The Thinking True Initiative – Reality's Realm

The immersive experience of intimacy by God's divine nature

Summary of Tier 1; Level 1 — First Level of the Beginner's Stage

Course Title: "I" [Reasoning] IS Divine Intelligence

Course Theme: Introducing Self-Esteem

Duration: One Session — 39 Weeks

Goal:

To correct the notion of self-esteem as merely "what I think of myself." We shall therefore arrive at a more concrete understanding of esteem and its universality.

What is being taught here is not primarily for intellectual understanding, but for experience (spirit) and action (life). Thinking True is spirit and life, not mere understanding.

Module — Cycle 1: The Individual System of Reasoning

Module — Cycle 2: Mathematically Introducing the Universe of Intelligence

Module — Cycle 3: The "Beginning" of the Universe of Intelligence: The Planet of Awareness

Module — Cycle 1: The Individual System of Reasoning

Module Objectives

1. To introduce the Ward to the true definition of "I" — **Reasoning**, with its two dimensions.
2. To immerse the Ward in the understanding of the **individual system of Reasoning — "I"**, which is divided into **three major levels of function**.
3. As this is the introductory cycle, the Ward will be given **in-depth orientation** on the modalities of the **Academy of Intelligence**, and what is expected of him/her.

Lesson 1: "I" (Reasoning) — *The Distinction of Experience* (Pages 4 – 8)

Lesson 2: Defining Reasoning — "I" (Pages 10 – 14)

Lesson 3: The Three Functioning Levels of the Individual Reasoning System (Pages 16 – 20)

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Lesson 1: "I" (Reasoning) — *The Distinction of Experience*

Introducing Reasoning as the True State "I" IS

Welcome to your first lesson. Normally, I ought to begin with a definition of Reasoning, but I cannot do this, because it is not as simple as what an opening can unveil. In fact, this is precisely what we are here to study, so you will only come to understand it as we go along.

What this very brief introduction seeks to achieve is to sensitize you to a few important details. These are the **keys necessary to unlock the understanding of every other lesson**. For now, we shall treat them as **assumptions**, and we shall verify them at the close of this lesson.

Try to recall a time when you experienced bodily pain—perhaps a toothache, a headache, leg pain, or when you accidentally bit your tongue while eating a delicious meal. It certainly was not a pleasant experience. However, unlike experiences that others can see or hear, **the experience of pain is not something anyone else can share with you**. Do you know why?

This is because bodily experiences—whether good or bad—reveal how the **distinction of experience** holds the true nature of who "I" IS. This is based on the fact that the body is the most intimate thing to "I," unlike any other external object.

The **first key**, therefore, is this: **"I" is the distinction of Experience.**

Thus, we shall assume **Reasoning** as the **distinction of Experience**.

Imagine you were having a headache, and just before you told your dad or mum, your brother or sister suddenly screamed, *"Your head is paining me!"* 😂😂 That is clearly unimaginable—so let us discard such a thought.

First assumption of what Reasoning IS: the distinction of experience.

The **second key**, which is very crucial, is this:

"I," the distinction of Experience, is different from the physical apparatus that appears to be going through experiences.

Let us return to the experience of pain. If you accidentally hit your foot hard against a big stone, an excruciating pain would follow. While there may be physical damage to your foot depending on the force of the impact, **the experience of pain is felt by "I," not by the foot itself**. This is why you say, *"My foot is paining me."* There is the foot, and there is the "I" feeling the pain. These two are not exactly the same.

To further understand the distinction between "I" (the distinction of Experience) and the body, consider this: a dead person will never jump up or scream, no matter what is done to the body. In fact, we should ask ourselves how a dead person leaves us, yet the body remains. If the body and the distinction of Experience—"I"—were one and the same, then a dead person ought to be someone whose body disappears. But this is not the case.

This shows that there is a **real distinction between experience and the body**, which merely appears to be the one going through experiences.

We can therefore assume "I" to be the **most distinctive experience**, which is also distinct from the channel that appears to be going through experiences. **"I," therefore, is intangible.**

Are These Really Assumptions?

These are not assumptions because this is not a study of **"me,"** but of **"I."**

Are the two assumptions stated above pointing to the fact that "I" is not the body?

What exactly is the body?

Is the body not itself a **system of Intelligence**, where different systems collaborate and function together in coherence? (Figure 1.1) In other words, the body is not simple. It is itself a function of what we can refer to as **God's Reasoning (Intelligence)**, with biological, chemical, and physical dimensions.

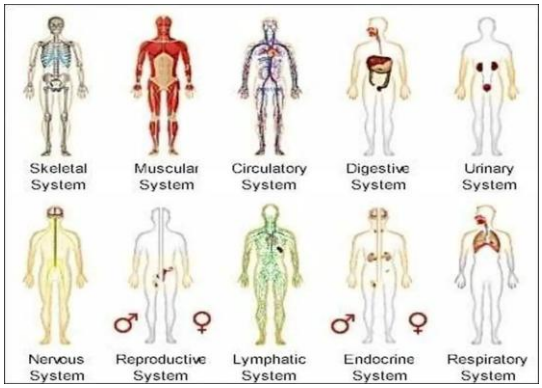


Figure 1.1

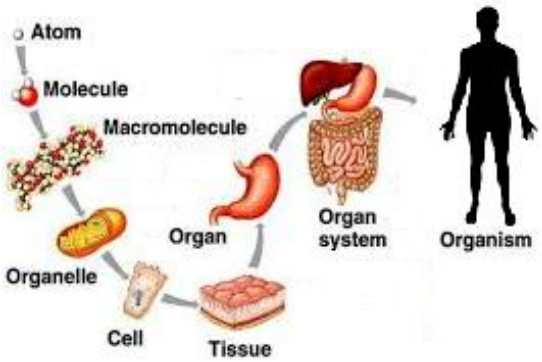


Figure 1.2

Even the little science you have studied should make you realize that the body is made up of multiple systems operating at different levels: system level, organ level, tissue

level, cell level—and even the cell can be broken down further into components with distinct functions (see Figure 1.2).

Therefore, when we speak of *"the body,"* we are not referring merely to a person's face, height, or appearance. We are referring to the **systemic cooperation of all systems**, across diverse levels, powered by **Original Intelligence**.

Indeed, the body is powered by Original Intelligence—God. This is why no human being consciously controls his or her biological metabolism. These processes are governed by fixed laws that determine their functions.

So, you see, it is not as simple as it might initially seem.

When we say that "I" IS distinct, we do not mean the simplistic view of the body that focuses on appearance—such as a face, body build, or clothing. Rather, **"I" IS the distinction by the Reasoning of Original Intelligence going through distinct experiences—Reasoning/Awareness.**

"I" and "Me"

Therefore, we must understand that there is a **difference between "I" [Reasoning] and "me."** This is the **most important key** that will grant you understanding of this study.

"Me" is the more relatable aspect of "I"—the part the self-sufficient human mind can easily identify with. The concept of *"you"* that others relate to is actually **"me," not "I."**

Even when you say "I" while speaking to another person—for example, *"I am leaving"*—you are not truly referring to "I," but to the simplified aspect, which is "me."

Strictly speaking, it would be grammatically incorrect, but conceptually more accurate to say, *"Me is leaving."*

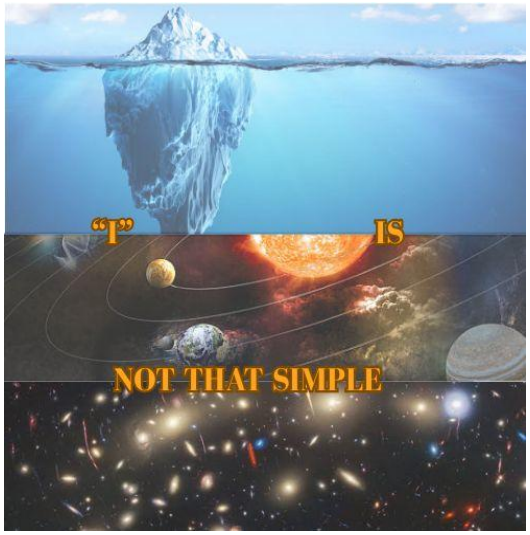
"I" is what **only "I" experiences**. Just as it is impossible for your brother to feel your headache, it is also impossible for another person to relate directly with "I," which is the most distinct form of Reasoning by Original Intelligence—God, the mysterious Creator.

This Lesson's Most Significant Points

1. "I," as shown through bodily experience, is **distinct experience**, and is also distinct from the apparent body that seems to be going through the experience.

2. "The body" is not merely a face, height, or physical appearance clothed in fabric, but a **system powered by the Reasoning of Original Intelligence—God**, behind both the body and the distinction of experience, which is "I" [Reasoning].

3. There is therefore a profound difference between **"I" [Reasoning] and "me."** Because we are more familiar with "me," these ideas may initially appear as assumptions. However, as one comes into the true concept of "I" [Reasoning], it will become clear that these are not assumptions. For now, by faith, you are asked to accept them as such, even as understanding deepens through subsequent lessons.



“‘I’ IS not as simple as ‘me.’

In fact, nothing is that simple except the self-sufficient Human Mind (‘me’), which cannot help but think things simple. Therefore, ‘I’ must keep unfolding—the most distinct creation by Original Righteousness/Intelligence, God, the mysterious Father.”

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Lesson 2: Defining Reasoning — "I"

Having received the keys that are crucial to this study, we can now move on to defining **"I" — Reasoning** as **distinct experiencing**.

"I"—Reasoning—is the most distinct product of **Original Intelligence**, whose state is **intangible**, and which is a product of the collaboration between the **individual system** and the **Grade of Esteem** from which it functions.

This is what we intend to give our hearts to understand over the next five sessions. However, we shall gain a solid grasp of it between now and the next session.

We have already established that "I" [Reasoning] is the most distinct product of Original Intelligence. Since we have also made it clear that we are not speaking of the relatable **"me,"** but the unrelatable **"I,"** we have therefore established that "I" is **intangible**—especially when we consider that the body itself is not the simplistic tangible thing the self-sufficient human mind often assumes it to be.

We shall now proceed to understand the remainder of this definition.

The Two Dimensions of the Body System / Functioning

When discussing intangibility, it is necessary to understand **dimensions**, because dimensions help us relate better with intangibility.

Dimensions are different approaches to understanding **one single thing**. When a thing is viewed through one dimension, something is seen; when viewed through another

dimension, something else is seen. Although what is seen from each dimension may appear different, they all point to the same thing.

For example, right now you are looking at the front of the device you are reading from—unless your device is so sophisticated that every part of it is a screen. Since this is unlikely, the assumption stands. If you take a few seconds to turn the device around, you will see something different: that is the **dimension of its back**. What you see from the front, back, top, bottom, right, and left are all different dimensions, yet they all refer to **one thing**—the device itself. What differs is not the device, but the **dimension** from which it is viewed.

You see, my dear Mind [Reasoning], we were somewhat myopic when we spoke about the body system in the previous lesson, because we focused only on the **individual make-up**, whereas it is actually more than that.

The body system is not merely the singular system personal to "I," but the **collaboration of that system with greater atmospheric conditions**, which form a larger dimension of that same system. The Reasoning of Original Intelligence did not create the individual body system alone—with its mysterious systems and diverse levels of function—but also its collaboration with **air from the atmosphere**, **food**, and other external conditions.

Again, it is not as simple as the self-sufficient human mind may easily assume.

The key point here is that the **individual body system**—think in terms of *systems*, not simplistic appearances—is only one dimension. The body system also includes the **atmospheric conditions it depends on**. The pronoun *"it"* is used intentionally, because without this greater dimension, the individual system is dead.

In fact, to be alive means that the **individual body system is in collaboration with the greater body of atmospheric systems**. This directly reflects the distinction that Reasoning—"I"—IS.

The Two Dimensions of Reasoning ("I")

The first dimension is the **individual system** that Reasoning is made up of. This will be discussed extensively in the next lesson. For now, you may think of it in terms of the individual body system you appear to be—the most relatable **"me."**

The second, greater dimension is what can be understood as the **Grade of Esteem**, an intangible atmospheric condition from which Reasoning takes **"I's" identity or state**.

You have surely heard of *self-esteem*, which the simplistic human mind often reduces to *"what you think of yourself."* However, it is not that simple.

Esteem is a Grade system—an intangible environment—from which the individual system of Reasoning functions and derives its identity or state.

While the full complexity of this will be broken down from the final cycle of this session into the second session, the following is a brief overview of the **three major Grades of Esteem** available to the human Reasoning system:

1. **The Grade of Societal Esteem/Systems**

   This is an intangible atmospheric system in which individual Reasoning derives its identity and state from societal structures. Reasoning at this grade is limited by the dictates, boundaries, and experiences supplied by societal systems. Human self-sufficiency is strongest here, and the majority of humanity functions within this grade.

2. **The Grade of Mental Esteem/Systems**

   This is an intangible atmospheric condition where Reasoning has moved beyond societal systems and entered the realm of innovation. Human self-sufficiency is still present but reduced. True innovation requires a level of **insufficiency**, as Reasoning must search beyond itself to encounter and birth something new. Many of the greatest human minds—whose biographies we shall study—derived their identity from this grade, though at different levels.

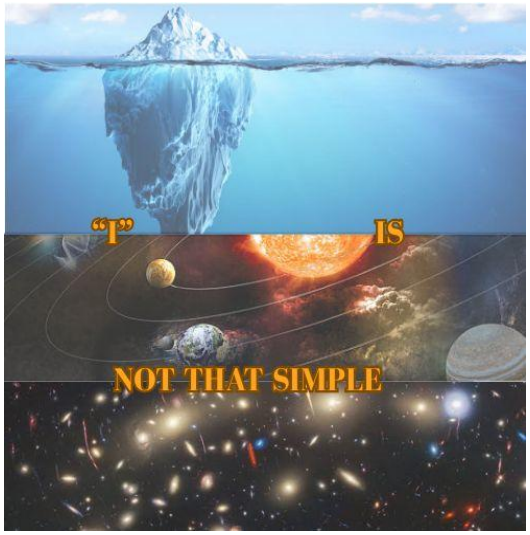
3. **The Grade of Spiritual Esteem/System**

   Only one person is known to have fully identified from this Grade of Esteem: **Jesus Christ**. At this grade, Reasoning has depreciated human self-sufficiency far beyond even mental systems. Here, Reasoning is no longer innovating external ideas, but is **innovating Self endlessly**. It is at this Grade of Esteem that the definition of "I" as the most distinct product of Original Intelligence becomes a lived reality—**Divine Intelligence**.

This Lesson's Most Significant Points

1. The physical body system, which is a product of Original Intelligence and governed by fixed laws, has **two dimensions**:
   - the individual system personal to the individual, and
   - the atmospheric conditions upon which that system depends. These are two dimensions of one reality: **physical/biological living**.
2. Understanding **dimensions** is a critical key to understanding **intangibility**—a single thing may be one reality yet accessed through multiple dimensions.

3. Reasoning ("I") also has **two dimensions**:
    - the individual system Reasoning is made up of, and
    - the **Grade of Esteem** from which that system derives its identity and experiences.



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Lesson 3: The Three Functioning Levels of the Individual Reasoning System

The **individual system of Reasoning** is the dimension that recognizes the system from which distinct experience is made. This system is divided into **levels of functionality**, because some systems are more vital than others.

Think of this in terms of physical life. All organs are important, yet their **levels of vitality are not equal**. For example, consider the brain, the kidneys, and the skin. While all are vital, their importance to survival is clearly not the same. In the same way, the individual system of Reasoning consists of **three levels of vitality and functionality**:

1. The **Core Level** of the individual system of Reasoning
2. The **Driving Level** of the individual system of Reasoning
3. The **Expressive Level** of the individual system of Reasoning

Each level comprises distinct systems that contribute to the distinct experience that "I" IS. The Core systems are more vital than the Driving systems, and the Driving systems are more vital than the Expressive systems. Let us consider them one by one.

The Core Level of the Individual System of Reasoning

This level comprises two systems that function as the **Brain and Heart** of the individual Reasoning system:

a) The Memory System

This is the **Brain of Reasoning** and is responsible for **awareness**. Without this system functioning properly, experience is not possible.

The vitality of the Memory system is reflected even in biology: every cell in the human body contains DNA, which functions as a **biochemical memory system**. Thus, experience is deeply intertwined with the complexity of memory.

b) The Emotions System

This is the **Heart of Reasoning**. It powers experience itself.

This system is made up of two key subsystems:

i) **The Interest System**

This system drives Reasoning **toward certain experiences**. It directs attention and curiosity, influences friendships, hobbies, and determines what one values. The health of this system also determines *how* well one values what one values. For example, gratitude for the love parents show is shaped more by the quality of this system than by material gifts received.

ii) **The Conscience System**

This system drives Reasoning **away from certain experiences** and determines how unwanted experiences are handled. It is commonly associated with morality, but it goes far beyond that. This system is the **most vital system to Divine Intelligence**, a point that will be explored more deeply in later stages of the course.

The Driving Level of the System of Reasoning

These are systems that **appear to drive Reasoning**, but in reality, they function as **connectors** between Reasoning and distinct experience. They include:

a) The Physical System

This refers to the body—not in its simplistic outward appearance, but in the **laws that govern its functioning**. These laws form the connection between Reasoning and experience, and they are the prerogative of **Original Intelligence**.

b) The Societal System

This is the aspect of Reasoning most susceptible to social structures. It is strongest during the developmental stages of Reasoning, particularly from **childhood through adolescence and early adulthood** (approximately ages 0–23).

At these stages, dependence on social systems for value is necessary. However, due to the immature and often unfavourable nature of many social systems, a significant number of adults remain overly dependent on this system.

For example, the popular saying *"Time is money"* is a shallow notion, yet it holds strong influence because many people must devote substantial time and attention to earning money. This dependence on social systems for value is one reason Reasoning remains confined to the nature of **"me"** rather than **"I."**

The Expressive Level of the System of Reasoning

This level represents **what Reasoning visibly does**. Although these systems have the least vitality, they still play important roles. They include:

a) The Habitual System

This system creates consistency of action, as Reasoning naturally operates through regular patterns of behaviour.

b) The Relationship System

This reflects the people Reasoning attracts and interacts with. Relationships give shape and validation to experience. The distinction of Reasoning attracts similar patterns—whether desired (friends) or undesired (enemies).

c) The Career System

Closely tied to social systems, this is the platform through which Reasoning adds value both to self and to society.

The **Driving Level** and **Expressive Level** together largely shape **"me."** "I," however, is formed primarily from the **Core Level**, especially the **Conscience System**. Keep this distinction in mind.

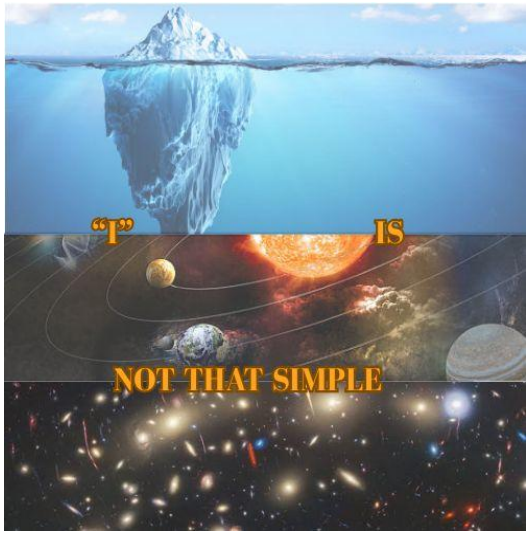
This Lesson's Most Significant Points

1. The individual system of Reasoning comprises **three dimensions of functionality**. These are called dimensions because the systems are not separate realities, but different levels of vitality within one system.

2. The **Core Level** consists of the systems that form the actuality of Reasoning: **Memory and Emotion systems**. The **Driving Level** consists of systems that appear to drive Reasoning from a shallow perspective: **Physical and Societal systems**.

The **Expressive Level** consists of the visible output of Reasoning: **Habitual, Relationship, and Career systems**.

3. All of these together form the individual system that Reasoning IS, and the dominance of any level depends on the **Grade of Esteem** from which Reasoning derives identity.



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