Ending the Clash of Science, Religion, and Human Survival: A Model for Reintegrating Reason, Intuition, and Reality

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Chapter I

Introduction

Information and knowledge come from many sources. In the modern world, especially in the West, a huge chasm of relative validity has developed between rational and intuitive types of knowledge. When concerned about facts or about the “real world” in general, it has become essential to rely on sources of information that can ultimately be measured, tested and cited. Knowledge of intuitive origin, whether that be a hunch, or it be from meditation or other types of shamanistic or religious experiences, may be interesting, but are commonly viewed as dubious sources to inform about everyday life. Should someone rely on this type of information too much, they would likely be classified as insane.

It is not surprising that a derogatory view toward intuition and instinct has developed. Before the *Age of Reason*, reality was determined by decree of the Church whether it made rational sense or not. A backlash against irrationality was to be expected. The unfortunate result however, was an irreconcilable separation of reason and intuition, of fact and religion. Scientific inquiry has become so detached and “objective” that it often fails to incorporate relationships and interrelationships that are so important in the study of systems (e.g. communities, ecosystems, the planet Earth). Religious fervor at times gets to such extremes that group encouragement is found from believing in “truths” which are considered opposed to and contradictory of scientific understanding (e.g. *ex nihilo* creationism within a literal week). While there is occasional interest in the reconciliation of science and religion, a system for incorporating both rational and intuitive information in making sense of the world and making informed decisions using the integration of this knowledge is generally unavailable in the modern world.
Our world is changing quickly. The Earth’s capacity to support life has been stretched beyond its ability to sustain. Basic ecology will explain that such an extreme overshoot as humanity has generated will ultimately be met with an extreme correction. Life is about to get extremely challenging for most species on the planet, and human beings are no exception. In such a world there will be little tolerance for reason divorced from the larger context, or beliefs at odds with the facts. Continuing to ignore such things as the “intelligence of emotions” (Nussbaum 2001) to guide priorities and decision making alongside of more objective information could only be detrimental to our survival either as an individual or as a species.

This “war” between intellect and intuition, between science and religion, is a relatively modern occurrence. Humans have existed on this planet for hundreds of thousands of years, at the very least. For most of its existence, humanity has made sense of its world in a relatively integrated fashion, as this would have been a requirement for survival—instinct and reason walking hand in hand; metaphor and fact harmoniously supporting one another. A search for such a system of unity may benefit from looking at worldviews that tend to be more or less holistic. Many religions throughout the world record a long ago period of “oneness” with the divine, with nature, with the universe, which is tragically interrupted by estrangement or separation. By delving into what may seem to be a foreign venue to discover “Reality” for a member of modern Western society, what may be discovered are remnants of a dim archetypal memory of such a long ago time of “Oneness.” It is there that a solution may be found that will assist modern humans in a reclamation of connection with their world, their universe, and in doing so, with themselves.
Consider that there is but one Truth, one Ultimate Reality. Each one of us is both a part of it and constantly interacting with it. Yet this one Reality appears to each of us differently. First, our limited abilities to perceive and process the information from our senses make much of it highly unknowable. In the West, Immanuel Kant discussed the idea of this unknowable True Reality and referred to it as the Pneumenon (Ding an sich). According to Kant, it is only the world of appearances or phenomena which we create our personal and shared realities from. A parallel from the East is the Hindu concept of maya, the veil of ignorance. In addition to this veil of limitations that keeps us from awareness of an Ultimate Reality is an active internal process, an inner hall of mirrors through which the picture is further muffled, distorted and rearranged. This self deception or delusion, avidyā is presented in Buddhism as a result of attachment. Reality is denied in order to fit preconceptions or preferences; it is distorted to preserve an illusion of stability in a dynamic, changing actuality.

It is no wonder, then, that there are innumerable notions of the nature of reality. It is not surprising that many attempts to interact with Reality have produced countless versions of both what it is and how to best approach it. Though each individual and cultural lens necessarily has its own particular limitations and delusions, this does not make any attempt to describe or approach this Truth any less magnificent or beautiful. The fact that every religion is different and often makes contradictory contentions and assertions does not in any way make any or all of them wrong (nor does it make any of them entirely “right”). Let us start with the assumption that there is something that they all are validly describing and interacting with. While there may be disagreement with the particulars of what this is and what it should
be called, there may be hints or clues about the underlying Reality that may be found by examining it through various worldviews and differing perspectives.

From the modern western framework, history is the criterion for reality. “Something is real when it is an historical fact” (Miller 1985, xviii). Since the modern world is an historical world, intangible phenomena such as dreams, thoughts, inspirations and insights can occur, however, “as long as they are not historical crystallization or historically detectable, they are not considered truly real.” While the modern perspective may consider this the only valid, rational perspective, for most of human existence, hundreds of thousands of years, there have been other quite different viewpoints. To the Lakota, for example, a “great unifying life force” flowed “in and through all things” (Standing Bear 1978, 193). For them,

Everything was possessed of a personality, only differing with us in form. Knowledge was inherent in all things. The world was a library and its books were the stones, leaves, grass, brooks, and the birds and animals that shared, alike with us, the storms and blessings of earth. We learned to do what only the student of nature ever learns, and that was to feel beauty...Bright days and dark days were both expressions of the Great Mystery, and the Indian reveled in being close to the Big Holy.

Not only does a more holistic view of reality enhance a sense of connection and belonging with one’s community and surrounding, it provides a framework for considering instinctual and non-rational information alongside of the rational. In a less “civilized” world, such information allows life preserving decisions to be made, even when all of the “facts” are not yet apparent.

On December 26, 2004 a tsunami unexpectedly hit the region of Indonesia and India following a large undersea earthquake with over 300,000 people either dead or missing as of March 2005 (Guy 2005). Some of the islands hit very hard by the great wave, the Indian archipelago of Andaman and the Nicobar islands, contained tribes of Paleolithic peoples who
hadn’t learned (yet) to be disconnected. The Sentinelese were feared to have been wiped out perhaps completely, yet none of them were injured or unaccounted for. Instead of fishing that day as was their usual custom, it was later discovered that they had moved to higher ground ahead of time. All 250 of them survived. Was it “ancient knowledge of the movement of wind, sea, and birds” (Misra 2005) that saved them and the four other indigenous tribes, or some other kind of “sixth sense” that modern “civilized” people have lost? The Sentinelese wouldn’t or couldn’t share with Government officials exactly how they had gotten their information. Whatever it was specifically that allowed them to both pay attention to the signals they were getting and respond in time to find safety, may be difficult to reduce to a formula that could be copied from a detached perspective.

Instinctive information, such as the sense that danger is approaching, is perhaps not as mysterious and far from modern sensibilities as one might think. On August 28, 2005, the day before Hurricane Katrina struck New Orleans, the author watched a local news reporter describe the setting there as the storm approached. As she strolled in one of the local parks on a rather nice and sunny day, she remarked at how oddly still and quiet it seemed. She observed that there were neither birds nor squirrels anywhere to be seen. She was noticeably disturbed by some eerie wrongness. Could the “warning” which the Sentinelese had noted about the approaching tsunami be as simple as being willing to take such external and internal signals seriously enough to take action, and thus evacuate the village to higher ground?

The split between scientific and religious knowledge into two distinct and opposing categories as occurs in the West has not historically been the case in the East, even in fairly recent times. This is fortunate, as there is a vast array of literature available that contains
attempts to describe “Reality” from a framework of interconnection and relatedness. This is done in a context of religion and is therefore rich with religious metaphor. Exploring Eastern religions such as Hinduism and Buddhism can be pursued with a mindset that allows for both fact and metaphor to be valid. Both reasoned and non-rational information are subsets of all available knowledge, and can thus both be viewed as integral partners to any complete model of reality. In this spirit, the monistic universe of Hinduism and the interdependent world of Buddhism will be surveyed. Following this, an integrated model of the universe of modern origin is presented. It makes use of both objective and subjective information and is able to correctly model and predict “real world” events and systems. Its simplicity will allow human beings in today’s disconnected world to explore the possibility of a Oneness of things, and begin moving toward reconnecting with their surroundings and themselves.
Chapter II

Review of the Literature

Hindusim and Oneness

The Vedas are the oldest of what Hindus consider inspired scripture. The *saṃhitās* (Vedic hymns) are songs which the ṛṣis (seers) composed as expressions of their vision. They were subsequently called *śruti*, that which has been heard; in other words, revelation—handed down by word of mouth through the ages. The oldest of the Vedas, the Ṛgveda, dates back from 1500 to 1200 B.C.E. (Miller 1985). What can be observed about Vedic culture is the perspective of a world in which “all is interconnected and the function of a bigger complex” (Miller 1985, xv). Behind its mythological vision of the cosmos is found a remarkable insight into the workings of the universe. The view of the Vedas is that there is a oneness underlying all of life that hides behind the multiplicity of apparent forms and forces. While a worldview of interconnection has often been observed in later Hindu writings (e.g. the late Upaniṣhads), Miller adeptly shows that such a view resonates throughout the older writings which are correctly seen as a foundation for the later exposition.

Miller (1985) expounds on the tragedy that has militated against the understanding of the Vedas as inspired or revealed scriptures. They are primarily songs of praise or invocation to a multiplicity of gods. Confronted with this, the modern Western mind is compelled to dismiss it as the simplistic utterings of prehistoric or primitive man. It goes unrecognized that these many gods are the “many manifested expressions of an underlying unmanifest yet ever present Oneness” (1985, 4). Yet affirmations of this are scattered throughout the Ṛgveda:

“One whole governs the moving and the stable, that which walks and flies, this variegated creation (III.54.8).
“That which is one has developed into the all (VIII.58.2d).

From the One, two poles of manifestation develop (RV X.129). These are *asat* or non-being and *sat* or being. This is also described as the unmanifest and the manifest, or the potential and the actual. The Universe evolves through becoming more and more limited. Whether deity or earth creature, all come from, and in fact are the One. As restated later in the Mundaka Upaniṣhad: “This is the truth. As from a blazing fire, sparks of like form issue forth by the thousands, even so, O beloved, many kinds of beings issue forth from the immutable and they return thither too” (M.U. II 1.1). Speaking of Hinduism today and its common characterization as polytheistic, Flood (1996, 10-11) comments that while “innumerable deities are the objects of worship, many Hindus will regard these as an aspect or manifestation of sacred power.” The legendary sage Yajnavalkya, when asked how many gods there were, replied with several different answers, illustrating the absurdity of the question: three hundred three, three thousand three, thirty three, six, three, two, one and a half, and one (B.U. III.9).

The Vedic conception of Deity is not an anthropomorphic Deity that stands outside of his creation. The Indian sages conceived Deity first in terms of an Absolute beyond human speculation, *tad ekam* (that One). It is that which “breathes breathlessly by Itself” (RV X.129). The Vedic seers did not draw hard and fast lines between the personal and impersonal aspects of their gods. As Flood (1996) notes, many of the deities of the Vedas are related to natural phenomenon (e.g. fire, water, rain, etc.), yet they also have human qualities. The light beings (devas) or gods are more or less “personified energies and units of universal intelligence that pervade, mould, activate and dissolve the manifested world” (Miller 1985, 21). In a Rgveda Hymn of Creation (X.129), the universe evolves out of One.
The “gods” come later and don’t know how things began. And yet, the gods are the One (RV I.164.46):

They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly nobly-winged Garumān. To what is One, sages give many a title; they call it Agni, Yama, Mātariśvan.

In the context of the Vedic understanding of beginnings, the Christian idea of creation ex nihilio is not to be found. The ṛṣis thought of the origin of the universe in terms of a projection into manifestation of that which lies latent within the One (cf. RV X.129). The universe “is projected from within without as a series of unfoldment, and consciousness emerges from its matrix of unconsciousness” (Miller 1985, 21). “In the beginningless beginning, that One emanates existence” (Kramer 1986, 21). The Universe is made manifest through the Absolute becoming more and more limited, through self-limitation. “God does not create the world, but becomes it. Creation is expression. It is not a making of something out of nothing” (Radhakrishnan 1953, 82).

From a Hindu perspective, one finds a fundamental rhythm to the Universe, a breathing in, a breathing out; a give and take; contraction and expansion: “Weave forth, weave back (RV X.130.1d).” One also encounters the concept of ṛta. Ṛta concerns the “dynamics of manifestation” and among its many meanings is “cosmic order” and the process of world unfoldment at all levels. It is the expression of law in activity, the “law of becoming.” It is the mode by which the unmanifest becomes manifest; the transcendent, the actual; chaos, cosmos (Miller 1985, 38). This is a far cry from the modern Western secular view in which random discrete events are the norm in the universe.

It is impossible to accurately name or describe the first principle or the unmanifest; perhaps one of the reasons it is almost generically referred to as tad ekam, that One. To
attempt to describe it is to limit what is boundless. It has no qualities nor attributes. About it, one can only say, “it’s not this, it’s not that” (B.U. III 9.26). This unmanifest state of non-attributes is referred to as advaita or non-duality. The Absolute is that which “is beyond the sway of opposites which rule this world of manifestation, beyond night and day, i.e. darkness and light … good and evil” (Miller 1985, 5). For example, from the Rgveda: “whose shadow is death, whose shadow is immortality” (X.121.2). As Radhakrishnan states, “If we identify the real with any one definable state of being, however pure and perfect, we violate the unity and divide the indivisible” (1953, 66). With the actualization or manifestation of tad ekam through self-limitation, a necessary result is māyā—the illusion that there is separation and distinction.

In a discussion of the illusion of duality, Rāmakriṣṇa, the great Indian sage, concludes that it is the influence of avidyā (ignorance) that Brahman (the Absolute, Ultimate Reality) assumes or receives nāmarūpa (names and forms). These names and forms are similar to the Greek λόγοι, or the archetypes of everything (Müller 1898, 73). From these, follow the material objective elements that constitute animate and inanimate bodies, in fact the whole objective world. However, he declares, “all this is illusive. In reality, there are no individual things, no individual souls; they only seem to exist so long as Nescience prevails over Ātman [the Self] or Brahman [the All]” (Müller 1898, 73-74).

References to Brahman and Ātman are prevalent in the Upanishadic period, a time of gurus and spiritual seekers (800 – 400 B.C.E.). Unlike the asat of the Vedic period, Brahman is not solely a featureless Absolute. “This whole world is Brahman” (C.U. III 14.3). Brahman is satyasya satyam, the Truth within truth, the Reality of the Real (B.U. II.1). Brahman is “beast, bird and insect, the tottering old man, boy and girl” (Radhakrishnan
Ātman refers to the self on an individual level, yet for those of the non-duality persuasion, Ātman is Brahman.

That person who is seen in the eye. He is ātman. That is Brahman (C.U. IV.15).

This salvation or freedom finds expression in the celebrated words Tat tvam asi, thou art that, i.e. thou art not thou, but that, i.e. the only existing Brahman; the Ātman, the Self, and the Brahman are one and the same (Müller 1898, 74-75).

If you ask, what then is real in all things and in every individual soul? the answer is, Brahman, the One without a Second, the One besides whom there is nothing; but this answer can be understood by those only who know Avidyā [ignorance], and by knowing it have destroyed it (Müller 1898, 74).

There is a story in the Chāndogya Upaniṣad (VI.12) in which a teacher asks a student to bring him the fruit of the Nyagrodha tree and break it open. The student found that there were seeds within it. He asked the student to break the seeds. They were empty. The teacher explains that the great Nyargrodha tree arises from “that subtle essence which you do not perceive.” He follows that with the declaration that this subtle essence is the self of the whole world. The conclusion to be realized is “That is the true. That is the self. That is you.” Within this set of statements is the key to mokṣha (liberation). This is the realization that you are not the separate, discrete individual that you think you are; the stuff of the universe, the “self of the whole world” is who you truly are. It is not the manifestations within the universe, nor the manifestation you see in the mirror that is you; it is the entire undivided whole, the unseen unmanifest that is manifesting itself continuously.

While Ātman is used in terms of a self in reference to the individual, as it is Brahman, Ultimate Reality, it is also the source of all things. The five elements, of which all physical objects are comprised, proceed from Ātman. “From this Self (Ātman), space (akasha) arose; from space air; from air fire; from fire water; from water the earth” (T.U. II.1.1; see also S.U.
I.1). One can also look at the Self in terms of five components or selves: the *anna-maya-atma* or the "Self (atma) made of Food"; the *prana-maya-atma* or "the Self made of Vital Breath (prana)"; the *mana-maya-atma* "the Self made of Mind (manas)"; the *vijnana-maya-atma* or "the Self made of Consciousness or intellect (vijnana)", and finally the *ananda-maya-atma* or "the Self made of Bliss (ananda)" (T.U.).

**Buddhism and Emptiness**

Such discussions of the composition of the Self (*ātman*) as is found in Hinduism, is replaced in Buddhism with a refutation of the existence of a divine soul or self (Collins 1990). The doctrine of *anatman*, literally, no self, “teaches that what we call ego, self, soul, personality, etc., are merely conventional terms not referring to any real independent entity” (Nyanatiloka 1984, np). It is a concept in which there are no abiding entities whatsoever. What through convention or self-delusion are considered independently existing beings are only psychophysical processes of existence changing from moment to moment. The Buddhist view is a Middle Way between the Eternalist’s notion of an permanent ego-entity (e.g. the soul to a Christian) and the annihilationist or materialist idea of a temporary ego-entity that is annihilated at death. Nyanatiloka continues:

Thus, whenever the Buddha uses such terms as I, person, living being, etc., this is to be understood as conventional speech, hence not correct in the highest sense. It is just as speaking of the rising and setting of the sun, though we know thoroughly well that this does not correspond to reality. Thus the Buddha teaches that, in the ultimate sense, amongst all these psychophysical phenomena of existence there cannot be found any eternal or even temporary ego-entity, and hence that all existence of whatever kind is something impersonal, or anattaa.

What most would consider a lasting self, personality, or some other term for a continuous observer of perceptions, feelings, and thoughts within is considered a most harmful delusion in Buddhism (Collins 1990). The idea that there is a self, a “me” leads to suffering and
attachment or grasping. Questions about one’s existence (or non-existence) after death were left unanswered by the Buddha as the questions themselves are based on faulty premises. If “I” am only a construct, how could I exist or not after this life? The arising of the question itself is an error.

Since a self is dependent on ever changing consciousness or awareness, on sensations and perceptions which continuously come and go, on a body which changes and is ultimately not under one’s control, a permanent person is nowhere to be found (Collins 1990). The self is constructed or arises from a nexus of causal factors or processes, the five aggregates or skandhas of body, feeling, perception, disposition to action and consciousness (Holder 2006). The five aggregates which a self is dependent on are all dependent on other causes. There are components of the self which are underived and conditioned only on each other (V). These are the māhabhuta, the four primary elements of Earth, Air, Fire and Water which fundamentally comprise all things internal and external. There is a fifth element, Space, as in Hinduism; however, it is considered a derived element (AP). While the Hindus use neti-neti (not this nor that) exercises to understand the One (and thus the self or ātman), by addressing all that it is not, a Buddhist will meditate on the components of a “person” followed by “This is not mine. This is not my self. This is not what I am” (MN 62; see also MN 28, MN 140). By removing the illusion of a separate, individual self, and by seeing that all independence and discreteness is only there by construction, one discovers the emptiness of all names and forms. Is this realization of śūnyatā, literally “zero-ness” much different from the realization of the Hindu undifferentiated, attributeless, Unmanifest? Could it be that Hinduism and Buddhism approach the same Reality or Truth from opposite sides?
The Hindu strives to understand the One in order to realize her own true nature. A Buddhist will focus more on the understanding of himself (or the idea of not-self) to appreciate the true nature of reality. “The two being essentially the same, to realize one is to realize the other. If you realize yourself, you realize the nature of the universe” (Norbu 2000, 89). As the five elements are “considered to be the substance of all things and processes” (Wangyal 2002), the understanding of what they are and how they interact would be crucial for comprehending both oneself and the universe.

The names of the elements are of course symbolic. They are metaphors which use familiar substances of the natural environment to describe both internal and external forces and properties. For example (Wangyal 2002, 1),

physical properties are assigned to the elements: earth is solidity; water is cohesion; fire is temperature; air is motion; and space is the spatial dimension that accommodates the other four active elements. In addition, the elements are correlated to different emotions, temperaments, directions, colors, tastes, body types, illnesses, thinking styles, and character… They are the constituents of every physical, sensual, mental, and spiritual phenomenon.

While elemental metaphors are common in Western language (e.g. a person can be earthy, spacey, or fiery; anger is hot; sadness is watery), in the Tibetan traditions the elements are more than metaphors. They also concretely represent five aspects of the primordial energy of existence (Wangyal 2002, 2):

The elemental processes create the universe, sustain it, and ultimately destroy it. This is also true for individual beings: at birth the play of the elements creates the body, mind, and personality. At death these dissolve as the elements collapse into one another. And during the whole of life, the individual’s relationship to the elements determines the quality of experience.

In Tibet, for example, as in many ancient cultures, an understanding of the elements forms the basis of medicine, astrology, the calendar, and psychology. The idea that the study
(however in-depth) of four or five basic substances or properties could yield a basic understanding of oneself and everything else would have to be rejected by most modern Western minds as preposterous. Yet Eastern medicine, for instance, continues to be both fascinating to the lay person exploring a holistic approach to health, and perplexing to the scientist in search of a linear explanation for how it really works.

Paradigms of the world or the universe consisting of a small set of relational elements have appeared over and over throughout the ancient world, and are not limited to Asia. Many are familiar with the four winds or four elements of the various Amerindian medicine wheels. The ancient Greeks described personality in terms of the four humors, and the world in terms of four or five elements (Earth, Fire, Air, Water, and Æther). Chinese Feng Shui traditions use a system of five elements (Earth, Fire, Wood, Metal, and Water). While the associations of qualities and attributes to each of the elements vary, even when they are referred to by a similar name, a worldview of a small set of interconnected or relational elements is archetypal. If one could understand how all things, including oneself, are in actuality only four or five things, how much farther could it be to realize that there is only One?

**Structuring Archetypal Reality**

Patterns of themes and images that appear to be shared across cultures are referred to as archetypes. These are found underneath or beyond the specifics peculiar to any one culture or religion. It is the pattern itself that is the archetype, rather than the specific instance in which it shows up in a culture with a specific name.

If a small set of relational elements is archetypal, what about the nature or structure of their relationship? Is there a specific way or ways that humans have traditionally organized
Tuan (1973, 423) describes a “reference grid of mythical space” which tends to be symmetrical in nature. He gives examples of three types of symmetrical structures commonly found across cultures:

1) the vertical ordering of the cosmos into an upperworld and an underworld, with the earth, the home of man, occupying the middle position; 2) the imposition of a grid, the cardinal directions and the center, on the earth’s surface; and 3) the organizations of space into a center and periphery for which the ideal shape is a circle or series of concentric circles (413).

A tripartite division of the cosmos into heaven, earth, and underworld is found among a wide variety of peoples; some of these are the Sumerians, the Egyptians, the medieval Europeans, the Chinese, the Pueblo Indians, and the Yeneisei Ostiak (Tuan 1973). There is a common bias towards the world above (heaven), and against the world below (hades). The cardinal directions define the grid of the horizontal plane. The place of sunrise, East, is often associated with beginnings and birth (remnants of such associations still accompany the Christian holiday Easter with its baby chicks, bunnies, and sunrise services). West, the place of sunset, is often associated with endings and death. The Chinese associate south with the zenithal sun, high noon, and summer; north connotes darkness, water, and winter. Together this pair is a manifestation of their fundamental principles yin and yang.

Tuan (1973) gives an example of pairs of cardinal directions together working as a polarity. In the Indonesian world view, Bali is subject to beneficent influences (winds) from the north and east, and nefarious influences from the west and south. He states that the “history of word-meanings shows that feelings and primitive concepts… have a tendency to require their opposites for completion” (419). Further, directions and places exist relative to a center. According to Eliade (1991, 39), “every microcosm, every inhabited region, has what may be called a ‘Centre’; that is to say, a place that is sacred above all.”
An archetypal structure of reality would thus include all of the following: 1) the four cardinal directions and a center, 2) symmetrical pairs of polar opposites, 3) a circular arrangement, 4) a vertical arrangement with a preferential above the circle and less preferred or hidden below the circle. Such a symmetrical structure is of course idealized. Tuan (1973) emphasizes that in lived human space, asymmetry and ambiguity emerge because of bias towards certain psychological values, complex environmental stimuli, and human moods shifting through time. Therefore, in addition to the idealized structure, a practical structure would provide a means to deal with the “off center” and asymmetrical situations found in lived human spaces.

Even in the sacred writings and history of the religions most revered by people in the West today, remnants of elemental references can still be found. It’s a common assumption that elemental conceptualization and symbology are foreign to Christianity and Judaism. While this has become the case in modern times, Christian art and imagery of the Middle Ages often contained the four elements as symbolized in Ezekiel 1:5-14 and Revelation 4:6-8. These are the Ox or Calf as Earth, the Lion as Fire, the Eagle as Air, and the Man or Angel (i.e. the image of God or messenger of God) as Water. Maimonides, a highly regarded Jewish philosopher and Torah scholar of the twelfth century (Davidson 2005), took the existence of the four elements Earth, Air, Fire, and Water as a given in his treatises (Hammer 2006).

There are four bodies (gufim), and they are fire (eish), air (ruach), water (mayim), and earth (afar). They are the foundation of all that is created beneath the firmament. All that comes from human or beast or bird or creeping thing or fish or plant or metal or precious stones or pearls or other building stones or mountains or the substance of earth, the form (golem) of all things is composed from thee four foundations.

References to elements are also common in Jewish mysticism or Kabbalah (cf. the Zohar).
Chapter III

Methods

Using a framework similar to that found in more holistic worldviews, a conceptual model for thinking about all events, knowledge, people, cultures, etc., has been developed (Bourette 2009a). This lens for viewing the world both holistically and practically was first developed by Daniel Reader in 1992 and is called One Wheel or ekacakra (Sanskrit for One Wheel). Since 2003, it has been further developed, and made adaptable to systems type problem solving using a combination of qualitative and quantitative information by the author. This adaptation of One Wheel that relies on both mathematics and subjective evaluation, the Compass System, has been demonstrated to accurately model real world events and systems. The first applications of the Compass System were for studying the “systems” called individual personality. Light (2007) has verified that significant information can be obtained from relatively small respondent input in such an application. This research was broadened to groups and to the spaces that people inhabit (Bourette 2009b). Since 2005, the Compass System has been applied by the author (with A New Story Foundation) to the study of societies, their changing moods and perceptions, and the forecasted future changes and likely consequences of those changes (A New Story 2009).

The One Wheel worldview encourages experiencing the world in a holistic, integrated manner that attempts to recapture a portion of human experience difficult to find as a native of modern society. It makes use of the four primordial elements Earth, Air, Fire, and Water found in many cultures throughout the world. As previously discussed, the elements are metaphors, and together, in relationship, they form the underlying building blocks of reality. They are descriptive of categories of qualities and attributes of things found in the world (or
universe). Using these categories, one might describe anything: people, places, things—any static, dynamic and relational event in space-time.

The One Wheel paradigm is so named because it is a metaphor for an interconnected, monistic universe (i.e. all apparent discrete events are manifestations of an interconnected whole). A monistic framework allows connections to be seen between what otherwise would appear to be random, unrelated events. This type of viewpoint enables one to focus on how complex systems function as one whole event, as opposed to attending to all the apparently isolated, individual pieces. From a monistic perspective, events and systems of events are local patterns reflecting the One larger pattern. This conceptual model is illustrated in Figure 1 below.

**Figure 1. An Ekacakra Model of the Universe.**

![Ekacakra Model of the Universe](source: Created by Author.)
Each of the elements has its own set of qualities and attributes with which it corresponds. In a simple example of the One Wheel paradigm, elemental Fire corresponds to actions and activity; the flight of an arrow could then be associated with that element. Elemental Earth corresponds with solidity and durability; in this case, a diamond may be strongly associated with elemental Earth. Virtually any physical attribute can find elemental correspondence in this way; relative size, shape, density, velocity, temperature, and even relative age can be described using such correspondences. Further, the correspondences are not limited to physical attributes. Quality of information can also be described using the elements as comparative standards. Elemental Air, for example, corresponds with purely measurable data. It also includes epistemic approaches to such information, as elemental Air may also refer to objective knowledge. Finally, the elements and their correspondences are arranged along gradients. Continuing the above example, there is a polar relationship between elemental Air and Water, such that Water corresponds to intangible (or intuitive) information, or information presented as a whole, rather than bit-wise. In that case, any item of information might be “plotted,” so to speak, somewhere along a continuum between the polar extremes. Using a system of just four elements, corresponding to the polarities of matter-energy, and (loosely) digital-analog information, any event in the perceivable universe may be described, albeit in very general terms.

It is traditional to represent these types of polarities as being at right angles to one another (Eliade 1991; Tuan 1973). Thus laid out, a circular arrangement results, with each element thematically governing a quadrant in opposition to its polar partner. Figure 2 below illustrates the arrangement of these two polarities as used in One Wheel. Several attributes descriptive of each element have also been included in the figure.
The fact that these polar relationships exist does not preclude interaction between non-polar pairs. Air, for example, while not in a polar relationship with Fire, still interacts with it in such endeavors as designing (an Air pursuit), then assembling (a Fire-borne activity), a machine. Because there is such interaction, the polarities cannot reasonably be represented as independent systems; rather, the two polar pairs should be cast as part of a single system. In the One Wheel Model, four additional “elements” are added for these types of interactions. Earth-Air is referred to as **Anima**; Fire-Water, its polar opposite, is **Animus**. At right angles to that pair is Fire-Air or **Challenger** and Earth-Water or **Limiter**. Figure 3 illustrates the eight elements of One Wheel arranged in circumplex. These hybrid elements are referred to as the **Four Primary Qualities**.

**Figure 2 Four Primordial Elements Arranged as Polarities**

![Figure 2](image-url)

Source: Created by Author.

Figure 3. One Wheel Circumplex of 8 Elements.

**Figure 3. One Wheel Circumplex of 8 Elements**

![Figure 3](image-url)

Source: Created by Author.
Each of these eight elements or categories, while mutually exclusive, is extremely broad. Since any event, personality, group, element of culture, etc., can be described using these eight categories they are, per force, very general. While lists of qualities and attributes assist in learning and identifying these eight very general categories, their breadth makes a complete description of any of them impossible. For this reason, in order to make use of this model, these categories must be learned and recognized through story, metaphor, and experience. Jung (1950, 5) found himself in a similar situation when he attempted to describe his concept of Anima, the archetypal feminine:

It is possible to describe this concept in rational, scientific language, but in this way one entirely fails to express its living character. Therefore I deliberately and consciously give preference to a dramatic, mythological approach and terminology. In describing the living processes of the soul, such a terminology is not only more expressive but also more exact than abstract scientific terms.

The Four Primordial Elements

In the development of the Wheel, the four elements chosen as primary were those that seemed most widespread, and the arrangement that brought the most consistent predictive results in observations of people and pools of cultural information such as popular movies and television commercials (originally, as found in the United States). The following descriptions of the four primordial elements (and later the four primary qualities) relay what is meant by these in *ekacakra*, and are used as a basis for the development of more specific applications. Included with the descriptions are photos of places from a study done in Chile on using One Wheel to survey a city by observing the elemental makeup of its restaurants (Bourette 2009).

**Earth in concept.** In the polarity of Matter-Energy, this is the extreme of matter at absolute zero. It is cold, rigid, and immobile. It is complete quiet and stillness. It is materiality, and
the material (earth) from which we are composed, and receive nutrients from (indirectly) through food. Its primary color representation is dark green, but also brown and other “earth tone” colors. It is reflected in stability, and sometimes in the number 4 (as in four legs of a table). This archetype is represented by such things as “home”, the physical body, identity, and sometimes “Earth Mother.” It is the quiet, bundle-up and hunker down season of Winter (pre-commercialized Christmas). Since North is the coldest direction (in the northern hemisphere), Earth is associated with the direction **North**. Persons using One Wheel in the southern hemisphere would likewise associate Earth with the direction South.

**Earth in physical spaces.** Figures 4a and 4b taken at Valle del Encanto, outside of Ovalle, Chile are examples of spaces that would be identified with Earth due to an abundance of rock or stone. Figures 4c and 4d at Hostel Lluhay in Ancud show spaces of strong Earth resonance due to a large amount of hardwood and live plants as well as a general peaceful atmosphere.

**Figure 4(a-d). Illustrations of “Earth” spaces.**

![Image](image_url)

Source: photos by Author from Bourette 2009.
Fire in concept. The polar opposite of Earth. This is pure energy with no interaction with matter. It is hot, intense, harsh, combustive, and fast. Represented with very bright colors, but primarily red, which seems to signal a need for attention which can be positive or negative (e.g. Stop, lady-in-red, or Danger). It is activity or action. It is reflected in emotionless rage, and with such words as “insatiable” or “relentless”. It is sometimes represented by the number 1 (as in a single sharp blade, single-minded, or in “first”). It is the activity-oriented, time-to-go-somewhere season of Summer. Since South is the hottest direction (in the northern hemisphere), Fire is associated with the direction South. Persons using One Wheel in the southern hemisphere would likewise associate Fire with the direction North.

Fire in physical spaces. The large amount of bright red color in Figure 5a gives a fiery ambiance for this coffee house outside of Viña del Mar, Chile. The graffiti on a building in Temuco shown in Figure 5b is of someone with a fist held high with the word “lucha! (fight!) inscribed beneath. The association with action and violence contribute to the fiery association with this space. Figures 5c and 5d show fiery red coloring and a high activity level of cars and pedestrians in Viña del Mar.
Figure 5(a-d). Illustrations of “Fire” spaces.

Source: photos by Author from Bourette 2009.

**Air in concept.** Orthogonal to Matter-Energy is the polarity of Information consisting of the elements Air and Water. Air is the digital or component side of information. It is linear. It is often described in terms of thinking or logic as opposed to feeling or intuition. It is precise clarity. It is also sometimes put in terms of conscious thought in contrast to unconscious process. Air is associated with the property of dry or “arid.” Its primary color representation is pastel yellow, although other pastels or neutral colors are used. It is sometimes associated with the number three. This element is commonly associated with Spring, sunrise, beginnings and the direction **East** (e.g. *Easter*).
Air in physical spaces. The desert outside of Valle del Encanto, Chile in Figure 6a is dry (Arid) and thus associated with Air. The menu in the Santiago restaurant in Figure 6b is composed entirely of numbers (no pictures). This rationally focused type of information and communication illustrates Air. Linear art (Figure 6c) and the yellow walls from a Viña del Mar hotel lobby (Figure 6d) are also illustrative of Air.

Figure 6(a-d). Illustrations of “Air” spaces.

Source: photos by Author from Bourette 2009.

Water in concept. The opposite of Air, Water is the analog or holistic side of information. Being non-linear, it is associated with dreams and emotion. Water is the entirety of Truth as well as cloudy ambiguity. Water is associated with the properties of fluidity and wetness. It
is sometimes associated with the number 6. Its primary color representation is deep blue, although sometimes is seen as black. It is also sometimes depicted by the moon, especially when connected with a human’s animal nature, uncontrollable emotions, or base instincts. This element is associated with Fall, endings, sunset, and the direction **West**.

**Water in physical spaces.** Figure 7a shows a Water space off the island of Chiloe due to the pervasiveness of literal water. The seafood in Figure 7b illustrates Water in this restaurant in Ancud, Chile. The emotional and religious appeal of the nativity scene outside of an Ancud home in Figure 7c is associated with Water. This fountain with flowers, along with the generally pleasing aesthetics in Figure 7d gives a Watery effect at this Santiago restaurant.

**Figure 7(a-d). Illustrations of “Water” spaces.**

![Image](a)

![Image](b)

![Image](c)

![Image](d)

Source: photos by Author from Bourette 2009.
**The Four Primary Qualities**

In between the four primordial elements representing Matter-Energy and Information are the four Primary Qualities. Two of these elements are spatially oriented, and two temporarily oriented. Because this second set of four each combines qualities of two other elements into something new, they are more complex, and are more easily described in anthropomorphized terms. Yet, there is more to these than the “sum of the parts” of the two elements they are found between. These hybrid elements are the easiest to spot in popular culture such as through movies and television commercials, and should be readily recognizable after reading the following descriptions.

The four hybrid elements are *Anima*, *Animus*, *Challenger*, and *Limiter* (Note: these have been adapted to **Nurturing or Vulnerable**, **Directing or Expansive**, **Manic**, and **Somber or Controlled** for popular use). These are found at the intersection of each of the four primordial elements. Jung (1957) used the word “Anima” to denote what he meant by the feminine soul within man (at varying times expressing them in terms of Water, Earth, Limiter, and Anima – the northeast half of the One Wheel). He used “Animus” as a name for the masculine spirit within woman (his use of it roughly equivalent at times to Air, Fire, Challenger and Animus – the southwest half of the One Wheel). In ekacakra, Anima refers to a “feminine principle” in either sex, and Animus likewise refers to a “masculine principle.” These may or may not correspond to societal visions of what connotates feminine and masculine, but the archetypal symbols and images seem to be there nevertheless. Yin and Yang of Chinese culture, while also a division of “feminine” and “masculine,” more closely correspond to what in One Wheel is referred to as Challenger and Limiter.
The following metaphorical descriptions of these four Primary Qualities are colorful, anthropomorphized placeholders or archetypes that represent the essence or *Spirit* of what might describe the feeling or sense of what humans, non-humans, and all events are about or even what they are perceived to emanate. While each of these are mutually exclusive in essence, they are not extensively and precisely defined in the rigid manner common in scientific endeavors. This model allows for the ability to describe very different kinds of things, in very general terms, using similar terminology—a common language.

In any discussion of type or archetype, it must be clear that no event or individual person is purely of any one type. The description here is in terms of extreme conditions beyond anything normally observed in order to paint a clear experiential picture. Archetypes are conceptual asymptotes, i.e. unreachable. All people and all events take place somewhere in the middle of these extremes, and always include portions of all of these components that are being referred to as elements and qualities.

**Anima (Nurturing) in concept.** With one foot lightly on Earth and the other precisely on Air, Anima is actively communicating receptivity. “She” is bright, upbeat, and always encouraging. She is always asking, “What do you want?” seeking for you to clarify your intentions, looking to facilitate your growth and development towards your fullest potential. She is at times depicted as a “good fairy,” and as the calculator and enabler of probabilities Lady Luck. She is the mythological always cheerful, never tiring wife and mother seen in 1950s television shows such as *Father Knows Best* or *Leave It to Beaver*. Good with expressing empathy and compassion, she excels in relationships. She delights in a combination of the novel (Air) and sensual experience (Earth) and is the ideal, but never found Courtesan. She is often signaled by the colors of soft pink, light lavender, and silver,
and is associated with the number 2. She is found between North (Earth) and East (Air); at the same time she is one component of the spatial Anima-Animus polarity. Figure 8 illustrates some appearances of Anima in human and mythological form. For each of the types both male and female examples will be used.

**Figure 8. Examples of Anima.**


**Anima (Nurturing) in physical spaces.** The hospitable family in Figure 9a added to the Nurturing ambiance of this Ancud, Chile restaurant. The bright, clean, welcoming look at the Ovalle restaurant in Figure 9b exemplifies Anima. The “earthy” color combined with yellows in Figure 9c from a Viña del Mar hotel and in Figure 9d at an Ovalle restaurant exhibit Anima.
Animus (Directing). Standing with one sure foot on Fire and one foot sentimentally placed on Water, Animus is passion and directed action. “He” is the Alpha whose prime concern is protection of those in his purview. As a provider of plenty he is depicted by lush green forests and lavish feasts. Combining intuition (Water) and action (Fire), he is the mythological ever just, always knowing the exact right thing to do father in the older television shows. Instinct directed, he thoroughly enjoys “good food and good wine.” He is the Life Force, also known as prana and Qi and likewise a good, healthy sex drive. Team
sports, primarily contact sports, allow displays of Animus. Curiously, in many cultures of what is referred to as “the civilized world,” there seems to be a demand that leaders and heroes publicly display only the protector or provider side of Animus, as the “baser” side seems somehow unsuitable for someone to be put on a pedestal. Animus is often depicted by the colors gold, deep purple, and also by the combination of red and blue. He is associated with the number 9, and is found between South (Fire) and West (Water). He is at the same time the other component of the spatially oriented Anima-Animus pair. Figure 10 below illustrates a male and female example of Animus.

**Figure 10. Examples of Animus.**


**Animus (Directing) in physical spaces.** The meal in Figure 11a is lavish and is arranged projectively. Both of these qualities in the food presentation contributed to the Animus of this high-end Santiago, Chile restaurant. The well-stocked bar in Figure 11b from a hotel restaurant in Viña del Mar illustrates Animus. The abundant live plants at this Temuco restaurant in Figure 11c add an Animus quality. The African masks and rugged wooden furniture in this Temuco home exhibit Animus in Figure 11d.
Figure 11(a-d). Illustrations of “Animus” spaces.

Source: photos by Author from Bourette 2009.

Challenger (Manic). With one foot almost standing on Fire and one just about on Air, the Challenger is full of endless plots and possibilities somewhere between concept and action. Everywhere and nowhere, dishing out tricks and challenges, and likewise seeking to be challenged. Playful and ever-youthful, “he” is displayed in characters like Dennis the Menace, the well meaning boy whose accidents gave Mr. Wilson a constant headache. As a master of disguises, this one is difficult to pin down. In a less menacing form, Charles Schultz’s Pig Pen walks around with a constant cloud of dust. The more vicious Tasmanian Devil seen in Warner Brothers cartoons is still somewhat cute. Some of that innocent appearance is lost when it becomes clear that causing people to jump through hoops, or even
to run around in circles in terror or for no reason at all, can be a source of amusement to
crafty, conniving, scheming Challenger. Still difficult to pin down, he is a creator of chaos,
mayhem and anarchy at one end; on the other extreme a fearsome god or demon with a list of
demands that must be followed... or else. Always seeking center stage and the upper hand, a
loud obnoxious clown, or a mad scientist taking over the world, this type more than any of
the other three is intricately woven into modern civilized society. Hurry, hurry, hurry, think
and do, and don’t forget that you deserve it because it is all about and for you. The numbers
that often signal Challenger and/or “randomness” are 5 and 23 (in films, these are often
shown on the door of a random hotel room or apartment). The color orange or the
combination of red and yellow will often signal a challenging moment or a Challenger
protagonist. Hot pink, bright yellow-green and fluorescent or neon colors are also associated
with Challenger. Orange and black or red and black are often Challenger-Limiter
combinations. He is also signaled by Tesla coils and lightning, especially at corny moments.
He is found between South (Fire) and East (Air). He is also one component of the temporally
oriented Challenger-Limiter pair. Figure 12 shows only a few of many possible faces of
Challenger. The first picture on the left is the cute, but bumbling Greatest American Hero
(ABC 1980-1983) attempting to fly (compare with the Animus version of Superman shown
previously). Notice his partner, almost always shown with him wearing black, which signals
her role with him as Limiter.
Figure 12. Examples of Challenger.

Challenger (Manic) in physical spaces. Fluorescent lights, a frenzy of activity, and the red and yellow coloring give the Ancud, Chile store a shown in Figure 13a a Manic Ambiance. This strange neon green light fixture added to the Manic quality of the Santiago restaurant shown in Figure 13b. The orange fuel container, trash in the planter, and electric cord together make the space in Figure 13c from a hotel in Viña del Mar Manic. McDonald’s, with its red and yellow color scheme, its reminder of globalization, and the way it attempts to sell and upsell at every opportunity, adds Challenger everywhere it’s found. Figure 13d shows one located in Viña del Mar.
Limiter (Somber). In the shadows, one can almost imagine one foot of the Limiter implanted in Earth and the other resting in Water. Between substance and the world of dreams, “she” often evokes discomfort and fear in most people of the modern world. In opposition to the Challenger she is harsh and orderly, but eerily still. She is the mysterious, the ghostly, the beyond. Depicted as Fate or Angel of Death, who either determines or knows when one’s time is up, she shows up as a strict old spinster, or as a cold blooded killer such as the one obsessed with clocks in the movie Mindhunters (Dimension Films, 2004). She is symbolized by graveyards, antiques, haunted houses, caves, dark spaces in general, spiders, and black cats. She is often shown as a creepy old hag, yet in indigenous cultures she is the Wise Old Woman or the Shaman who dances between the dreamworld and what we commonly call the real world. A bit less frightening, she is depicted as the quiet,
reclusive librarian with thick, dark rimmed glasses, and cut straight across the forehead bangs. She may also be the compulsive schedule keeper, as random noise and activity must always be kept in check.

She is about homogeneity and purity. She is about suffering and pain. Her primary color depiction is gray, but is sometimes black, especially alongside orange or red. An alternate is the combination of green and blue (the Earth and Water colors). In religious contexts, especially those emphasizing virgin purity she is portrayed by the color white. She is found between North (Earth) and West (Water), and is associated with the number 8. She is also one component of the temporally oriented Challenger-Limiter pair. Figure 14 below illustrates several depictions of Limiter.

**Figure 14. Examples of Limiter.**

![Examples of Limiter](image)

Source: Left and Middle: Greeting Cards, Publisher Unknown. Right: Warner Bros.

**Limiter (Somber) in physical spaces.** The dark and dreamy painting in Figure 15a added to the Somber quality of this Temuco, Chile restaurant. The magical charms around the deer skull and antlers in Figure 15b had a Limiter effect in this Temuco restaurant. Dark, antiqued and historic pictures on the wall of the Ancud restaurant in Figure 15c added Limiter
ambiance. Decay is also associated with Limiter. The mildew on the shower from a hotel in Viña del Mar in Figure 15d illustrates this aspect of Limiter.

**Figure 15(a-d). Illustrations of “Limiter” spaces.**

Source: photos by Author from Bourette 2009.

**A Note on Yin and Yang.** It was mentioned earlier that Yin and Yang appeared to correspond with Challenger and Limiter (as opposed to Anima and Animus). A Feng Shui (Chinese science of spatial energy flow) expert explains regarding Yin and Yang (Life Tips 2006):

Yin represents the passive principle in nature exhibited as darkness, cold, and wetness. On a human level, yin symbolizes femininity and inertia. Also, yin represents the realm of the dead. Yin is known as; the darkness, the moon, the north, the night, stillness, sadness, quiet, sleep, intuition, meditation, reading. The most prominent Yin colors are green and blue. You would use them to calm down an overly Yang environment.
Yang represents the active principle in nature exhibited by light, heat, and dryness. On a human level, yang represents masculinity and the positive side of our emotions. Also, yang represents the realm of the living. The most prominent Yang colors are Yellow and Red. You would use them to brighten up an overly Yin environment.

The above descriptions bear a strong resemblance to the Challenger and Limiter archetypes just presented, down to the color descriptions.

**Summary of the Four Qualities and Four Elements**

In the One Wheel archetypal model of what Soja (1996) might call “real-and-imagined spaces,” there is a flat plane where all events occur made up of two polarities at right angles, Matter-Energy and Information, which are represented as the four primordial elements (Earth, Fire, Air, Water) mapped at N-S and E-W. Two other planes at right angles to each other and to this plane have been referred to as spatially oriented and temporally oriented. This is represented as four primary qualities (Anima, Animus, Challenger, Limiter), located in between the traditional four elements, and are mapped at NE - SW, and SE - NW.

These eight components of One Wheel and their accompanying collection of qualities and attributes were arrived at through much research, reflection and hard work over many years. A more traditional scientist may have difficulty with using this type of categories, especially since much of the early information gathering and testing was done informally. Jung (1971, 4) encountered very similar objections to his research and conclusions regarding temperament types:

I must confine myself to a presentation of principles which I have abstracted from a wealth of facts observed in many different individuals. In this there is no question of a *deductio a priori*, as it might appear; it is rather a deductive presentation of empirically gained insights.
The Missing Element, You

In reference to physical space, the four directions are relative to a central reference point. San Francisco is in the north if one is located or centered in Los Angeles, but is in the south if one is centered in Portland, Oregon. China is in the east from a European reference point, but is in the west if one’s center is Japan. The relative prevalence or scarcity of the properties corresponding to the elements likewise depends on a center or perspective. In the center of a volcano, for example, the fire element would appear to be pervasive; the relative presence of the others would be muted and of little consequence in comparison. The fifth element, Center, is empty of inherent properties, yet at the same time is the only place where any can be found to exist at all. Center is where the conditions of time and space meet to form the time-space plane of existence. It is the place where Einstein’s equation of relativity has meaning; where matter and energy are present, and are a single continual phenomenon. Also, it is at Center where emotion and intellect can together construct an awareness of a self as well as the surroundings in which this self finds itself.

With the addition of Center, the eight-element Wheel becomes two perspective dependent systems of five elements. The four qualites, Anima, Animus, Challenger, and Limiter are the conditions and conditioners of existence. Like four lasers focused into a central point to form a hologram, they form the Center perspective. Phenomenal reality then manifests from Center as the four primordial elements Earth, Air, Fire and Water.

This relationship creates an endless cycle of feedback. Conditions form a central perspective that in turn, manifests reality. Phenomenal reality impacts this Center and creates new conditions. These conditions again form the Center perspective. Center is empty of inherent attributes, and yet is the place of the self. It is the place where everything
that does exist has existence; it is where You are. Center is Ātman, and yet there is no self to be found.

The Prime Polarity

What remains to complete the basic One Wheel structure is a vertical arrangement with a preferential “above” the plane of existence, and a less preferred or hidden “below” (these preferences reflect common bias, and do not imply the actual existence of such a bias in the order of the universe). This fundamental polarity can be found in the four qualities, the conditions or conditioners of existence. Anima and Animus together comprise an organizing force, and are related to living things, nature, increasingly complex relationships and the spatial component of events. Challenger and Limiter together are entropic and are related to more transcendental concepts such as change; areas of religious purview such as eternity, impermanence, and finality; paradigms of power over, and the temporal component of events. In a three dimensional spherical depiction of One Wheel, Anima and Animus are located Above northeast and southwest respectively; Challenger and Limiter are respectively located Below southeast and northwest.

Entropy and an opposing principle have been the subject of scientific investigation for some time (Prechter 1999). Robert Prechter’s (2003) groundbreaking work in Socionomics demonstrates that human social behavior manifests itself in specific forms, or waves, called Elliot Waves (after the late R.N. Elliott). He concludes that if there is a principle of universality for human collective action, or of progress against entropy in general, that the Wave Principle is either that principle or a manifestation of it. Studying the relationships between social mood and stock market price behavior, Prechter has found that in times of expanding positive social mood, the stock market manifestation is a bull market, and stock
prices in general increase. This positive mood is reflected socially by values of wholesomeness, family as priority, and relationships centered on love. In times of contracting or decaying social mood, the stock market manifestation is a bear market, and stock prices in general decrease. This negative mood is socially indicated by such things as movies with high gore content, zombies, and vampires; values such as sex without love, and bizarre fashions. Prechter’s manifestations of positive social mood are identical with what one would expect with a high prevalence of societal Anima and Animus (Above). His indications of negative social mood are what one would expect with a high prevalence of collective Challenger and Limiter (Below). Summing up “today’s scientific view,” Prechter (1999, 436) states, “there may exist a principle of collectives that underlies the self-organization of all self-organizing things, at all scales.” Prechter proposes phimation (after phi or Fibonacci) as “the universal force or field that impels what is essentially a striving against entropy.”

The controversial father of psychoanalysis, Sigmund Freud (1961), in one of his later works, abandoned his earlier assertion that the life instinct, Eros, was the sole explanation for the forces which drive human action. Eros centers around libido (sexual energy), but also tends towards cohesion and unity. In his experience with traumatized World War I veterans, he discovered an equally powerful drive towards death, destruction, and non-existence which was later referred to as Thanatos. While the life instinct, Eros, is essential for the continuance of a living organism, the Thanatos drive runs counter to life and results in its disintegration. Is it not apparent that on an individual level, Freud was observing phimation and entropy?
This fundamental polarity of phimation and entropy, or Eros and Thanatos, is the essence of the basic archetypal battles of good vs. evil, or the forces of “light” vs. the forces of “darkness.” It is understandable that living beings, or living systems, would have a preference for the direction of phimation. However, judgments such as “good” and “evil” may simply be in the eye of the beholder, as both “forces” are required for balancing growth and decay, expansion and contraction, and life and death. On the largest scale possible, the concept of the universe having a cyclical nature is found among many peoples throughout the world including Mesoamericans (e.g. the Mayan Great Cycles), and among Asian peoples the yugas, or ages, of both Hinduism and Buddhism (SS). It is not a far reach to see this universal rhythm as the contraction and expansion of the two Prime Forces of phimation and entropy.

Bringing One Wheel Down to Earth – The Compass System

The Compass System uses eight dynamic archetypal “categories” adapted from the One Wheel elements and combines metaphor with mathematics to make One Wheel a practical tool for solving real world problems. While the categories are mutually exclusive and specific, they are not precisely defined. Lists of qualities and attributes for each of the eight are used to assist the student of One Wheel in learning what each of them are and are not. However, since in concept these eight things comprise the universe, no exhaustive list can ever be made. They are best known through story, experience, and metaphor. While this “limitation” may discourage many researchers from ever approaching this system, the fascinating results that have been uncovered using this process may encourage others.

While One Wheel and its application with the Compass System may be confounding to those requiring linearity, and is certainly far from “mainstream,” that is not a good reason to
refuse to acknowledge its usefulness. When something is found that works, that is sufficient justification to use it as a tool, test it further, and then to research the question of why it works, as time and resources are available. To again invoke Jung (1931, 86):

> I may allow myself only one criterion for the result of my labours: does it work? As for my scientific hobby-my desire to know why it works-this I must reserve for my spare time.

**Summary of Compass System Methodology**

The One Wheel conceptual model contains the eight elements or categories for viewing a person, group, cultural phenomenon, or other event. The Compass System was developed as a tool to quantify observations made using the One Wheel lens. The phenomena being studied are assumed to be comprised of varying degrees of each of the eight categories. These categories are often referred to by their compass position name (N, NE, E, etc.), thus the “Compass System.” The qualities and attributes of each of these are adapted for the specific phenomena under observation, while maintaining consistency with the general One Wheel model of these four polar relationships. For each category, the relative amount “present” is rated from 0 to 100, with either end representing asymptotical extremes of none and the archetype itself in all its fullness, respectively. The rating is subjective and is usually done by a team trained in One Wheel Analysis (adjustments must be made to the raw scores when obtained through self-report, such as a survey). The relative amounts of each of the four primordial elements are proposed by each team member, one at a time. The final score for each one is arrived at by consensus. The relative amounts of the four qualities are then scored in a similar manner. The scores can be reassessed periodically to compare changes over time, or they can be compared with other phenomena.

The individuals doing the assessment are the instruments of measurement. As the measurement is subjective, it is essential that each team member be aware of how the
presence of each of the eight elements affects them, how it makes them feel. The epistemology in this case is not one of objectivity, detachment, or aloofness. It is by measuring the effects of each item being observed on the observer that anything is known at all. This method is therefore one of presence, immersion, and embodiment.
Chapter IV

Findings

Validation of the Compass System

The Compass System has been successfully applied to the study of individual personality (Light 2007), and to the places and spaces in which people inhabit (Bourette 2009b). The best evidence to date of the effectiveness of the Compass System has been in observing oscillations in social mood and perception, and forecasting stock market and commodity movement from the projected future changes. This is affirmed by an independent third party employed by Elliott Wave International, a widely known forecasting firm (Goel 2009).

A monthly publication previously available by subscription, the *MoodCompass* (A New Story 2008a), resulted from this line of study. It presented the forecasted oscillations of social mood and perception for the coming month, possible global or geopolitical implications, and likely market movement based on this forecast. The actual market movement for the U.S. stock market, the U.S. Dollar, and the price of crude oil has shown a high degree of correlation with the forecast models. Research has been done at the University of Milan, Italy in tracking the accuracy of this publication with actual stock market performance. Preliminary results show that from February 2008 through May 2009, a trader purchasing stock market index funds in accordance with the trends anticipated in each published MoodCompass would have had a return of 55% with a maximum drawdown of just under 14% (Pagani 2009).

A watch for a severe downturn in the global economy and a possible stock market crash had been underway since January 2007 by the author, with A New Story Foundation (Bourette 2007). In September 2008, MoodCompass sounded a warning for an extreme
event (A New Story 2008a). The issue was entitled “September – The Great Market Crash of 2008,” and called for a severe stock market decline beginning in the second half of the month, accelerating through at least the 26th (the last day of coverage of that issue). The following Monday, the 29th, saw the largest single day point decline ever in the Dow Jones Industrial Average. The weeks and months subsequent to that are history. Another illustration from this same issue is the description of the projected affect of the U.S. government. “The configuration for the U.S. government towards the end of the week indicates a perception of it being either in chaos or incompetent” (ibid., 2). There were more than a few times on that Thursday and Friday, the 25th and 26th of September, that the word “chaos” was used to describe the state of the government’s attempt to resolve issues around U.S. Treasury Secretary Paulson’s “rescue plan”; Senator McCain described the events of that week as a national “train wreck” at the first presidential candidate’s debate.

Subsequently, as societal panic was nearing extremes, and talk of financial Armageddon was prevalent on the airwaves, the March 2009 issue discussed the end of the downturn, specifically placing the bottom in the stock market in March or early April. (A New Story 2009). The stock market bottomed on March 9. While looking at the news or listening to the pundits would have given no clue to this, a look at the social mood pattern for March was a distinctive shift to the beginnings of new growth with phimation surpassing entropy. Clearly, this method for viewing the world (One Wheel), whose components are best learned through story and metaphor, and its practical application (The Compass System), can produce concrete, real world results.
Forecasting the Future

The success of a model lies in its ability to forecast future events. This has been demonstrated by using the Compass System to project future sociological and market events. The basic methodology for applying the Compass System begins with gathering data, scoring what is being observed as to the relative amounts of these eight categories it is observed to possess, at the time of observation. For the social mood change application, society is rated daily. While the list of specific sources observed is proprietary (by A New Story Foundation), the sources may be television, the internet, periodicals, etc. What is most important is that the source(s) be consistent. It is not the absolute amounts that are being measured, but the relative amounts and how they change relative to one another and over time.

What allows forecasting of the markets or even types of news events to be expected, is that consistent lead time has been found between what people are focused on and what later shows up as market movement or the news. For example, when using internet search trends as the data source, the stock market reflects the measured “mood” about three days later. A model has been developed to translate the mood cycles into stock market prices using the relative intensities of the four mood qualities. Figure 18 shows the weekly social mood and then Figure 19 shows this translated to a stock market forecast (A New Story 2008b) which was later overlaid with actual stock market price movement (source: futuresource.com). This work has been expanded to uses geospatial data to produce future maps. These have been used to successfully alert to the Arab Spring uprisings, and the Fukushima earthquake (A New Story 2011).
Figure 18. U.S. Society Mood Cycles, July 2008.


Figure 19. Stock Market Forecast and Results, July 2008.

Source: MoodCompass, July 2008 (A New Story 2008b); Price data from futuresource.com.
Chapter V

Discussion

While there may be an Ultimate Reality, it would be what Kant referred to as Pneumenon. It is in itself, as itself, unknowable from a finite perspective. The search for Truth may be approached in many ways. There are various religious avenues, spiritual disciplines, philosophical pursuits, and scientific endeavors which have been utilized to make advances in its direction. In the pursuit of a single system of reality, of Universe, that covers all things and events at all scales, a good place to look would be within paradigms that view all things as interconnected, interdependent, or as literally One. Kant suggested that the pneumenous could be approached to the extent that it is approachable through phenomenon.

The extent to which any science, philosophy, or religion is a valid model of reality (excluding unseen and improvable postulates that can only be taken on faith), would be indicated in its interaction with the phenomenal world. Should a paradigm promise progress or happiness, for instance, but result in disaster, poverty, or distress, such a proposition may be considered to be a bad model; continued adherence to such a model in the face of such contradictions can be considered delusional.

Today’s world boasts technological achievements that would have been considered impossible, only a short time ago. Advances in communication and transportation promises to put the world at our fingertips, with goods and services from anywhere on the globe effectively nearby. Yet, as connected as the cell phone companies say we should be, people are more isolated than ever. Depression, autism, and other forms of mental illness are increasing at alarming rates. The gap between rich and poor continues to grow. The oceans are dying, and sea levels are rising. The extinction rate of species is faster than it has ever
been since humans have existed on the planet. The paradigm of “have it your way” is reckless and unsustainable.

One Wheel is modeled after worldviews that originated at a time when human beings lived sustainably on this planet, and did so for hundreds of thousands, if not millions of years. Humans with such paradigms knew they had a place in the world, and in their community (tribe). It gave them names and stories for the forces of nature which allowed them to listen and understand in such an intimate way that today’s humans can scarcely imagine. For today’s humans, while the current social structure remains intact, One Wheel or ekacakra can assist in assessing a situation, counseling a friend or client on a personal issue, helping the members of a couple understand each other, or even appreciating the spiritual dimensions of problems that needs to be addressed. While it is not a religion, it can do this because it is a functional model of the Universe at all scales; this includes the deepest parts of ourselves.

Many of the examples illustrating the functional applications of One Wheel that have been presented here involve the use of electronic media and computers for assessment on a global scale. However, there is no reason that an individual cannot make use of the One Wheel framework for to assess his or her environment in real time to determine relative risk or likely stability. There is a myth that is often repeated in modern society that humans have evolved away from instinct and can no longer sense approaching dangers (like animals). Not true! While civilization may have encouraged the dismissal of instinctual or intuitive information, and it may have encouraged a linear and disconnected worldview, there are examples of Paleolithic peoples living today who have demonstrated this capacity (remember the people escaping the tsunami?). Needless to say, they are the same species that we are.
Further, the author has heard anecdotes from the most basic students of One Wheel who have reported making real-time assessments of their situation, and the confidence of knowing the right decision to make in that case. One man was spared making a dubious financial mistake because he realized the person who was proposing the too good to be true deal was coming from a strong Challenger or Manic stance. People with this quality are smooth salesmen, but are often not looking out for the other’s best interest. One woman chose not to eat at a restaurant because while driving by she was able to perceive that there was too much Limiter (Somber) there. She felt that her food safety would be best ensured at another establishment.

Was all this just in their heads? Was it just their imagination? Who is to say? They felt assured that they had made sound decisions based on an understanding of the world works that has sufficiently proven itself to them. Somehow humans may need to make the transition to a very different world than what we have become used to over the last few thousand years. Some might figure it out for themselves, and some might be naturally good at this type of thinking. Yet, wouldn’t it be helpful to rediscover the inner guidance that for many only exist in old fables and ancient religious texts?

Also, One Wheel could be used as a neutral common language for persons of differing values and belief systems to better understand one another. It can be used to assess which “direction” one faces when one interacts with a Higher Power, or conversely, which “side” of God one is looking at or interacting with. People with different names for Deity will find that they are speaking to the same place. Persons using the same names will discover they are speaking to “opposite sides.”

From Rāmakriṣṇa (Müller, 1898, 99-100):
Four blind men went to see an elephant. One touched the leg of the elephant, and said, 'The elephant is like a pillar.' The second touched the trunk, and said, 'The elephant is like a thick stick or club.' The third touched the belly, and said, 'The elephant is like a big jar.' The fourth touched the ears, and said, 'The elephant is like a winnowing basket.' Thus they began to dispute amongst themselves as to the figure of the elephant. A passer-by seeing them thus quarrelling, said, 'What is it that you are disputing about?' They told him everything, and asked him to arbitrate. That man said, 'None of you has seen the elephant. The elephant is not like a pillar, its legs are like pillars. It is not like a big water-vessel, its belly is like a water-vessel. It is not like a winnowing basket, its ears are like winnowing baskets. It is not like a thick stick or club, but its proboscis is like that. The elephant is the combination of all these.' In the same manner those quarrel who have seen one aspect only of the Deity.

It is not that different religions and different approaches are all striving for the same thing. They are not. Consider, perhaps, that they are tuning into different channels of the One Reality. Misunderstandings, from Rāmakriṣṇa’s perspective, would then come from a type of tunnel vision. Peace in the world, and greater tolerance could conceivably come from a wider view. It could allow interested persons the chance to play their small part in transforming the world into one of greater tolerance and acceptance by using such a teaching tool as One Wheel.
Chapter VI

Summary and Conclusions

Our world is changing quickly. The Earth’s capacity to support life has been stretched beyond its ability to sustain. Basic ecology will explain that such an extreme overshoot as humanity has generated will ultimately be met with an extreme correction. Life is about to get extremely challenging for most species on the planet, and human beings are no exception. In such a world there will be little tolerance for reason divorced from the larger context, or beliefs at odds with the facts.

For most of its existence, humanity has made sense of its world in a relatively integrated fashion, as this would have been a requirement for survival—instinct and reason walking hand in hand; metaphor and fact harmoniously supporting one another. The split between scientific and religious knowledge into two distinct and opposing categories as occurs in the West has not historically been the case in the East, even in fairly recent times. In a context of religion and religious metaphor, both Hinduism and Buddhism yield a vast array of literature that contains descriptions of “Reality” from a framework of interconnection and relatedness.

The One Wheel worldview is a modern day monistic model of the universe. Such a paradigm encourages experiencing the world in a holistic, integrated manner that attempts to recapture a portion of human experience difficult to find as a native of modern society. It makes use of the four primordial elements Earth, Air, Fire, and Water found in many cultures throughout the world and adds four additional elements or qualities: Anima, Animus, Challenger, and Limiter. These two sets of four surround and interact with a Center, the place where events occur; it is Ātman, it is You, and yet at Center there is no inherent self is to be found.
One Wheel structures its elements in a way that fulfills basic criteria for an archetypal structure of reality: 1) the four cardinal directions and a center, 2) symmetrical pairs of polar opposites, 3) a circular arrangement, 4) a vertical arrangement with a preferential above the circle and less preferred or hidden below the circle. The Compass System adds a means to convert the ideal to the practical.

One Wheel models the One Pattern that is found at all scales. There have been studies showing its ability to model phenomenal reality with individual personality, groups, and the spaces and places in which they inhabit. The most convincing studies to date have been in forecasting societal mood cycles and stock market price movement. It has also been used to forecast times and places of likely terrorist attacks, unrest, and natural disasters.

It is not the author’s desire to be a stock market forecaster, nor to be associated with market prediction. However, there is no data more profuse and readily available to objectively measure a society’s collective mood fluctuations than stock market price movement. The quest in doing so is to establish that One Wheel, an archetypal model of the universe, with elements common to ancient worldviews and surviving religions, is a valid model of phenomenal reality. It demonstrates how intuitive and rational knowledge can be combined in the pursuit of useful and practical information in a research setting. In its basic form, its eight elements form a simple, yet comprehensive worldview that can inform decisions on an everyday basis, and could be a timely bridge to reconnect with nature, with each other, and with ourselves. After all, it is who we are.
Bibliography

Abbreviations used for Sacred or Ancient Texts

AP  Abhidhamma Pitaka
B.U.  Brihadāranyaka Upanishad
C.U.  Chāndogya Upaniṣad
MN  Majjhima Nikaya
M.U.  Mundaka Upanishad
RV  Rgveda
SS  Surya Siddhanta
S.U.  Svetāsvatara Upanishad
T.U.  Taittirīyaka Upanishad
V  Visuddhimagga

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