Personality Program

Reflections on Faith

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PERSONALITY PROGRAM

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Chapter One

Newborns experience Earth as fresh and original and begin to get involved in their environment by their senses. These senses are almost everything they understand of the world. As the baby's historical experiences develop, the child builds intuition from the past. Their capabilities are the basis for their emotional selves. Within these emotions, the infant will experiment and create their present choices. At that point, the child's behavior has begun to be understood, and the darling infant involves themselves in their world. They utilize their senses to experience the world through sight, smell, sound, touch, taste—and the sixth sense of intuition. The child develops sense-making capabilities to code and decode thoughts for these perceived sights, smells, sounds, touches, and tastes. These perceived experiences from the baby are the basis of their personality. The child's brain generates electrical signals that recognize information and instantaneously produce chemicals to manage emotions. Emotions become so strong that the child is not aware of the depth of their feelings. For the child, life feels like an exploration of their present moments.

A child has a soul. The soul is how the child knows themselves apart from other people, and the soul is experienced by the child on the z-axis of spirit and memory. To understand a child's memory, we first must appreciate that the child is bounded by their senses. It helps to think of the brain creating the child's surroundings—sights, smells, tastes, touches, and sounds. In this case, the child lives inside their mind. What is understood from the environment is limited to the recognizable information

to the baby's brain. In a sense, the child lives inside their brain, and this is virtual reality. Because the reality is virtual, each child experiences their own perspective on life. Concerning memory, a child can understand four basic levels: sensory inputs, short-term memory, long-term memory, and abstraction. For example, when the child recognizes their blanket in front of them, they understand how the blanket looks, feels, smells, tastes, and sounds. After experiencing the blanket, the infant becomes familiar and does not need to recognize the sensory inputs of the blanket. Thus, they have the memory of the blanket and move to short-term memory. Short-term knowledge of the blanket is day-to-day knowledge for the child, and if there is a memory accessed from long-term memory, it is something worth saving for the child.

The mind creates the perception of time and environment, and the brain is a computational system. Therefore, if the child lives inside the mind and experiences a virtual reality, the child builds a computational personality program. The child's memory—like all of ours—includes abstraction. Abstract memory is like the sum of everything known. Therefore, in memory, on the z-axis, we vertically tunnel our way to light. We can compare abstract memory to achieving intuitive awareness. While memory is comprised of these sensory inputs, short-term memories, long-term memories, and abstractions, the spirit is outside the mind, and the virtual reality is lived in by the child. The spirit reflects the child from heaven.

The spirit is where the child exists. However, the child is limited to the concept of space and time in reflection due to the memory axis. Regarding the spirit, it is a part of the child looking into the three-dimensional box the child lives within. From the

origin point, the baby looks out toward the soul, and the spirit looks back at the cube of virtual reality wherein the baby lives.

In abstract memory, the spirit is in heaven's light and sees everything accumulated together—a history of all things known. Yet the soul chooses to intuitively send messages into the child's life to help them make decisions. Among others, these ideas are known as fate and déjà vu. This concept is harder to comprehend and is related to the created virtual reality the child lives in in their brain. They see, smell, hear, touch, and feel the environment within their minds, and therefore the child is a virtual character in their mind. Since children live inside their brains, they never understand their brains from outside their virtual reality.

In fact, they live in a universal mind—a universal mind that is unseen. The universal mind is the computational system that is greater than the child can perceive. Think of the universal mind as part of the universe. This universal mind processes the universe's physical quantities, such as weight, time, space, etc., and is how the universe may subjectively be aware of our thoughts. The universal consciousness is also a nurturing part of the universe that responds to the child. Since the universal mind is between the origin point and spirit, it computes information. The child understands the natural workings of the universe due to the complex arrangement between the universal mind and the child's normal brain. The computation of information between the universal and regular brain has a ratio, and it is likened to IQ. We can also review the balance holistically, noting that the universe has emotional values.

In the child's virtual reality, the perception of the environment is unique. For example, their blanket may have significant

meaning to the infant. The universal mind for the child may react with the child with their sixth sense. The child may think of the blanket before the mother or father offers it to them, unaware the child wants it. Because of the child's desires, the blanket and the mother or father may tune into the child's willpower. Emotional intelligence is a unique term to apply here to the sixth sense, and we will use the words interchangeably. There is an intelligence quotient or ratio for the universal mind and emotional intelligence for the universal mind. Equally, the theory is that the child's normal brain is where thought comes before emotions, and the IQ comes before the emotional intelligence for the universal mind. There is very much to theorize on how the universal mind works.

In addition to the spirit and memory axis, there is the right and left-brain thinking axis. As the child's problem-solving abilities flourish, they formulate ideas within their brain's right and left hemispheres. A child usually will organize information in the left hemisphere of their brain, and this organization pattern is structured and systematic. Another word for this organizational pattern is the schema. The schema understands concepts in a self-represented system. The child can also organize information using the right hemisphere of the brain. I think of this organizational style as the theory of mind. The term theory of mind means the child can put various random points into the big picture realizing how the topics are related. For example, a child may see the color of their house, the street name, the neighbors' address, but not the exact location of their home. Chances are the child can find their home again from knowing the various clues and relate those to their address.

Another axis that makes up the child's being is one of extroversion and introversion. The infant's perceived sense-making and awareness have limitations from listening to feedback. The child can only cognitively experience and consequently listen for so much. Therefore, the child can only determine and control their own behavior. It is nurturing to help the child decide how to react by instructions, allowing the infant to understand their independence. This introversion is likely to produce a mind strong in analytical reasoning. Therefore, introversion helps the child problem-solve.

The mirror opposite idea of introversion is how a child understands relationships, including other people and the items around them. The child's identity builds from having associations and is called extroversion. Developing extroversion helps the child understand patterns of social relationships. The child's brain will grow to allow for the generation of abstract ideas. From understanding friendships, the infant can develop a social intelligence to empathize with other people's perspectives. The developing infant will identify with a social view of introversion or extroversion from people's attitudes.

Understanding the emotions and intelligence of other people or life experiences is crucial to this child. The universal mind and regular brains are applied to comprehend other people and life in their environment through their senses and intellect. Given time, the child has thoughts, experiences, and emotions to guide their behaviors, allowing them to build complex emotions into their lives based on whether they like or dislike other people or life events and experiences.

To summarize, a child has an origin point, three axes or dimensions, and limitations to the recognition of space and time

from the constraints of their brain. The brain has a center, and this point can be thought of as the origin point. As determined by using the three axes, the child can move inside their minds—up or down, left or right, and forward or backward. The child shifts in introversion or extroversion with movement, right or left hemisphere thinking, or memory use. For example, if a child favors using their minds from an introverted, right brain, and sensory memory perspective, the baby will initiate activity theoretically in the back visual and motor regions of the right side of the brain.

In subsequent sections of this chapter, we will explore each of these axes, elements, and perspectives in more depth.

Chapter Two

A child responds to the universal mind with their willpower to intuitively conform. Their intuition is like the spirit advising their regular brains. It is not always easy to understand the intuitive universal mind of the child, and this is because it is abstract thinking. Most of life is a series of decisions, and the child often makes preprogrammed decisions from their genetic blueprint.

The child will often give their attention to life in the environment. The child adapts; they will not relive their genetically imprinted lives repeatedly. The child's genetics then capture some of their decisions in memory. When children react and perform like people around them, it is called modeling. Short-term and long-term values are persuaded in this phase of memory, causing behavior modification. The extreme of abstract memory helps the child adapt to the environment. Therefore, the child understands the modeling of other people's behavior and creates new patterns.

Within the regular brain, there are mirror neurons. The mirror neurons arise from genetics and how the child reflects on their actions. The child works with other people through these mirror neurons and come to understand their modeled environment this way. The abstract memory aspect of mirror neurons is that the child can imagine their thoughts. In the short term, this self-awareness helps the child create their values. The child can store these imagined thoughts in their long-term memory, and this abstraction in the memory helps form each child's individual personality. The child selects who to follow and how they want

to be, eventually growing into the person and character they will become.

God is the model for the spirit, and the soul is the child. Heaven is in the light. The child will be primarily a product of the Holy Spirit as it brings some of the heavens into the child's virtual reality through their will. When heaven is directly affecting the child, these are revered moments. The Holy Spirit, through the will, can affect the child at any time. These moments are the miracles and epiphanies of everyday life. These sacred moments arise as the universal mind interacts with the regular mind and the child's thoughts alter their perceptions. In science, it is called a neural feedback loop. The child can understand the will and will see such animation as having an impact with cause and reaction. When the child becomes willful, they express themselves at the origin of their virtual reality—enacting a self-frame of reference. When the child seeks to impact the environment, they must understand that other people are alive and different.

The child calmly witnesses the motion of redistributed energy in the environment and questions the cause and effect of nature. They learn that life animates itself under its own power and that other lives have souls. When the child understands that life moves itself while objects do not, they realize willpower in life.

Since the child has a self-centered frame of reference, they will filter their emotions through their surroundings. Depending on the child's perspective, the other's life may seem happier, sadder, and angrier, more scared, disgusted, suspicious, or more ashamed than their own. The child will read the other's moods with their normal brain, and they may read emotions from the other person's body language. Depending on the individual,

some children are gifted at seeing themselves in others and bringing out their moods. If the child can make someone happier, then they often receive recognition. When children reflect on another person's feelings before their own, they are exercising compassionate. They develop tolerance and understanding of others' emotions and can recognize these feelings in the body language of other people.

Individuals learn empathy, and it is healthy when a child turns toward other people rather than only themselves. When children only view their own thoughts and do not recognize other people's emotions, they may become ill. It is known that a working memory and recognizing emotions are needed to develop friendships. Emotionally healthy children read other people's feelings; they must be emotionally stable enough to be active in their environment. The child must enjoy friendships to be compassionate. Parents should listen when the child indicates that they feel their environment needs to change for their emotional stability. Maturity often accompanies a child's dynamic requests by being given responsibility.

In the long-term memory, compassion is part of the child's learned values. The child may also learn from other people in honest conversation, picking up such values as loyalty, honesty, and empathy to differing feelings. Overall, the child must be held accountable for values in their memories and choosing correct behavior in the present moment. Emotionally insensitive children are often cold and fail to interpret the world, instead staying hidden within. This child is hard to engage. Such children can be helped by being given opportunities to work on their memories through play therapy, utilizing toys, or playing together with oth-

er children. They may be able to leant to focus on others' emotions and read the body language of others.

Thoughts and emotions are captured from the past to help an individual anticipate the future and utilize working memory. Every moment brings about a chance to expect what the world will create for the child, interpreted in terms of emotions, memories, and sensory inputs. Virtual reality for each child is based upon their past as memories are learned from a buildup of experiences. The child anticipates the future based upon the past, basically because they experience a similar history of emotions and surroundings. For example, a child has celebrated a first and second birthday with cake. On their third birthday, when the lights go low, the child's body grows hungry in anticipation of cake without conscious recognition. Or if they do consciously want the cake, they are assuming emotionally that there will be cake. The values learned from other people are similar. When the same people show up repeatedly, there may be a feeling of hope produced for the child. If this is the case, the child's personality changes and they become more hopeful when recognizing those people.

Abstraction in memory was introduced as part of the universal mind. The child is growing in understanding and the unconscious processing of information. With their sixth sense of intuition, the child understands the congruence of the situation, which makes them happier—the child is delighted to get the expected birthday cake on their third birthday. If they didn't receive a cake, they would be unhappy and ask for it, wondering what happened. This congruence to expectations is part of the child's unconscious processing of information.

The spirit sends us people in our lives, like the previously mentioned neurofeedback loop, and the universe sends opportunities for friendship. The child may model positive behaviors and learn what is right and wrong through their senses and intuition. Life is what the child chooses. They are willful agents, learning compassion to act more positively in their surroundings. They are actively encoding, storing information as values, determining who they will be and how they will act.

This is a fundamental part of their personality, and it also is an unconscious process. Using their active sensory inputs, they gather emotional information from others, and the child who has more active sensory input seems to have more personality than others. Unfortunately, if the child has no sense of another's life, it is unfavorable. This child's character would only know themselves, and they would only listen to the intellect behind their own emotions. Because of the value of having empathy and emotional intelligence, the spirit wants us to have a social understanding.

Chapter Three

The x-axis is about problem-solving. The brain's left hemisphere organizes information like a schema—a broad representation of the child's environment. The child may understand what a cat is, and the term "cat" may be understood by the child under the broader term animal. The child may narrow down the term cat to various subgroups of cats, like Persians. The schemas are how they model information and how the child stores it. To give another example, children learn through experience. The larger reality of the world may seem confusing to the child when they experience something different from their small sample size of the world.

It is essential to understand classical conditioning when discussing what happens when the child discovers the world. In classical conditioning, a child may respond to the environment and encounter a sudden stimulus, and the environment and stimulus get paired because reinforcement and motivation are often paired together. If the child is starting with a frame of self-reference, they may understand the stimulus through that self-reference. The child may grasp the connection between stimulus and reinforcement, helping the child understand their environment. The child models the information, stores the story, and codes the data. This schema is typically done through language. Thus, the child is affected through culture, language, and environment on the x-axis.

While the brain's left hemisphere deals with organizing information, the right hemisphere assists individuals to adapt their mental models. A child may understand the schema to mastery

and then re-interpret the model of definitions. For example, the child's blanket may be thought of as a blanky. The child may even want a picture of a giraffe on it. The blanket is defined as mastery, but the child would like the blanket to be altered. The blanket composition is therefore rearranged in the child's thoughts, through parts subtracted or added, with the giraffe picture. This is the right hemisphere of the brain working.

Essentially, the child's right hemisphere of the brain is based on culture. The concept is much like the theory of mind—the child may know many points about an item, and they collectively relate to understanding the whole idea. The more facts learned about the concept, the better the child can refine their knowledge. Therefore, the child will have more opportunities to rearrange the relationship of the idea. With the theory of mind, there is a choice to arrange the information provided for a concept.

A child can examine their thoughts to solve problems, and when they are discussing ideas, they are drawing on their understanding of their culture. There are two types of cultures, individualistic and collectivist. Individualistic cultures measure self-referenced "I" thoughts as free will. Collectivist cultures count self-referenced "I" thoughts as belonging to the group. Suppose the child understands themselves with an "I" opinion. They begin to perceive the universal brain crunching large amounts of data known as their consciousness. Therefore, imaginary ideas are hypothesized to understand the world. For example, a child may believe in imaginary friends. They may talk and assign qualities to them, and they are the only one who knows the imaginary friends or ideas. Children understand their own "I" thoughts of

how the world works, or they relate their "I" thoughts to the world through relationships.

In my experience, emotions are not linked to language and problem solving on the x-axis—problem-solving is cultural. With experience, the child can assign values to those experiences to work out patterns, and in these patterns, the child will measure meaning. These meanings are how concepts work in the surroundings. Language and problem-solving are affected by schema and theory of mind. The child's meaning of concepts in the environment is a natural outgrowth of language. The child may define these concepts into mathematical quantities, and these measurements impact how the child understands their environment. The child can ask the questions of who, what, why, how, and where, and with each measure known, the curious child will seek more information to attribute to the concept. The child's subconscious will also measure concepts in the environment. This was thought of as the universal mind measuring natural laws. The subconscious also provides the child's ability to imagine.

The child begins to theorize and explore situations apart from reality. These imagined ideas for the child are a lot like daydreaming. The child will have a mental representation of their social world—all the terms, measurements, and meanings are causally tied to that social world. For example, the child may want something added to or removed from their perceived world. The child can make ties, cancel connections, or repair relations with different people based on their measurements involving the social world. The child is manipulating the situation in their mind to understand their motivations. Problems seem to be solved when the imagined and the natural world are in con-

ceptual harmony. When the problem does not seem solved, and people do not react the same as anticipated, the child may feel the world is unfair. However, the child can become more realistic in their social personality. Within the child's "I" thoughts, they seek patterns to understand the surroundings within which they can apply their language. These patterns are often known to the child in the culture's norms, conventions, or values, and this is when problem-solving in the social dimension occurs. As the child learns more about their environment, the better off they will be. If the child masters their environment, they likely will lead in some aspect of life. This is how the child develops a dominant personality. If the child is dominant, they will probably see their perspective reflected in the world.

Life is a field of interactions on a social level. A child does not just have a past and future. They live in the present moment, and the present moment is filled with patterns. But people change all the time in their attitudes and values, and the culture slants the present moment. The child will understand their surroundings differently depending upon the language used, the symbols seen, and the culture's values. Introversion and extroversion also affect the perceptions of the child, which we will look at in the next section.

For the child to understand fairness, they must fathom honesty. Laws and religion are created based on how we act socially, and ideas of justice and punishment are formed in these cases. Ideally, a child models great people and sets their values in place for their belief system. The child understands laws and punishment for being willful. Here also the child manages relationships and offers compassion from the perspective of other people. They have friendships and learn who are good people to be-

friend. The child understands the role of their friends. Group dynamics alludes to the child's social cognition.

If the child is a leader, has a strong ethical belief system, and has good friends, they will be drawn to set ambitious goals. Friends will benefit from being part of the group, and as time develops, the exact nature of the group roles will increase. In offering and asking for advice, each friend becomes aware of their position. In time, these friendships should bring love. This occurs through the spirit.

After the child learns a holistic answer to their reality inside and out, they may begin to grasp the spirit. The spirit is watching from their heaven, and the child has always known and acquired information from their souls. The spirit most often interacts with the child from the z-axis. A brief epiphany on the spiritual and memory axis is how the spirit shows us beliefs from outside our virtual reality. Remember, we are but a projection—a concept of spirit.

The next chapter about the y-axis will discuss how the child seeks out knowledge when there is a lack of information. This is metaphorical, but a mathematician named Gödel provided insight that this lack of complete knowledge is knowledge. This means that the child is aware that there is more information in the environment than they can fully realize, and the child has more wisdom by recognizing their limited knowledge. This idea then encourages the child to look outside their virtual reality. This is also known as soul searching. This may be mental rule-breaking and freedom in their spirit. Again, arithmetic and knowledge are like neurofeedback loops—the child defines meaning as measurements. If heaven is in this context, the child

will bring some spirit into their virtual reality. Gödel's concept is also known as the proof of God.

Chapter Four

Most children are somewhere between rational and irrational in their behavior and understanding, and for the child to succeed in life, they must maintain some perception of reality. Often it is the case that children leave their conversations with illusions about their own identity. The child may see themselves in the person with whom they talk, and they may understand the other person has emotions and then can empathize with the other person. Thus, the child needs to judge feelings with outcomes to understand how emotions fit into the surroundings. For the child, their emotional experience lies within themselves and other people. This introduces the y-axis with logic and social identity—introversion and extroversion. The difference between introversion and extroversion depends upon the relationship between the child's inner logical awareness and their external social behavior.

A child will experience logical fallacies—errors in reasoning that reduce thoughts to be incorrect. Children often make mistakes understanding their surroundings when they can't get past their own emotions, projecting those emotions onto people in their surroundings. The child's faulty logic may cause weaknesses in personality if their emotions are mishandled for a long time. For example, a child could get angry with a person that seemed mad at them. This anger would wreck the relationship between the child and that person in the future, and the offense might ruin opportunities for friendships with others who even remind them of that person. Unfortunately, these mistakes happens all the time. People create faulty logic every day—instead of being

realistic, they emotionally follow the flawed logic they believe is needed to keep clear thoughts.

Extroversion is being reliant on one's surroundings. When the child challenges themselves to identify with their story, they may see different viewpoints on how they think people view them. The extroverted child looks for clues to understand their unique ideas, and they use deductive reasoning. Conversely, the introverted child logically investigates their thoughts about life by first verifying it is true. This child lives by a code of how or why such results about life occur. This learning is introverted because the child is investigating their own judgment. Additionally, the introverted child will find logical reasoning in abstract sequences.

Logical faults begin with the extroverted child's own bias. For example, extroverted children may find flaws in other people more than in themselves. This bias is personal optimism. With this bias, extroverted children may feel they performed better at something than they actually did. They also often blame other people for the mistakes they make, especially in relationships. This is not logical, but the introverted child learns it from culture, family, or friends. Emotion is less likely to sweep the introverted child away in fallacies when they can review behavioral patterns with rational thought. For the introverted child, seeking the truth may include examining people's habits.

The universal mind does have ways to handle faulty logic. The extroverted child may have joy and hope. The extroverted child hopes that they can manage their relationships in life. The extroverted child is more outgoing and able to rearrange their lives. The universal mind of an extroverted child helps them un-

derstand the transitions in their lives, using these transitions to recreate themselves.

The introverted individual also has tools to exist comfortably. Many great introverted people helped build their worlds by being in tune with their universal minds. The universal minds receive clues to revolutionize behaviors. Great introverted people defied the odds of logic because the universal mind is more advanced and "sees" further into logical processes. If the introverted child enters spiritual thought processes, they may communicate with the universal mind. The child may have many epiphanies during their lifetime—times when spirit is involved in the rational redirection of the introverted child's life. For example, if the child is in tune with spirit, they may be more advanced in their thoughts for that moment. A recreation of their life may result from a conversation within the soul. These moments can inspire a faith in themselves, service to others, and the interaction that some event will be valid. Conversations with the universal mind to understand faith is known as living the dream. An introverted child also may just want to understand the systems in life and the environment, and they tend to be more individualistic.

All children are on various levels of logic and social identity as they deal with their present moment. They may not have previously defined the decisions the introverted child makes in life. The introverted child will have logic for themselves. Logic is an answer to why. The introverted child may answer the question of why they acted the way they did by reasoning. This is different from the problem-solving discussed earlier. In logic, the introverted child explains why by reflecting on themselves. Therefore, the mirror made is a trait—a logical pattern the introverted child will repeatedly use in social situations.

The extroverted child's understanding of the surrounding life is typically used to describe their personalities, and this is because character is often modeled from social relationships. When extroverted children can think abstractly to question why, they can make up their minds and demonstrate trait behavior while the introverted child will inherently measure the logic of another person. The social environment is filled with dynamic behaviors that people act out, and introverted children may understand this and perceive themselves as an actor. This is how other people can measure personality. The introverted child will remember the social interactions and repercussions of these interactions. Therefore, an introverted child may calculate the other person's values as trustworthy, hurtful, helpful, etc.

The extroverted child is very involved in finding out how their influence affects others and their social standing. These social interactions and the supporting details are fascinating to the extroverted child. They may seek logic, but, in a way, it is not as crucial to the extroverted child. However, the introverted child looks at social interactions as abstractions, and these abstractions help them understand from a distance how people work. The introverted child may measure and evaluate those they meet in order to understand the social interaction. The introverted child often values ethical and responsible people; therefore, according to the introverted child's values, they give or take away the credibility of other people.

This mental math of social interaction may be well suited to building on a healthy work ethic. The extroverted child may stress other people's behavioral patterns, and they use mental math to estimate from whom to ask questions, who is responsible for a situation, and how to use their resources effectively.

The parent's role is to bring up healthy children. However, no one way to train a child exists since every personality is different; what is not unique is that the parent monitors the child as they freely explore the environment. How the parent monitors the child is from their rule creation and what the child can responsibly handle. If the rules are logical, it creates social maturity and responsibility. The ultimate parenting is to love the child the best way they can. Parents set an example for the child's success, and parents who repeat their standards will affect the child's future behavior. The individual will likely make good or poor decisions based on the rules they are brought up with, and if parents reinforce those decisions through example, they will have more substantial results. Therefore, support of love is best.

Chapter Five

Love strengthens behavior. Love is also classical conditioning. The child understands their virtual reality and stimuli to events or items. Their virtual reality contains the environment, the uncontrolled element. In the environment, there are different levels of stimuli, from unconscious to conscious. The child's ability to control their answer is the variable. The child has an emotional reaction to the environment and does not typically choose those emotions—the emotions of love, fear, sadness, joy, suspicion, disgust, anger, and shame occur consciously or unconsciously. Primary core emotions, such as love, are closer to memories from previous experiences through uncontrolled stimuli. The controlled response is a child's attempt to solve the effects of the stimuli given their colored emotional state, limited problem-solving capabilities, and extroversion or introversion. The child's reinforced behavior lets them feel attached to loved one, and their understanding of core emotions can be complex. The child tends to adjust to successful past behaviors automatically. Therefore, for the child, the processing of emotions is affected by their past. As tricky as understanding emotions and history is, it is even more challenging for the child to retrain themselves for their future.

In certain situations, the child may not want to relive their past. In that case, the child adjusts for the future for healthy fun. Making emotional repairs is like changing the language the child uses for the past. The child changes their thoughts about their memories, and once the child retrains their minds about the experience, they can reframe their logical perspective. This

means the child can choose how their lifestyle is congruent to old beliefs. This retraining is more challenging for an unmotivated child. The child should be responsive—a quality where they are flexible and can change. If the child is unwilling to listen, they will not reframe their logical perspective. The child must also adopt teachings from the environment. When the child hears and learns from their surroundings, there will be errors. Therefore, the child must love themselves with compassion. The child will understand how to tolerate these errors if they are well-meaning and their guiding principle in life is the logical truth. Overall, the child learns new behaviors with trust and love. New emotions help reorganize the child's perspective on how to behave. The child may seek to listen to trusted guidance, looking for that guidance to understand how to heal. It is up to the self-actualized child to listen to their truth. The child will block emotional healing if they lie to themselves. This is denial.

There is a mathematical scale to quantify the child's emotions and observe their past, and this can tie into decision-making. The child trusts their decisions after accounting for the risk involved to develop new behaviors. To understand how the child emotionally reacts, we can measure the chemical stress hormones secreted in the body. This way, the child's anticipated feelings and what they feel can be measured and determined. The difference between anticipated feelings and honest feelings in stress is due to fear.

An example of this is a child's phobia. When a child has a phobia, the anticipated fear commands their attention, but they can learn to experience less fear through relearning. This process requires new experiences, and the child must be motivated to change. After the fear and damaging emotional behavior are con-

fronted, it is the child's responsibility to overcome the behavior. This is a tricky thing to accomplish. The child must be willing to rearrange their language of thoughts, and they can solidify this new decision-making process with compassionate ideas. The child demonstrates love for themselves in these moments. Although it is not entirely necessary, talking through frightening experiences is an excellent exercise for their healing. In this way, the compassionate child can gain inspiration and hope. Compassion helps us get through difficult past experiences with our environment.

Chapter Six

Children will play when they master their environments. In this play, the child experiences imaginary and real-world surroundings. The fictional world is within the child's thoughts, and in this imaginary world, risks are assessed, and learned behaviors are believed. The child finds it is worth investigating the idea of evaluating risk and making predictions. The child is estimating their virtual reality while predicting the forces around them. To indicate their behaviors, they must conceptualize their own identity. This willpower is different from simply following instructions to behave. The child willfully acts as a social actor that has dreams and goals that are profitable to them.

For example, the child measures how to dispense income at the risk of enjoying their vision. They have the opportunity to measure how much time or effort they will need to expend to make their dream a reality. The child assesses the chance with a promised result, and they evaluate those risks, given that promise. Something interesting occurs here. The identity of the child varies in response to their dreams in a unique way. The drive the child needs varies and is different for long-term goals compared to immediate satisfaction. There are risks, and the more valuable a child senses their dreams are, the more they are willing to risk. The plans are continuously reassessed given the stakes. The child will constantly assess how much time is sacrificed to progress to their new updated dreams. If the child characteristically avoids risks, they may never accomplish significant goals in their lives. The question arises, how would a risk-avoidant child transfer skill from one area in life to another if they have no ac-

complishments? Children with skills for many subjects can transition in life with much more ease, employing common sense.

With much common sense, the child's behaviors are transferred from one skill to another. The brain's development significantly improves due to multiple accomplishments in different areas of study. However, there will always be strengths and weaknesses for each child. But a child's strengths can be their weaknesses. The child will make mistakes. Their variety of skills will help support their language to reestablish their goal or dream after a defeat, and there are methods available to avoid mistakes. Learning defeat is not the end of a plan or drive; it is suitable for problem-solving. Risks are indeed inevitable. The ultimate risk is death, and the idea of death is essentially spiritual. By bringing up risk and spirit, the heart warns the child to appreciate their intuition. The more tolerant and compassionate the child is, the more aware they are of their intuition, and the more likely they are to search for other with those same virtues. The child may be drawn to positive, goal-oriented people who have practices or behaviors that help them achieve in life. Unity is like specialized or learned knowledge.

Leading and teamwork are critical to developing personalities. Children naturally establish teams. On those teams, there are individualistic tendencies, and language is a result of these conversations. The group will succeed or fall apart, depending on their direction—the way forward to dreams or goals. Each child will have needs that the group can meet. Thus, each child impacts the group. Resources are allocated based on what and how the group plans to achieve in its work. Conditioning the group is assessed.

Groups are created for various reasons. The group's purpose may hold for a long time, depending on how long the dream or goal is wanted. When the plans change, children will alter their personalities to fit the group behavior. If there is a change in behavior that is uncomfortable and emotional, the group culture must respond to the new dreams. This is a highly fragmented way to look at group dynamics because in actuality, the whole group must continue to develop. Goal setting must be oriented around the group's values, values learned from experience.

The group must agree on the safety of their goals. Each member of the group has a voice for the team's outcome. However, each voice alone is not the spirit of the team. The specialized knowledge that drives the essence of a group is necessary, and the nature of the team is a result of each member being valued for their wisdom. Each member is appreciated when they put in more effort to know the group's goals. The group's collective spirit encompasses soul, voice, and action plans for the group. But there is a logical fault in groups—if a member feels they do not fit into the group, they may be logically at odds with the overall goals. For this member, they may blame others for gossiping or bullying.

This example is why the spirit is so essential to be recognized in a group. The goodwill of group members and goals should be idealized as much as possible. Group members should foster friendships, and within those friendships, mistakes should be met with tolerance. Thus, teams should be compassionate. Being compassionate requires teammates to be mindful of other group members. If team members hide negative emotions, they will hurt the group long-term with frustration or grief. Group members may harbor ill feelings about one another. Blaming like this

creates a culture that hinders the emergence of self-respect. The spirit is the group's orientation—goals are praised and inspiration is funneled into good work. Leaders can recognize how to channel resources to inspire members to make dreams or goals come true.

Resources are the fuel to a group's dreams. Resources are likened to emotions, and the team's goals are compared to the group's thought process. To make a group's dreams come true, the group needs resources and strategies. Resources help fulfill the measure of work by team members. The ability to meet the needs of team members is likened to being emotionally balanced. The ability to identify and use each individual's resources will determine the orientation of a group's dream. In conditioning the group, the stimuli are the utility of the members' resources. Decisions are processed by work or the conditioned response. Enduring processes provide success in goals and dreams.

Communication is key, and groups that talk clarify their procedures. These processes are systems that are likened to brains in which decisions logically flow. The group must assess the feasibility of goals. Thinking realistically can quickly outpace imagination. If a group believes in the collectivist culture, then what's best for everyone can hold because the highest form of appreciation in a collectivist culture is to serve each other.

The language inside a group can influence its goals. For example, heaven is like this. Each soul is understood to have a place and function. God, who is like the executive part of the mind, depends on the branches of the body of heaven. He alters the courses of humanity with his Word.

For the group of humanity, the spirit is fundamental. The earth is a land of limited resources, and society requires strong

leadership to direct goals during a crisis. The body works together to serve each member. Humanity encounters risks and opportunities in the world, and leaderships need to give resources to specific processes for humanitarian goals. Groups experience opportunities where resources are lacking, and these groups where resources are limited can communicate to other groups to understand how they accomplished overcoming minor mistakes.

Diversity in a group will provide new awareness. Serving humanity is a great lesson, and it helps establish compassion and redeeming qualities. Opportunities mature, and networks bridge people together. This creates hope as these relationship support positive outlooks. Looking outside the team's group helps build cultural awareness into their ideas and identity. Learning more about other groups' symbols and ways of expression could shift the immediate group's thoughts, norms, and laws. Refusing to learn from different cultures is ethnocentrism and is not likely a tolerant or compassionate position to take.

Leadership must voice compassion in the group. A group must think of rigidness and flexibility in dealing with other cultures. Leadership must understand opportunities to establish new friendships within different cultures require a group effort. If the group wants to involve themselves with a humanitarian goal, leadership can utilize this alliance. Humanity is to be defended, and the purpose of extending life is fundamental.

Group members move into leadership positions when they give their maximum effort to help the group's dreams come true. This is from their dedication and responsibility, and everyone can volunteer effort in this regard. Team members can volunteer to find out where they would like to work. Volunteering is experience gained, and it is best to volunteer where other cultures are

involved. Seeing multiple perspectives can help solve problems more effectively. When volunteering, it is good to learn about how the group values justice and fairness. Nothing is easy when providing work for free.

Volunteer where life is rich and don't worry about personal gain. The outcome of volunteering may not be to gain employment with the hope of being recognized as a leader—leaders develop relationships with the practice of fairness and mercy. A leader must also fight for life, and battling is a small part of the fighting. Enduring is more the message for a group to survive. One can begin to understand the importance of volunteering as they realize sacrifice is important sometimes for a group to survive. The trial of volunteering is to stay. Recognize that there is a history to the group that includes culture and patterns to be valued. Understanding these answers to volunteering will make a good leader. A leader will allow rigidity and flexibility as they understand what will impact groups from another culture with a humanitarian goal. A leader must know when to be rigid and when the group can change their groupthink and talk.

When changes are made in groupthink and talk, the group's culture must adapt. Team members are conditioned with resources for multiple roles. Group members may also have their roles redesigned. In conditioning, the new responsibilities of a team member must be reinforced by the voice of leadership. Leaders must communicate resources and how the members can access them. The reconstruction of group processes is at a leadership level, and once the branches and procedures are decided upon, there must be voltage to make decisions and actions.

Spirit, voiced by leadership, has more voltage than someone at the end of the chain of decisions. This is because leadership is

at a high level in processing goals. What a leader does includes listening with their intuition to what the spirit says. Leadership would worship the soul. Included is problem-solving on this global scale, and reality can become dream-like very quickly when enough scale is applied. Goals are like personality traits, and any extrovert ideas are society's culture (e.g., music, learning styles, art).

To witness our society's culture, we must leave our virtual reality and visit other cultures. If money is a problem, reading about different cultures and reflecting on our nation is okay. When visiting other countries, recognize how a culture puts its language together with its concepts of norms, rules, and laws. Also notice how different cultures handle humanitarian crises. Measuring answers could help solve the immediate group's cultural problems and reflect comparative values. Reevaluating values is like reassigning roles. The team member must become familiar with language and place. They need to know which resources are available to them. Great ideas can emerge from epiphanies after learning from other cultures.

Great ideas can also occur from personal experience through intuition. A person may intuitively connect to the universal mind to compute enormous ideas. Understanding the universal mind and the speed that it transfers is incredible to achieve. However, by doing so, the person may access the ability to change the fate of humanity. This is meditative through the spirit. God shifts the future of society through the rate of ratios of decisions made by the universal mind. Suppose one person meditates and keeps up with the universal mind and interacts with God. In that case, God interacts within the lives of society.

Miracles are like waking from sleep. The new day is found, yet we have already received the communicated fate. Suppose the person is intuitive enough and can achieve a level of universal computation. In that case, they begin to understand the spirit of humanity's duality. It is like being a member of heaven and connecting with heavenly subjects and God. With such substantial universal ideas, the person may give clarity to society. Suppose a person keeps up with the universal mind. In that case, they may get a jump on significant ideas coming to fruition for humanity, such as a cure for a disease. I do not know if this is the definition of a prophet, but I do know that spirit works, and it tends to benefit others. Thus, a logic system can be taught through repetition from the group's culture to influence humanity.

Chapter Seven

We can find an idealized society. Through education, a community can learn about anything it wants. We can acquire resources with cost, which gives society an understanding of a certain level of freedom. Limitations include laws and norms of etiquette—rules are in place for humanity's sake. The dream for an idealized society includes being more culturally aware because tolerance helps society's perspective. However, there is a need to motivate citizens who are not putting forth tremendous amounts of effort, and the community needs to get everyone on board with the dream in order to inspire that effort. Where spirit exists and dreams belong, compassion must be awakened, too. When compassion is awakened, society begins to understand different perspectives. Society's unity belongs to a new social story, and the theme of this story is to be compassionate.

A new experience for different cultures could arise from this society. The idealized society could train given traits from different cultures, and knowing these different cultures and how they work would offer emotional stability in the idealized society over time. In instances where differences occur between institutions, humanity needs to be observed. Tolerance within the society's perspective is challenging due to the culture's momentum; however, without the flexibility to change mindsets, protecting mistakes is like training phobias in society. To determine risk and reward, we must look at goals from a historical and cultural perspective. Society must determine why negative traits exist. Finding the reality, or connecting the dots, does take some math for the community, while understanding cultural cogni-

tion helps develop new habits. Emotions are like resources reinforcing actions in society. As decisions are made, the reasons for those decisions must be reinforced with appropriate stimuli.

Changing another culture when there is a problem is not easy—it requires diplomacy, and that includes alliances and friendships. Sharing resources with other countries is necessary. But even when relations are strained, leadership worldwide often changes, providing ample opportunities to reunite with partners that had been estranged. All parties need tolerance to recognize the crisis, and resources are to be offered where logical outcomes are agreed upon. It is a position of security to make alliances new or stronger where change is occurring. A society should estimate how far resources will go toward a crisis for security concerns. If the goals are kept, these associations will be vindicated as humanitarian intervention must have its reflection in our society. Influential leaders review how our community understands the world.

Leadership works within society's vision, laws, and judiciary system. The logic is that leadership should work at a level down from the spirit. Their effort may have as much voltage, but their voice is not heard as much. Judiciary fairness is first in the decision-making chain, and it passes processes and reviews the current language of problem-solving. Leadership can look toward other cultures where solutions to the issues of limited resources or mistakes have occurred. Errors do happen, but we need to be fair in judging the leaders. The decision-making chain has an enormous cultural scope with spirit, voice, resources, fairness or justice, and order. Leadership justifies a large chain of decision-making and listens for stimuli or conditioned responses. Repetition must occur to ensure action is learned.

Given that there will always be a new crisis occurring globally, the executive leadership decides to allocate resources toward the problem. Other alliances help the society in trouble to heal. The executive leadership develops policies to make successful goals, and education is needed for proper orders or problemsolving. If no suggestions seem suitable, a learned group may meditate on the universal mind for a successful strategy. Hopefully, this actualized society takes time to pause and listen to intuition. Repeating the questions from the same decision-making chains with no answers is insane, but it is possible to ask the same problem from a different chain of decision-making. Possibly it would take a few additional resources to come up with a solution. A review acknowledges the best solution within the parameters that would accomplish the humanitarian goal. Diplomacy can be regarded as how to voice the newfound strategy to achieve the executive leader's goal and policies for the chain of decision-makers.

Going forward is like organizing information in schema and theory of mind. The ordering strategy is problem-solving, and there should be a consensus in each chain of decision-makers' systems that they have an effective way forward. The executive leader would decide which approach has the most goodness and sustainability to implement. Strategy at this point is fixed of sorts. A policymaker should understand the cultural history and how to adjust the culture now to the new plan. Resources are probably needed to finance the project, so we must accept cost parameters, and where those resources are allocated would be determined for society. Decision-making and strategy are about scale, and if those things could help humanitarian missions, then

we could use technology to survive. Technology can help make decisions to protect ourselves and our land.

The grander the scale, the larger the ratio of information a universal mind would operate. There would be a more complex personality program, and the universal reason is like many people working within a group. Discovering many universes or virtual realities would help understand the more extensive and complicated personality program. We will see if the personality program becomes found based on this paper. It may help us understand and forecast the future. In doing so, it would mimic a reflection of the universal mind in our culture. This would be a more natural way to answer decisions as a society. We would get outside of our emotional selves to extend spirit to the culture of the community. The spirit is Word and light. I believe if we truly understand that, we can understand society's dreams.

Also by Todd M. Anderson

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