Three of the pairs – squares -- are shown influenced by a separate *Storage* effect through *Focus Control* (*IV*) and one pair – square -- by *Focus Control* only (*III*).

- ❏ Δ Attitude and Δ Imagination ⇒ influenced by *Programming*
- ❏ Δ Reason and Δ Cognition ⇒ influenced by *Knowledge*
- ❏ Δ Emotion and Δ Habit ⇒ influenced by *Memory*
- ❏ Δ Judgment and Δ Forgiveness ⇒ influenced by *Focus Control Buss*

Storage's influence disperses in the *Focus Control* (*I*) and each *Storage* matrix has a primary influence to a pair of triangles – squares (labeled *Knowledge*, *Memory*, and *Programming* Influence [*IV*]).

Reason and Cognition triangular areas are shown as influenced by what is in *Knowledge* (*IV*). While Attitude and Imagination triangular areas, tend are shown influenced by *Programming* (*IV*). The major shown influence on the triangular areas of Emotions and Habit is *Memory* (*IV*).

First, the mind's general assembly and operation will be examined -- an overview of the operational break down of the perceptual mechanism. Then, each area will be disassembled into its basic components.

The front part of the *Perceptual Lens Array* contains a 'Perception/Desires Lens' formed between the Perception and Desire vertices. Consider this similar it to the lens of a camera; the 'lens' determines how things are brought into focus (Figure 4-2.1).

A camera lens adjusts for distance. Our mind's lens determines our general outlook and the way we focus on things – scope of focus. To understand this arrangement, remember some of the limits of our perceptual window and the limitations of the amount of information we receive physically.[26]

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26 Chapter 4.3, Limits of the Perceptual Window

Like your eye or a camera, the mind's lens has limits. Hold a pencil before you and try to focus on both the pencil and something in the distance: a wall, a lamp, a tree, etc. Either you are looking right at the pencil before you or you change your eye focus and see the 'whatever' behind the pencil (which is just something in the foreground). You cannot see both clearly.

When looking beyond the pencil, you are only aware of the pencil's existence (with form, color, and the three-dimensional relationships with what is around it). The pencil itself is fuzzy and double imaged. The same happens to whatever is in the background, when our eyes focus only on the pencil. This idea also applies to a camera or the mind.

What does this mean? It means our mind cannot focus on two things at once. It can multiplex – a short time here, a short time there, a short time here, a short time there… It can also appear to take in two things, like the camera, by opening the focusing lens so one element is a part and in the foreground of a larger element; a pencil was in the foreground of a larger picture. One may look at this as using a form of peripheral mental focus of specialized vision.

The Perception/Desire Lens in Figure 4-4 is shown as the front part of our mind matrix, just as a camera or our eyes has a lens . It is illustrated as having two elements, Perceptions and Desires. The relationship between these two can determine whether we are focusing on something right in front of us or yesterday's lunch. You cannot do both at once. (You can focus on the <u>details</u> of a pencil or the <u>details</u> of a room; you cannot do both.)

Our perceptions and desires control the focus aspect that determines how far our vision will look, whether we are looking up front or in back – our scope of vision. Just as, a glass lens determines whether the camera is focusing on a nearby flower or a mountain range.

Passively, the first triangle (with the external event) and the Perception/Desire Lens forms our Attitude to any external event. While actively, it forms our intention to any external event.

To continue with the overview, behind a camera's glass lens, there is an aperture. This aperture determines how much light will expose the film; it matches the data volume to the storage capabilities. In Figure 4-4, the *Perceptual Lens Array* is shown with an Aperture array consisting of three vertices: 'Faith', 'Beliefs', and 'Attachments'. These elements determine what we let in; what goes through our 'mind's eye'. Our mind's Aperture has similar effects – focusing effects -- as the front Perception/Desire Lens, but is much more general in its usage.

Memory and *Knowledge* control the Aperture, more so than the Perception/Desire Lens, which is primarily controlled by *Programming*. However, because in this model all are interconnected, the Aperture can have some affect on Perception/Desire Lens.

A physical science parallel to their connections is diffraction; the bending of light around an object. If something is not visually clear, you can stick two fingers up and make a thin slit (an aperture) and look through it to see better. This is because the aperture the fingers make is so small, it is bending light; and, acting somewhat like a lens by bending the light slightly. The slit helps refocus the light coming to the eyes slightly. It is this way an aperture can imitate focus.

Our mind's Aperture setting tends to be determined by patterns of previous choices than the Perception/Desire Lens. Our values tend to show up in this Aperture area.

Again, remember that this whole *Perceptual Lens Array* being presented is a dynamic situation. Figure 4-4 has separated the elements in the array, and essentially, they all can affect each other either directly (represented by the arrows of influence that is between the vertices within the *Perceptual Lens Array*) or indirectly. This is a holistic system. Both the Lens and the Aperture can be interdependent; and, a change of focusing of the Perceptual Lens <u>can</u> have an effect on the Aperture, and re-adjustment of the Aperture <u>can</u> have a change on the Perceptual Lens.

To continue the overview and return to the camera analogy; part of the light coming into a camera, past the aperture, is split and enters the viewfinder. The viewfinder of our mortal mind is the Cognitive Input (Figure 4-2.1 and Figure 4-4, *VII)*. As in operating a camera, if the image is not right, we tend to refocus. If the mind's image is not according to the patterns in the

Storages (*Memory*, *Programming*, and *Knowledge*) or if there is no Cognitive Input (it is not in our viewfinder), then we have a tendency to refocus until there is some re-cognition.

Remember, Truth and ~~truth~~ are mutually exclusive. As with Eternal and temporal or infinite and finite, you are in either one or the other. Figure 4-4 shows this separation as two elements within this model, True and ~~True~~. In physics, this is similar to light broken into packets of energy – photon or no photon. Truth automatically enters *Storage* through the Cognitive 'viewfinder' (*VII*).

After the perception of an event goes through the *Perceptual Lens Array* Aperture, it then goes the Choice (*VI*) of True and ~~True~~ -- the shutter -- and to you. Just like the shutter of a camera, it is either go or no-go, one or the other, but not both. However, as in a camera, light (photon) and dark (absence of photon); truth and ~~truth~~ proceed through the shutter/Choice when operated.

From the choice of True and ~~True~~, the result goes into *Programming*, which is analogous to the film of the camera or the retina; it is stored.

This concludes the overview of the *Perceptual Lens Array*.

You have been given an overview; now to cover the individual elements of the mind's *Perceptional Lens Array* in detail and some of the triangular relationships shown. As stated earlier, the top part of the front Lens has been labeled Perception; the bottom part Desires. Perception and Desires in the model of this book are interrelated and interdependent. They are the 'flip' sides of the same coin.

Remember the mirror; the construction of our mortal mind is a weak mirror image of what is the construction of God's Mind. *Theorem 6A* states, "Love and Logic are One" within the Mind of God. The distorted reflection, or parallel, to that is the concept that our perceptions and desires are really one thing within our being.

Our desires can affect our perceptions and our perceptions can affect our desires. They are one thing. What we see defines what we want, and what we want defines (or re-defines) what we see. They are linked. We cannot want that which we cannot conceive in our mind, a perception.

There may not be a physical image, and if there is no image or perception, then there is no desire for it. When the desire comes up, some perception is involved too.

♦ **What are desires?** Basically, desires boils down to, "What do I want (or don't want)?" To help understand the relationship of Perception to Desires, look at all desire as being 'a perception of a lack' (or a lack of perception) internal or external to oneself -- something is 'missing'. Truth is One. A weak parallel to this is; if there is something perceived missing in truth, the truth matrix corrects for it. Desire can be looked as a weak aspect of the Correction. Desire is the urge to correct a perception of lack.

Desire is always object related, dualistic. It is object referenced somewhere; that object can be external; bicycle, a lawn, food, a clean pair of underwear, etc. Or, it can be an archetype within your own mind: happiness, contentment, peace, etc. Desire is perception orientated.

At times, you may have had desires without a perception of what that is before... a sort of feeling. It can be more of a feeling that there is something else (some underlined perception), and you want this 'something else'. It can also be more like not wanting something, not desiring something, a dissatisfaction. "I do not desire this." "I do not desire that." "There is something else."[27]

This is an unfocused perception along with a desire. An unfocused desire for 'something' has with it unfocused perceptions. It can be a desire for 'something else', but the 'something else' is not clear. If 'something else' is not clear, neither is the desire. So they are both vague, but they are both together. Still, they are not separated.

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[27] That also could be an aspect of Truth way back in your head calling you, saying, "There's something else here. Come see."

Bottom line is we do things because we want something. We will never do something if we have no desire. Without desire, nothing would be done. Even, when we do something we do not want; there is something we perceive we <u>do</u> want. We think we can get it by doing the odious chore, so we do it anyway. We may not like going to work, but we want to eat, we want to be warm and dry, or we need or want the money (or some other perception we think money can deliver).

Desires can be either positively or negatively charged. You can want or not want something. In Chapter 5, when constructing the Formula of Effectiveness, desires will be treated as absolute values (positive).

♦ **The other side of desire is perception.** Perception is also dualistic; there is a perceiver and the perceived. It also is object-related. Perception is a mental assembly of truth effects – a matrix. It may be through direct sensory data – 'objective event' -- or involve a mental picture or image of something – 'subjective event'. Moreover, it could be assembled through other senses – sensory data -- than sight too, like hearing. (All five senses pass through our body, to the 'objective event', into the *Perceptual Lens Array*.)

Through hearing, we get a picture: a mental construct or a matrix of cognitive associations. We hear noise; then, we assemble a picture together. We hear a sound of bottles and cans rattling around early in the morning and that sound is associated with a perception of the garbage collectors.

Perception and Desire – mind/heart -- are one thing. A change of heart effects a change of mind; a change of mind effects a change of heart. A change of perception brings about a change in desire; and… a change of desire brings about a change of perception.[28]

Another way to look at it is, when the author changed his behavior from child behavior to adult behavior. When the author was a teenager and trying to be so mature (and not being very good at it), he noticed that when he stopped looking at things as a child would look at them, his desires for those things fell away. As the author's mind saw further, the things the author wanted from what he saw as a child, disappeared.

Of these two components to the Perceptions/Desires Lens, Perception is the guide or the leader of the perceptual lens, and the Desires are the drive and the 'heart' of it.

An analogy to the mind vehicle and the perception/desire relationship is with a car. *Storage* determines the nature of the vehicle, whether it is a go-cart or a tank. Perception is like the steering wheel and the gears of a car; they are what, where, and how a car moves. Desire is the fuel. Choice can be analogous to the brake and accelerator. Cognition serves as the windshield – view. Together they make up the bulk of the mechanism of a car.

The mechanical of a car determines the direction and the velocity, acceleration, etc. However, mechanical cannot do diddly-squat without the fuel application. Desire is the fuel, the drive that makes the car go. If you have just the gas with no other mechanism, you are not going far. On the other hand, if you have just the vehicle mechanism and no gas, you are not going far again. You need them both. Desire provides energy while Perception guides the energy. We, as the drivers of our mind vehicle, are constantly using this relationship.

This Perception/Desires relationship forms the Lens and gives us a general outlook on things. It tends to be the steering mechanism of our *Perceptual Lens Array*. It reflects our general viewpoint.

When we work with inclusive perceptions, more Truth enters the Lens. When we start to see the whole picture – expand perceptions -- and are not exclusive, we start working with Truth more. The mind's lens opens to distance.

Conversely, if we start being more and more exclusive and our *sight* is more limited (i.e., I only want to see what I 'want'), then our choices tend to have more ~~truth~~. The lens sees only that which is 'close'. This is how the Perception/Desires Lens acts as the general steering mechanism of this array.

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[28] Very similar to the relationship that magnetic fields have to electric fields, Chapter 3

- An increase in perception increases the scope of our 'mind's eye' vision – opens the mind; it opens the lens to distance.
- An increase in desire decreases the range of our 'mind's eye' vision – closes the mind; it brings the Lens focus up close.

With this Perception/Desires Lens relationship, one opens – to distance or scope, and the other closes – to distance or scope.

When desires are few or at medium to low volume, perceptions are the major guide and the predominant lens influence. When desires are many or at high volume, they can totally drown out perceptions, like when somebody sees red -- they do not see anything except their anger, and the focus of their anger. When desires are at a very high volume, it narrows and confuses perceptions. As emotions get very high in volume, one may see nothing except that which is the object -- perception -- of the emotion.

This desire/perception relationship is a flexible relationship and it is constantly adjusting and moving. It changes from one event to another. When you look at the tobacco can, your mind's Perception/Desires Lens focuses one way. When you look at a person, it focuses a very different way. When you look out at the sky and the hill, again you see something different. Your Perception/Desires Lens is constantly refocusing or changing. Just as a photographer is mindful of adjusting the camera lens for distance in each picture or your eye is constantly refocusing for distance.

When the mind's Lens starts to crystallize into patterns of focusing, it reflects our behavior patterns (*Storages*). When taken to extremes of crystallization, we experience psychoses and neuroses.

The triangles that comprise the Lens and are derived from the points in Figure 4-4's representation of the *Perceptual Lens Array* are next to be examined. This segues into the Aperture.

Attitude (or intention) $\Delta \Rightarrow$ Figure 4-4 shows how the points Desires, Perceptions, and Objective Event form the Attitude triangle. Passively (from an observer's viewpoint), this triangle comprises the first thing an objective event encounters, our attitude.

Actively, it forms your intent; what are your intentions to any event. If you are to create – extend an idea, this involves the intention elements of that creation.

Reason $\Delta \Rightarrow$ The Perception/Desires Lens and the Attitude triangle were looked. The next area to look at is the second part of the lens array -- the Aperture. The top triangular relationship is labeled 'Reason'. Its vertices are shown as our Perceptions, our Beliefs, and our Faith. The Reason triangle is where truth assembles itself into a thought matrix.

One vertex of the Reason triangle is Perception and that has been covered. Perception is the major input into this upper triangle as Desires are the major input to the lower Emotion triangle.

♦ Another vertex in the Reason triangle is Faith; what is faith? Demonstrating this to someone for this book, the author asked someone to hand him a pencil. (At the time, she first moved, hesitated, then gave it to him, and laughed because he pulled this trick on her before.) How did she know she could move that? It was an act of faith.

Within the presented model, Faith is truth application. *Knowledge* is storage of truth applications. Faith determines the truth applications that are to be stored.

Just because something happened once – an application, it does not necessarily mean that it will happen again – be applied again. You can choose not to apply truth. As with the demonstration, she first reached, then hesitated. She had a feeling about it afterwards, when her hand started to move. She hesitated because she started thinking about it. Even starting to move her hand to the pencil was an act of faith; she was applying numerous physical laws/truths. The author said, "Hand me the pencil", she moved and then hesitated for a minute, because she remembered he did this trick before. She thought about it; she perceived

something from *Memory* and *Programming*, and had an emotional response. Later, she reactivated her faith, handed it to him, and then laughed.

This book is trying to pull faith out of its ivory tower to show that it is a part of our everyday life. We apply and use it all the time. It is not something way out there in some religious nether-land. In this model, we are applying truth – using faith -- and it enters *Knowledge* constantly.

In terms of this work, Faith is the *application of a truth/knowledge* without thought or feeling, although it is much more.

Spiritual faith is application of God's knowledge (*Truth* storage) in the back of our minds (Chart 4-4, *A2* or *C5*) – at the core of our being. Some religious faith is an application of a knowledge that <u>appears</u> contradictory to our <u>immediate</u> cognitive associations and *Knowledge* storage. Religious faith is an application of knowledge pertaining to Absolute Truth, when the <u>perceived</u> truth may not agree – an apparent reality conflict.

In the application of Truth, the Eternal moment of Creation can be working through you (or you are working in parallel to it, depending on the 'truths' involved). Since, that moment is far beyond anything words can describe; faith will be kept to the truth application level.

The Faith vertex is also relevant to the thaumaturgical magic rule, "To Will".[29]

♦ Faith and Perceptions, as two of the vertices of the Reason triangle, have been presented. The last vertex to look at is Belief. Faith, as mentioned before, is the application of *Knowledge* <u>without</u> mentation. You just do it. You know, and you do it. Belief is an application of *Knowledge* <u>with</u> mentation and emotions.

As Beliefs become more exclusive -- this Aperture, like the aperture of a camera -- grows smaller and lets in less light/truth. When Beliefs become more non-exclusive, the Aperture starts approaching infinity: you increasingly take in more and more.

Beliefs determine what we are open or not open to, what will come through, and what will not come through.

And…in Figure 4-4, the Beliefs area it is roughly a nebulous area <u>generated</u> by the other elements -- vertices, Perceptions, Desires, Attachments, and Faith. The interaction of the other four elements defines Belief. Beliefs are usually related to something that has already gone through the mind matrix a number of times and reflects a pattern of choices (*Programming*). In addition, there is an involvement of previous perceptions (*Memory*).

Again, Belief is an application of *Knowledge* <u>with</u> mentation (a perception matrix). It has thinking in it, whereas Faith tends to be an application of *Knowledge* <u>without</u> thought.

Another difference between Faith and Beliefs shows up in the truth applications (faith) in Absolute Truth. Figure 4-4 portrays this as a line from Faith to *Truth*. *Truth* makes up the Creation Matrix with its consequent link to God. With this link to Absolute Power, anything is possible. You can <u>believe</u> you can fly, but you will never get off the ground without some kind of help or some relevant truth application. Faith in Truth (or an application of truth as in Bernoulli's principle in **Actual** reality) makes flight a possibility.

Mystic operators apply higher priority Truths – **Absolute** reality Truths. When arrayed properly, **Actual** reality truths must follow. Herein lay the wonders of the Magi, Saints, and our hi-tech society. It is all a question of what Truths/truths are being applied.

Faith in Truth -- **Absolute** and **Actual** realities' truths -- ensures long-term survival. Beliefs constitute the human condition. You can believe in God, but that belief does not mean diddly-squat if you do not <u>apply</u> God's Truth or the truth/laws of the situation.

These three vertices conjoined (Faith, Perception, and Belief) form the triangle of Reason. This triangle represents the 'logic' of our perceptual lens; it is the basic logic behind the tendencies of our choices.

Emotion $\Delta \Rightarrow$ Figure 4-4 illustrates the lower triangle in the Aperture as 'Emotion'. Trying to put a finger on what are emotions is like trying to put a finger on a point of a moving wheel. (As

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[29] Chapter 9, Concerning Magic

soon as you touch that point, it moves out from under your finger.) In many ways, the Emotion triangle is the mirror image of the Reason triangle. The three vertices of the shown Emotion triangle are Desires, Beliefs, and Attachments.

♦   Desires and Beliefs vertices have been covered. The Attachments vertex remains. Attachments are long-term repeated chosen desires and perceptions, or preferred (desired) desires and perceptions. Like Desires and Perceptions, Attachment is also aligned to something other than itself (object orientated). With Attachments, it is as if the Desires are exponentially magnified.

As Faith is application of *Knowledge* through Perception, Attachments are repeated applications of *Memory* and Desires. It is through the Attachment connection that fear is inserted into the matrix.

What we want, Desire; what we are open to, Belief; and our history of preferred wants, Attachment; conjoin to form this Emotion triangle. Emotion, unlike Reason or Perception; is what we feel and how we feel (experience). Emotions are subtler and less perceptible than Reason and Perception.

Emotions can be delicate or very powerful. They can be in the background, or can be like a wave breaking over you. Emotion is a non-verbal, non-symbolic experience of feelings and these emotions can affect the body chemical balances through *Programming* (Chart 4-4, *D5-7*).

This is part of the survival mechanism. Fear creates chemical changes almost immediately in the body, and part of this is geared towards the survival of the body – fight or flight. These changes can occur almost immediately. There are also changes due to emotion, which affect the body over time.

Since emotion can cause chemical changes in the body, it makes sense that repetition of specific mental/emotional sets can produce long term changes in the body. Herein lays the connection between mental/emotional dis-ease and/or sickness. Conversely, it also makes sense a change or a correction of mental/emotional sets can alter the body condition. Here also begins the field of attitudinal healing.

A
{ 2, 4, 6, 8, 10, ... }

D
{ All real numbers }

B
{ 1, 3, 5, 7, 9, ... }

E
{2, 2.215, 3, 8.2788, ... }

C
{ 1, 2, 3, 4, 5, 6, 7, 8, ... }
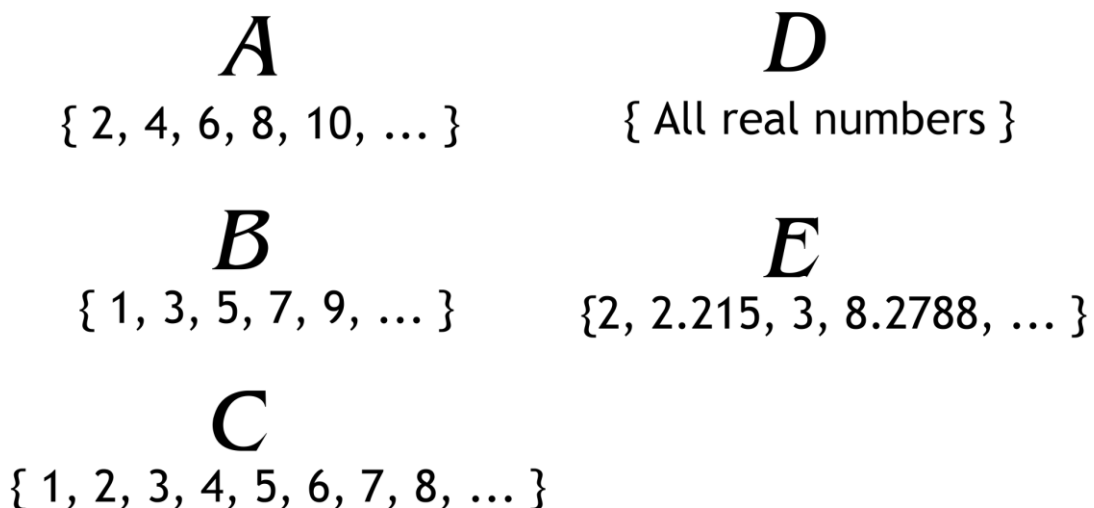
Figure 4-5 Algebraic Sets

The Emotion triangular relationship affects Belief and therefore, can affect Perception and Reason. Again, recognize one element can affect the others. Even though they are shown represented as separate elements, a dynamic interaction is happening here all the time.

The Reason and Emotion triangles share a common vertex, Belief. Yet, they are joined in other ways. Just as perceptions and desires are the flip sides of the same coin, so are thoughts and emotions.

One way to explain how thoughts and emotions (or perceptions and desires) are linked is through an algebraic analogy (Figure 4-5). In algebra, a situation can occur where there are specific sets of numbers. Let us say:

- Set *A* contains all even numbers: *2, 4, 6, and 8…∞.*
- Set *B* has all odd numbers: *1, 3, 5, 7, and 9…∞.*
- Set *C* is all whole numbers: *1, 2, 3, 4, 5, 6, 7, 8, 9, 10…∞* -- all the positive integers to infinity.
- Set *D* is the set of real numbers.
- Set *E* is a group of specific numbers like *2, 2.215, 3*, etc.

Notice the elements of set *A* can fit into sets *C* and *D*. This relationship is called a subset. Set *A* is a subset of sets *C* and *D*, but not of *B* and *E*. Set *B* is a subset of *C* and *D* but not of *A* or *D*. Whereas, sets *A, B, C*, and *E* are all subsets of *D*. All the elements of these sets can be found in set *D*.[30]

Now, look at Figure 4-6. Instead of sets of numbers, look at a set as being an emotion. With an emotion, a matrix pattern of thought or reasoning has developed. Figure 4-6 shows Emotion *L* (lust), Emotion *A* (anger), and Emotion *F* (fear). Emotion *L* has a given set or matrix
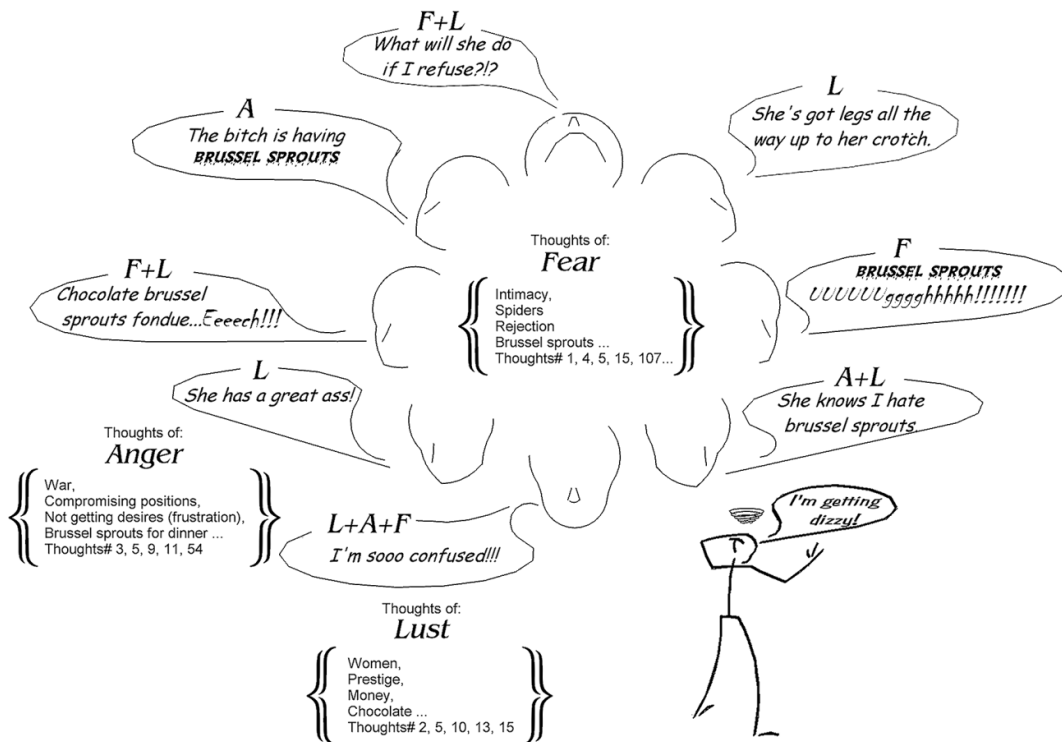
Figure 4-6 Mental/Emotional Sets

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30 Please note all but one of these sets presented are infinite. Here again, we have the condition of infinities fitting into infinities... The infinities of sets *A* and *B* fit into the infinity of set *C*, which, in turn, fits in the infinity of set *D*.

of thoughts that we have programmed into it, and are associated with this emotion. If you experience Emotion *L*, you experience these sets of thoughts.

Conversely, if you start a pattern of thought that is in this set, Emotion *L* automatically occurs. One calls forth the other. The thoughts and feelings make a regenerative circle. Every emotion *BTR* has a matrix of thought *BTR*s. Change the elements of thought matrix and the emotion changes. Specific thoughts determine an emotion and this emotion regenerates that set of thoughts, and so on.[31]

Changing perception changes the cycle. You can break the cycle or pattern if you stop entertaining the thoughts of Emotion *L*. Over a period of time, Emotion *L* will disappear. It can be waited out, and without thought to feed it, it disappears over time.

Change the thought and the emotion changes. Change the thought or do not entertain any thoughts in the thought matrix connected to this emotion, and the emotion goes away. Conversely, if the emotion goes away, the emotion's thoughts are not there. You are not entertaining them. They are not in your mind. However, entertain one thought in that emotional set and the emotion returns.

It must be mentioned that emotion may have to be waited out. Emotion has, for lack of a better term, a quality similar to inertia. Once you get it moving, it takes a while for it to stop.

Part of this emotional inertia appears as chemical changes it may produce in the body. When you cease working with the set of thoughts, you may have to wait awhile for your body to go back to a chemical balance again. Adrenaline and other chemicals are generated with strong emotions. You can stop the thinking process but, because your body has inertia and operates chemically, you may have to wait for it to slow down and stabilize. Sometimes breathing exercises can help facilitate this. (Breathing exercises will be instituted in a later chapter.)

Because of this inertia, this slowness of reaction, it is relatively difficult to change the thought set of a strong emotion. There are ways to do that, however. One simple way is to start thinking of something else that interests you, change perceptions and distract the mind. (Remember, that it cannot think of two different things at once.) Once this done, the emotion eventually dissipates; for no thoughts are being entertained that is in that emotional set. However, entertain one thought in that emotional set and the emotion returns.

One can distract the mind and forget about an incident by reading an engrossing book. When you have stopped reading, and have one thought in that emotion and it becomes, "That asshole!"

Emotional sets such as Emotion *L* have been introduced. Instead of putting specific thoughts into this set, this example will use numbers to represent thoughts as Figure 4-6 does. Let us say Emotion *L* has thoughts: *2*, *5*, *13*, *10*, and *15*. Let us say Emotion *A* has thought elements *3*, *5*, *9*, *11*, *54*. Let us say Emotion *F* has thought elements that are *1*, *4*, *5*, *16*, and *107*.

There are thought elements in Emotion *A* that are common to Emotion *F* and Emotion *L*, like thought *5*. An example of this can be: wanting something very badly, and at the same time being afraid of getting it, while getting angry if you do not get it.

You entertain a thought that is in Emotion *A* and experience Emotion *A* and its related thoughts. At the same time, because the thought *5* is also an element of Emotion *F*, entertain thought *5* and Emotion *F* can occur as well (with its related thoughts).

Let us say we have thought *5* triggered by lust. Because thought *5* is in anger also, we will start feeling anger as well. Since thought *5* is also an element in fear, fear also begins to occur with the other two emotions.[32] This is how we can have one thought and have multiple emotions; they are sharing thoughts/elements from different mental-emotional sets.

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31 Again, similar to the 3-in-1, 1-in-3 relationship in Figure 2-1

32 Later, when covering miracles, Chapter 10, with *A Course in Miracles*, presents how all-exclusive emotional sets are subsets of fear. Just as in Figure 4-5, all the numerical sets presented are subsets of the set of real numbers.

Here is where things can get confusing because three emotions have been called up in a short period. In addition, when these three emotions come in, all their thought matrix elements can enter in as well. We may have started with lust and thought *5*; when anger showed up we could start having thoughts *3*, *5*, *9*, *11*, and *54*. When fear showed up, we may have started entertaining thoughts *1*, *4*, *5*, *15*, or *107*... The result can be a general confusion, a hodge-podge of thoughts and emotions.

All these thoughts are parading before our attention while we are experiencing a multitude of emotions. We have these different feelings and thoughts, and unless we sort them out, it is going to twist us out of shape. We have to sort these things (perceptions/desires or thought/emotions) out; otherwise, we would literally get irrational. Alternatively, the mind or being can also freeze from an overload of emotions and their related thoughts.

This thought/emotion relationship is set up in childhood -- from birth. We start filling our *Programming* with choices of emotions and sets of thoughts early in childhood. When our thinking was forming, our mental-emotional relationships were forming with them. We started to "cut the paths in the field of grass".

The association between emotions and thought matrices or sets of thoughts forms the 'software' and wiring of our *Programming* and *Memory*. This early childhood programming determines a large part of our adult responses to many things.

This circle mentioned -- of emotion to elements of thoughts, back to emotion, to elements of thoughts -- can be seen when we fantasize or daydream. Certain thoughts feel good to us. Because they feel good to us, we think them some more (or more like them). The more we feel, the more we dwell on the thoughts. This is roughly equivalent to a mental masturbation. We are doing it because it feels good.

This is a feedback circle and it can be a very limited circle. In many ways, it can lead to a dead end. This may be a mistake from a spiritual growth perspective. It is possible to see people do this with anger. They have angry thoughts and they like feeling angry, so they feed the anger and have more angry thoughts. They are being angry just to be angry. Or…sad, driving themselves into a circle of being sad until it becomes a downward spiral. In both cases, they are regenerating these feelings because there is 'something' that they are getting from these feeling; something they want.

Excessive daydreaming <u>tends</u> to go nowhere constructive. When the mind is preoccupied with destructive emotions with exclusive thoughts, it gets into this downward spiral, away from Truth. Keep thinking the same thoughts while experiencing the same feelings and soon it is in the 'pits'.

While we are feeling something or having emotions, we are continually thinking thoughts (in the thought matrix) that constitute these mental/emotional sets and they travel round and round and round. Every time a mental/emotional set goes around one circle, through Perceptions and Desires, it then passes through Choice (Figure 4-4, *II*) and then to *Programming*; and then, that choice then affects *Programming*.

Programming affects the Perception/Desire Lens through the focus control and subjective event, through the lens array, back to choice, etc., again a circle or a feedback loop. Every time a thought goes around, it goes through our Choice (*II*) and contributes to *Programming*. More and more circles, and each time it makes the circle; it influences *Programming*. This is as if deepening the path in the field of grass analogy mentioned earlier.

Imagination Δ ⇒ The third triangle in Figure 4-4 to look at in the Aperture is Imagination. This triangle's vertices are our Perception, Desire, and Belief. All three points have been covered previously. They interact by affecting what we see, want, and are open to both objectively and subjectively. The Imagination triangle not only has Perception and Desire as two vertices. It also has a leg in common with Emotion and a leg in common with Reason. The Imagination triangle becomes a meeting ground for Reason and Emotion.

For a moment, look at the arrows in Figure 4-4. The arrows there represent the same as the arrows in *Storage*. They show direction of influence. In the upper triangles, Faith directly affects truth to be chosen, Belief, and Perception, but is not <u>directly</u> affected by them.

They can <u>indirectly</u> affect Faith indirectly through *Knowledge*, how we focus, and through previous choices that have gone through the *Programming* circle.

{Like in the previous Faith demonstration; she first moved to pick up the pencil (cognition and choice), then she saw what she was doing (a cognition/choice program cycle) and she did not do it (made another choice). Finally she went through another program cycle, did it (applied *Knowledge* -- faith), and reflected (another cycle) and laughed.}

As stated earlier, of the four forward triangles (Attitude, Imagination, Reason, and Emotion), each vertex, except for the Event and Faith, directly influences the others. Attachments can affect Desire as well as Desire can affect Attachment. In addition, Desire can affect Perception and Belief, and can also be affected by them. The same can be said of Perception's vertex to Desire and Belief, and the Belief vertex to Perception, Desire, and Attachment.

In Figure 4-4, Imagination is shown as a triangle where all the arrows meet and have a dynamic tension. It can be seen that we can steer choices, with our imagination, to True or ~~True~~ categories. Manipulating this triangular area is called controlled imagination or visualization. In using controlled imagination, we visualize or manipulate our 'mind's eye' – manipulate the 'subjective event'.

As mentioned earlier, this Imagination triangle is meeting ground for Reason and Emotion. An example of how these two can meet in imagination is in an example the author picked up somewhere. If a ten-foot long two-inch thick by twelve-inch wide wood board was on the ground and you were asked to walk it, you would have an easy time. However, put that same 'two by twelve' ten feet up, where you see you would be hurt, and you cannot walk that 'two by twelve' easily.

You start imagining falling, which creates fear and other emotions with their perceptions. You do not want to fall; in fact, you desire not to fall. (Desire is either wants or not wants, but they can both be very strong.) You do not want to be hurt. Your wanting to cross is counter-balanced with not wanting to be hurt or falling.

The way to get across on the board, when it is up in the air, is for you to see (visualize) yourself walking across it and getting across it safely, or visualize it on the ground. In addition, you would maintain your balance as if the board was on the ground. Therefore, you can use your Imagination to bring your Perceptions together with your Desires to complete the task.

We can refocus the Imagination triangle -- with Perception -- to see ourselves walking across. Apply this and you walk across, no problem. This is through faith/truth-application in your ability to walk, actually. Although you have the fear, you set it aside, or maintain focus on one thing only (the application of the vision/perception), so fear is not allowed to be a major influence. This is where faith/application comes in again also.

Up to this point, all this information is referenced to an 'objective event' – something outside of us. In addition, Figure 4-4 shows the 'subjective event' occurs in the imagination. This whole mental/emotional mechanism being presented is a matrix (matrices within matrices actually). Truth and the Eternal Moment of Creation expresses itself through this mental/emotional matrix. The result, this matrix is constantly creating. Left to itself, it is constantly extending that which is in *Storage* – that which defines focus. This is the 'parade' of thoughts that pervade our consciousness.

We will come back to this Imagination triangle and the 'subjective event' with an exercise at the end of this section.

Cognition $\Delta \Rightarrow$ Using Figure 4-4, we have covered the Lens and part of the Aperture. The next triangles to be covered are 'Cognition' and 'Habit'. The Cognition triangle is very important. Any organism that has any type of physical sensory array must have a Cognitive Input into its mental storage (*VII*). It is through cognition it perceives its environment. In addition, cognition is related to the first lab that was introduced.[33]

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33 Chapter 1.1 - *Lab #1*

The Cognition triangle's three points are Faith, Beliefs, and True. Faith and Beliefs were covered previously.

♦ The True vertex is where all truth that makes it through the Perceptual Lens accumulates. From this vertex, the truth automatically enters *Knowledge* through the Cognitive Input – a survival input. This True vertex also includes the true that sustains the ~~true~~.

This Cognition triangle defines our awareness. This triangle covers growth and learning; it is where truth appears to assemble.[34] This assembly process begins in the Reason triangle and finishes in the Cognition triangle. When learning is based on truth, it goes directly through the Cognitive Input and enters *Knowledge.* The Cognitive Input is your mind's viewfinder; through this the mind re-cognizes. Cognition (Figure 4-4, *VII*) bypasses Choice (*VI*). Cognition can appear over time and it can jump. A cognitive jump is the "aha" thing mentioned earlier.

As shown, Cognition (*VII*) is the only way for the mind to affect input into *Storages* without going through *Programming*. The True point vertex directly enters *Knowledge*. It is shown in Figure 4-4 as the line from Truth to *Knowledge*.

When we hit that "Oh, I get it now!" -- it goes right into our *Knowledge*, bypassing *Programming* and Choice (*VI*). This is also the case with re-cognition. Cognition (*VII*) is the minds viewfinder's direct input into *Knowledge.*

Whereas with Choice, the Choices we make go into *Programming* (*II*) and then the *Programming* influences the refocus of the perceptual lens (and then can re-influence Cognition (*VII*), etc.).

The Cognition triangle, involving Faith, Belief, and True, can cause truth to use the Cognitive Input and/or it can also lead to truth being an element of Choice and therefore enter *Programming* (*II*). The Cognitive triangle and the Reason triangle are shown influenced by what is in *Knowledge* storage – previous truth applications. Through the Cognition triangle all of our automatic cognition patterns occur -- cognition and re-cognition. The similarity between the cognition and habit is that recognition is a repetition of a previous cognitive path. When we re-cognize something, we re-know something.

Again, Cognition may seem to have a very intellectual connotation until we compare it to the idea of recognition -- which is re-cognizing. This process is ongoing. When it is not occurring, it can tend to lead to a state of confusion. We recognize a cup, a paper clip, or a rubber band. This is governed through *Knowledge* and previous cognitive jumps.

Cognition and Reason triangles are governed by your *Knowledge* storage. We know what a paper clip is. We know what a rubber band is.

The following exercise helps demonstrate to you the high priority nature of the Cognitive input.

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Exercise and Lab 4: Eye Exercise or 'Surfing' the Mechanism

It is mentioned in this chapter that there are many mental paths and feedback loops. Because we are dealing with a temporal mind, each path or loop takes '*x*' amount of time to occur. Some happen quicker while others take longer to occur. For example, the loop from an Event, to our re-cognition of the Event's existence, to our focusing, and re-cognizing the Event itself (Chart 4-4, *N5*), takes a specific amount of time. This time lapse can be used.

Remember the Cognitive path is a high priority path. It is a survival path. When it is in constant use, lesser priority mental paths must give way.

There is an eye exercise where you focus on one physical thing and move the eyes quickly from one item to another item. The eyes are on the item long enough that you recognize a perceptual change has occurred, but not long enough for complete recognition of

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34 Truth is always present in a matrix relationship. When truth appears to assemble, it is truth's matrix relationship we perceive.

the item to occur. Not long enough finish the process or to allow any other mind/matrix operation.

Moving the eyes to 'something', the mind/matrix is refocusing until there is re-cognition. After the cognition, a number of loops can occur. Moving and refocusing the eyes before the re-cognition loop is complete; calls for a mind refocus. Constantly focusing the eyes on separate things for a period of time means your mind/matrix is constantly refocusing and little ~~truth~~ is chosen during that moment; nor, is a 'subjective event' (thought) allowed to occur. Done quickly enough, and no mentation occurs. If you find yourself thinking, while doing the exercise, you are not moving the eyes fast enough or you are not bringing your focus to bear on the objects.

Because little ~~truth~~ is chosen for a period of time and consequently not dampening the mind/matrix, a slight 'ringing' or a consciousness change occurs.[35]

There is a direct relationship between time length of an empty mind and consciousness change; the longer the time the great the change. (By empty mind, there is choice but very-little-to-zero perceptual input into *Programming*.) This is one of many direct relationships, which will be covered in later chapters.

In this exercise, you are to change your perception input faster than the cognition/knowledge/you loop can operate. You are to change your physical focus faster than your mind/matrix operates. In doing this, 'surfing' the changes in your mind, you are preoccupying the mechanism and very-little-to-zero Choice input enters *Programming*. You are using the temporal operating limits of your mortal mind/matrix to step out of your usual mental operation.

The result is; because the Cognitive path is a high priority path, an extended cognitive preoccupation resets the mind. After doing this exercise, your mind starts over. It disrupts previous mentation.

This eye exercise can be a tool to reset manually your mind. It causes a reset in your *Programming* storage. To do this exercise:

➢ *First, take a moment and notice how you are feeling and the nature of your most recent thought processes.*
➢ *Do this exercise for <u>one minute</u>. Move the eyes to one thing, to another, to another…*
➢ *Afterward, take another moment and notice where your 'head is at'.*
➢ *Assignment: Do this exercise for one minute on 10 separate occasions.*
➢ *Record your perceptions/feelings in your journal or notebook.*

Deep meditation can also cause your mind to reset. This exercise can manually reset your mind and the mind resets naturally. Naturally, there are numerous ways the mind resets itself:

● One is laughter. Laughter reset involves *Knowledge* storage. The moment *Knowledge* resets, the joy of Eternal Creation – *Truth* – passes through. We experience this as laughter.
● Another is crying. Crying occurs when the reset involves *Memory* storage. As *Memory* resets the ~~*Truth*~~ within bleeds through and it manifests within you as crying.
● Any rapidly changing cognitive input tends to reset *Programming* (the eye exercise uses this).
● Sleep resets the mind on all levels.

This book will return to some of the elements of this eye exercise in later chapters.

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35 End of this chapter

Habit *Δ* ⇒ To return to Figure 4-4 and the presented *Perceptual Lens Array* model, the upper triangle was covered – Cognition. Figure 4-4 shows the lower triangle is Habit. Habits are established patterns of Desires related to Choices. Habit's three vertices are shown as Beliefs, Attachments, and the ~~True~~.

♦ The ~~True~~ vertex is where ~~truth~~ accumulates that pass through the Perceptual Lens. Remember that True and ~~True~~ are mutually exclusive and they are shown as separate vertices. In addition, because all ~~truth~~ is dependent on a set of truths, the ~~True~~ vertex affects the True vertex with the set of 'truths' that sustains the ~~truth~~. This is shown as an arrow from ~~True~~ to True.

Habit is an established pattern of choices and it represents automatic *Programming* responses on a non-survival level, whereas Cognition tends to be of survival level (because it 'keys' into *Knowledge* and involves **Actual** reality).

What are examples of each one? Okay. Catch! (the author tossed a pencil to someone and she missed.) She missed; and she recognized a pencil was coming. The author asked her to catch it, and she even opened up her hand to do it. This started on a cognitive level, without thought. Habit is a repetition of established patterns of choices, "Got a cigarette?" The habit triangle is where you have automatic *Programming* responses that tend to be on a non-survival level, "I have a craving for chocolate". It really has nothing to do with survival.

Habit <u>tends</u> to be physically oriented. It tends to be orientated around our Desires, Emotions, and Attachments, which also can be physically orientated. All these are part of our Habits,

It was mentioned that part of the cognitive input might involve repetition. This functions for the truth level and it can go the other way, with habit or the ~~truth~~. The difference between the two is that *Knowledge* is a function of repetition of cognitive jumps, whereas habit is a repetition of choices or perception/desire sets. Again, one tends to work on a survival level, while the other does not.

Look at Figure 4-4 and imagine a sectional line going from the Event, through Belief, through Choice, and bisecting *Programming*. Now imagine the line as a mirror, splitting the matrix right down the middle horizontally, and you can almost see that the top parts and the bottom parts are like mirror images of each other. (Actually, they are more like a distorted mirror image of each other.) This way, cognition and re-cognition can appear to be like habit.

Both can be a function of repetition: one tends to lead up to the truth and the other to ~~truth~~. However, cognition goes a little deeper than habit. It deals with learning on a survival level, truths. When habits are exercised, about the only thing being learned is keeping the habit, perception/desire set. You do not have to have habits for survival; they can help, but are not necessary. Habits <u>tend</u> not to be survival orientated, whereas cognition and re-cognition is. That is not saying though that some survival patterns cannot become habits eventually.

Habits and emotions are kind of like baser processes, and reason and cognition are more sophisticated or refined -- subtle. Emotion is a little cruder than reason. However, they appear to be a mirror image of each other (something that will constantly be repeated). They go together, as the two sides of the mirror. They are like two sides of the same coin.[36] Pardon the mixed metaphors.

It is interesting to note that repetition through habit tends to create a downward spiral (meaning an accumulative increase of ~~truth~~ is in the choice) and can lead the matrix to a dysfunctional condition, i.e. neuroses, psychoses, etc (Chart 4-4, *G19*).

Conversely, a repetition through cognition tends to create an upward spiral (an accumulated increase of truth within the choice) that can lead the matrix to a highly functional state and illumination (Chart 4-4, *J6*). Most of us are just plodding along somewhere in between the two.

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36 Chapter 2.4, Figure 2-1, Three in One, One in Three

The last two triangles in Figure 4-4 to cover are the Forgiveness and Judgment triangles. As mentioned in the beginning of this section, they are related to the shutter on the camera. A shutter is a 'go or no-go' mechanism – 'go' meaning acceptance and 'no-go', non-acceptance. These triangular relationships can work in a number of different ways.

Judgment $\Delta \Rightarrow$ You suspend Judgment and you wait, that is 'no-go'. Nothing is chosen or there is usually a refocus of the 'mind's eye'. Giving the mechanism free reign and making a Judgment, it's 'go'. You make a choice; it goes into *Programming*, so it is a 'go'.

So, if you are not making a Judgment, your mind might still be acting in some way; because, it may be collecting information. It is operating even if you are consciously applying it, or not. The 'choice' may be to 'not make a choice' or to refocus.

If the matrix is refocusing, Cognition (*VII*) and the assembly of relevant truths entering *Storage* initially influence the refocusing (*IV*). This in turn, is directly linked with *Knowledge*, previous cognitive jumps, and then to *Programming*. Usually you refocus the lens to the Event until there is Cognition (*VII*), then to Choice (*VI*) (a go). You let the matrix run to focus until there is some kind of agreement or correspondence between *Storages* and the *Perceptual Lens Array*. We discern this way.

If your *Storage* to the Event relationship does not make sense (*VII*), this is usually a no-go. This situation happens until your perception lens runs to a cognitive assembly (a relationship between truth from Event and truth assemblies in *Storage*). Then, it is a go. A Judgment or Choice (*VI*) is made, which goes into *Programming* (*II*).

Forgiveness $\Delta \Rightarrow$ Judgment is to make a decision to accept a perception. That decision may have a mixture of True and ~~True~~ in it. Forgiveness shown coming after Judgment in Figure 4-4 because it cancels previous judgments. Our human matrix is a gestalt of the choices/judgments we have made in our lifetime. This includes not only up to that point of time of our current perception, but also includes the time folding aspect of your whole temporal life of choices.[37] More simply: our personality is the net result of all the choices or judgments we make.

With forgiveness, you alter the whole system before you even have to make the choice. When forgiveness kicks in, there is nothing to judge.

With the Forgiveness triangle, one of two things can happen. One is where we approach correction of previous judgments. Within the Forgiveness triangle, a correcting truth to the 'truth' of the ~~truth~~ is applied before Choice (*VI*).

In the second, the True and the ~~True~~ that makes it through the lens array (due to focus) are such that; when brought together before or at Choice, the truth can relegate the ~~truth~~ (and the 'truth' of the ~~truth~~) to the special case that it is. When this occurs, the ~~truth~~ disappears before the truth (Chart 4-4, *N7*). No ~~truth~~ enters Programming through Choice (*II*). We participate in the Correction when we do this.[38]

This is roughly equivalent to a camera lens turning everything into a white light, while eliminating all shade or light variations. Using the math analogy, it is equivalent to squaring an imaginary number thereby converting the imaginary number back into the real number system.

Through our *Storages,* we can see our previous judgments/choices as we refocus them into the perceptual lens (*IV*). We may say, "I do not want to do this" or "I want to see this differently". "I do not want to judge that." Forgiveness can act like a no-go -- it does not allow things through, and consequently, no ~~truth~~ enters *Programming*. In addition, it can correct previous judgments/choices as they travel through the array.

Now, a review or another dynamic overview of material covered in this section.

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37 Chapter 3.7 - Time Ignor-ance
38 Chapter 3.2, The Correction

❑   An 'objective event' (Figure 4-4, *V*) is affected first by the triangle of Attitude that is made up of the Event, Perception, and Desires. Within this dynamic overview, the objective event encounters this Attitude triangle, which determines the clarity of the event.

As perceptions approach infinity, and desires approach one at a medium to low level, then we will have a tendency to have more truth passing through the lens. However, if perceptions approach zero, and desires approach infinite, then our choices will tend to contain ~~truth~~.

❑   The event now proceeds to the Aperture, which affects the volume of truth and ~~truth~~ the choice is going to have.[39] What are we open to? As faith approaches infinite and perceptions approach infinite and/or desires approach one and attachments approach zero, the Aperture opens up; then, the choice will tend to contain more Truth/light.

Conversely, if faith approaches zero, perceptions approach zero, and/or desires approach infinite, and attachment approaches infinite, our choice tends to contain more ~~truth~~ (less truth, i.e. dark) because the Aperture is closing. As these values change, what the choice contains, the truth and ~~truth~~, changes. This is going to be important later when we start talking about exercises and a Formula of Effectiveness.

Belief is the part of the Aperture that is linked with Faith and Attachment. Belief is very flexible; it changes as Faith changes and Attachment changes. As stated earlier, if Faith approaches zero, and the Attachments approach infinite, then the Aperture is small – very little Belief -- and very little Truth/light will be present in the choice. Conversely, if Faith approaches infinite and Attachment approaches zero, the Aperture of Belief opens to infinite. Anything can be done if you have the faith.

As the Aperture opens to infinite, Choice (*II*) tends to align with the whole, which is determined by Truth and God's non-exclusive Love. As Faith decreases and Attachment increases, the Beliefs tend to be more rigid and consequently the Aperture becomes very narrow. The Choice (*II*) content tends to lean toward self and exclusiveness, or towards ~~truth~~.

If these vertices are treated as numerical values, with Perceptions equal to Desires and Faith equal to Attachments, any choice can contain erratic information or contradictions. When that happens, we usually refocus until some 'sense' is made. Our 'vision' can get blurry and recognition becomes difficult. So the values can be all equal, and when they are, it usually calls for refocusing of the array. The next chapter will help illustrate the mind's mechanism that is portrayed in this chapter by showing what happens when substituting numerical values into some of the elements of this presented mind model.

❑   From Beliefs, the information separates to True and ~~True~~ and a Choice is made – go or no-go. The choice will contain both and enters *Programming*. The True automatically enters the Cognitive Input to *Knowledge* also; as well as, the 'truth' that sustains the ~~truth~~ that has made it so far.

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Exercise and Lab 4.1: Time/Space Imagination Exercises

The 'mind's eye' model presented so far is a matrix relationship; as so are its *Storage*s. These matrices assembled (*Perceptional Lens Array*, *Storages*, and *Focus Control*) form another matrix array, which is a temporal form or a weak facsimile of the Mind/Matrix of God. In imitation to the Eternal Moment of Creation within the Mind of God, this temporal mind is always creating. What it creates is dependent on what is in *Storage*, which determines the 'mind's eye's' focus (*IV*) -- *Perceptional Lens Array*. This constant creation in time manifests a parade of thoughts. This is the 'subjective event' and is shown in the Imagination triangle of Figure 4-4.

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[39] Just as a camera's aperture or the iris of our eye adjusts for volume of light.

Using this book's model, a majority of people's minds are running on automatic. One thought after another without exercising any influence on the process.

From this point on, most of the exercises in this book involve taking control or playing with your 'subjective event' one way or another. In most traditional meditations, there is a disengaging or stilling of the *Perceptual Lens Array* - the 'subjective event'. These visualizations are concerned with maintaining an individual's focus on one thing – internal event -- and not letting it stray.

What this visualization exercise is going to do is somewhat different. Instead of stilling the lens, you are going to be actively refocusing the lens, playing with the lens, and opening your *Perceptual Lens Array*, your 'mind's eye'. It introduces to you how to match your 'subjective event' to an 'objective event'.

This exercise works predominantly with the Reason and Imagination triangles of the lens array. The desire element comes in with you wanting to 'see' further (or to find out, "What happens if I do this?"

The power of the imagination is incredible. Some of the plusses and minuses it has are mentioned in the previous 'board on the ground' example.

Plusses ⇨ Imagination can be a useful tool. Remember the board example: if you imagine you are going to fall, you will have a hard time walking the board. Whereas, if you focus your imagination on walking across successfully, as if the board was on the ground, you will not have much of a problem. "Where your head goes, your body will follow." This is true for diving, tumbling, wrestling, golf, tennis, and martial arts.

This axiom applies to the mystic arts, metaphysical, and spiritual as well. Where your head goes, your body is going to follow. Remember the Mirror, your Bubble of Temporal Reference will reflect what is in your mind. A change of 'mind' changes the reflection. It is this concept that is at the core of attitudinal and spiritual healing, as well as magic.

Another of the plusses of doing the following imagination exercises is; instead of imagining something that is not there, you will learn to imagine something that is there or is most likely there. You are going to imagine something that is there and you cannot physically see, but will attempt to see it with your 'mind's eye'. You will attempt to align your 'mind's eye' with the **Actual** reality around you without direct physical perception -- align your 'subjective event' with an 'objective event'.

An additional effect of these particular exercises is that they use imagination to expand the temporal/spatial perception of your mortal mind; they can expand your mind and its temporal space perception of your environment.[40]

Minuses ⇨ The drawbacks to the use of imagination are that there is a similarity between some *ESP* phenomena and imagination and it is very close in appearance. It can be confusing. Until the individual can perceive the difference between how the two feels, inside one's self, it can lead to confusing results when doing *ESP* exercises.

Another minus to using imagination is that whatever you imagine or visualize is going to be based on a temporality; it is subject to time. Whether you are using symbols, words, or images, they are limited to your temporal matrix. They are limited to whatever you have in your head, in your *Storage*.

Imagination – visualization -- is a tool. Like any tool, a tool's use is dependent on the skill of the user. And...like any tool, we can think we are dependent on it and not try to grow further.[41]

Here is another temporal limit to visualization. An individual can only hold a specific image in the head for so long. In the end, the serious spiritual or metaphysical pilgrim is going to need to step out of their mind's temporality and be with God Eternal. A spiritual pilgrim needs to withdraw into a deeper meditation (experience) and leave temporal perception behind (whether it is truth-based or imagined).

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[40] Remember the limits presented previously in this chapter.
[41] Chapter 8.1, Tools

Exercises in later chapters tend not to be limited by our storages - previous perceptions and desires.[42] Those exercises are simple and non-specific. When you start playing with imagination, the exercises become specific and limited. Your perceptions, storage, and focus control limit imagination use.

A side effect of this exercise is it gets you to use actively what is in your *Storages*. It is possible to use what is in your *Knowledge*, *Programming*, *Memory*; storages to recognize what you see, remember, what you know, and to play with it or assemble it; to match something inside you to something outside of you.

With this imagination exercise, you review from what you already know, or have seen, and project it in your mind.

Imagination Exercise: Space

The first exercise is a space exercise. Sit yourself in a comfortable position alone, or with people. (In a class format, the author would have you listen to the sound of his voice as the author walked around you. He would have you look at something specific in front of you while he talked, and would ask you not to let your eyes stray.)

❑   Use your perception and imagine yourself behind the eyes. Then use your perception and imagination, slowly looking out and around the room, in a circle, without moving the eyes. Your eyes should still be looking in front and not moving. The images presented in this book are from the viewpoint of talking somebody through this while in a condominium in San Jose, California.

Example: construct an image of the picture on the wall over to the left of you. What you would see if you were looking in that direction? Then move your perception around and imagine the other pictures. With your 'mind's eye', see the fan on the ceiling. Move your perception behind you and imagine the television and *VCR*. Keep it moving around to the curtain and imagine the open window behind you.

Using imagination, you can see the chair behind you and to the side, and the lamp next to it. Bring the perception around and imagine the sofa. Keep moving your perception until it starts coming back into your visual range. The idea is for you to make slowly a full circle sweep around the room, using perception, and your imagination, <u>without moving your eyes or head</u>. Look around with the 'mind's eye', without moving the physical eyes. Use your imagination to <u>roughly</u> fill in the blanks. Recognize what is there around you and imagine it as if you were looking directly at it.

Avoid too much detail; form or shape is all that is needed. You can throw in some color or light if needed.

❑   Once you have established the horizontal plane that you first looked around, the next step is to jump up with your mind and leave that plane. With much of our perception or our awareness of the outside world, it appears that we are looking from behind the eyes and between the ears. The next step is you are to imagine that you are not there anymore (behind the eyes). Imagine now, you are looking from the reference of standing in that room; although, you are sitting.

Now, using this change in perceptional placement, make another circle around the room. This circle will be in a plane slightly above the first circle and your perception of the previous items will be slightly elevated, at a different angle. So, this next step is to imagine what you would see if you were standing in that room and just turning around.

❑   After you slowly go around once more, the next step is to imagine you-behind-the-eyes is up on the ceiling and looking down around you, like being on a stepladder. If you were doing it with the author, you would be looking down on both you and him, he would be talking and you

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42 Providing the individual pre-forms intention first, as in Chapters 5, 6, 7, 8, and 9.

would be sitting there. Look down behind you and see what you saw twice before from a different perspective – as if you were on the ceiling.

So now, slowly look around you (and down around you), as with the previous part, and make a full circle. This circle gives a different perspective, because of the altitude you have given yourself.

The general idea is for you to use your imagination to perceive something that you have not perceived in that way before (or not often). When the author was a kid, he stuck his head over a bed, lying on his back and looking upside down. He saw the whole room as being upside down. He imagined he could walk on the ceiling as if was the floor.

This exercise is similar. With this exercise, you are not physically moving yourself to see. You are just placing your awareness on the ceiling; you are now looking at things from a different perspective.

❑   The next step is for you to imagine yourself passing through the roof until you are just past the roofline, outside the house. Imagine you are sitting on the peak of the roof. In class, the author would have you look with the x-ray vision of imagination into the room and see him talking and you sitting. Now, you are to raise your perception and imagine the things around you. You can see in the next room. You can see up the stairs. You can see the front door. You can see the back door. You can see a neighbor's house. You can see in your neighbor's house. 'Color' it in with them watching *TV* if you hear the *TV*, or whatever.

You can look up and out and see the roofs of a multitude of other buildings: just as if, you were sitting on the roof. Make a horizontal circular sweep at that level, just as you did when you first started, slowly moving your imaginary perception around. Imagine what you would see, if you were sitting on the roof; you know what is out there. You know there are other roofs. You know where the road is. You know there are cars out there. Make a general sweep of the area all the way around. As you are looking around, *slightly* 'color' in the details with your imagination. Do not let yourself get distracted by providing small details. Recognize the actualities that are around you in your imagination.

❑   Next step is for you to use your imagination and move your awareness up into another horizontal plane. Now, imagine you are a mile up, looking down. Imagine what you would see if you were in an airplane or helicopter. Pictures of looking from this perspective are common these days.

You know that in that one little house below you in the colored pattern of rooftops and roads we are sitting and talking. Then there are all these houses next to us. If you look up, you can see the streets, the cars, the traffic, the lights, etc. As you start bringing your awareness up, you can look at the hills around you. You can start looking around and imagine seeing down the valley towards Gilroy, towards the south and southeast. Then move your awareness around towards the east and imagine you can see the valley, over the hills, across the way. Bring your awareness up and as you are moving from east towards the north, imagine you can see the hills starting to disappear in the distance and you see the beginning of the bay. Then bend your awareness back down the bay and look at downtown San Jose. Bring your awareness up and across, across the San Francisco Bay, and back around to the west until you start imagining seeing the hills again. See the ocean appearing behind the hills. See all the other structures and all the cities below the hills.

The idea is for you to make a slow sweep with your awareness. Vaguely filling in the blanks with what you know/recognize is there, using your own imagination.

❑   The next position to try is a hundred miles up. Now you can see the whole coast going from Mexico to Alaska and the curvature of the earth. See the patterns of white clouds passing over the different blues of the ocean and the multitude of land hues. Perhaps remember some satellite photos and apply that perspective as you are doing this. Accuracy is not important; expanding your perception is what is important in these exercises.

You can keep on doing this exercise until you are standing on the moon or standing outside the solar system. You can keep on moving your visualization perspective out further

and further. This exercise can increase your perception and helps open up your 'mind's eye'; it opens your mind's perception without using your physical eyes. This exercise increases or expands your perceptual awareness and helps open the Aperture of the *Perceptual Lens Array*.

Where this exercise can take you, is totally limited by how much truth is in your mind already and your imagination.

The first exercise expanded perception; we traveled up and out. And, you can go small. A suggestion is go out first and then bring yourself back in; and, just do not stop. It becomes quite useful when coming back in to keep going. The first exercise went large and out; you can also go in and small.

Take an eraser on a pencil. We are taught in school that there are a bunch of atoms set up in it so there is some kind of web or weave of material -- matrix. We are going to go smaller, and we are going to slip into the space between the weave of our body material with our imagination. We are going to go smaller and smaller so at first we can barely slip between the molecules. Now as we pass them and keep getting smaller we see the molecules are huge behind us.

We get smaller and smaller, and things become more blurry because they are much farther away. We can keep doing this and imagine ourselves in the vast amount of space between particles. Just as, we would find ourselves in a vast amount of interstellar space, if we went up and out.

This is the same exercise, but going in different directions. Instead of imagining going out, you go in. Either way, you are guiding your imagination by what is in your *Knowledge* and *Memory*. You are the driver – the operator. You are using the *Focus Control Buss* and your faith, applying your *Knowledge* without a direct physical interface (senses).

Imagination Exercise: Time

With this time exercise, it may be helpful to look at a corner of the room where two walls and a ceiling meet, or two walls and a floor meet. Pick a three dimensional space that is defined by some long-term physical structure. If outside, look at something like a big old tree or a rock face. The idea is to pick something that is relatively solid and unmovable. Use your imagination to construct a small one-foot cube next to it. (Again, the imagery here is from doing this indoors in San Jose.)

❑   As you imagine looking from or at that cube, move back in time to that which you know has occurred already. Start from this moment, and as you move back in time, watch us come in to the room. The light in that corner is going to change as the sun is moving across the sky, imagine this as you go back in time. Use your imagination to move the sun across the sky and it is moving the shadows in the room.

Do this and keep going back in time with your imagination, until it starts getting dark again as you are going from this morning and into last night. Envision seeing the cube as it was last night and dark - maybe, during that time, a bug flies through the cube or a spider walks through it. Before you went to bed, the cube is filled with lights from the lamps. Imagine the reflections of the lamps off of the mirrored surface of the drapes. Again, maybe another fly or bug crawls through the space.

If you were sitting in that upper corner, you can imagine last night and yourself or people watching *TV* below you. Use your perception and imagination and stay as an observer from that corner.

Observe the changing light of sunset, and from that corner, watch the room and the day go back in time. From getting home from work and maybe walking below the cube, to coming from the bedroom and making coffee this morning. All are done in reverse below the cube, like a movie running backwards.

You can recognize many things as happening around or to that cube. You can do it from being an observer of the cube or seeing from the cube's perspective. You know air is, and has, moved through it.   Once you get the alternation of light and dark down with your

imagination, start speeding up the cycles of the sun, going further back in time - days, weeks, years...

❑   In that corner, nothing much is happening right now because it is isolated and away from everything -- the one the author was looking at anyway (a wall/wall/ceiling corner). Use your mind and start speeding up the cycles of the sun, day and night. Visualize what you would see going back in time, blurs of people movement and no people.

Imagine that a number of bugs have gone through that cube. A lot of wind or air has gone through it, many reflections, a lot of light over a period of days, and numerous people have passed underneath while furniture has moved. Keep on going back and back until you get to the point to where this building is being built.

❑   Man defined that space we are looking at, by those three corners. Watch the building -- kind of like watching a movie backwards -- being disassembled around that space to where there is nothing but dirt below it. Go further back, and the area under the imaginary cube is a field -- like the movie, _Time Machine_ based on the H. G. Wells book.

Where we were at it was a field and, prior to that, a plum orchard, and before that a bog. Imagine these vistas are happening below you as they go through their transitions. Recognize all kinds of 'critters' have passed through that cube.

❑   Now, keep on going back. Because the surface of the Earth is moving with the tectonic plates, the landmass we are on is moving westward (or toward the cube we are visualizing.) Eventually, if you go back far enough, you can visualize the land retreating from that cube and the cube is above the ocean (as you are suspended above the ocean). You can watch the continent retreat from the cube.

From the perspective of being in the cube, the space you occupy is staying the same as you watch the continent retreat across the ocean. Included with all this stuff are tons of bugs flying through (especially when you are in the grass or bog) tons of air, wind, rain, and storms. One can visualize all kinds of things that probably happened. Trees died in that cube, fell, and then new plants reoccupied the space.

This is where you -- the operator -- guide the visualization. You are actually creating this experience of guiding it for yourself and using imagination to roughly color in details and expanding your perception through time.

We went backwards. We can go forward in time, also. The book will stay away from the concept of any apocalyptic change. We will take it, as we recognize things to be now.

Be advised though; cities built on top of the rubble of other cities is an old theme. Usually in the past, the cities were razed and destroyed; then new cities built on top. Troy was like that. There was something like seven levels (maybe more) of the city of Troy. Crete is famous for that because they had so many bad earthquakes.

Cities were destroyed and they rebuilt the next city on top of the last one. Some devastation would occur -- economic, social, or ecological. Then the next city would be built on top of the last.

❑   We sit in that cube, and watch from its perspective all the people going through this room underneath the cube daily. Several families have occupied the house and you can imagine the changes eventually until the building starts getting old and starts sagging. It will be torn down and then the cube is above the rubble. Then you can start to visualize someone building something else. There may be an I-beam going through that cube for a big office building or an apartment building, or it is sitting above a car parking lot. You can visualize that cube in a big chunk of concrete, farther along in the future. Could be a landing pad. The exercise's direction is dependent on your imagination. You know it will change and something else will happen.

❑   Keep going further forward in time. Again, using the continent tectonic plate movement thing, imagine the hills to the east moving towards that cube as all those changes are happening below the cube. All this man-stuff has been built and has come down, built, come

down, built and come down, as well as changes in vegetation, while the hills are growing and approaching that cube. Soon, that cube is going to be buried in the hills. You can imagine this, and set up a panorama of time in your own mind.

It is important to stress that when doing these imagination exercises -- you should imagine or visualize as much perceived or recognized possible actualities as possible; using natural landmarks can help. Visualize the general picture - a whole picture. Do not let your mind stray off into the imagined details and try to make things up. Use your imagination to only lightly color in some of the details; just enough for you to recognize that the objects or changes exist.

These time and space exercises can expand your perception. They can open up windows within your mind and more. They can give you a broader perspective on things. These imagination exercises use the *Perceptual Lens Array*, Cognition, *Knowledge*, Focus, and 'subjective event' feedback loop of your mortal mind.

With this expanded perception, true choices can begin to become simpler and not so complicated - you see a bigger picture. Again, be aware of the existence of a myriad of details, but do not use the imagination to dwell on them. Use the imagination to sketch in only general forms and shapes.

It is very important for you to be the observer only. You are watching these things unfold, like a little child -- no judgments, because any judgment made will tend to cloud the exercise. You have been shown how limited your perceptions are to begin with, and when you are judging something, you are constricting them further. In addition, given our perceptions are limited; most judgments made will be in error because these judgments are made from incomplete data. Cultivate a 'disinterested-interest' in what you are doing.

Once you have learned both the time and space exercises, then you can put the two exercises together and travel in time and space to jump around. You can leave the earth, looking down at it at any particular time.

For example, anchor yourself in the cube and anchor the cube in time and space. In the time it takes to snap the fingers, the earth is rapidly moving away from you in deep space (about 90 miles a second) and will not approach the cube for another year. Nor, will it show up on the planet in the same place it did before for many years.

The main idea behind these exercises is to get you to match a 'subjective event' - your mind's imagination, to an 'objective event' - something around you; to visualize something you can not immediately physically see.

➢ *With the space exercises, inside and out, and the time exercises, forward and back; the assignment is to do three of each, preferably in a different location with each application. For example, do the space exercise one time watching TV. Another time do it sitting in the yard, and another time sitting in a restaurant. Vary where you physically are and do the exercises in different locals.*
➢ *Do each one for 5-10 minutes,*
➢ *Make an entry in the workbook regarding where the exercise was done, distance, perceptions, and feelings afterward.*

➢ **Optional space exercises:** *From wherever you happen to be, while keeping the eyes still, explore your surroundings with your imagination. For example, if sitting at home, explore the house or apartment with your mind without turning your head. From that central perception point, place all the windows, floors, and walls around you and be aware of the furniture and other items. Increase your awareness in larger circles and be aware of things like the line of buildings across the street, in relation to you. Look around you with your 'mind's eye' and do not move your head. Do this for one minute once a day in different familiar settings for a week or longer.*

> *Look at the wall in front of you. Now imagine what you would see if that wall was not there. What would be the view? What would some of the items you would see? What buildings or vistas you would see?*[43]

> **Optional Time Exercise:** *As with the optional space exercise, pick a familiar place; somewhere you have spent some time. Without moving your head, imagine the surroundings at a different time. For example, if on a bus during 'rush hour', imagine that you are on that bus (and what you would see) running over the same route it is traveling now but at 3 a.m. If in the living room at home, imagine the living room as it would look when everybody is asleep or gone away for the day's activities. The same can be done to the working environment. Do this for one minute once a day in various familiar settings for a week.*

******************** ☯ ********************

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43 Thank you Superman comics.
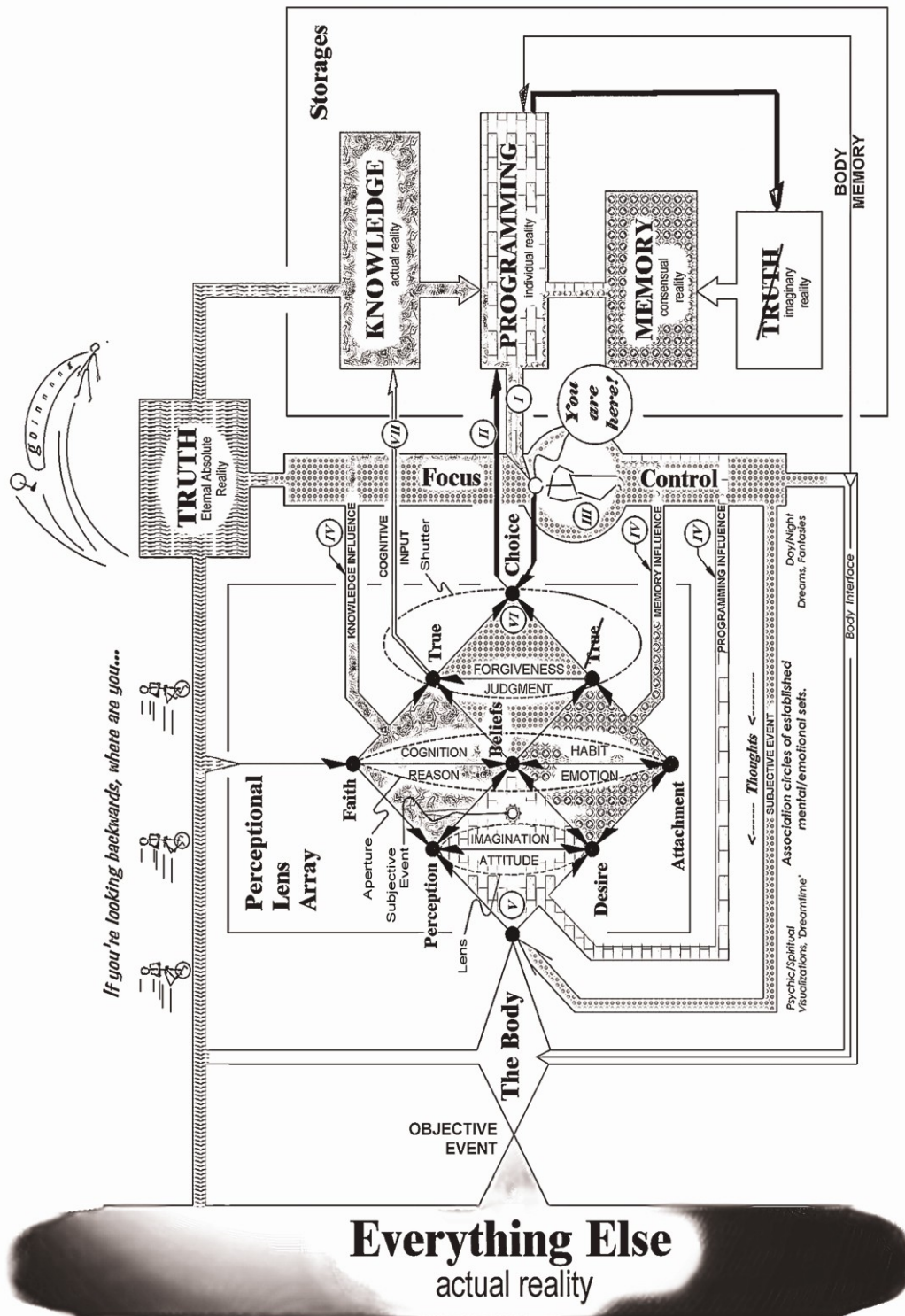
Figure 4-4, The Human Matrix

Chart 4-4

150

CHART 4-4, AB12

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

151

B
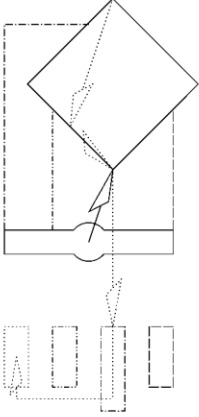
A

CHART 4-4, AB34

3

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

4

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP
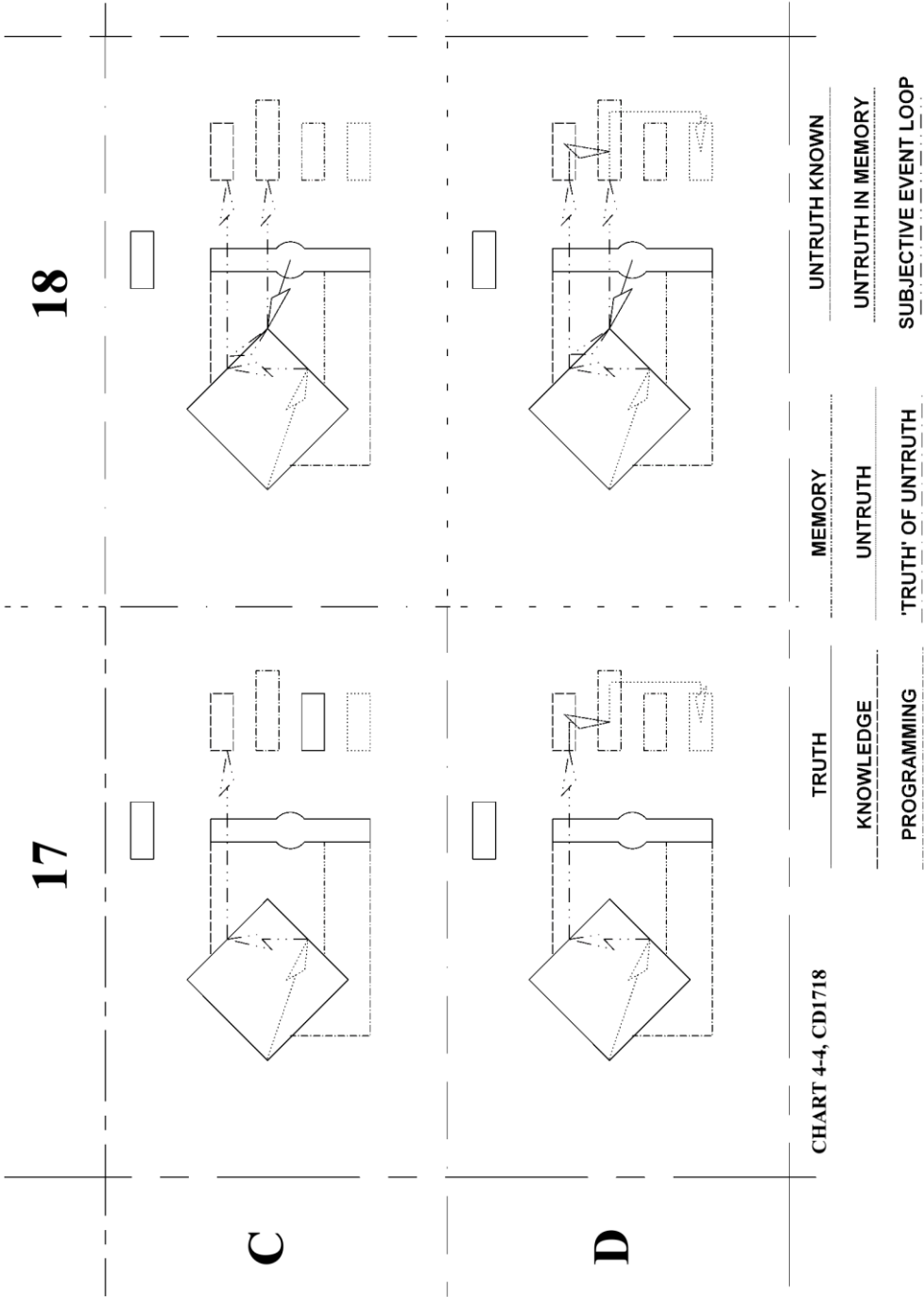
CHART 4-4, AB56

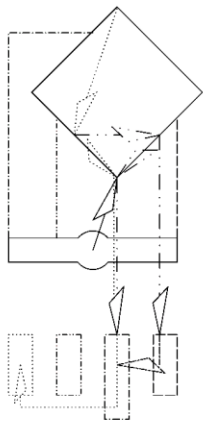5   6   A   B   BASIC

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

BASIC

CHART 4-4, AB78

A

B

7

8

TRUTH — KNOWLEDGE — PROGRAMMING

MEMORY — UNTRUTH — 'TRUTH' OF UNTRUTH

UNTRUTH KNOWN — UNTRUTH IN MEMORY — SUBJECTIVE EVENT LOOP

9

10

CHART 4-4, AB910

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

A

B

A

B

11

12

BASIC COMPOUND

CHART 4-4, AB1112

TRUTH
KNOWLEDGE
PROGRAMMING

MEMORY
UNTRUTH
'TRUTH' OF UNTRUTH

UNTRUTH KNOWN
UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP

13

14

A

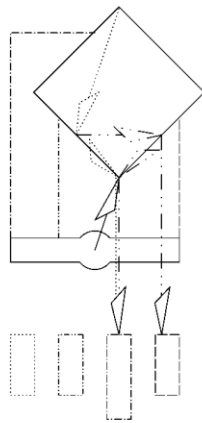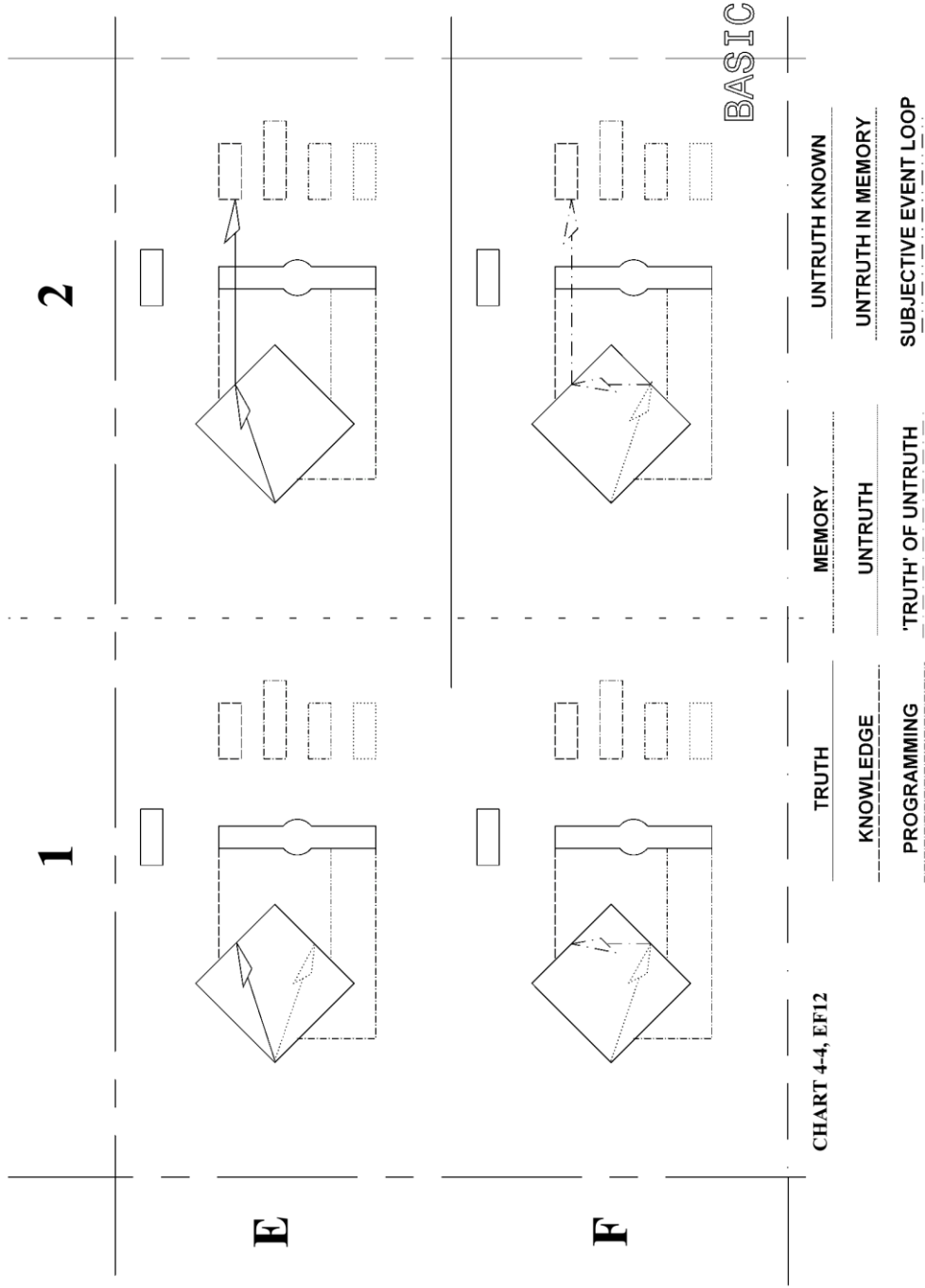**UNCONSCIOUS**

B

SUB-CONSCIOUS

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

MODES

COMPOUND

CHART 4-4, AB1314

157

CHART 4-4, AB12

A

B

15

16

MODES

BASIC

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, AB1718

TRUTH	MEMORY
KNOWLEDGE	UNTRUTH
PROGRAMMING	'TRUTH' OF UNTRUTH

UNTRUTH KNOWN
UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP

159

A

B

19

20

CHART 4-4, AB1920

BASIC COMPOUND

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

C   D   1   2

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY   UNTRUTH KNOWN

UNTRUTH   UNTRUTH IN MEMORY
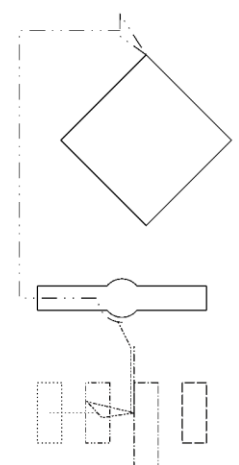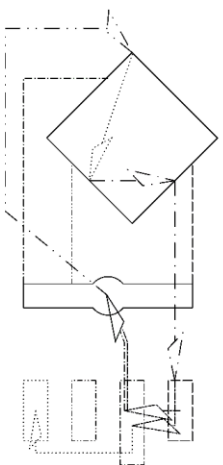
'TRUTH' OF UNTRUTH   SUBJECTIVE EVENT LOOP

CHART 4-4,CD12

161

CHART 4-4, CD34

C

D

3

4

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

5

6

C

D

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

TRUTH

KNOWLEDGE

PROGRAMMING

CHART 4-4, CD56

163

COMPOUND

CHART 4-4, CD78

C

7

D

8

TRUTH
KNOWLEDGE
PROGRAMMING

MEMORY
UNTRUTH
'TRUTH' OF UNTRUTH

UNTRUTH KNOWN
UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP

164

9

10

C

D

CHART 4-4, CD910

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH
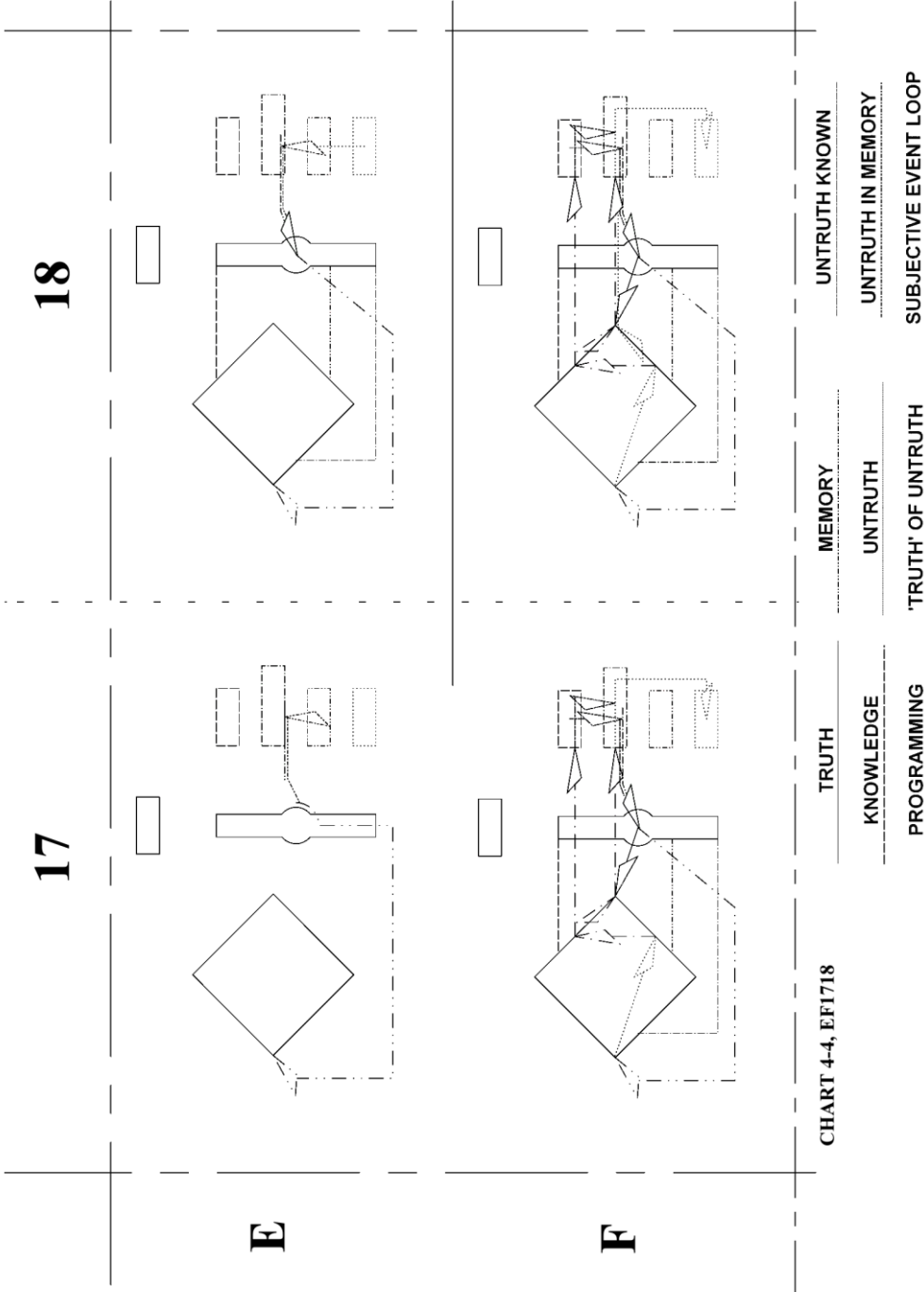
UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, CD1112
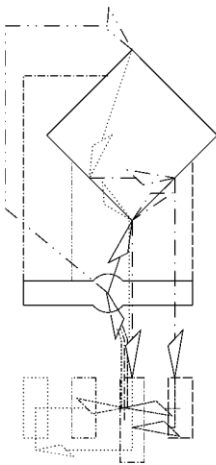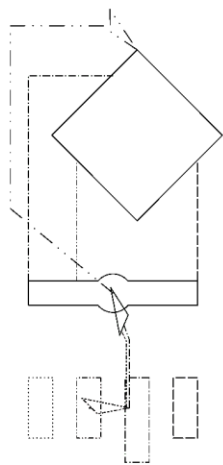
C   11   12

D

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

13

14

C

CONSCIOUS

D

CHOICE
(No Physical)

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, CD1314

CHART 4-4, CD1516

BASIC

COMPOUND

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

17 **18**

C

D

CHART 4-4, CD1718

TRUTH   MEMORY   UNTRUTH KNOWN

KNOWLEDGE   UNTRUTH   UNTRUTH IN MEMORY

PROGRAMMING   'TRUTH' OF UNTRUTH   SUBJECTIVE EVENT LOOP
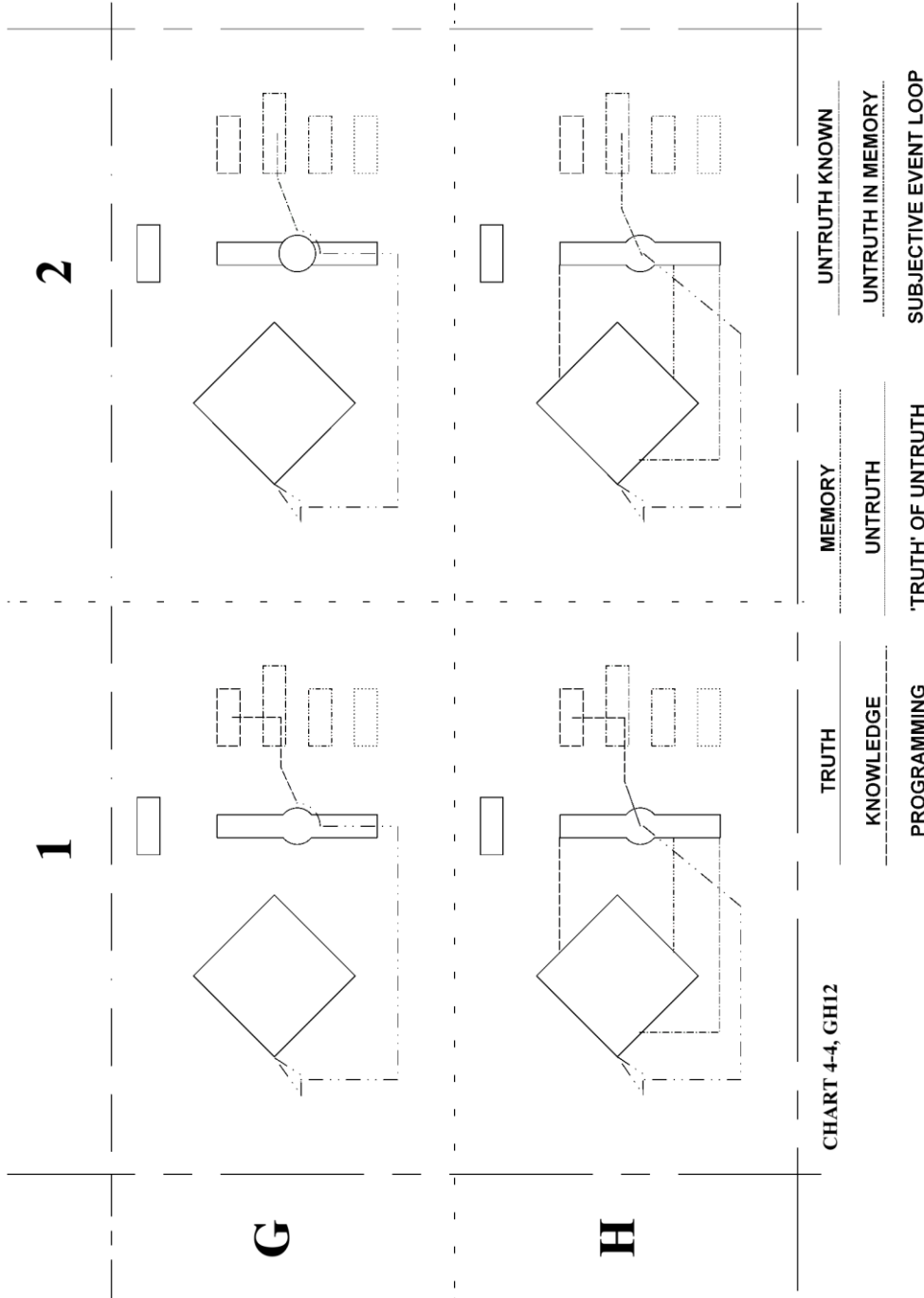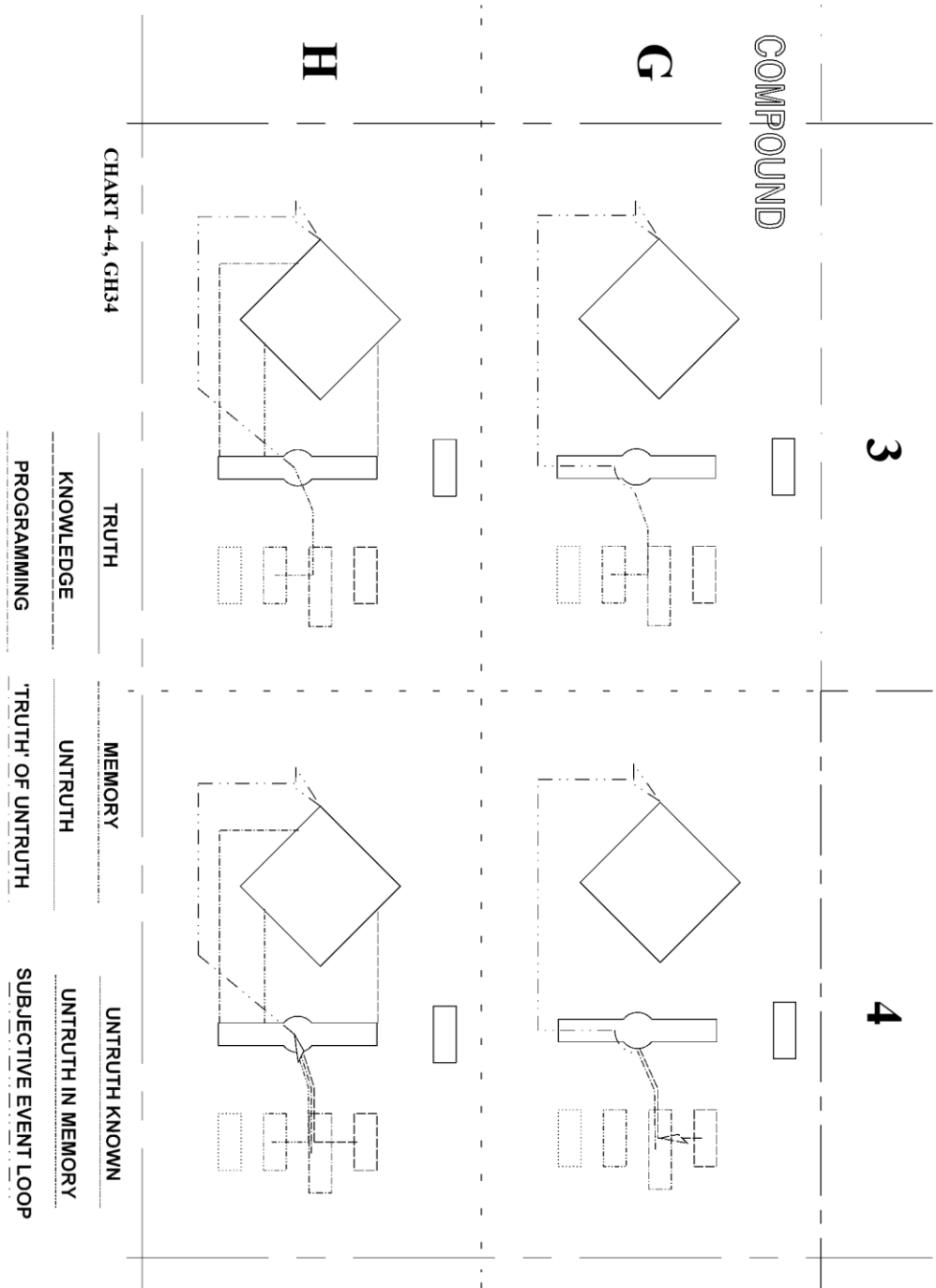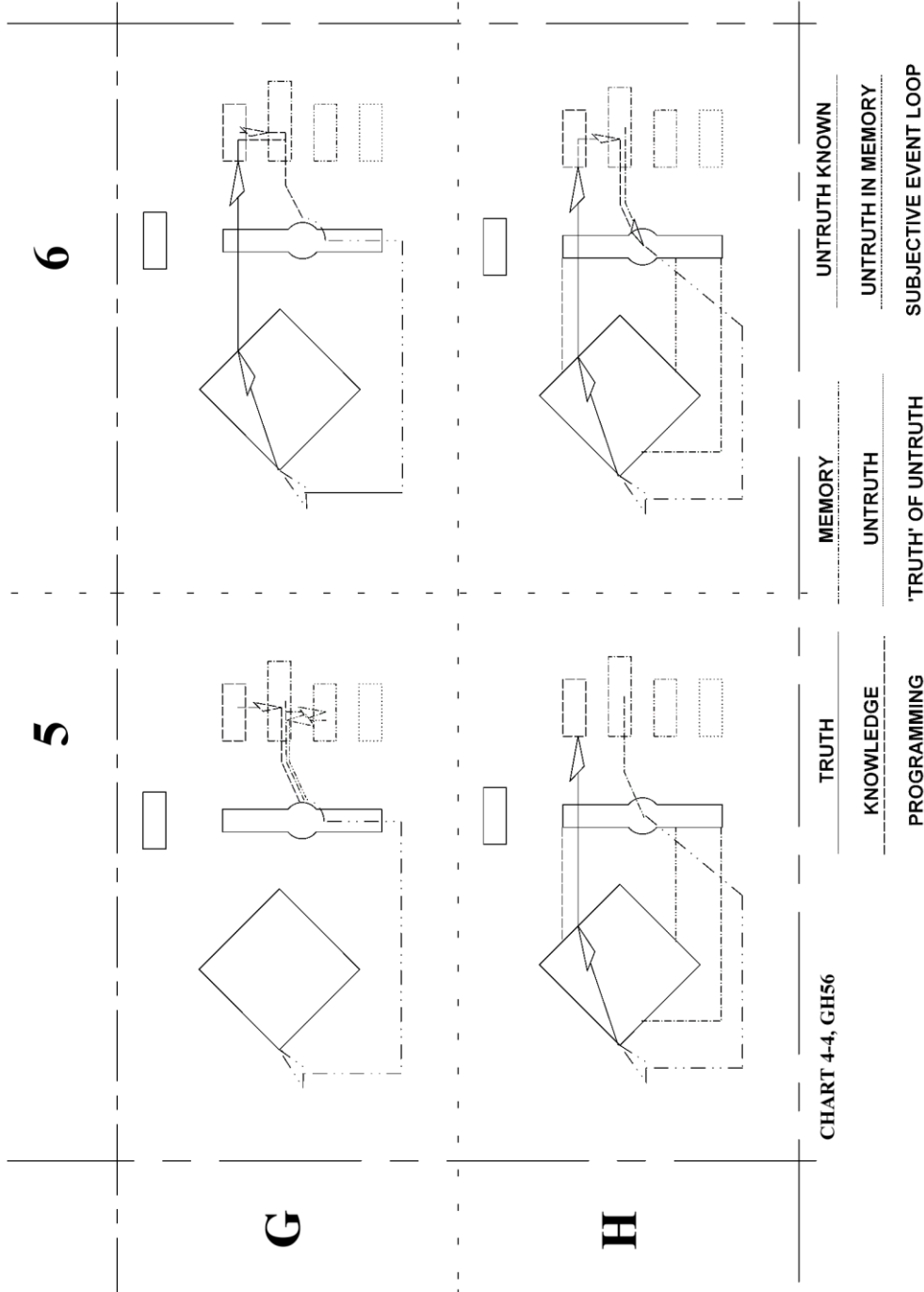
CHART 4-4, CD1920

C

19

D

20

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

170

CHART 4-4, EF12

	1		2	
E				
F				

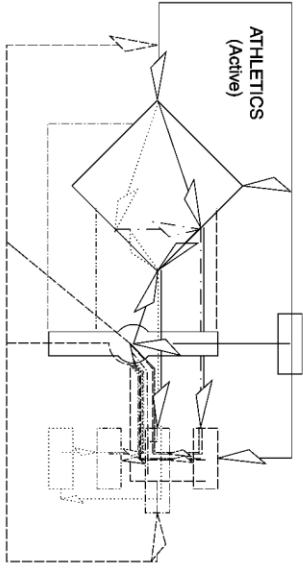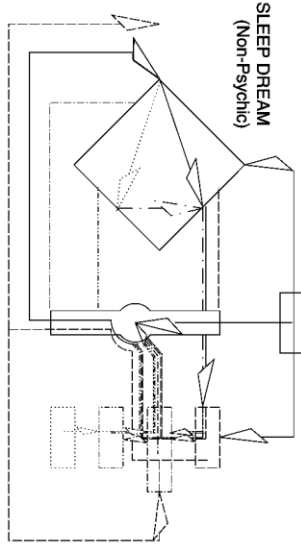| TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

BASIC

CHART 4-4, EF34

F

E

3

4

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

5

6

CHART 4-4, EF56

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

E

F

173

CHART 4-4, EF78

	TRUTH	MEMORY	UNTRUTH KNOWN
	KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
	PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

7

8

174

CHART 4-4, EF1314

CHART 4-4, EF1516

E

F

15

16

TRUTH
KNOWLEDGE
PROGRAMMING

MEMORY
UNTRUTH
'TRUTH' OF UNTRUTH

UNTRUTH KNOWN
UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP

18

17

E

F

TRUTH

MEMORY

KNOWLEDGE

UNTRUTH

PROGRAMMING

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, EF1718

F

E

19

20

CHART 4-4, EF1920

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	TRUTH OF UNTRUTH	SUBJECTIVE EVENT LOOP

2

1

G

H

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

TRUTH

KNOWLEDGE

PROGRAMMING

CHART 4-4, GH12

COMPOUND

3

4

G

H

TRUTH
KNOWLEDGE
PROGRAMMING

MEMORY
UNTRUTH
'TRUTH' OF UNTRUTH

UNTRUTH KNOWN
UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP

CHART 4-4, GH34

5

6

G

H

TRUTH   UNTRUTH KNOWN

KNOWLEDGE   UNTRUTH IN MEMORY

PROGRAMMING   SUBJECTIVE EVENT LOOP

MEMORY   UNTRUTH

'TRUTH' OF UNTRUTH

CHART 4-4, GH56

181

CHART 4-4, GH1314

13

14

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

G

ATHLETICS
(Active)

H

SLEEP DREAM
(Non-Psychic)

MODES

COMPOUND

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

CHART 4-4, GH1516

G

H

17

18

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH
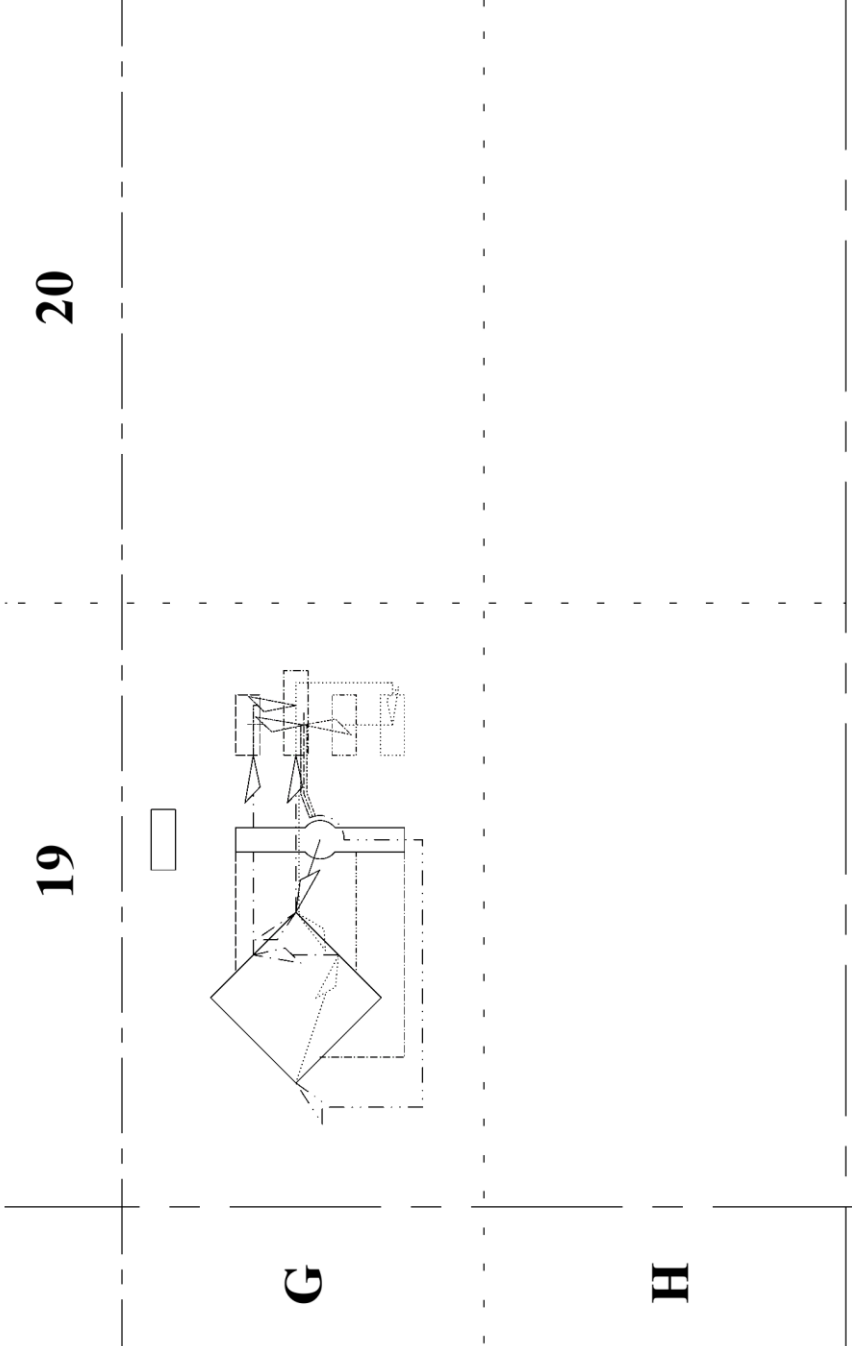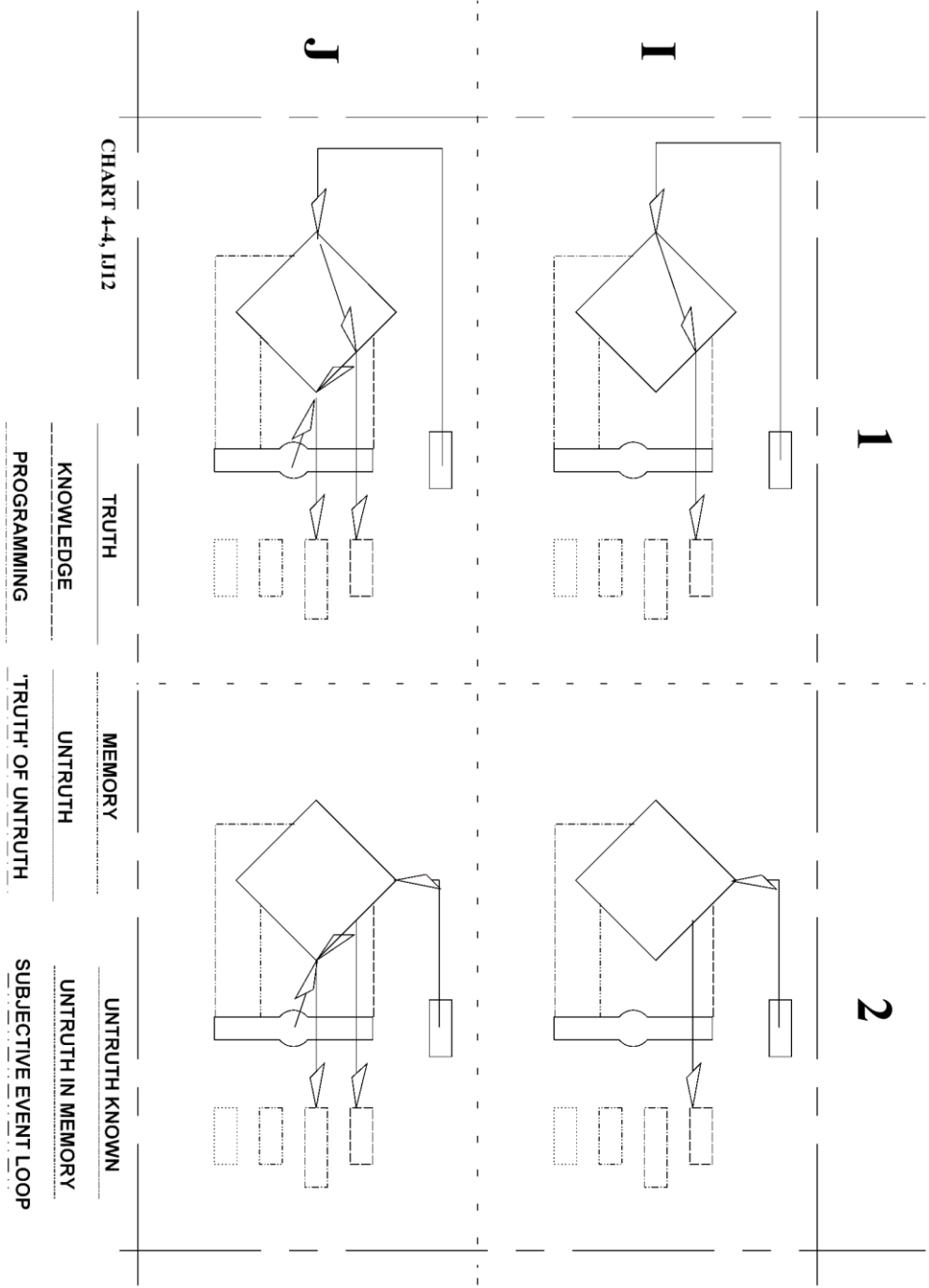
UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, GH1718

19　　　20

G

H

CHART 4-4, GH1920

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

CHART 4-4, IJ12

1

1   2

I

TRUTH — MEMORY
KNOWLEDGE — UNTRUTH
PROGRAMMING — 'TRUTH' OF UNTRUTH

UNTRUTH KNOWN
UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP

J

186

CHART 4-4, IJ34

3	4
I	
J	

TRUTH — UNTRUTH KNOWN

MEMORY — UNTRUTH IN MEMORY

KNOWLEDGE — SUBJECTIVE EVENT LOOP

PROGRAMMING — 'TRUTH' OF UNTRUTH

187
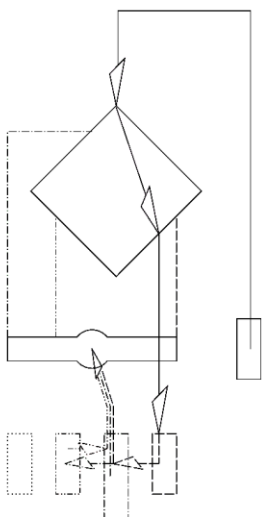
CHART 4–4, IJ56
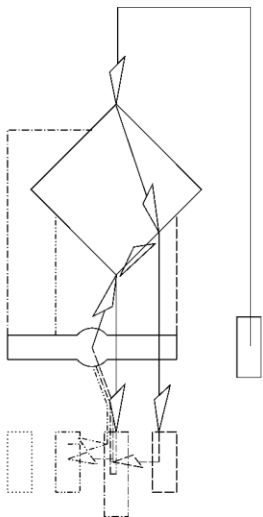
I

J

5

6

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

188

8

7

I

J

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY
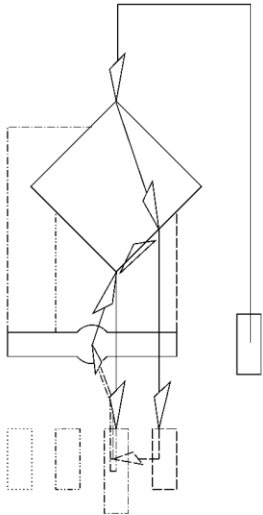
SUBJECTIVE EVENT LOOP

CHART 4-4, IJ78

I

9

J

CHART 4-4, LJ910

TRUTH
KNOWLEDGE
PROGRAMMING

MEMORY
UNTRUTH
'TRUTH' OF UNTRUTH

10

UNTRUTH KNOWN
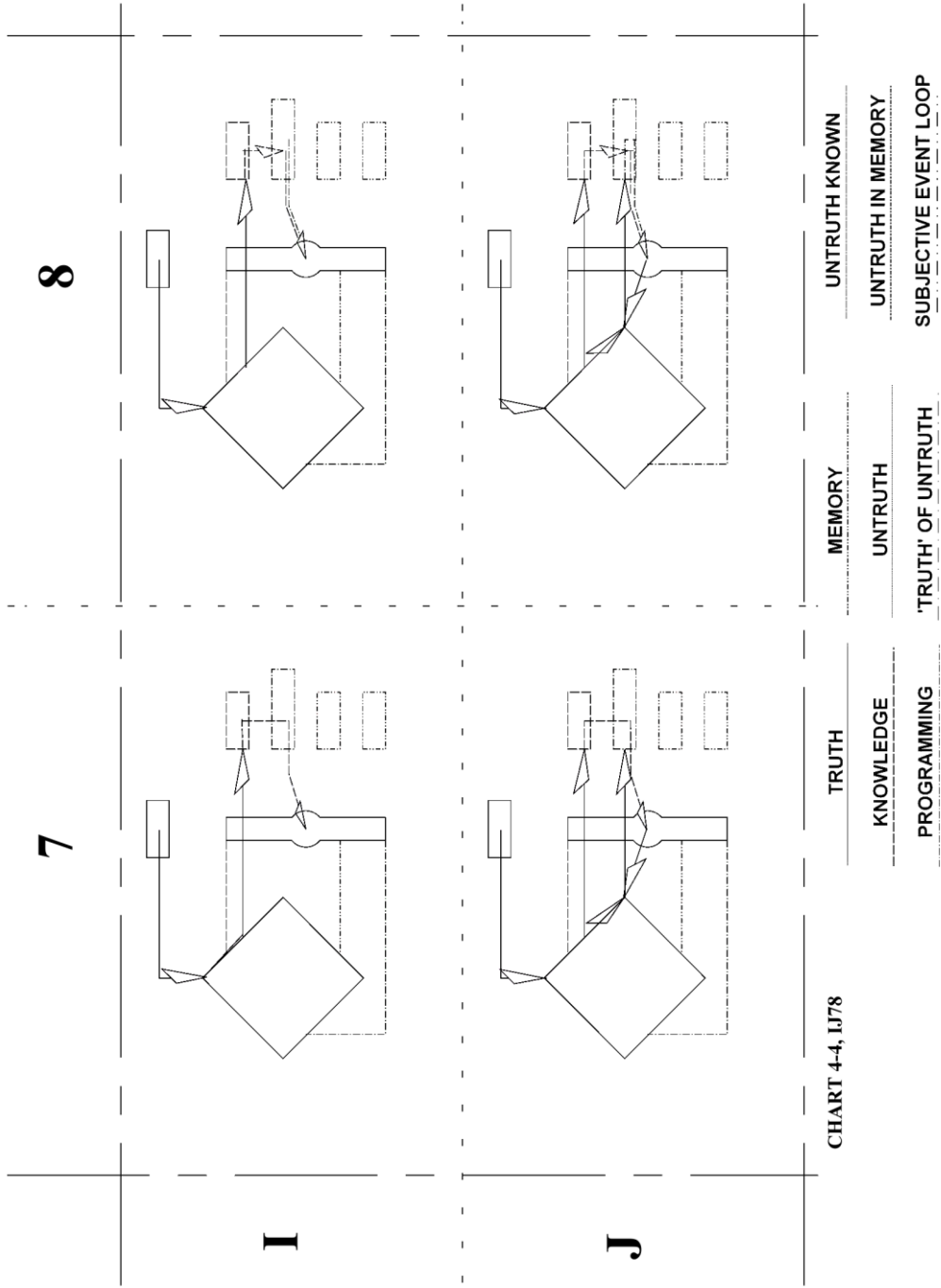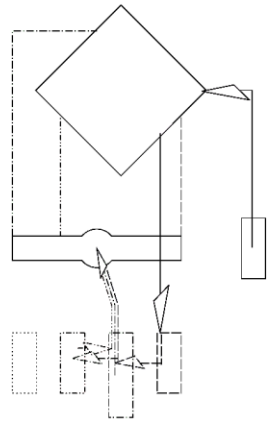UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP

11

12

I

J

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

TRUTH

KNOWLEDGE

PROGRAMMING

CHART 4-4, IJ1112

191

CHART 4-4, IJ1314

13

14

I

J

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

FANTASY

SLEEP DREAM 1
(Psychic)

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, IJ1516

CHART 4-4, KL12

K	TRUTH	UNTRUTH KNOWN	**1**
	KNOWLEDGE	UNTRUTH	
	PROGRAMMING		
L		MEMORY	
		UNTRUTH IN MEMORY	**2**
	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP	

194

CHART 4-4, KL34

TRUTH	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH IN MEMORY
PROGRAMMING	SUBJECTIVE EVENT LOOP
MEMORY	UNTRUTH
	'TRUTH' OF UNTRUTH

3   4

K   L

CHART 4-4, KL56

K

L

5

6

TRUTH
KNOWLEDGE
PROGRAMMING

MEMORY
UNTRUTH
'TRUTH' OF UNTRUTH

UNTRUTH KNOWN
UNTRUTH IN MEMORY
SUBJECTIVE EVENT LOOP
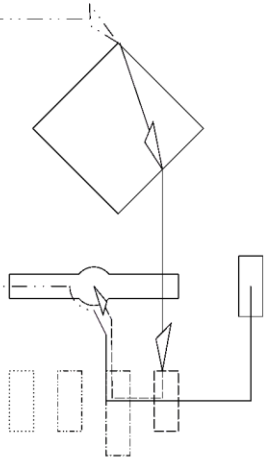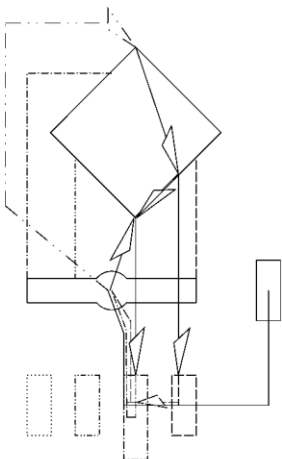
196

7

8

K

L

CHART 4-4, KL78

TRUTH   UNTRUTH KNOWN

KNOWLEDGE   UNTRUTH IN MEMORY

PROGRAMMING   SUBJECTIVE EVENT LOOP

MEMORY   UNTRUTH

'TRUTH' OF UNTRUTH

197

CHART 4-4, KL910

K		**9**
	TRUTH	
	KNOWLEDGE	
	PROGRAMMING	
L		**10**
	MEMORY	UNTRUTH KNOWN
	UNTRUTH	UNTRUTH IN MEMORY
	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

11

12

K

L

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, KL1112

199

CHART 4-4, KL1314

COMPOUND

MODES

13

14

L

K

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH IN MEMORY

UNTRUTH KNOWN

SUBJECTIVE EVENT LOOP

LIGHT
MEDITATION
(Chanting)

PSYCHIC
VISION

1

2

M

N

subjective event

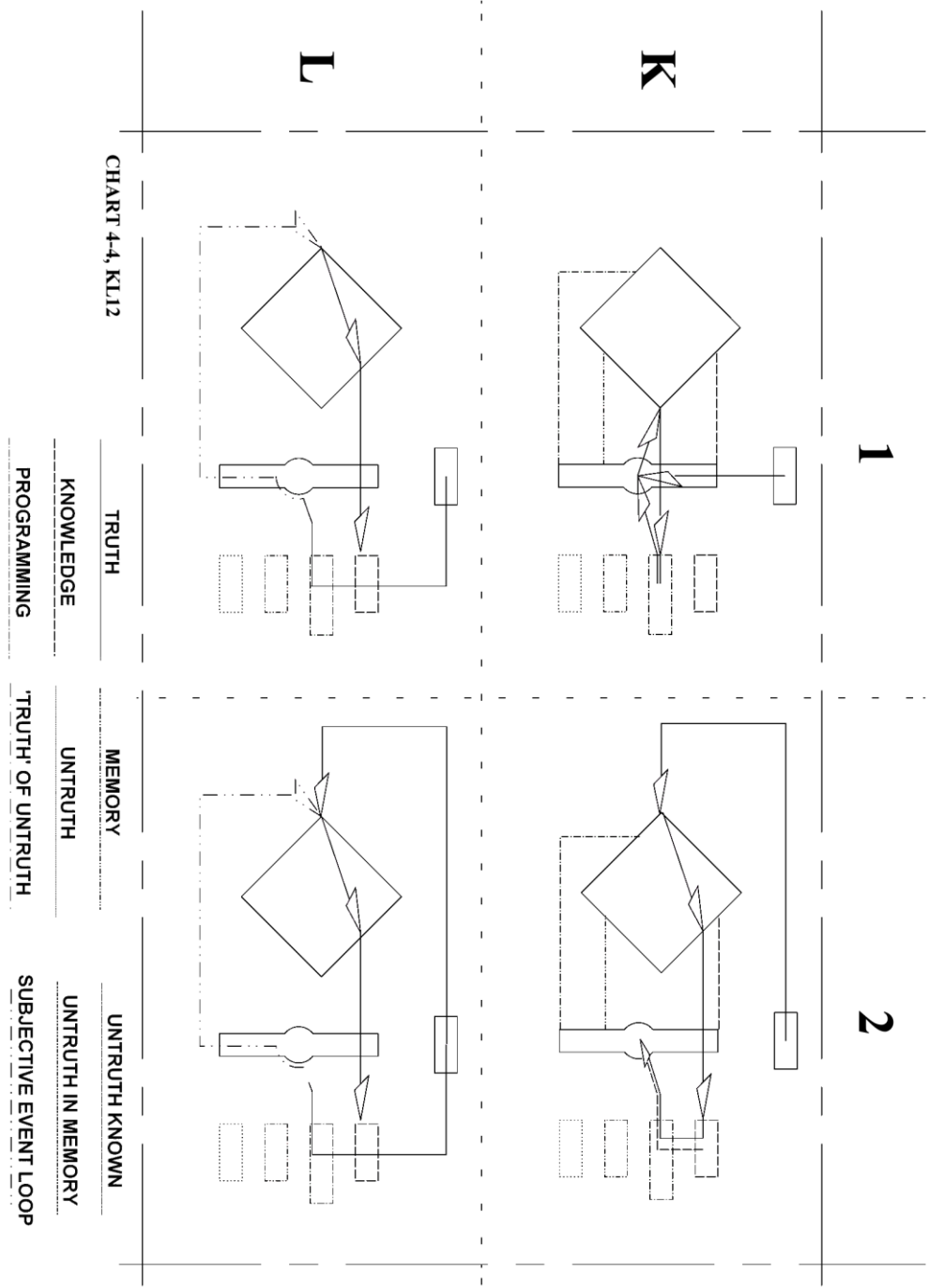subjective and
objective event

CHART 4-4, MN12

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP
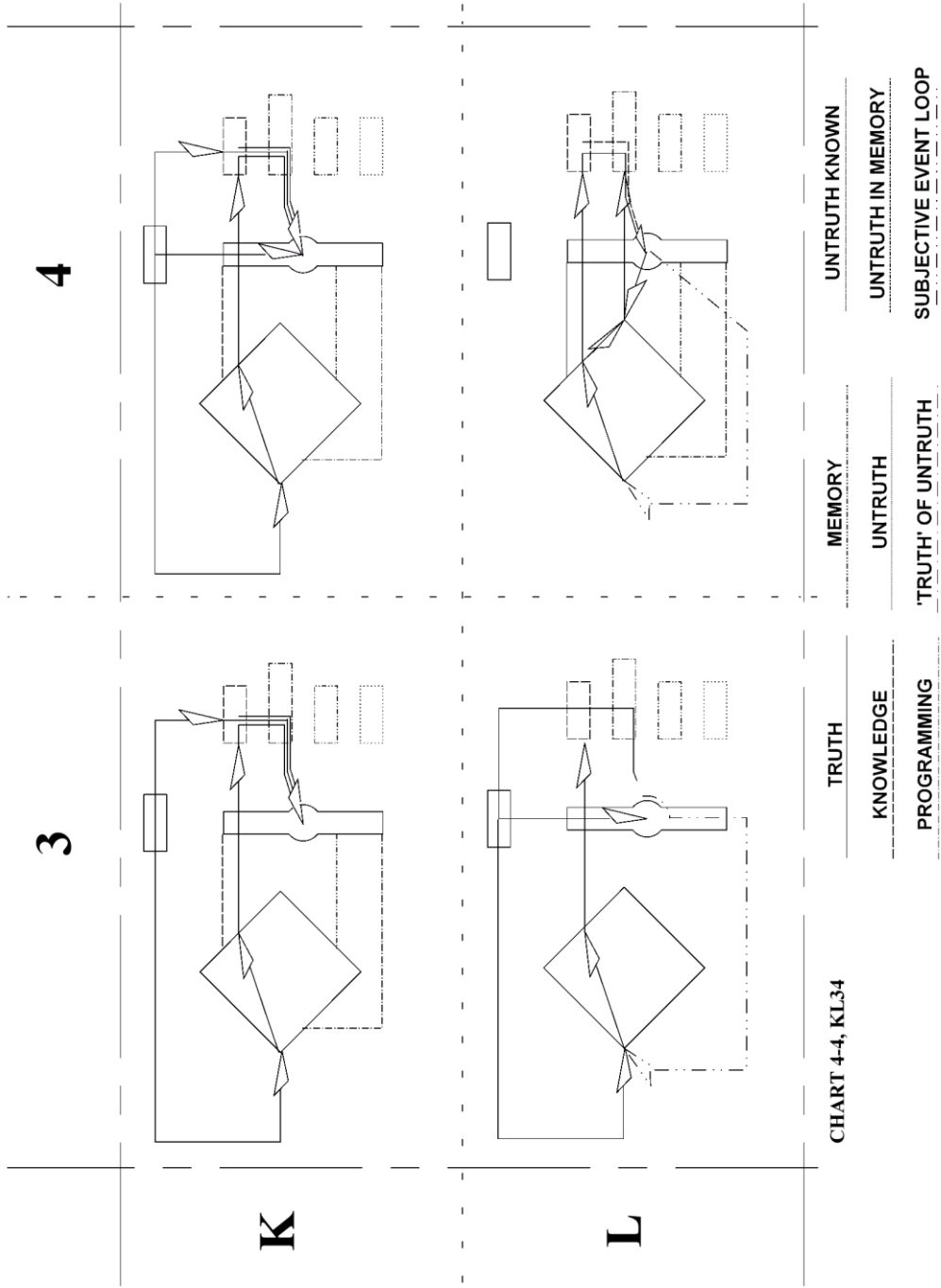
CHART 4-4, MN34

M ... **3**

N ... **4**

subjective event
(Passive)

subjective event
(Active)

TRUTH	MEMORY
KNOWLEDGE	UNTRUTH
PROGRAMMING	'TRUTH' OF UNTRUTH

UNTRUTH KNOWN	
UNTRUTH IN MEMORY	
SUBJECTIVE EVENT LOOP	

5

6

M

N

General Operation
to an External Event (No Choice)

General Operation
to an External Event (Choice)

CHART 4-4, MN56

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

CHART 4-4, MN78

TRUTH	MEMORY	UNTRUTH KNOWN
KNOWLEDGE	UNTRUTH	UNTRUTH IN MEMORY
PROGRAMMING	'TRUTH' OF UNTRUTH	SUBJECTIVE EVENT LOOP

13   14

M

N

DEEP
MEDITATION

TRUTH

KNOWLEDGE

PROGRAMMING

MEMORY

UNTRUTH

'TRUTH' OF UNTRUTH

UNTRUTH KNOWN

UNTRUTH IN MEMORY

SUBJECTIVE EVENT LOOP

CHART 4-4, MN1314

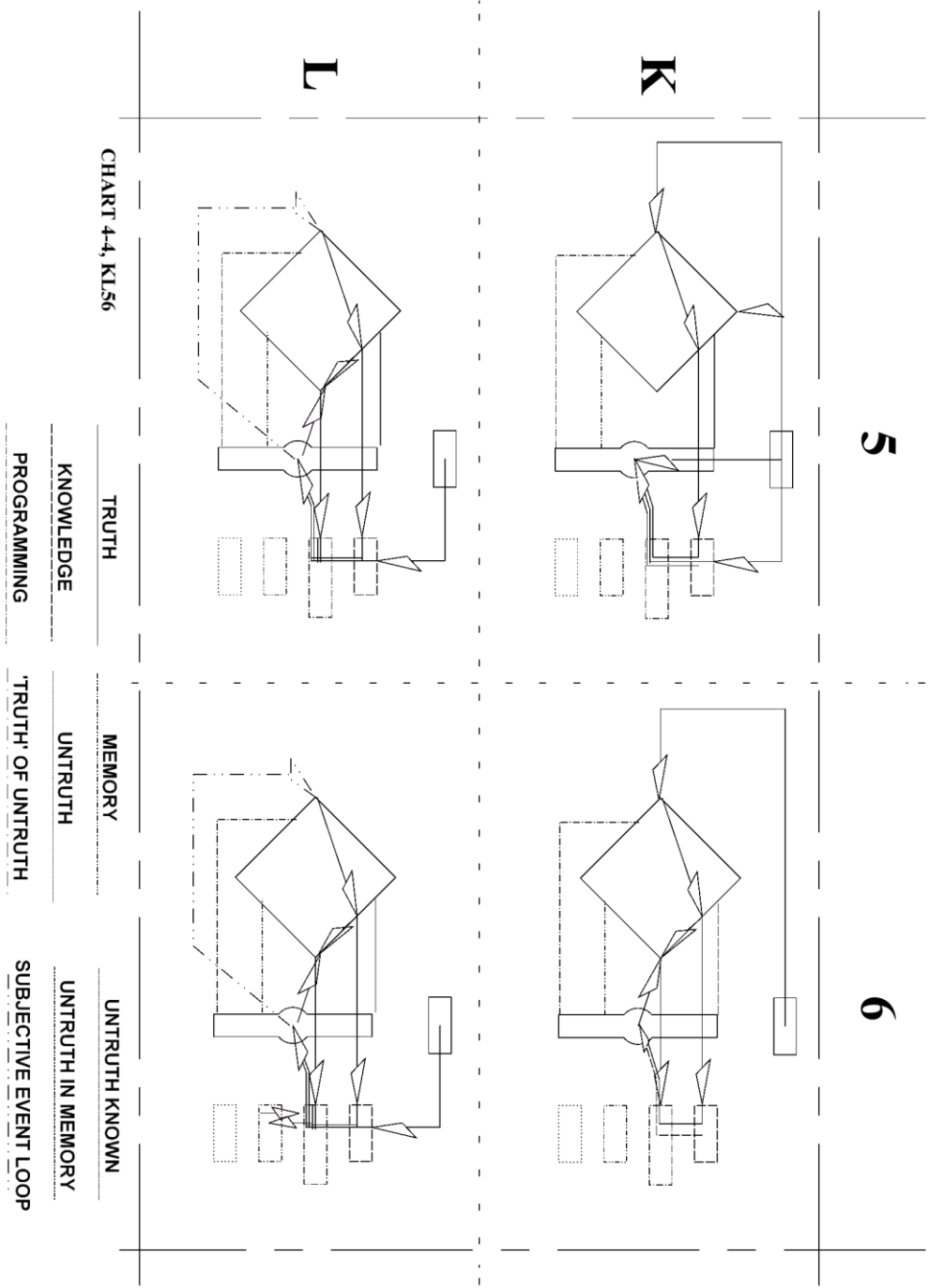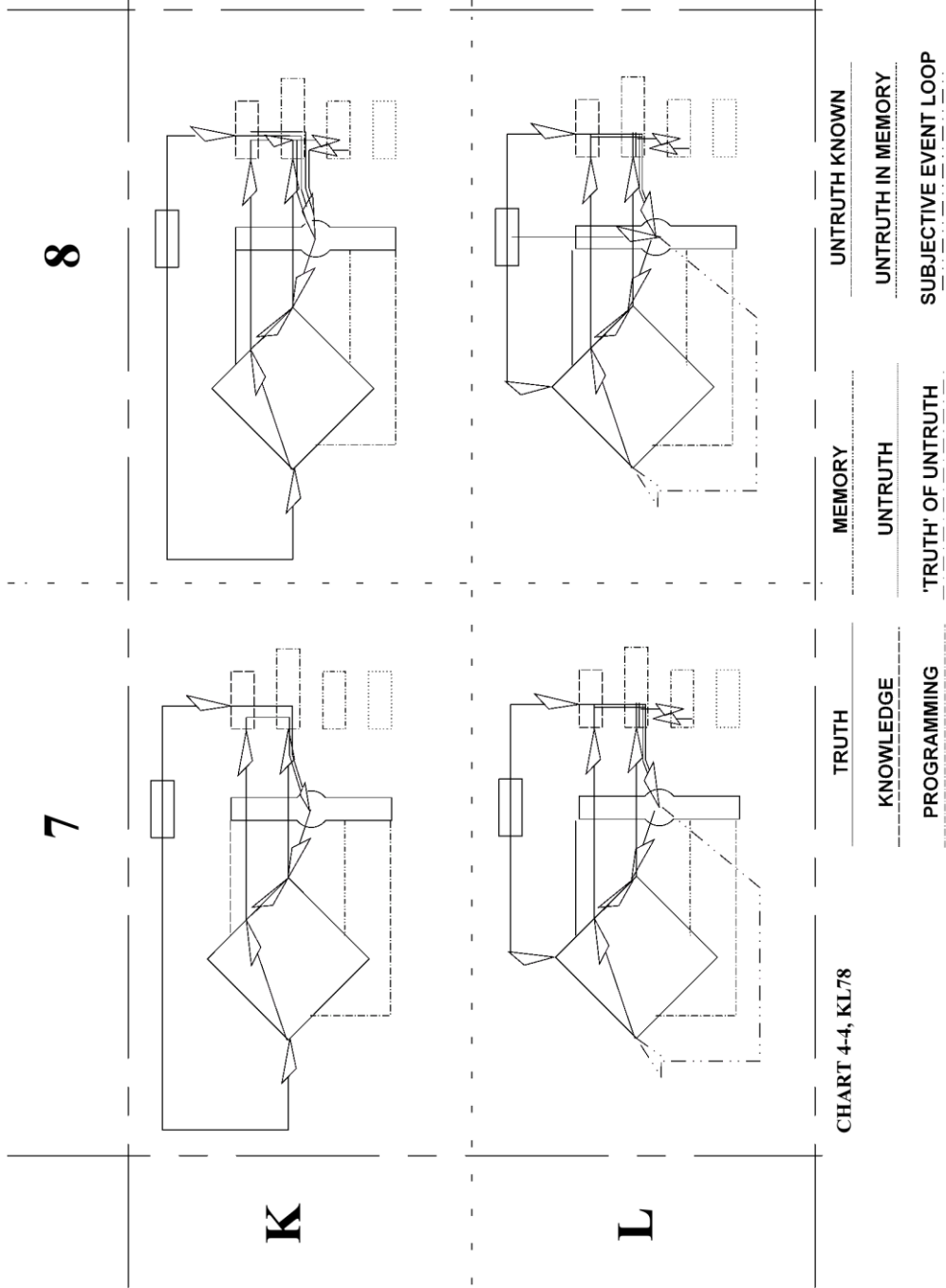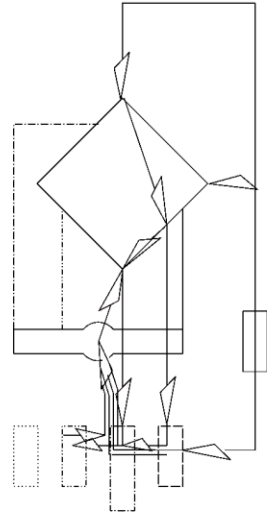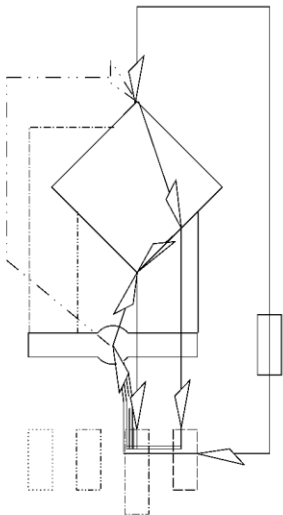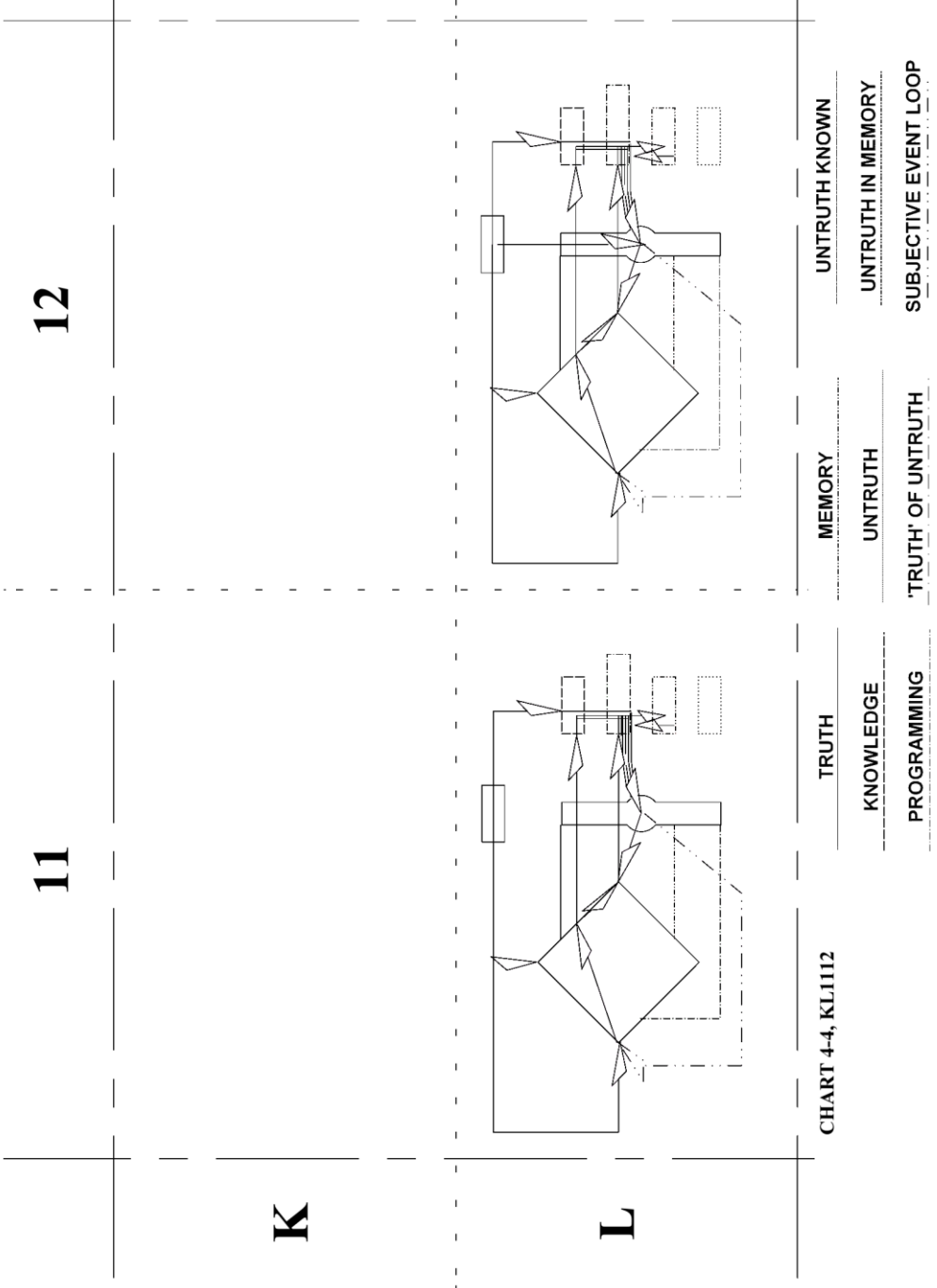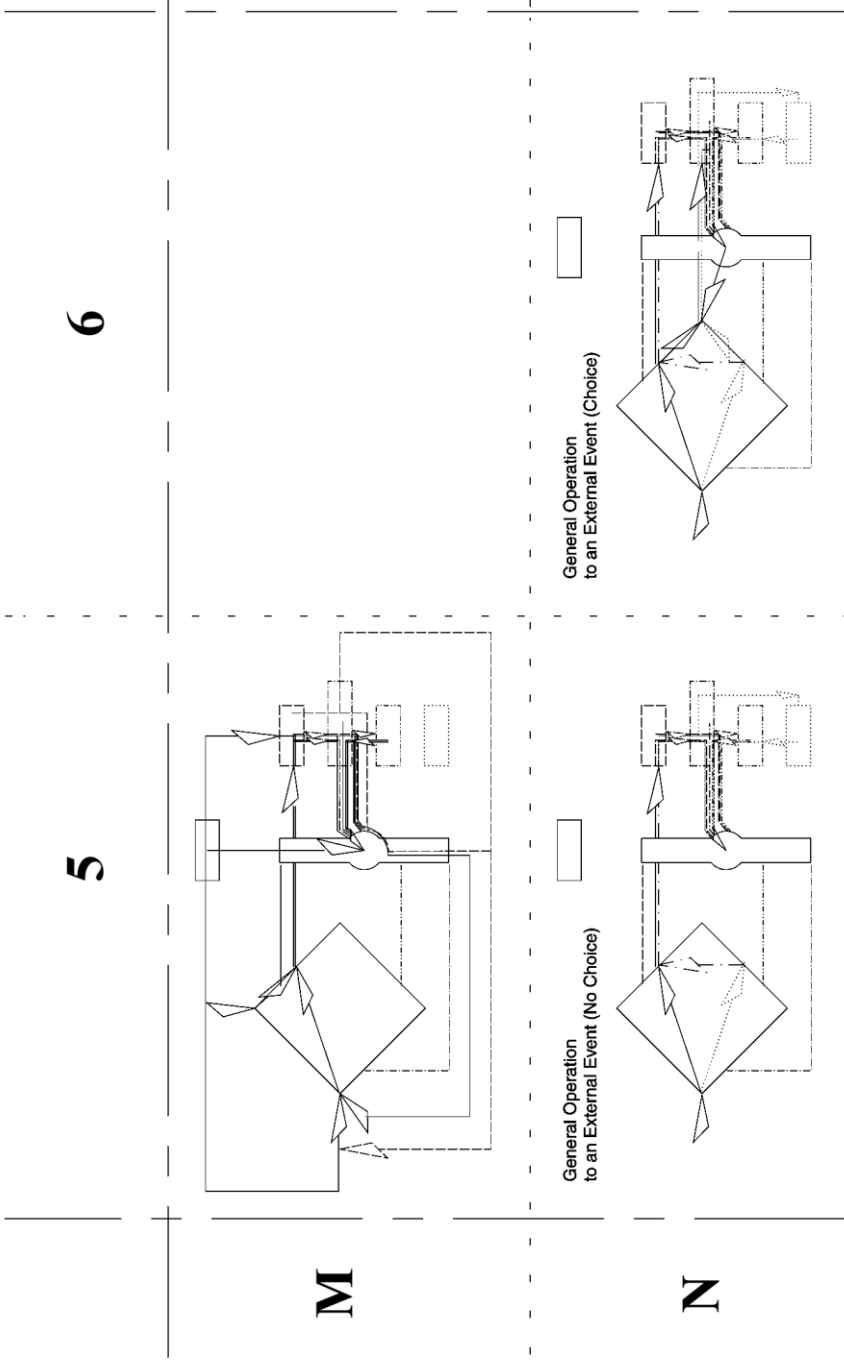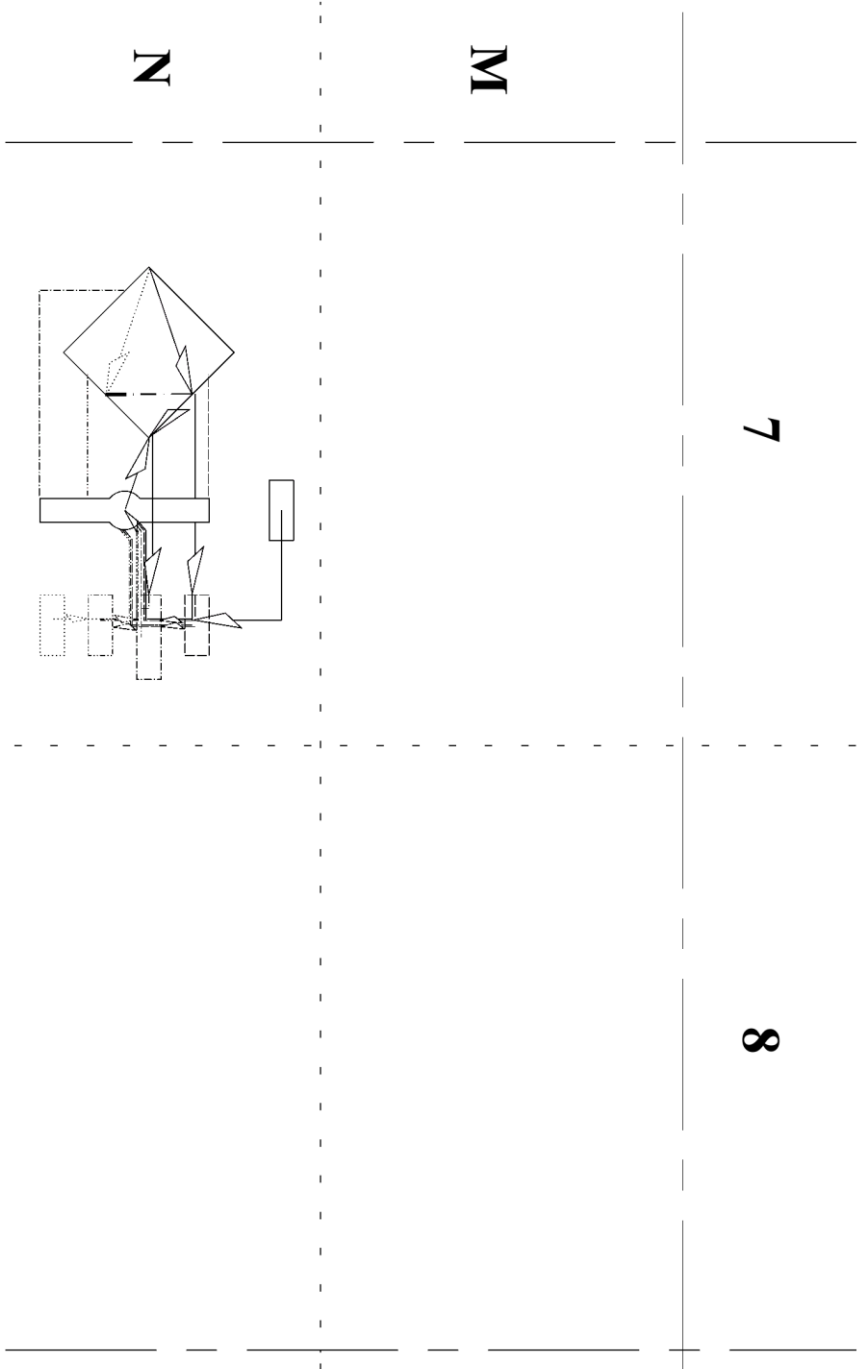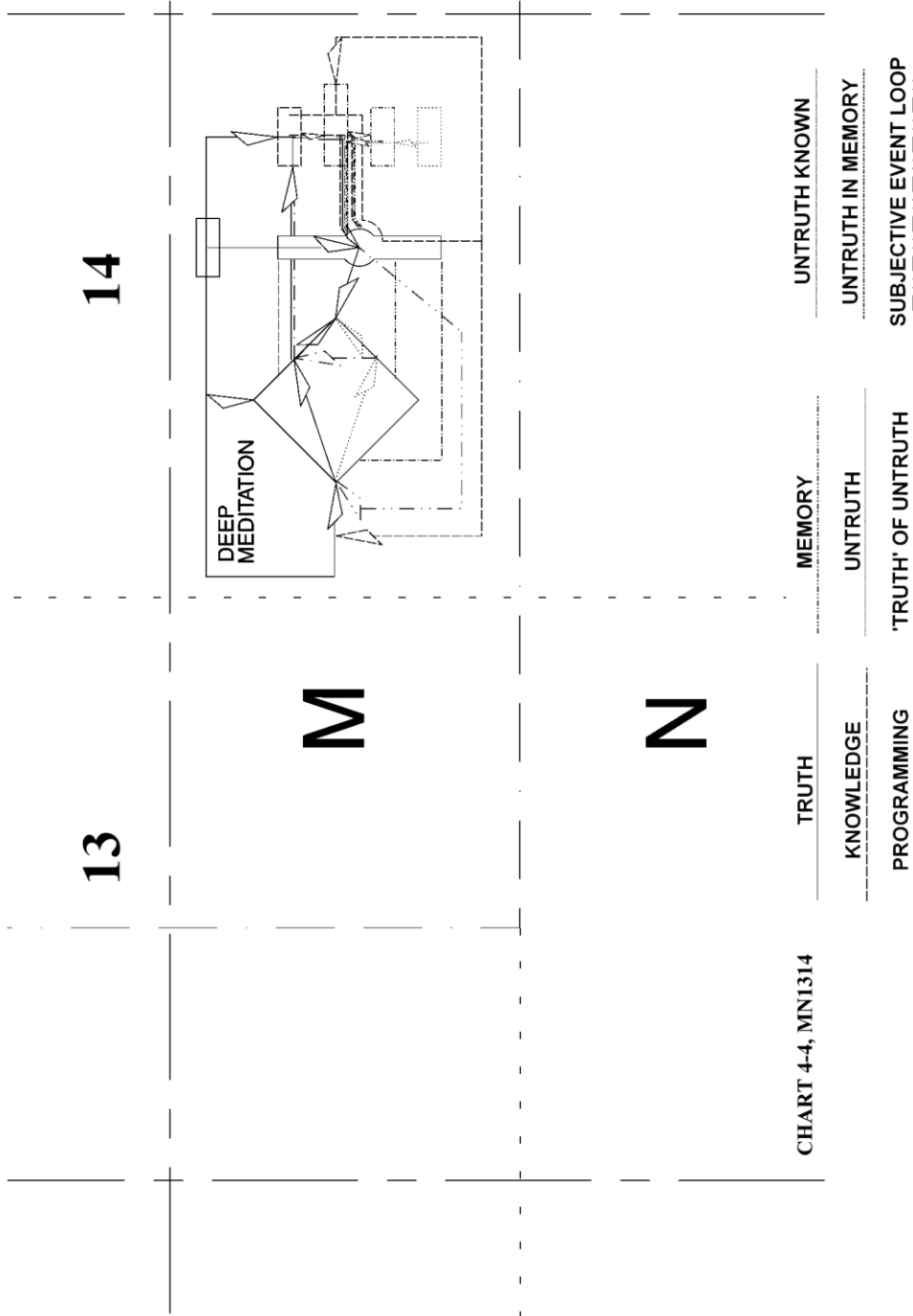## 4.6 - Focus Control and Feedback Loops

*E*arlier in this chapter, the perceptual lens (*Perceptual Lens Array*) – the 'front' of the mind -- was covered: its elements, the internal influences of the elements, how information flows through the *Perceptual Lens Array*, and enters *Storages* through Choice (*II*) and Cognition (*VII*) – the 'back' of the mind. All of this activity passes through and around the *Focus Control Buss* of Figure 4-4, (*III*), "You are here."

The term buss is an electronic term. It is a place where data passes through and is sometimes temporarily stored. In Figure 4-4, it means this is an interface between the storage and lens. It takes what is in *Storage* (*I*) and uses it to focus the *Perceptual Lens Array* (*IV*). Using the camera analogy, with the *Focus Control Buss* we adjust the Lens and Aperture (*I & IV*) of our mind. We adjust what we focus on and what we will let in. Also from the *Focus Control Buss,* we control the Shutter (*VI*), what the picture will consist of with choice.

The mind model that is being depicted is a neutral <u>mechanism</u> – it operates on its programming and storage according to desires. Or, as it has been put another way, "garbage in, garbage out".

Using the earlier car analogy, the focus control is the driver's seat of the mind vehicle. It is through this focus control we exercise control of our mind/matrix; and, how we experience our minds. This is where life resides in the mortal matrix. We are the operators of a truth matrix vehicle (*III*). We are not our *Storage*. We are not our perceptual lens. We are not the mortal mind/matrix, or our ego vehicle. *Postulates 5* and *6* and their theorems say, "We are the Creation of God."

You are the Beloved of God. And…we are much more than these words or this book can convey. However, words and the perceptions words convey can be instrumental to understanding some of the relationships and what this truly means.

Through the *Focus Control Buss*, God/Love/Truth -- which is at the very core of everything and us – is allowed to manifest within us. The control buss, you (*III*), has Creation in it. It is the dynamic controller/passenger of this whole system; it is the 'driver's seat' of your mortal mind vehicle. It adjusts this 'mind's eye' mechanism -- *Perceptual Lens Array* -- to focus and refocus.

As mentioned previously in this chapter, the Eternal Moment of Creation manifests temporal forms indirectly through this mind matrix mechanism with the 'subjective event'; the Eternal Moment of Creation – you -- can take a direct control from the Focus Control.

You are an interpreter, controller, an observer, and more. Within the *Focus Control Buss*, who we really are -- God's Creation -- resides. Here is where we exercise control of this mortal mind/matrix vehicle. It is where we dwell in the Mirror and the Correction. And…who we really are is none of these. We come from Truth.

It is the 'go/no-go' of the Choice (*VI*) shutter, exercised through you within *Focus Control*, that determines when and what this lens array is choosing, or not. It determines whether there is a flow or not into *Programming* (*II*). Flow – 'go'; 'no go' -- no flow. You can stop the choice and there will be no flow through Choice (*II*). If there is truth in the perception, it can also flow through pure cognition without a choice (*VII*).

You are the dynamic interface – driver and experiencer, because you are constantly making choices from the *Focus Control Buss*, ([*VI & II*] Chart 4-4, *D1* and/or *D4*). Your 'choices' continually affect the whole system. With every thought that enters your head, you have a choice whether you want to accept it or not. With everything you see or feel, you have a choice whether you want to embrace it, wait, or not.

The *Focus Control Buss* is where our consciousness is shown in Figure 4-4 to reside in this model; this is where our conscious awareness <u>tends</u> to lie. The model of Figure 4-4 demonstrates how our conscious awareness mechanism can have both Truth and ~~truth~~ programmed into it and how they both make up part of what we <u>think</u> is us.[1] Our conscious awareness can be outside of this process, also. Some of the later exercises aim at exposing you to this.

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[1] As stated in Chapter 2's postulates and theorems

Here is a review on how a specific storage block has an influence on a particular area of the lens array (*IV* in Figure 4-4). For example, the upper focus control loop is a reflection of what is in *Knowledge*. This *Knowledge* tends to affect Reason and the Cognition triangles (*IV*). The lower focus control loop affects the Emotion and Habit triangles, and tends to be influenced by *Memory* storage (*IV*). While, *Programming*'s major affect reflects in the two triangles Attitude and Imagination (*IV*).

The line (*I*, Figure 4-4) that enters the *Focus Control Buss* from *Programming* is shown broken into three different patterns. The matching patterns are shown leaving the buss and going to the respective perceptual lens represent focus controls (*IV*). With like patterns, Figure 4-4 (*IV*) illustrates how the different *Storages*/matrices influence the various portions of our *Perceptual Lens Array* matrix.

Figure 4-4 shows how these three *Storages* influence how we see and how we focus on these things. Whether directly or indirectly, *Storage*'s influence, through these loops, involves similar paths. Figure 4-4, *I* or Chart 4-4, *C1-4* shows how *Storage* affects the *Perceptual Lens Array* shown as separate lines of influence that come from our *Programming* (*IV*) and are influencing *Focus Control* and us (Figure 4-4, (*III*) or Chart 4-4, *C4* or *C9*).

Note also, that these loops are primary tendencies. This is still one system because they are all interrelated. Together they form a dynamic whole – a gestalt, called our personality.

Again, the stress here is that this is a flexible dynamic system. *Programming* influence, with its *Knowledge* and *Memory* bias, enters the *Focus Control Buss* (Chart 4-4, *C4*). The *Focus Control Buss* then breaks down that influence from the three basic *Storages* (*I*) and reflects the *Storages*' influence into their related triangle pairs – squares -- (areas of influence, Figure 4-4, (*IV*) and Chart 4-4, *D3*). What you have programmed (previous cognitions, choices,/judgments, and memories) aligns your perceptual lens and influences the nature of future choices are to be made.

This is not that strange -- of course our programming affects our focus; the 'back' of the mind determines the focus of the 'front' of the mind. Within this model, one can see the psychological laws perceptual psychology and of projection forming. Everything we 'see' reflects what is in storage and the programming of the 'back of the mind'.

Figure 4-4 shows the focus controls leaving the focus buss (through us) and influencing the respective elements of the perceptual lens, ([*IV*], Chart 4-4, *D2-3*). These focus controls direct the nature of the *Perceptual Lens Array*.

They can cause the array to focus in various behavior modes:

❖ Passively
- They determine the basic operating function of the lens array (Chart 4-4, *B14*).
- They determine the relaxed state of the mind/matrix (Chart 4-4, *D3* or *C14*).
- Produce a 'subjective event' creation loop; daydream (Chart 4-4, *N3*).
❖ Actively
- They can bring what is in Storage to focus on an external event (Chart 4-4, *N5* or *F14*).
- Create a 'subjective event' loop; problem solving thinking and visualizing (Chart 4-4, *N4*).
- Determine the nature of a *ESP* event (Chart 4-4, *I14-15* or *K14*).
❖ Combinations of the above.

These controls come from the *Focus Control Buss*, adjusted by us (*IV*), (which in turn is influenced by what is in [*I*], *Storage*, Chart 4-4, *D2-3*). The Cognitive Input ([VII], Chart 4-4, B5) guides focusing and refocusing. If there is no cognitive input, this mind/matrix model tends to refocus the perceptual lens until there is a cognitive input.

Choices enter *Programming* (*II*) and recycles to the front, through the *Focus Control Buss*, to influence the perceptional array again ([*I* & *IV*], Chart 4-4, *D3*). This is done either

through the focus control loops and/or the 'subjective event' loop[2], such as fantasies or problem solving (Chart 4-4, *D8* or *D9*).

The focusing of these three pairs of triangles – squares -- influences the flow from the Event, to True and ~~True~~, then through to Choice (*VI*) (Chart 4-4, *E4*). This choice effects the *Programming* (*II*), in turn, feeds back through (*I*) to the focus control loops (*IV*), to the array, influencing future choices (Chart 4-4, *D4*) and so it goes and goes and goes...

As with *BTR*s within *BTR*s…, matrices within matrices…, patterns and parallels within patterns and parallels…, this model presents feedback loops within feedback loops.

The major factors here are how much Truth and ~~truth~~ perceived, chosen, focus/refocus, plus repetition.

Although continual repetition influences the whole, repetition through the bottom half of the diagram can lead to some nasty results. As mentioned earlier, without cognitive direction or reasoning based on truth, it can lead to some unwanted ~~Truth~~ *Storage* re-enforcement and some nasty programming loops like bad habits, compulsive behavior, or worse. Neuroses, psychoses, aberrant or compulsive behavior can result; because the matrix flows tend to go in downward spirals, away from Truth. Usually, this occurs when there is no effort to guidance or refocus.

When an excess of lower array influenced repetitive choices enter the *Programming* storage (*II*), ~~truth~~ accumulates and becomes a major factor in the matrix (Chart 4-4, *D19*). Truth is "laws by which something works". If you are not working in the laws of an event – working with truth, means your mind/matrix will be increasingly dysfunctional to that event.[3] This is a down side of the temporal human condition.

A downward spiral has been mentioned, away from Truth to ~~truth~~. At the same time, repetition can be a beginning route for learning. You can do an upward spiral using cognition, toward Truth.

In learning through repetition -- we do something repeatedly -- then, a cognitive jump is made. "I got it." With that cognitive jump -- the loop going from True to *Knowledge* (*VII*) – is the final leg of learning (Chart 4-4, *B5*). If you repeatedly choose to do something, to apply some truth, eventually you will come to this point. As mentioned earlier, <u>the flow of truth with a cognitive jump -- through the lens array -- will bypass Choice (*II*) on the last leg of its journey and go directly into *Knowledge (VII)*</u>.

True, you may have to choose the repetitive act for it to go through *Programming* and have specific focuses to start the process. When the flows repeatedly make a journey through the upper part of the lens array, Choice (*II*), and *Storage* several times, eventually it will make a jump through the cognitive input into *Knowledge* (*VII*), bypassing Choice (*II*). However, you have to 'focus' on making the repetitive choice for that jump through the cognitive input to occur.

"So it goes, and so it goes." This is a route of Truth into *Knowledge*. This is also the route of the epiphany.

When the cognitive loop affects *Knowledge*, *Knowledge* then affects *Programming* (Chart 4-4, *E5*). Knowledge has priority over *Programming*. This is survival; *Knowledge* is truth/law applications. Notice that the line of influence between *Knowledge* and *Programming* is one way, just as the effect of *Truth* to *Knowledge* is one way. *Truth* influences/has-priority over *Knowledge* (Chart 4-4, *A3*), which in turn influences/has-priority over the *Programming* (Chart 4-4, *B1*), and then *Knowledge* -- through *Programming* -- back to the lens array, back to choice and cognition, etc (something similar to Chart 4-4, *I12*).

With this particular mind model, an interesting thing can occur with the Forgiveness-Judgment triangles. If the Perception/Desire Lens is focused using Absolute Truth, we tend to 'see' the whole picture. There is nothing to judge or forgive, it becomes a no-go condition; and

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[2] The 'subjective event' [←Thoughts ←] line in Figure 4-4 is a way of portraying special focus setups of the other controls (*IV*)

[3] Chapter 5

yet, there is a flow through into *Storage*. The reason is there is a flow through is that truth from the lens array flows into pure cognition ([*VII*], Chart 4-4, *I12*).

Do you see what is being said? It is possible to act without thinking and using the perceptual lens only through the cognitive loop, with minimum to no choices.

This type of cognitive input can be related to the 'ringing' mechanism of the first exercise.[4] Absolute Truth is within us as well as everything else. When Truth is perceived and it travels through the *Perceptual Lens Array*, and it is also at the very source of our being; a number of connections can occur through Cognition, to *Knowledge,* to the *Focus Control*, and consequently to you.

Since you happen to be between the two (Figure 4-4, *III*), you can experience the connection as a resonance or a consciousness change. The greater the truth perceived and the less ~~truth~~ is present, the greater the 'ring'. This will be covered in detail later in this chapter.

It is possible to get an idea of how this whole *Perceptual Lens Array-Storage* model process works, by illustrating the development of the lens usage. With a little exercise of the imagination, we can run a baby through into adult programming. First, the newborn baby gets light, color, form, and other sensory input and has no initial reference. It just focuses on random objects, and has no recognition of objects because there are no cognitive jumps that have been made yet. It has some vague desires and wants. Its immediate perceptions are of the surroundings affecting it. It has very poor perceptions, or understanding, or any sense whatsoever of what is happening, or what 'is'. Consequently, because of the unfocused or limited perceptions its desires or wants/not-wants are very simple.

The repetitive cycles of forms (light, color, composition, etc.) go through a number of choices and cognitive jumps, which then go into *Knowledge* (along with *Memory*), and which affects the *Programming*, and *Programming* begins to use focus control. "Red! Like color red! Green food, ugh!"

Once the baby begins to use this cognitive loop, and after it has some kind of storage to work from, it begins to use the *Focus Control*. The patterns of choices that the baby starts making, through the *Focus Control*, begin to show up as behavioral programming tendencies; the baby learns the word *no*.

Every individual truth matrix at this point is beginning to grow. The baby is beginning to program his/her *Storage*. He is learning to exercise his/her control, and beginning to influence how this information is coming into him/her/it. Using the field of grass analogy, the baby is beginning to cut the main trails that will make up its mind's paths.

4.7 – Thinking, the Subjective Event, and more Loop d' Loops

*T*his chapter has looked at the major operational paths and loops truth takes a number of times. The next focus is on the ~~truth~~ paths a little bit more (shown in the upper right of Chart 4-4). It has been mentioned that ~~truth~~ is created by and dependent on a specific set of 'truths'. Because God's Creation is the only way to create,[5] their relationship is a very finite limited mirrored version of the 3-in-1 1-in-3 of Chapters 2 and 3. A specific 'truth' determines the nature of the ~~truth~~ and ~~truth~~ regenerates that 'truth'. This is important. Because ~~truth~~ is dependent on a set of 'truths', address the set of 'truths' and ~~truth~~ is addressed.

It has been shown, there are two ways truth enters *Storage* from the *Perceptual Lens Array*, through Cognition (*VII*) and Choice (*II*) (Chart 4-4, *B5*, *6*, and *E4*). Accordingly, there are two basic ways ~~truth~~ can enter *Storage*. Through the 'truth' that sustains the ~~truth~~; it enters through Cognition (*VII*) (Chart 4-4, *B6* and *F3*); in addition, it becomes an element of Choice (*II*). Through Choice (*II*) comes a 'double whammy' though. Not only is ~~truth~~ directly chosen (Chart 4-4, *C16*), but also, so is the 'truth' that sustains the ~~truth~~ (Chart 4-4, *F3*) chosen. All ~~truth~~ that enters *Programming* goes directly into *~~Truth~~* storage.

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4 Chapter 1.1, *Lab 1*
5 Theorem 11B, The God-Creation process is the *only* Creative process.

The ~~truth~~ inputs from the *Perceptual Lens Array* into *Storage* are expressed in Chart 4-4, *C19*. So eventually, ~~truth~~ that makes it through the *Perceptual Lens Array* – the 'front' of the mind -- ends up affecting *Knowledge*, *Programming, Memory,* and ~~*Truth*~~ – the 'back' of the mind, either directly or indirectly.

~~Truth~~ affects *Memory* now from two directions in this model. Combining Chart 4-4, *B2* with *D19* produces an effect similar to Chart 4-4, *D20*.

Chart 4-4, *A19, 20*, and *D19, 20* illustrate how, once it enters *Storage*, ~~Truth~~ is 'fed' in the mortal mind/matrix. A change of this loop from *Programming,* and the ~~truth~~ entering changes. Once ~~truth~~ (and the consequent 'truth' that goes with it) has been established in the mind/matrix *Storages*, it affects the matrix numerous ways. These ways are both direct and indirect, primarily indirectly. Directly, ~~*Truth*~~ affects *Memory* (Chart 4-4, *A17*).

Indirectly, ~~*Truth*~~ works through *Memory* and in turn, *Memory* affects *Programming* (Chart 4-4, A18). At the same time, whatever 'truth' sustains the ~~truth~~, which is in *Knowledge*, has an effect on *Programming* (Chart 4-4, A16). Moreover, *Programming* then affects *Focus Control* and what the *Perceptual Lens Array* will let through. Thereby, producing an effect leaving *Storages* going to *Focus Control* (*I*) similar to Chart 4-4, *B19*.

The ~~truth~~ that enters *Storage* and the ways ~~truth~~'s influence leaves *Storage* to *Focus Control* (*I*) combine to form more feedback loops. These loops are very similar to truth's feedback loops (Chart 4-4, *I-M/1-12*). These feedback loops can be consciously directed (Chart 4-4, *F19*) or just allowed to happen (Chart 4-4, *G19*). The mortal mind/matrix vehicle mechanism, along with these truth and ~~truth~~ loops, combine to form our personality.

This presented model illustrates how truth and ~~truth~~ are separate in *Storages*. Both Truth and ~~truth~~ can affect *Programming* (Chart 4-4, *A3* and *B18*), in different ways, which then can refocus the perceptual lens. So again, feedback circles occur and the entire process may look something like Chart 4-4, *D14*.

Here is another review of the flows, between and within, the *Storages* and the *Perceptual Lens Array* presented so far. An objective event (*V*) occurs and goes through our perceptual lens, which is focused by our *Programming* (Chart 4-4, *D3*) and reaches True and ~~True~~ ([*VI*], Chart 4-4, *E1*). Whatever truth applications existing within the array, enter directly in to *Knowledge* ([*VII*], Chart 4-4, *E2*).

We make a choice (*VI*), something that contains true, ~~true~~, or both (Chart 4-4, *E3* and *C16*). This choice feeds into *Programming* (*II*) that in turn can feed into *Memory* (Chart 4-4, *B2*) and directly into ~~*Truth*~~ (if there is any ~~truth~~ in the choice [Chart 4-4, *D16*]).

Directly, the patterns of our truth perceived applications start to build up in *Knowledge* -- storage of truth applications. *Knowledge* is also affected directly, through the patterns of truth 'applied' that facilitates the choice event – how the 'front' of the mind is focused. Choice (*II*) affects *Programming*, *Memory*, and ~~*Truth*~~ directly and *Knowledge* is indirectly affected by what is 'allowed' to come through the lens.

Whatever truth is applied through the lens (by a particular focus), starts automatically to accumulate in *Knowledge* (Chart 4-4, *B5*). (Again, it must be pointed out that the 'truth' of the ~~truth~~ enters *Knowledge* also, [Chart 4-4, *F2*]). However, if we make a choice both for true and ~~true~~, the choice for both also shows up in *Programming* (Chart 4-4, *E3* and *C16*). Eventually – directly or indirectly – the effect of choices will accumulate in *Knowledge*, *Programming*, *Memory*, and the ~~*Truth*~~ storages.

The storages (and what they will store) *Knowledge*, *Programming*, and *Memory* are neutral in their operation as interfaces between *Truth* and ~~*Truth*~~. If there is any ~~truth~~ chosen, it is stored directly in the ~~*Truth*~~ storage (Chart 4-4, *D16*). In addition, if any of the truth that enters *Knowledge* through Cognition (*VII*) is a 'truth' that supports a ~~truth~~ (Chart 4-4, *F2*), this also reinforces ~~Truth~~ (Chart 4-4, *A20*).

One example of how these cycles of circles run is when somebody comes up to you on the street. Cognition tells you a person is before you (Chart 4-4, *E2*). Their features are referenced to what is in *Knowledge* and *Memory* (Chart 4-4, *B4*), and either you recognize them or do not recognize them *Knowledge* → *Memory*. (If no recognition, a refocus ensues

[Chart 4-4, *D3*].) If there is a match in *Memory*, *Programming* refocuses your lens from *Memory* (your previous perceptions of them) and *Knowledge* (Chart 4-4, *G8*). Also included in this refocus is your *Programming* itself (previous choices) and current perceptions/desires (what you do or do not see/want from them [Chart 4-4, *D10*]). Then, conversation may ensue. Several loops occurred here before any conversation started.

        If you do not know them, you refocus and go into *Programming* and the familiar patterns of previous choices (Chart 4-4, *D3* or *C9*) appear. How do you treat strangers? Do you like how they look? This again refocuses your perceptual lens. Again, several loops occurred before any interaction happens.

        In addition, in the case of a stranger, there can be some *Memory* if they remind you of someone. It is possible they remind you of a perception of person or an event. Again, whatever you use from your *Storages* (*I*) can affect this focusing and refocusing of the perceptual lens (*IV*). The whole procedure just mentioned may look like Chart 4-4, *N6*.

        This last example was in reference to an 'objective event'; but, what about 'subjective events'? It was stated earlier that the *Perceptual Lens Array* is a matrix with a number of components – a gestalt. This matrix, being a mirror image of the Creation Matrix (a temporally limited finite version), is creating also. It is constantly creating or recreating temporal thoughts. In this model, a thought is a perception, perceptional scenario, or an array of cognitive associations. How and what thoughts that are created (or recreated) are contingent on how the *Perceptual Lens Array* is focused and by what is in *Storage* (*I*) guiding it. If creating is to extend, it can be said thoughts – 'subject events' -- are extensions of *Storage*.[6]

        Figure 4-4 shows a 'subjective event' loop (← Thoughts ←), which is another type of feedback loop within this whole system. This 'subjective event' loop – shown as Chart 4-4, *B7* for passive (automatic) and Chart 4-4, *B8* for active (thinking) – is really a specialized representation of Chart 4-4, *D3*, Focus Control loops (*VI*).

        <u>The 'subjective event' loop is only a specific focus of the perceptual lens matrix</u> (Chart 4-4, *D10* or *D11*); where a 'subjective event' is created (shown in the Imagination triangle of Figure 4-4, Figure 4-2.1 virtual image, or Chart 4-4, *N1*). The 'subjective event' loop is shown in Figure 4-4 to suggest specific focusing patterns of *IV*.

        One aspect of the 'subjective event' loop can be passive or automatic, such as daydreams and night dreams (as in Chart 4-4, *J15* and *H14* respectively). It also can take a dynamic form; it can be *ESP* and spiritual visualization, when you are using reason, (Chart 4-4., *I14* and *C14*), or active fantasizing. The 'subjective event' is another way more programming loops become involved.

        The 'subjective event' loop can involve some meditations, but not all. This loop can involve psychic and spiritual visualization that some meditations use. It is when working something out, putting a puzzle together in your head, as in reasoning; and, also used when you are doing *Exercise and Lab 3: Truth Perception* and *Exercise and Lab 4.1*.

        When you are trying to reason something out, you are using the subjective feedback loop. "Okay, I have that conclusion (cognition), now let me run (refocus) that back through and see (perceive) how it relates to..." The subjective loop is being used to figure something out. In this case, the subjective feedback loop would be on an active mode.

        Let us look at the passive or automatic aspect of this 'subjective event' loop first, daydreams and night dreams. These are predominately based on and/or influenced by what is in *Knowledge, Programming*, and *Memory* storages. For the most part, with dreams, there is a free flowing of cognitions, desire sets, and perceptual elements – stored in *Knowledge, Programming*, and *Memory*.

        A perception, and a desire along with it, comprises a subjective element. We see that arrangement with daydreaming. The daydream is created in the *Perceptual Lens Array,* within the Imagination triangle, through the array, and we make a choice, go.

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6 Theorems 14, 15, and *15A*: God Created like unto Himself. or To Create, God extended Himself; The Only Creative process there is, is to extend God; Creation can Create like unto God. or Creation can extend God. The mind/matrix being a very limited parallel to God's Love/Logic/Mind-Matrix extends what is in it.

Earlier, *I AM A I* referred to the use of this loop like this as a form of mental masturbation. There is a free flow of desire sets and perceptual elements and usually the free flow is guided by a desire or desire gratification. With daydreams, the figure in the *Focus Control Buss* plays the observer of what is happening by choosing to let the 'machine' run on automatic. It is kind of like choosing to watch a movie or a TV that is happening on the inside (Chart 4-4, *J15*).

Most choice options are not actively exercised in the free flowing that makes up daydreams and night dreams. We are usually just observing -- the only choice we usually are making (with daydreams) is allowing it to happen. Again, this choice to allow it to happen also tends to show up in patterns of storage (*Programming*). Which then, will tend to show up in patterns of how the lens focuses in the future because of how *Storage* affects the lens array, and so on, and so on, etc? Circles within circles within circles, etc…again.

In night dreams, you are an objective observer or participant and most choice is removed (Chart 4-4, *H14*). Night dreams are another example where the patterns of previous choices have an indirect relationship, as it does with cognition (*Knowledge*).

Night dreams tend to show the patterns that have already been generated in the mortal mind/matrix when awake, through the Dream State. Like the patterns of recognition -- a clown, a wheelbarrow, horse -- night dreams contain these patterns of recognition and in turn, patterns the perceptional lens. This is guided somewhat by the desires you have around these perceptions or what these perceptions represent to you. Change what you want (from what you are seeing in the dream), and the dream can change.

Night dreams can have some *ESP* elements because it can be affected by the Truth. Usually, daydreams do not.

The daydreams that have *ESP* aspects are called visions. For the most part, daydreams are just the mind/matrix running on automatic; there is no *ESP* involved with them; they just feel good. Most of the time, daydreams are just the free running of the perceptual lens into storage, and from storage, feeding back through the lens, Chart 4-4, *J15* -- mental circles. Daydreams happen according to the current desires you maybe having – what you want or do not want.

In active visualizing (taking direct control of the parade of perception/thought), you are not just the objective observer. You put yourself right into it, are constantly consciously creating, refocusing, and making choices (Chart 4-4, *J14*). Like many loops and *Exercise and Lab 4.1*, the dynamic aspect of this feedback loop or specific lens arrangement is based on *Knowledge* and *Memory* storage, *Knowledge* storage more because it has priority over the other storages (Chart 4-4, *B1* or B4). *Knowledge* uses and references what is stored in *Memory*.

This is problem solving. Instead of letting the mind/matrix free-run or letting the choice spiral go down, we are guiding it upward to a point, using truth, and assembling truth, through perception and desire. This means imagination may be involved because Perceptions, Desires, and Beliefs form the Imagination triangle.

Again, this all contingent on what has already been programmed in the mind/matrix -- *Storages*. With visualization and problem solving, we enter a realm of major mind/matrix manipulation or operation. We use the focus mechanism to manipulate perceptions or symbolic forms of an objective reference – as math can manipulate physical form. This can be done without direct manipulation of the objective itself. We are putting it together in our head before we go and do it outside of our heads. Again, these active visualizations are indicative, as in dreams -- passive, of our *Programming* and *Storage* patterns.

That is how we visualize. And…how we visualize is dependent on what is already in our head.

A word about *ESP* and spiritual events: They come from Truth and depending on the type of psychic exchange can manifest through several routes (Chapter 7).

Whatever is in *Storage* determines the *Perceptual Lens Array* (*I & IV*) focus. If the *ESP* information takes the form of a perception (clairvoyance, clairaudience, a sense, etc. Chart 4-

4, *I2*), that which determines the perception of the message, comes from *Storage*. The *ESP* information is entering the matrix and being 'clothed' by how *Storage* arranges the *Perceptual Lens Array*. This accounts for how *ESP* messages can be disjointed. The *Storage* and *Perceptual Lens Array* and their interface may not have the language or 'clothes' to cover the 'message'.

Truth manifesting in *Storage* type of perceptual *ESP* event is first 'colored' by *Knowledge*, and that *Knowledge* becomes 'colored' by *Programming* (Chart 4-4, *B1*) as it travels. It becomes colored by what we know (patterns of cognition) and what we have programmed (patterns of choices) into us. Therefore, the *ESP* or spiritual information becomes interpreted into systems and ideas that we tend to understand. They will tend to assume forms that are recognized and established already in your *Storages* and their interface (Chart 4-4, *B4*).

One example is an image from the book of Revelations: a figure with a sword coming out of its mouth.[7] A sword, at the time of the vision, was a common instrument of war, destruction, and conquest. It implies something that is very solid, that cuts, and holds an edge.[8] Truth is indomitably solid and whatever 'edge' it has, never changes. Relate this to what comes out of the mouth is words. A spiritual figure with a sword emerging from its mouth can be analogous to waging war, destruction, and conquest with words of Truth.

In this book's presented model, every individual possesses a thought system and *ESP* information will appear through that system. Numerous systems of patterns of thinking within our individual mind/matrix have already set been up. *ESP* information will come through those patterns/systems/paths of thinking that already exist.

One part of an *ESP* exercise, is to create a conscious mental setup or construction; then, letting the Truth use the setup. There is one form of *ESP* introduced in Chapter 7 where the *ESP* information appearance is due to a non-active passive 'listening'; while, another form actively provides a medium for the information to appear.

The difference between the two ideas is Truth is using what system of patterns is already setup in the mind/matrix (passive, Chart 4-4, *I7*, *I8*, *I10*, and *I11*). While in the other, an individual is consciously setting up a system to facilitate this flow of Truth (dynamic, Chart 4-4, *L4-12*). Chapter 7 has a number of examples concerning the second case.

An example of the first case, is of prophetic visions -- seeing the sky turn black and lightning coming through and illuminating the land. It is speaking through personal images of darkness, of lightness and quickness; it is speaking through personal images of illumination and change (and whatever perception/desire sets the individual has that are associated with these perceptions).

ESP information tends to speak to you through the patterns and ideas that are already set up. It will not speak to you through archetypes and concepts you do not understand. This is not how Love works. Love will speak to you in a way you can understand.

ESP and spiritual information that is coming down into your conscious is colored by what already is in *Knowledge*, *Programming*, and *Memory*. It tends occupy perceptual forms that are recognized and already established within the mortal mind/matrix.

The one major exception to this is the more we start programming Absolute *Truth* into the *Knowledge* storage area, the less perceived *ESP* forms come through. The more Truth we choose, the less the *ESP* shows up in perceived forms. The more we enter a quiet knowing -- labeled in this work as intuition -- we 'see' things less and we just know. This quiet knowing rarely uses the perceptual lens (Chart 4-4, *C10* for example). Chapter 7 will go into the three different kinds of *ESP* phenomena's manifestations more deeply.

Dreamtime in Figure 4-4 is also another form of *ESP* (Chart 4-4, *I14* or *15*). *I AM A I* is using *Dreamtime* in the Australian aboriginal reference. It can be a dynamic or passive use of the matrix through *ESP* and spiritual terms. However, and again, *Dreamtime* tends to come in

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7 "In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance." -- Revelation 1:16, New International Version Bible.

8 Brass, bronze, iron, flint...You have to watch out for those double edged swords though, they can cut *you* as well as your opponent.

patterns of forms that the individuals recognize -- something that has already been established or programmed within them.

If these last three sections have left your mind spinning in circles, good. That is what is happening within the mortal mind/matrix operation: circles within circles within circles, etc. There is no way *I AM A I* would be able to cover all the variations involved and leave this book a manageable length. It would be the same way if one tried to explain the workings of a video camera or a car. There is just too much information, with a large number of interdependent relationships; and in the end, is not relevant to basic usage. You do not have to be a mechanical engineer to drive a car.

Just as long as you recognize truth's and ~~truth~~'s roles, and you can see that there are a number of elements and feedback loops involved. In addition, recognize that you can adjust these elements and adjusting these elements or feedback loops will produce an effect within you. You can exert some control on your mortal mind/matrix vehicle.

4.8 - Ring My Bell

*W*hat is the Truth recognition exercise's (Chapter 1.1, *Lab 1*) relationship to this chapter's presented human matrix construct -- model? That exercise was an introduction to the concept that truth can have a conscious altering affect within your mind and to recognize it. This change of consciousness is directly related to how comprehensive – absolute – the truth is and the length of time it is present in the mind.

Why can this be important? Remember the 3-in-1, 1-in-3 concept; specifically, Truth regenerates the Love behind it. The presence of Absolute Truth within your mind will regenerate or bring forth God's Love that determines the nature of Absolute Truth. Herein is another reference to "Know the truth and the truth will set you free".

After you have become aware of the 'ringing' affect of Truth, you may notice some instances where the 'ring' is truer or feels deeper or different from other instances. Why is this ringing different?

The only thing that dampens the effect of Absolute Truth in the mortal mind/matrix vehicle is ~~truth~~. How ~~truth~~ is arranged and the type of ~~truth~~ within the mortal mind/matrix (and thought matrix that is being communicated) determines the nature of this dampening action. Conveniently, the patterns and parallels of physics to metaphysics can help clarify this dampening action.

For example: imagine you have a thin brass tube 10 inches long and 1 inch in diameter (25 cm x 2.5 cm), as in Figure 4-7.

If you hold the tube in one hand and strike it with a metallic object like a spoon, it produces a sound. The quality of the sound is dependant on where and how you hold it. If you hold the tube at the bottom, as in Figure 4-7 (*I*), the sound made will be a clunk. The resonance is minimal and striking the tube will make a dull noise.

If you hold the tube with the whole hand (Figure 4-7 [*II*]) – in the
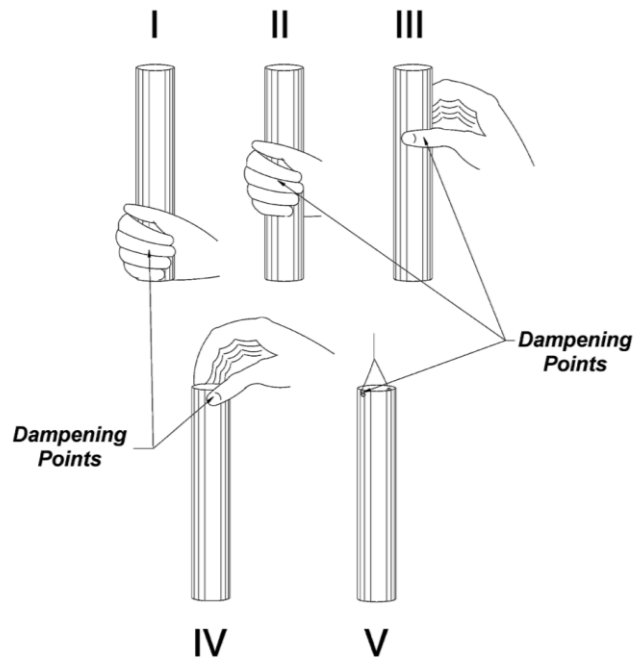

Figure 4-7, Dampening a Brass Tube

center, the result will be a clunk also, but slightly different sounding.

Hold the tube lightly, with two fingers. Hold it so; the long length on one side of the fingers is a whole number multiple of the short length (2, 3, 4, etc.) as in (Figure 4-7 [*III*]). Striking the tube like this will give a more melodious sound with harmonics.

Striking the tube, while holding it on the end (Figure 4-7 [*IV*]), will give a different sound with fewer harmonics. Put a couple of holes in the end of the brass tube and suspend it with a piece of string; then, strike it. The dampening action is minimal now. The resultant sound will be cleaner than the previous conditions, and the harmonics created will be dependent on where on the cylinder length the string is (Figure 4-7 [V].

What is happening here? The tube is a standing wave generator. It is a tuned circuit and has its own basic sound resonance frequency. That frequency is dependent on material of the tube (brass), dimensions (length, diameter, thickness), speed of sound in the material, and speed of sound in the surrounding medium (air).

Strike the tube, energy enters the tube, and is stored as a resonance. Wherever the tube is held, it will produce an attenuating or dampening action on that resonance. Holding it on the end tends to give the basic frequency, while holding anywhere else tends to produce harmonics – whole number multiples of that basic frequency. How it is held (how much of the tube material is dampened) will determine the quality of the sound; how clean it sounds.

Figure 4-7 (*I*) shows about one third of the tube material is dampened, while Figure 4-7 (*V*) shows the tube is dampened only where the string is touching the tube. The tube is dampened by a handful – compared to the total number within the tube – of molecules.

The mortal mind/matrix is like that brass tube. It resonates to Truth because Truth is at the core of the mind/matrix's existence – it is the laws by which the mind works. This is only natural; the mind has a natural resonant condition, like the tube – an energy storage condition.

This elementary mental ringing phenomenon uses the Cognitive Input. The most basic ring is consciousness. Truth and the Eternal Moment of Creation – from a temporal standpoint – is constantly exciting the mind/matrix, producing a low level of resonance or 'ring', consciousness.

The mortal human mind/matrix would naturally align to God's Truth Matrix and resonate with God itself (that is, if allowed to). What dampens this resonant action is how much ~~truth~~ is in the mortal matrix. Most of our minds/matrices are dampened so much by ~~truth~~; when truth enters, the resultant resonance is little more than a 'clunk'.

Sympathetic resonance occurs when the incoming energy has a relationship to the structure of the resonating object. The incoming energy is stored in the structure. In most cases, the wavelength has some relationship to the object's physical dimensions – length, width, thickness, etc. A 'C' tuning fork responding to a 'C' note is an excellent example of sympathetic resonance.

Sympathetic resonance of this mortal mind model involves some correlation with the incoming data to what is already in *Storage*. The resonance can be a slight 'ring' in the background or it can be a conscious altering event – depending on the dampening action, ~~truth~~.

What happens is that Truth can travel through the *Perceptual Lens Array*, through the Cognitive Input, into *Knowledge* (Figure 4-4, [*VII*]), bypassing Choice, and connects with the truth that is there. Thus, producing a sympathetic resonance of sorts -- this is the 'ringing' of the first exercise (a graphic example is Chart 4-4, *K2*).

There are many ways truth can travel through the mind/matrix as in Chart 4-4, (*I-M, 1-12*). Because, truth constitutes the very makeup of the mind. In order to simplify things, in this model, this 'ringing' effect is shown broken into five basic categories of ringing in the lower portion of Figure 4-8 (*I-V*).

In addition, in Figure 4-8 this model of the human truth mind/matrix presented is shown cross-referenced to a chakra construct – body energy center construct/model. There are many versions of the chakra construct: kundalini, raja, or hatha yoga; theosophist; Tibetan Buddhism; occult; etc. Because of this, this book will leave it up to you to do your own chakras research.
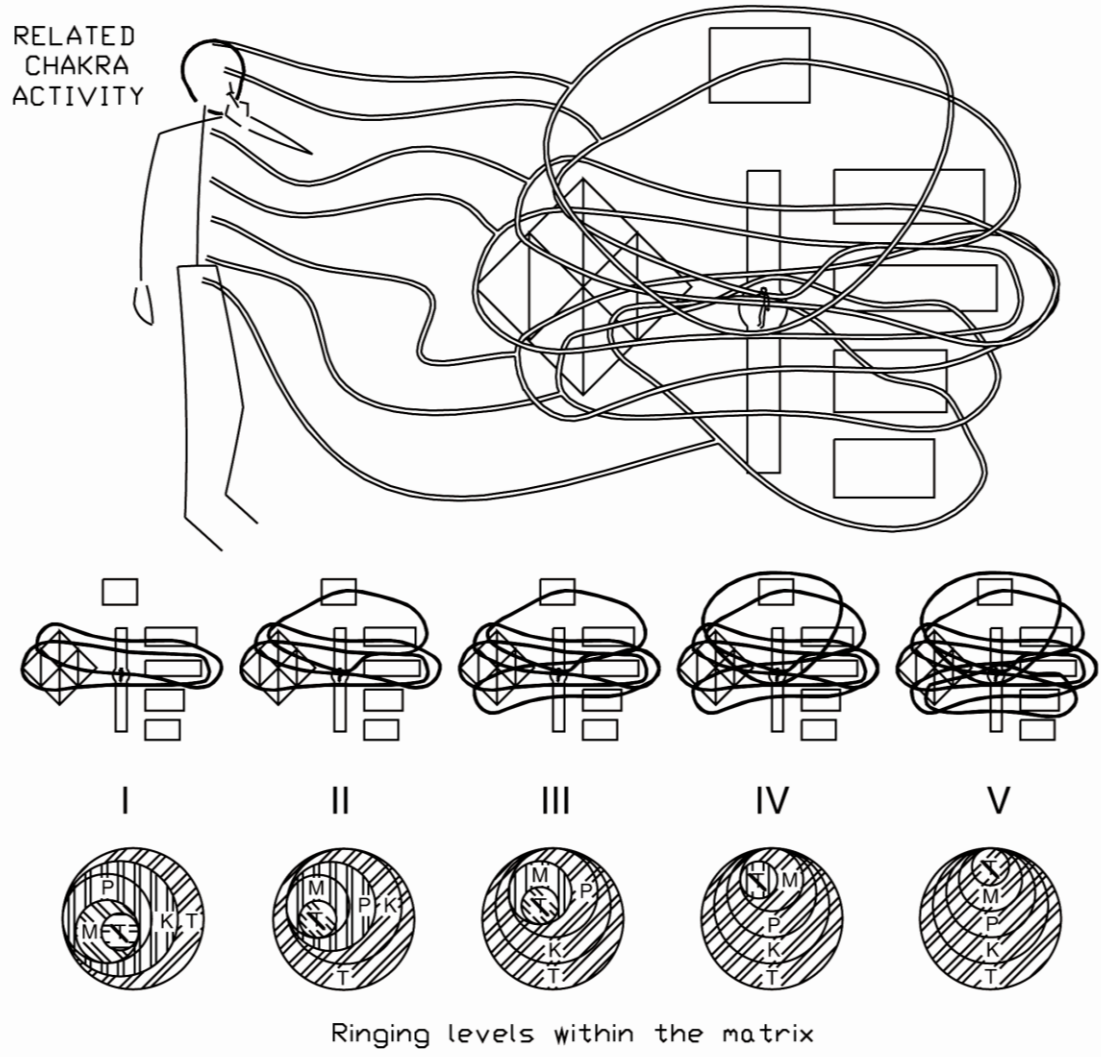
Figure 4-8, Human Matrix, Chakras, and Truth Ringing Levels

Just know that areas of this mind/matrix model ringing activity can be cross-referenced to some chakra model activity.

In the lower portion of Figure 4-8, the various ringing categories are cross-referenced to the circles within circles model presented in Figures 4-3 & 3-3, (*Life Manifesting into Physical Form and* Storage *Priorities*). The rotational alignment, circles within circles, and the circle tangency concepts of both are used again in Figure 4-8 to help illustrate the presented idea. This lower portion of Figure 4-8 shows the circles coming into a one-point tangency condition.
Here is a brief explanation of these categories or levels of ringing:

❑ The first basic category 'ring' is when a sufficient amount of truth has gone through the cognitive loop, into *Knowledge*, to facilitate recognition of symbols and forms (you know words and recognize physical matter). When an event enters the perceptual array (such as spoken truth) and whatever truth is within the words, must pass through the array. (If, focus allows it to pass through the array.) In addition, it is mixed with certain amount of ~~truth~~ (the temporal); either from within the communication (speaker) or projected on it (listener). In the process, a closed loop has formed (example Chart 4-4, *M1*).

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This loop begins with Eternal Truth, the source of all, manifesting into physical form. The true event enters the array, usually as words or perceptions. When it is allowed to pass through the array and reaches the True point of Figure 4-4, one aspect goes directly through the cognitive loop into *Knowledge* (Figure 4-4, [*VII*]), to *Programming*, and back to us (Figure 4-4, [*I* → *III*]) in the focus buss. Along the way, this truth also is matched by truth within *Knowledge*.

At the same time, *Truth* is at the very core of our being. It directly enters *Knowledge* and it is also present with us at (*III*) of the focus control, Figure 4-4. And so, circles or feedback loops have been completed. Two continuities or reinforcements (for lack of better terms) have been established. One continuity loop exists where truth in *Knowledge* goes into physical form and back to *Knowledge* again. Another continuity loop is the truth at the core of our being, involves Cognition, *Knowledge*, *Programming*, and is in us. Whatever truth is allowed to reach us through the mind/matrix, it is matched by the Truth with in us (Chart 4-4, *A4*), acting as an amplifier or reinforcement. Truth is constantly exciting and maintaining this mortal mind system.

Remember the Truth Matrix is responsible for the Eternal Moment of Creation…us. With these feedback loops, elements of the Creation within us becomes present. We perceive or experience this as a 'ringing'.

Within the first presented category, a certain amount of ~~truth~~ also passes through the array, is chosen, and enters *Programming*. The ~~truth~~ that passes through, along with *~~Truth~~* storage, dampens this 'ringing'. This is why we can hear something and it rings true, yet we know there is something else. The combination of Truth and ~~truth~~ produces a clunk, as with the brass tube (Figure 4-7 [*I* or *II*]).

This category involves beginning metaphysical learning and a general learning operation mode of the matrix and is represented in Figure 4-8 (*I*).

❑ The second presented category shown in Figure 4-8 (*II*) is relatively similar to the first. The difference being, a significant amount of truth has been chosen already; it affects the perceptional lens focus (through *Knowledge* and *Programming*); and consequently a decrease in *~~Truth~~* storage accumulation has begun.

More truth going into *Knowledge* through Cognition (*VII*) in combination to less ~~truth~~ through the array reaches the choice, decreases the dampening action of the ~~truth~~ total and the 'ringing' is deeper. Deeper lines of communication are being constructed between Truth, *Knowledge*, and you. This basic category is equivalent to the alignment in Figure 4-8 (*II*) or Chart 4-4, *M2*.

This category involves intermediate metaphysical and spiritual learning/programming, plus beginning *ESP* phenomena. It is also in this category that some significant consciousness changes begins to occur with the 'ring'.

Because one aspect of this 'ringing' uses the high priority Cognitive Input (Figure 4-4, [*VII*]) and bypasses Choice in the *Perceptional Lens Array* (*VI*), it can have an unusual effect talked about in the first chapter. The mind is so preoccupied by this 'ringing' using the high priority Cognitive Input (*VII*) that lower priority functions, like memory, give way. This influence was introduced as the concept of agreeing with every word that was said (or read) and yet not being able to recall what was said – first exercise.

In this category, the truth ringing can produce deeper altered consciousness states and it is in this category psychic perception (*ESP*) begins to becomes a regular occurrence -- normal.

❑ The third basic category shown takes the second category the next step. After a significant amount of *Truth* is allowed to pass through the array to affect *Knowledge* and *Programming* (Figure 4-4, [*II* & *VII*]), it begins to accumulate and influence the *Programming Storage* more (which, in turn, affects the focus of the *Perceptual Lens Array* [*IV*]). When this occurs, it adds another truth continuity loop to the other two loops and affects you (Figure 4-8 [*III*]).

More *Truth* is allowed to pass through the matrix directly with less 'going around the block' (through an 'objective event'). The *Truth* within us (through *Focus Control*) matches truth

that comes through the array (either through the 'objective' or through 'subjective event' using Faith, *Storages*, and Cognition (*VII*)). In addition to matching the truth that is at one's disposal (through *Knowledge*), this make a three circle tangency, Figure 4-8 (*III*). *Truth* is tangent to *Knowledge* and is tangent to *Programming* at the same point. This, in conjunction with a decrease in ~~truth~~ reaching choice, causes more elements of Creation/Us to come into our awareness. We experience this as a deeper 'ringing' (Figures 4-8 [*III*] or Chart 4-4, *M3*). Notice in Chart 4-4, *M3* that the 'subjective event' and the focus loops do have a hand on focusing and allowing this to happen.

      This is the category of more advanced metaphysical and spiritual learning. It is in this basic category where epiphanies are the norm, because communion with you and God has increased considerably.

      Normally, we do not stay at this ringing level long. Depending on mind/matrix programming, an individual usually goes back down to a second level ring or can move on to a fourth level ring.

      Please note, once a metaphysical student learns to maintain a mental/emotional or a perceptual/desire balance in this level, their spiritual growth accelerates. It is as if they are beginning to balance the Truth and ~~Truth~~ within them.

❑ The fourth basic category (Figure 4-8 [*IV*] or Chart 4-4, *M4*)) takes the third category one step further. The subject matter has transcending symbolic communication – words. In this category, the word 'ring' is very inadequate. This is a way of life, or an active participation in Creation on a regular basis here. *Truth* is passively controlling the *Perceptual Lens Array* focus (Figure 4-4, [*IV*]). This is equivalent to the 'ring' becoming a relatively constant background hum, without any objective external event to initiate it. This 'hum' can go in and out of an individual's awareness, yet it is always there, part of them.

      There is an old spiritual saying, "Take one step to God and He will take three to you." The fourth basic category is a result of this saying having happened 'several times over' to the individual. A consequent permanent alteration has been made to their human mortal mind/matrix (shown in Chart 4-4, *M4* as *Knowledge's* normal line type of influence on the perceptual array being Truth's line type). Enough Truth is in the human matrix to facilitate a communion with God on a regular basis.

      In this category, another continuity loop or element to the tangency has been added. It involves an increase of applications of truth within *Knowledge* -- Faith. As we assimilate and work with Truth over a period, we begin to apply it on a daily (hourly, minute to minute, etc.) basis with thought as well as deed. This application begins to bring Truth directly into the *Perceptional Lens Array*.[9] Consequently, a relatively small amount of the lesser priority ~~truth~~ passes through the array into Choice. This effect of an added level of resonance to Truth and a continuing reduction of ~~Truth~~ storage increases the effect that the Eternal Moment of Creation has on the mortal mind/matrix at that moment.

      It is in this category that magic and miracles become workable.[10] It is possible to do magic from the third category 'ring', but a lot more effort is needed to produce an effect. This 'work' may be just to enter a specific consciousness state. Within the fourth category, magic begins to become more effortless, plus miracles can occur as a side effect.

      On the **Individual** reality level, somewhere in this category involves the Bodhisattva Choice.[11] The individual would have to make a conscious decision to remain in physical form. Within mystical schools, this stage in individual growth has a number of references; a Bodhisattva is one. In the magic reference, it is known as the adept stage (fourth level initiate).

      There is another name that is not commonly associated with this choice. After the choice, it is also known as the 'true dark night of the soul'. Why? The individual can 'see' both Heaven and earth, is able to enter both, and yet does not 'belong' to either. This dual

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9 The line from Truth to Faith in Figure 4-4 or Chart 4-4, *A2*

10 Chapters 9 and 10,

11 The choice between merging with the Divine and leaving the body behind and that of to remain in physical form to help.

perception can lead the individual into being something equivalent to a spiritual *Steppenwolf.*[12] While the people around that person, may tend to see a saint.

Here lies a source of the 'tears' of the Bodhisattva. Another source of the Bodhisattva tears is watching (and having to allow) people create their own 'hell' with 'Heaven' eternally before them.

Fortunately or unfortunately (depending on your reference), this stage of development is rarely reached. Most people are not willing to foster the degree of selflessness and dedication necessary to reach this stage. Having tasted the 'fruits of Heaven', most people do not want to come back.

❑ The fifth category evolves from the last, and simply is: <u>no</u> ~~truth~~ passes through the perceptional array and enters *Programming*. In addition, the operator's evolution to this point has also purged most of *Truth* from within their storage. All, or most, of ~~truth~~ within them has been brought to Truth, Figure 4-8 (*V*).

There is a continual participation in the Eternal Moment of Creation. Miracles occur naturally without effort. That person is walking in Creation that they are and all physical creation reflects what is in their mind through the Mirror.[13] This can be referred to as the Godhead Event or a priest-king.[14]

4.9 - Conclusion

*T*his chapter threw a lot of information at you. This chapter began with the human *BTR* and with the realities that constitute our **Individual** reality makeup, **Absolute** Reality, **Actual** reality, **Consensual** reality, and **Imaginary** reality. This chapter introduced the temporal mind/matrix vehicle -- within the human *BTR*; the matrix's elements and its operation were given a cursory going over. Your mind is your vehicle in your body. Just as your body is your vehicle in physical existence. And…there are laws/truths to how vehicles work.

Bottom line is the more there are truth/laws of a reality within human mind/matrix vehicle; the more functional an individual becomes within that reality. The more ~~truth~~ in their choices – the less they work in the laws of a reality. The more dysfunctional they will become within that reality. This is Chapter 5 subject matter.

However, because of the nature of **Consensual** reality and **Imaginary** reality, an individual can be functional within a **Consensual** reality even though they have, generally speaking, an insignificant amount of **Actual** truth in their mind/matrix.

Conversely, Absolute Truth may make you functional in **Absolute** Reality. It also can make one dysfunctional within a **Consensual** or an **Imaginary** reality. Just because, the **Absolute** may be something that the **Consensual** or **Imaginary** reality does not recognize as real (though both must have some degree of **Absolute** and **Actual** within it in order to exist).

A problem can lie in the fact that the truths of **Absolute** Reality, **Actual**, **Individual**, **Consensual**, and **Imaginary** reality may not always <u>appear</u> compatible. For example, what man is doing with pollution to the planet -- there is a heavy discrepancy between what we say is real and what the planet is saying is real.

Other examples of this mismatching of truths to realities may be a person could be a wizard in business (a **Consensual** reality), but do not give them a screwdriver; they could maim themselves or someone else (an **Actual** reality). Or…a person could be a master craftsperson (an **Actual** reality), but take them to a bar and they are a major social embarrassment (a **Consensual** reality).[15]

This chapter concludes the third and last part of the thought construct, model, paradigm… begun in Chapter 2. The second chapter introduced God and the Loving Logical

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12 A fiction book by Herman Hesse
13 Chapter 3
14 Chapter 10
15 "Hey Babeeee, I got something you can sit on!"

Mind's Creation. Chapter 2 is at the core of this thought construct -- skeleton. Chapter 3 fleshed out the implications of Chapter 2 to physical form.

Chapter 4 finishes the construct and adds a mortal mind vehicle to the form. This chapter attends to the human *BTR* and the operation of our temporal mind/matrix within the physical condition we find ourselves and is related back to information within Chapters 2 and 3.

Again, look at the paradigm presented by the three chapters as a map. A map is not the terrain. In the end, you do not need the theory of gravity to walk. You just have to know how to apply it. Maps come in handy when you get lost or are planning an itinerary. They are not considered popular literature. If maps are placed on a wall, it is for functional purposes and very seldom for aesthetic purposes.

The labs and exercises introduced in later chapters will be addressing -- some form of playing with -- this presented model of the human mind/matrix vehicle. They will have you walk some of the 'terrain' of the 'map'.

As previously stated, you may note that spiritual disciplines favor an increase in the top aspects of the *Perceptual Lens Array* and a decrease of the bottom aspects; a pattern is forming.

Later, a serious metaphysics operator – mystic -- will learn to recognize what control they have in their focusing and refocusing of their mind. When covering future labs, there will be a periodical reference back to the mental model/construct in Figure 4-4 or to Chart 4-4. These future references will show what elements of the human mind/matrix vehicle the labs are addressing.

To conclude what was covered in this chapter -- lens, storage, loops, flows, and programming patterns -- make up our mortal ego vehicle. Figure 4-4 has the ego vehicle/matrix broken down into flows, aspects, tendencies, and relationships – sub-matrices. There are the *Storages*. There is the lens array. There are choices (*VI*), which affect *Programming* (*II*), which affect *Storages*, which affect the lens (*I & IV*), which affect choices (*VI*)…etc. -- the circles, spirals, or feedback loops.

Again, it is not important to believe or remember all that this chapter previously talked about (remember the first lab assignment). You should recognize that there is some sort of focusing mechanism, some kind of storage, there is a cause and effect relationship in your perceptual lens related to what is in storage and truth, and you can exert some form of control.

You do not have to believe in or know the principles behind internal combustion engines or the basic mechanics of a car to drive. You do have to know how to steer, acceleration, braking, and the basic character of their vehicle (what it can do or what it can not do). And…you have to take the car out for a drive.

Like the car, you just need to know the basics about your mind. Perception is the view and 'steering'. Desire is the 'fuel'. Choice is the 'brake and accelerator'. The vehicle 'model' is determined by what is in *Storage*.

Applying the exercises later in this book takes your mind out of the 'garage'.

Again, a serious metaphysical/mystical/religious student should recognize that their temporal mortal mind/matrix vehicle is limited. Almost any operation performed by this vehicle is going to be temporal and finite. All growth, spiritual or otherwise, involves leaving the temporal mind/matrix as it is now behind or sublimating it to God's Eternal Matrix. It can also involve reprogramming the human mind/matrix with Truth (which again will involve the Matrix).

This process may also involve the removal of ~~truth~~ within their mind/matrix, which is also known as spiritual purification.

Our human mind/matrix is constantly producing/running; it <u>reflects</u> God's Matrix and Eternal Creation. <u>We are not our temporal human mind/matrix.</u> We are the Children/Child of an Infinite and Eternal God. Either we have to step out of our mortal mind, shut the temporal mind/matrix up, learn to ignore it, or reprogram it with Truth. In this way, we can begin to reside in the Eternal; who we really are.

Here is another tie-in to the second and third chapter, specifically, about matrices and life -- Chapter 3 talks about a proper physical matrix arrangement hosting life. (Remember life – due to its connection to the Eternal Moment of Creation and Truth – is inclusive and extends itself.) This applies to a thought matrix also. A thought is a matrix of perceptional cognitive associations. (True, this all happens literally at the 'speed of thought', and yet, within every thought there is a set of cognitive relationships.) The thought's construction and how much Truth that makes up its matrix relationship determines how much life is in that thought.

The opposite is also true. How much ~~truth~~ within a thought determines how much life is absent.

A general rule of thumb is: if a thought is non-exclusive and extends itself, it has life. If a thought is exclusive or divisive, it is un-living.

Using this concept, this book can help you to foster living thoughts of a living God and show how to reduce un-living thoughts within your mind/matrix (and their effects). This is a way we can step out of the limits imposed by our limited temporal/spatial 'mortal' mind.

The last thing to touch on in this chapter is a continuation of the patterns and parallels to two ideas that were introduced in earlier chapters (independent/dependent and the 3-in-1 1-in-3).

The first involves the relationship between two concepts -- one concept is independent, while the other concept is dependent. A partial list of what already has been covered is:

❖ God's Love can exist without His Logic, but His Logic cannot exist without His Love.
❖ Real numbers can exist without imaginary numbers, but imaginary numbers cannot exist without real numbers.
❖ **Absolute** Reality can exist without **Actual** reality, but **Actual** reality cannot exist without **Absolute** Reality.

Paralleled into Chapter 4's mortal mind model, add to this list:

❖ Perception can exist without desire, but desire cannot exist without perception.
❖ Cognition can exist without habit, but habit cannot exist without cognition.

In addition, incorporate the 3-in-1 1-in-3 concept manifesting in parallels; 2 determines the nature of 3 while 3 regenerates 2:

❖ God's Love determines the nature of God's Logic, while God's Logic regenerates God's Love.
❖ God's Truth Matrix determines the nature of Creation, while Creation regenerates the Truth Matrix.

Add Chapters 3 and 4 concepts to this and:

❖ A matrix determines the nature of a *BTR*, while a *BTR* regenerates a matrix.
❖ Perception determines the nature of a desire, while desire regenerates perception.
❖ *Storage* determines the nature of the *Perceptual Lens* (*I* & *IV)*, while the *Perceptual Lens* regenerates *Storage* (*II* & *VII*).
❖ *Knowledge* determines the nature of *Programming*, while *Programming* regenerates *Knowledge*.
❖ *Programming* determines the nature of *Memory*, while *Memory* regenerates *Programming*.
❖ The 'truth' of an ~~truth~~ determines the nature of the ~~truth~~, while the ~~truth~~ regenerates the 'truth' of the ~~truth~~.
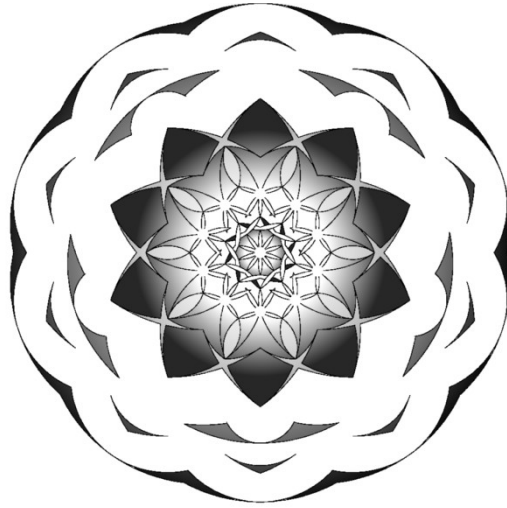
4.10 Questions

1) Desires and emotions are one with what in the *Perceptional Lens Array*?

2) The 'back of the mind' consists of _____.

3) The human *BTR* contains a what kind of mind?

4) What reality is the human *BTR* primarily concerned with?

5) Perceptions enter *Programming* directly through _____.

6) You are not your _____.

7) What is the mind and the *Perceptional Lens Array* analogous to?

8) What example is used to show the power of imagination?

9) Faith is _____.

10) Beliefs are the result of what other elements in the *Perceptional Lens Array*?

11) What function(s) does the cognitive loop serve?

12) Who controls focus?

13) What reality are all the others dependent on?

14) What are the four limits of our visual perceptional window?

15) The 'front of the mind' consists of what elements?

16) Forgiveness plays what role?

17) What are the five realities?

18) The mortal mind is a reflection or a limited copy of _____.

19) For every thought that we have, what are our options?