

HYPERCUBISM

Part II

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ABSTRACT

Hypercubism, Part II, analyzes the structures of reality and experience through three dimensions: 3D (information and interaction), 4D (mind and thought), and 5D (consciousness). The work deals with each dimension separately, presenting the characteristics of each dimension in relation to existing research. The third dimension deals with physics, geometry, biology, and the laws of nature. The fourth dimension draws on psychological perspectives. The nature of fifth dimension remains intentionally open. Although the geometric model clarifies the interaction between the dimensions, the stronger role of consciousness remains under investigation.

Three-dimensional reality is therefore, in the light of existing research, a structural and measurable fact. The fourth dimension encompasses the mind and thought, interpretation, and thought structures and processes. The fifth dimension, consciousness, encompasses the individual self and consciousness. Our reality is experienced through consciousness.

The purpose of this text is not to make any claims, but to present a coherent and alternative way of looking at reality and the experience that defines it. This text is a continuation of Hypercubism, Part I, which contains a manifesto, a philosophy, and an artist's text. It would be a good idea to review and read that text first before moving on to Hypercubism, Part II. This text also serves as an intermediate step to the final text, Hypercubism, Part III, in which the structure that has now been dismantled is reassembled through the means of art.

Keywords: Hypercubism, consciousness, experience, mind, self-examination, reality, dimension, information, 3D, 4D, 5D

PREFACE

I dedicate this text to my son Theo, who, in all his wisdom, has taught me the skills of being a human being and a father. I miss him. I believe that one day he will understand his father's need to travel, to have peace to write, and to distance himself from the normal things of life.

My friend Marko Järvinen has been trying to persuade me to visit his apartment in the village of Chiusa Sclafani on the island of Sicily for the past two years. Finally, this trip came to fruition, and I am writing this text at his apartment in a small Sicilian village, sitting at the kitchen table upstairs. I would like to thank Järvinen for giving me this opportunity to visit. This text is therefore also dedicated to him.

In 2015, I met a yoga teacher named Dada Bhavottarananda (1968). He is an Advahuta of the Anandamarga movement, a person who has devoted himself completely to the path of sadhana, renouncing his worldly identity and dedicating his life to teaching meditation and yoga. He taught me the secrets of meditation and yoga for two years, but we also had many discussions about the soul and human consciousness during that time. He asked me my name, and I answered him. However, he asked a follow-up question: yes, Anssi is your name, but who is the being behind that name? He gave me a new name: *Abhay Dev*, which means *conqueror of fear, one who has conquered fear and never fears challenges*. This text is also dedicated to him.

Life is difficult to define in one word, but if I had to, I would say process. I would define reality with the word space. When I think about how I would define Hypercubism as simply as possible, I would say that it is a process in space.

I have now been systematically writing and researching life for over ten years. In 2014, I began self-examination, in 2017 I began writing about it, and in 2025 I published the Hypercubism Manifesto and Philosophy. In addition to publishing books, writing articles, and other reflections, this adventure has included a few hundred paintings, exhibitions, studies in Finland and abroad, and the most incredible stories. I am grateful.

I. INTRODUCTION

While researching and reading about ancient Greek philosophers and their ideas, I noticed that Plato had visited Sicily several times, especially the city of Syracuse. Although I am not in the same city, on the same island, two and a half thousand years later, I am writing my text, in which his ideas play their own role.

Chiusa Sclafani is a small village in the interior of Sicily, on the west side, surrounded by mountainous landscapes. It is so high above sea level that the highest roofs in the village sometimes touch the lower edge of the clouds. It is like traveling back in time to the Middle Ages, when, according to history, the village was founded. Here, the hustle and bustle of life does not weigh heavily.

Hypercubism's previously published *Hypercubism, Part I* contains a manifesto, a philosophy, and an artist's text. This article, *Hypercubism, Part II*, clarifies the philosophical claims of Hypercubism and makes them geometrically visible. In addition, the text presents *the axioms and principles* that crystallize the ontological basis of Hypercubism. This series will be completed with *Hypercubism, Part III*, which will be published in mid-May. This article will discuss Hypercubism as a whole art theory, comparing it to major artistic turning points, some of the most influential art movements, and its own "father," Cubism. The article also presents, for the first time, post-manifesto Hypercubist works.

This article presents Axioms and principles, The external world of reality, which is the third dimension of information and interaction (3D) in Hypercubism, the internal world, which is the fourth dimension of mind and thought (4D) in Hypercubism, and the depth dimension, which is considered consciousness (5D) in Hypercubism. Geometrically, 3D is a cube, 4D is a tesseract, and 5D is a penteract. In addition, the article presents geometric diagrams of dimensions, self-examination, metatronics, and thought structures. Finally, the connection between Hypercubism and ancient philosophy is discussed.

The article contains references to the history of philosophy, psychology, physics, mathematics, and self-examination. The text also includes direct quotations from earlier writings.

The purpose of the article is to make the system of hypercubism visually apparent.

II. INTRODUCTION II

The White Room Story, 2018

I am in the middle of a room. The room is cube-shaped. Each wall of the room is square. The ceiling is square, as is the floor. The walls of the room are white and high. The walls emit a soft light, as if it were coming from a little further away. The ceiling is white and emits a slightly brighter light. The light shines evenly across the entire surface and gently illuminates the whole room. I am alone in the room. It is quiet. The white of the room provides a strong foundation for a sturdy standing position. I am without clothes, without thoughts or feelings. I look at my hands and my body and notice that I am completely white myself. "Only I am," I think.

There is a door on the wall opposite me. The door blends completely into the wall, except for its faint outlines. The outlines are so thin that they are barely visible to the naked eye. My curiosity draws me towards the door. I walk to the door. My steps feel light and effortless, requiring almost no effort at all. It feels like I'm walking on cotton wool. I reach the door and stop to look at it. The door has no hinges and appears to be an integral part of the wall and the room. I look at the door and touch it. The door opens without making a sound. It is still quiet.

Behind the door, a room identical to the previous one is revealed. The floor is white, the walls are white and high, and the ceiling shines brightly, illuminating the entire room. My gaze is drawn to a figure. The figure is sitting in the corner of the room on a white chair. However, the figure stands out from the room. The light coming from the ceiling creates shadows that outline the figure, which is sitting very elegantly on the chair. The figure's legs are crossed, and their arms are also crossed in their lap. He looks at me, even though he has no face. He is very calm, as if frozen in place. It is as if he knew I was coming. His legs change position. The leg that was crossed underneath is now on top.

"Who are you?" he asks. His posture remains unchanged. All his limbs remain in place as if they had always been there. I walk to the middle of the room and stop there.

"It's me," I reply. The figure doesn't move. He continues to sit firmly in the same position. It is quiet. He sits opposite me and looks at me. I feel his gaze. I feel a connection.

"What am I?" he asks. His voice is calm and steady. His voice is not colored by emotions or fluctuations in thought. I hear his voice even though I cannot see him speaking.

"I am me. This being and these words," I reply. I am still standing opposite him. I look around a little and notice that the door I came in through has now disappeared. The walls of the seamless cube meet at the corners and at the ceiling and floor. I turn my gaze back to him.

The figure lifts his legs so that he is sitting upright with both feet flat on the floor. He places his hands on his knees for support and stands up. He walks calmly but purposefully toward the wall. He looks at the wall as if he sees something there that I don't. He looks slightly upward.

"Do you know where we are?" he asks, reaching out his hand toward the wall. His other hand is lightly clenched into a fist, and he touches the wall gently with his index finger.

"We're here," I reply, watching as he looks at his fingertip and then turns his gaze back to the wall. Now his gaze shifts downward, and he puts his hand behind his back and grabs his other hand by the wrist with his other hand.

"Do you know who I am?" he asks, turning slowly around. He raises his gaze and walks slowly toward me. He stops a short distance away from me and stands looking at me. His posture is straight. He is unshakeable, and he looks as if he has always stood there. His majestic presence makes the room feel cozy. He just is.

"You are you," I reply, looking at him. He has no expression. His face is smooth, and his body reflects the light. He takes his hands from behind his back and places them casually at his sides. He looks up at the ceiling.

"I designed this room," he says.

"I erected these walls. I built the floor you are standing on. I created this light in this room."

He looks back at me.

"I am like you. We are the same."

We stand facing each other, identical. We are in the middle of a white room, and it feels like standing in front of a large mirror. I raise my hand from my side, and he does exactly the same. We both raise our hands in exactly the same way to head height, as if to greet each other. It's like greeting your reflection in the mirror. We both slowly push our hands forward, and they meet exactly halfway. Even though our hands touch, it feels like nothing. It really is like touching your reflection in the mirror. We both stand motionless, looking exactly alike.

I look around a little. When I turn my head, he turns his head in exactly the same way. My attention is drawn to a chair in the corner where the figure was sitting a moment ago. I notice that there is also a chair in the other corner, mirroring the first one. A white chair.

"Who are we?" I ask. We simultaneously lower our hands back to our sides.

"We are you, and we are me. We are one. We are this room and this space," he replies.

I look up again, and he does the same. We both look at the light that shines evenly across the entire ceiling. The white walls of the room are just as they are in this moment. There is no time and no place. I lower my gaze back to him. There he stands. There I stand (Miettinen, 2018).

III. AXIOMS AND PRINCIPLES

AXIOMS

Axiom 1: Structural reality

Reality is structural. Everything that exists manifests itself as organized information and interaction.

Axiom 2: Third dimension (3D)

3D is the physical dimension of information and interaction, which includes matter, energy, biological life, cause-and-effect relationships, and the laws of nature.

3D is the dimension in which we live, and it is the foundation for other dimensions.

Axiom 3: The fourth dimension (4D)

4D is the dimension of mind and thought.

It arises when the physical structure develops sufficiently. 4D enables thought, imagination, and interpretation.

4D cannot exist without 3D.

Axiom 4: The fifth dimension (5D)

5D is the dimension of consciousness.

It is not a physical dimension, but a dimension that enables experience, awareness of one's own existence, and examination of the mind.

5D is the depth dimension of experience.

Axiom 5: The Foundation

5D is the fundamental dimension.

It does not originate from 3D, but becomes visible through 3D. Without 5D, reality would be mere structure; 5D is the dimension through which reality becomes experienced.

PRINCIPLES

Principle 1: Integration

3D and 4D together form a structure through which 5D can manifest.

Without 3D, 5D cannot function in this reality.

Without 5D, 3D–4D structure lacks lived experience.

Principle 2: Embodiment

Consciousness attaches itself to the individual body.

This:

- prevents consciousnesses from mixing
- enables individual experience
- limits consciousness to the conditions of the physical world

Principle 3: Continuous structure

The dimensions form a hierarchy:

$3D \rightarrow 4D \rightarrow 5D$

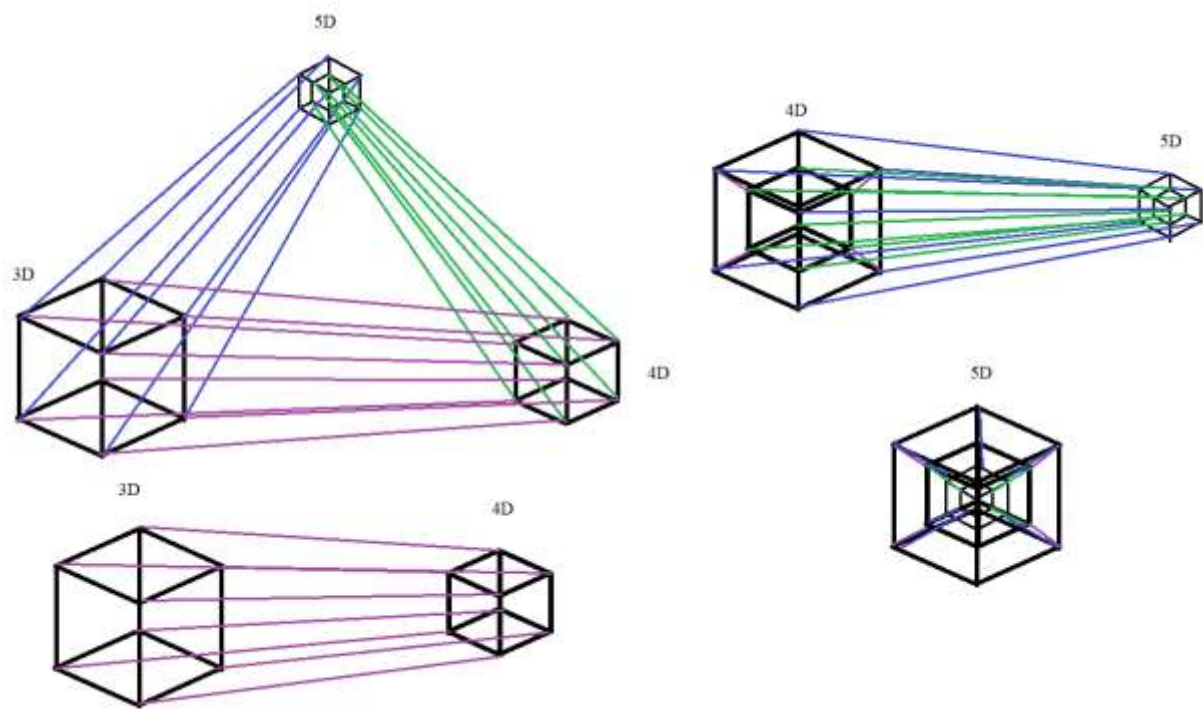
- 3D provides structure
- 4D provides interpretation
- 5D provides experiential intelligence

A higher dimension includes the lower one, but is not the same as the lower one.

Summary

Axioms define the three dimensions of reality: information and interaction, mind and thought, and consciousness

Principles describe how these levels work together and why individual experience is possible.



The dimensions of hypercubism and interaction as a geometric formula.

IV. REALITY

Self-examination and reality

Self-examination has sometimes been referred to as introspection, which means conscious observation of one's own thoughts. However, this term has since been abandoned because research based on a personal perspective has been considered unreliable. The study of human psychology is based on objective third-person observation. The difference in psychological research is that it uses objective research methods based on the same methods, whereas with self-examination, it is impossible to be sure whether everyone does it in the same way or how each individual observes their life or existence (Lehtovaara, 1962, pp. 11–12).

While living and working in Helsinki, I attended a few lectures by Ilmo Häkkinen on self-examination and self-development. Häkkinen exuded peace, and his way of talking about humanity and self-development was very consistent and down-to-earth. According to Häkkinen, self-examination is a thorough exploration of one's own personality, including experiences and behavior patterns. This leads to clearer choices, more meaningful interactions, and the practice of life skills (Häkkinen, 2018, p. 6).

My reality is also largely shaped by how I think and feel. When the way I think changes, my attitude towards reality also changes. However, reality is only made up of fragments of thoughts, experiences, and memories. It is possible, however, to arrange these into a coherent surface through which to view the world. A broken mirror never tells the truth...

...Self-examination aims at consistency and building thoughts on the basis of facts. Facts are a strong foundation, while opinions and inconsistent assumptions colored by feelings are destabilizing factors. Nothing built on inconsistency can last.

Events and things in life are manifested through the transmission of information. Information can be, for example, a word, a sound, or a feeling. Everything is information about something that we receive. As individuals, we react to this information according to how our thinking is structured.

There are also unchanging events and things that are based on existing rules in reality. In this case, the information about these events and things is unchanging in observable reality. A good example of this is perspective, which is based on geometry. There are, of course, other examples. The unchanging rules of our creation, for example, in biology and geography...

...Everyone can, of course, create their own reality as they see fit, but building a strong foundation for one's thinking and reality requires structures that are as realistic and fact-based as possible. If the mind and thoughts are not integrated with reality, life becomes contradictory and inconsistent. This, in turn, makes life uncomfortable before long. Individuals are responsible for themselves and their choices regarding information. It is also important where the information comes from. For this reason, it is important to be very critical of the information you receive.

The starting point for self-examination is self-awareness, which also guides us to examine the world around us. Who is this "I" anyway, what do I like, and what kinds of events and things affect me? When you are aware of yourself and your ability to

influence your thoughts, you also begin to critically examine what kind of information you want to be offered, whether the information is useful, and how the information fits in with your personal way of thinking.

Cube; Theory of dimensions

When reflecting on life and the nature of reality, I have always found it easy to visualize things in my mind. Whereas in the ideology that life is circular, the circle and the circumference represent the course of life, the process of learning, and continuity, the cube represents reality and the space where events and things happen. The cube simultaneously represents the boundaries of three-dimensional reality, the mind and its frameworks, as well as the self and consciousness.

If I think of myself as an individual receiving information, then some kind of information about something has constructed this problem in my mind. The information has been conveyed to me through the third dimension, because I live and interact in this same dimension. The mind and thought, on the other hand, operate in the fourth dimension, which is directly affected by this information. Information thus moves from the third dimension to the fourth dimension, but may return to the third, depending on how I react to this information...

...The fifth dimension, self-awareness and higher consciousness, interacts only with the third dimension (Miettinen, 2024).

Ancient thinkers have had a very diverse and profound influence on modern Western science and philosophy. One well-known Greek philosopher describes reality as follows: reality is not the same thing as the world we perceive with our senses. The senses are therefore not considered a reliable source of information about reality. Professor K.V. Laurikainen provides an excellent example of this in his book *Todellisuus ja elämä (Reality and Life, 1980)*. He writes his text on a wooden, brown, compacted birch table. Under a microscope, the surface of the table would look different, not to mention more powerful observation devices, which would show the table to be completely different. The table consists only of atoms, their nuclei, and the electron cloud surrounding them. This turns out to be largely empty space, because the mass is concentrated almost entirely in the nuclei, which are a very small part of the diameter of the atom itself. Upon closer inspection, the appearance of the table does not correspond to what the table really is. Observable properties such as color or strength are the result of the structure of the electron cloud and the bonds between different atoms in the electron clouds. We can feel these bonds in our hands when we touch the structure of matter. (Laurikainen, 1980, pp. 23, 24.)

Two and a half thousand years ago, Greek philosophers already knew that we cannot grasp "reality" with our senses. Finding "what is true" and what the characteristics of "what is true" are became a central question in their thinking. Their thinking ended up at the same point as how reality is still thought of today: reality is unchanging and manifests itself in the same way, i.e., *it is invariant*. Changes were seen as belonging to the world of perception, not to the true reality behind it, because perceptions were considered unreliable. Most of them believed that the real world () is one and unchanging. Today, these changes can also be accepted, because even in these changes there are invariants, laws that define the changes. These laws are called the laws of nature. According to the atomists, reality was made up of unchanging and complete atoms that were indivisible and moved in a vacuum. According to them, only the movement of atoms was real. Objects and substances perceived by the senses did not belong to reality, only the atoms of which they were composed.

Plato's idea of reality is very clear. Plato's reality meant the world of ideas. In his world of ideas, these ideas were perfect, like geometric shapes, which appeared imperfect in the world of perception. According to Plato, it is only through logical thinking, rather than the world of perception, that it is possible to reach the real world. (Laurikainen, 1980, pp. 24-27.)

The changes in today's reality can be explained largely by Newtonian mechanics, which, from its inception, was able to control and predict the movements and trajectories of objects. These could be verified through various experiments and predictions, which also corresponded accurately with observation. In its time, mechanics was convincing because of its unusual invariance: the most diverse phenomena of motion could be explained through a few basic laws. Nature became a simple order. (Laurikainen, 1980, pp. 32, 33) In our everyday lives, the movements of objects still follow classical mechanics, which can be verified mathematically and geometrically. Visually observable phenomena are based on theories of perspective.

In psychology, an individual's world is divided into the external and internal worlds. All events and things outside the individual belong to the external world, while the internal world consists of representations of the external world and the self, as well as the emotions associated with them. An individual's internal world is thus formed from their subjective experiences. An individual's unconscious processes also belong to the internal world (Himberg et al., 1995).

The external world

The external world consists of physical structures, rules, and regularities. In addition, various events and things consisting of different factors occur in the external world. In hypercubism, the external world is described by a third dimension, that of information and interaction.

The external world can be measured and verified mathematically and geometrically, as well as according to the laws of physics. We are able to break down our reality from visible surface forms and structures into tiny parts, atoms, to a great extent. In addition, we can explain various phenomena, such as why something moves in a certain way or why water behaves the way it does. We are able to describe the properties and uses of matter, but also to create different compounds ourselves using elements. The same elements that make up our entire structural reality, as it appears to us with its structures.

And that's not even the best part. These elements don't just show up in one or two different forms, they're everywhere. Humans have the same elements as, say, a chair, and a chair has the same elements as, say, an apple. Yet humans, chairs, and apples are completely different things. They are composed of elements that have formed into different molecular structures. These molecular structures, in turn, form tissue or crystals. However, how they decide to form one or the other is a bit of a mystery. Do the elements themselves really decide what to form, or could there be a slightly more intelligent arrangement behind it?

In any case, we are able to explain the structures of our reality and the properties and purpose of these structures fairly accurately.

When we look at ourselves as human beings, we are also a physical form and structure. We are like a biomechanical suit in which our mind and consciousness reside. The saying, "the body is like a temple," no longer sounds so strange in this context.

Our body originates from an event even smaller than a microscope can see: fertilization.

The third dimension: information and interaction

The third dimension is the reality we collectively experience with its physical rules and limitations. Mathematically, the third dimension means that a point marked on a line can move in three different directions in space. For example, forward and backward, left and right, up and down. Reality is constructed from three-dimensional structures, but also from the information contained in events and things. We interact in physical reality as individuals through our senses, receiving information by seeing, hearing, and feeling.

When we speak, information is conveyed through words and the message formed by sound. When we speak, information consists of words and the meanings of words. Individual words can create information on their own, but when words are used in sentences and possibly narratives, the information can be more multidimensional. Narratives and stories can contain not only the information conveyed by words, but also a lesson or even an idea formed from the whole, in which case the information is a whole composed of smaller elements. In this case, information is a thought structure composed of basic elements that influences the mind and thought, in the fourth dimension...

...Both interaction through speech and interaction through images and symbols are based on pre-learned meanings and intentions. A child cannot speak or draw immediately after birth. These things are either learned from somewhere or taught. The same applies to humanity in general, regardless of age. Everyone has been a child at some point, and everyone has also received information from somewhere about how to speak, behave, or produce information as a human being. In the third dimension, the individual is integrated into information, as if living in information, in a space where everything is interaction. Lights, shadows, the sound of a piano, a passing car, a doorbell, a cold breeze, the sun on your skin. All of this is information. All information exists in the present moment, regardless of whether you take it into account or not.

Interaction, on the other hand, depends on the individual's personal way of thinking. How you receive and react to information is very important. Do you allow information to automatically integrate into your mind and thoughts, or do you question and critically examine it? Information can shape an individual's mind and thoughts, making them more practical and consistent, but also impractical and inconsistent. (Miettinen, 2024)

Geometry

Geometry deals with the shape of individual objects and the spatial relationships between different objects, but also with properties in the surrounding space. For practical purposes, such as land surveying, it is one of the oldest branches of mathematics. Geometry is not limited to the study of flat surfaces (plane geometry) or three-dimensional objects (spatial geometry), but can also be used to represent more abstract ideas and images in geometric terms (Encyclopedia Britannica, n.d.).

Elements

In the universe, everything from grains of sand to stars is matter. All matter in nature consists of one or more of the 92 basic substances, or elements. Elements cannot normally be created by chemical means, which is why an element is a pure substance. The body can assemble compounds essential for life from elements, but it cannot produce elements. In nature, elements rarely occur alone: they combine to form compounds (Oregon State University, n.d.).

Atoms

The smallest amount of an element is an atom, which retains the properties of that element. Atoms are so small that it is difficult to comprehend them. Atoms consist of even smaller particles: protons, neutrons, and electrons. An atom gets its mass from positively charged protons and uncharged neutrons (Oregon State University, n.d.).

Minerals

Minerals are made up of atoms, and minerals are formed as a result of chemical reactions. These reactions are determined by the arrangement and rearrangement of electrons in atoms. In minerals, atoms are bound together by chemical bonds formed by electrons (CUNY Pressbooks, n.d.).

Biology

Atoms form molecules, and molecules are chemical structures with at least two atoms held together by one or more chemical bonds. Many biologically important molecules are macromolecules. Macromolecules can form structures within cells that are surrounded by membranes. These are called organelles. They are small structures within cells. All living things are made up of cells, and cells are the smallest structural and functional units of living organisms. In larger organisms, cells combine to form tissues, which are groups of similar cells that perform similar or related tasks. Complexes consisting of tissues are called organs, which have a common function. A higher level of organization, the organ system, consists of organs that are functionally related to each other. Mammals have several of these, such as the circulatory system. Organisms are individual living entities (LibreTexts, n.d.).

Life

Life is in the shape of a circle

Life is like a circle. The circle of life begins with an event, followed by the need to observe and examine what has happened. It is possible to make choices, select and make a decision that moves you forward or a decision from which you can learn.

There are no failures. There are events from which it is possible to learn and develop, and which inevitably lead to success. After making decisions, it is possible to analyze and make observations about events that lead to insights. Insights about life and events are building blocks for a larger whole. The same circle is repeated in all areas of life (Miettinen, 2019a).

The beginning and development of a human being starts when a man's sperm fertilizes a woman's egg. During the first six weeks, the embryo's physiological systems and organs form. At just three weeks old, it is possible to detect the heartbeat. Fluctuations in alertness and vital functions stabilize from 24 weeks of age. The efficiency of movements and the development of muscle tone occur between 32 and 36 weeks of age. Facial expressions and thumb sucking appear. Through growth, maturation, and learning, a child's motor skills develop. As the child grows, various abilities for new movements develop as a result of maturation and through practice. The child begins to walk when they have matured to the stage of walking and when they notice that others are walking. Children become aware of their bodies when interacting with their environment, and this awareness of their own bodies forms the basis of their individuality. By the age of two, children have usually already noticed that girls and boys, men and women have different body structures. At the age of two, these observations do not yet mean much, but at the age of three, children begin to take an interest in gender issues. Gender differences and their observation force children to understand that they too belong to one gender or the other. (Himberg et al., 1995, pp. 11, 32, 33, 34, 37, 69)

Life is determined by the following factors: an individual's genetic makeup, environmental factors, and the individual's own orientation. Genetic makeup determines maturation, guides physical growth, and influences the direction and possibilities of psychological development. Environmental factors include the physical environment as well as cultural and social factors. An individual's orientation is related to setting goals and achieving them. Personal self-perception and worldview influence these. The development of human cells and biochemical processes are guided by the genetic code contained in the genome (). Examples of this include physical characteristics such as hair and eye color. (Himberg et al., 1995, p. 15)

An individual's perceptions, goal setting, and pursuit of those goals are guided by their self-concept and worldview. Personal orientation can influence whether or not an individual utilizes the opportunities provided by their genetic makeup and environment (Himberg et al., 1995, p. 17). Worldview refers to an individual's knowledge and beliefs about themselves, other people, and the surrounding world. A worldview therefore includes an understanding of how events and things in the world are in general. A worldview is thus an individual's own description of reality (Peltola et al., 2003, p. 53).

Perception

Humans receive information from the outside world through their senses, including sight, hearing, touch, smell, and taste. Through these senses, information from outside the individual is transmitted to the individual themselves. By seeing, individuals are able to locate and identify structures or objects. These structures and objects act as stimuli on the retina, which in turn are converted into information via nerve impulses. These form a representation that corresponds very closely to the outside world. Information about observable reality is thus transmitted along small pathways and assembled in the brain, where it is interpreted. This process gives rise to the perception of these structures or objects. In philosophy, there have been arguments for and against whether the outside world exists at all without an observer. The outside world is real, but everyone interprets it through their sensory abilities, which also determines how it appears. However, perception cannot be explained solely through the senses. The senses merely initiate a series of events, but interpretation also involves memory information stored in the brain, which, when activated, provides an interpretation of the perception. The interpretation contained in the perception is determined on the basis of anticipations created by previous perceptions. The information activated by previous situations and observations through memory therefore plays an important role in the formation of perception (Näätänen et al., 2003, pp. 41, 42, 44).

Nervous system

Current knowledge in psychology can explain the functioning of our minds in simplified terms, for example, that thinking and perception arise from electrochemical impulses in nerve cells, neurons, and neural networks. However, a single nerve cell does not think. Impulses traveling through the nerves convert received information, such as sound or taste, into electrical impulses. The electrochemical stimulus is then transmitted through the nervous system to nerve cells specialized in these functions. The basis of cell function is their specialization for their intended tasks. Brain cells are particularly specialized. The functioning of the mind and our ability to process information are due to the cooperation of nerve cells. There is extensive information on psychological phenomena and their connection to brain function, but psychology is still unable to explain the experience resulting from the stimulation of nerve cells or the construction of activity as a result of impulse flows in neural networks. The nervous system has the ability to learn, and it is not fully developed, especially in newborn children. In a sense, the brain could be imagined as a developing computer, whose development is based on activity. At the same time, it is capable of observing and evaluating itself, as well as programming itself. (Lyytinen et al., 2003, pp. 17, 18, 20).

We can examine this issue from the perspective of dimensions. In hypercubism, the third dimension of information and interaction is one in which the electrochemical phenomena that pass through the human body via perception are transformed into interpretation in the mind and thought. This can be verified by neuroscientific experiments. But what is this factor that experiences this interpretation? In hypercubism, it is the state of the fifth dimension, consciousness. If we think of the brain as a

computer, this idea is not such a far-fetched comparison. The brain processes the electrochemical "data" of perception, information, into something, such as the perception of an apple as an apple. The brain contains the concept of an apple, to which this data is linked. Even if we had this perception and interpretation, i.e., the computer had already done this analysis and drawn this conclusion, who is the examiner of this conclusion? It cannot be the machine itself, because how could we consider the interpretation developed by the machine to be valid if the evaluator were the machine itself?

Today, we can compare this to the use of artificial intelligence, for example. I have sometimes let an AI application analyze my texts or search for information for me on the internet. Although the AI's answers may look or sound good, they often contain errors and their own ways of applying information to different contexts. Artificial intelligence has developed its own terms for my texts or taken them in directions that were not intended in the first place. However, today's artificial intelligence can be considered relatively effective and even "intelligent."

I believe that without an external observer and questioner of information, this machine, the brain, would function in exactly the same way. It might keep things roughly the same, but it would contain a great deal of errors in its interpretations or structures.

Although studies suggest that animals have some level of consciousness, depending on the animal, the difference between them and humans is still enormous. Animals act according to primitive needs and primitive ways of thinking. Animals react immediately to feelings of fear, while humans are able to pause and examine the validity of their feelings. This could be attributed to the fact that humans are able to rise above their emotions due to their consciousness and intelligence, unlike animals, which react to emotions in a primitive way.

Humans can develop their "computers" because they also have a factor that "programs" the computer. Humans can construct stories and scenarios based on concepts and information, and develop their programming code, adding or removing factors, whereas animals cannot. Because animals are equal to their own minds and thoughts, they live according to their minds and thoughts, which are primitive from the outset. Hypercubism also believes that humans are like this until life and self-examination through various events and experiences make life more intelligent.

The structure of the nervous system

What is life?

Life is a reality that an individual creates by observing their environment and the things that affect them, but also the things around them. An individual's reaction to things depends on how they relate to them and how they personally think about them. In fact, it is ultimately the individual's personal attitude and thinking that interact with things.

An individual's actions are also based on the need to act. An individual acts because they feel the need to act. If there were no need to act, the individual would not act.

When talking about an individual's personal change, it is clear that the change must take place within the individual themselves, not outside of them. More specifically, it must take place in the individual's ways of thinking and attitudes. The world is what it is, people are what they are, life is what it is, and the individual is what they are. The only thing that can be changed is one's own ways of thinking, attitudes, and actions.

Every action taken by an individual is related to a need for something.

For example:

Eating is a need created by hunger, hunger is a need created by the body to obtain nutrition, and nutrition must be obtained for the body to survive. Survival is a primal need for human beings. Most human actions are based on the need for survival.

When you find the need for your actions, it is possible to question the need for action. You might think that of all the things you do, there may not be a real need for them. One may have thought that one needed things that one does not really need. After all, humans only need food, rest, and shelter to live.

How people react to information depends on their personal ways of thinking and attitudes.

These things, needs, and other information received by the individual make up a person's life. One might think that there are two main areas in a person's life:

1. Needs
2. Interaction with information

Needs could also be thought of as twofold

1. Primitive need, and
2. Acting according to intelligence

Information is again individual:

1. Information received, and
2. Information sent

However, these two main areas are connected by the individual's personal ways of thinking, relating to, and understanding different things. If one understands the need and the information, it is possible to influence how these two factors affect the individual themselves. So, should one really act according to an imagined need, or react to existing or incoming information?

Human reality and action consist of these two things. Therefore, when making changes, we must consider what the need for action is and why, as well as how we encounter information and why. By examining these two areas in sufficient depth, we can find answers to questions about human existence, individuals' personal problems, and solutions to issues in their own lives (Miettinen, 2019c).

The brain and spinal cord form the central nervous system. The brain is responsible for mental functions, while the spinal cord is responsible for reflexes. The brain consists of the cerebrum, cerebellum, and brain stem. The cerebral cortex is located on the surface of the cerebrum, where small gray brain cells are involved in thinking and other consciously demanding intellectual activities. Without the cerebral cortex, voluntary conscious activity would not be possible in the form in which it occurs in humans. We can talk about the visual and auditory cortex, whose sensory perceptions are processed by the cerebral cortex. The motor cortex regulates and controls movement. However, the cerebral cortex is not entirely specialized in this way: when many forms of information processing are combined, it becomes active, participating in many different activities simultaneously. These areas are called *association areas* and they connect neural networks in

different parts of the brain. Damage to these areas affects, for example, planning, speech, and thinking. The more intelligent an animal is, the greater the relative proportion of the cerebral cortex occupied by association areas. The importance of these areas for demanding information processing is therefore obvious. The cerebral cortex can usually be divided into four lobes: the occipital lobe contains areas related to vision, the parietal lobe contains areas related to processing information from the body and higher functions, and the temporal lobe processes what is seen and heard, but also includes functions related to motivation and emotions. The frontal lobe contains functional areas related to planning and fine motor control, but also memory. However, the cerebral cortex is not solely responsible for intellectual activity; connections to the cerebellum are also essential. Important structures in the cerebrum include the basal ganglia, which play a particularly important role in controlling movement, and the limbic system, which specializes in processing emotions. The hypothalamus, hippocampus, and amygdala are the most important parts of the limbic system. The diencephalon is located below the cerebrum, and the hypothalamus, part of the limbic system, belongs to the diencephalon. The thalamus is considered another important part of the diencephalon: its tasks include processing sensory information and directing it to the correct neural networks. The brain stem is located in the deep, ancient parts of the brain and consists of clusters of nerve cells that are separate from each other. Its functions include regulating basic life functions and alertness. The cerebellum is also located below the cerebrum: its functions are related to intellectual activities and movement control. The peripheral nervous system is two-part: the somatic nervous system acts as a messenger between itself and the central nervous system. It transmits sensory information to the central nervous system and commands from the central nervous system to the body. The autonomic nervous system takes care of functions that are independent of the body's will, such as heart rate and blood pressure. The autonomic nervous system includes the sympathetic nervous system, which stimulates functions, and the parasympathetic nervous system, which inhibits functions. In addition to the nervous system, hormones regulated by the endocrine system are also involved in mental functions. Certain glands secrete these chemical substances, hormones, into the bloodstream. The best-known hormones are adrenaline and noradrenaline: fight or flight responses are functions influenced by them. These chemical hormones are considered to be related to neurotransmitters, and some researchers believe that the system based on hormones and the bloodstream represents an older system in the evolution of species than the nervous system. While neurotransmitters act very precisely in certain synapses, hormones are carried throughout the body via the bloodstream (Lyytinen et al., 2003, pp. 29–33, 35).

The engine of survival

The most primitive engine, which is repeated in the existence of every living being, is survival. The fuel for survival is the fear of everything ending, of death. Could it be that the question of the meaning of life could be answered with a theory that life has no meaning, but is ultimately guided by a mysterious force? Not a meaning at the end, but a guiding force at the beginning of everything. Fear.

Fear gives rise to feelings and reactions. Fear makes people act naturally and in a way that is characteristic of humans. Reason is left out of the equation, and what remains is a natural and primitive way of acting. A quick, adrenaline-fueled reaction and action. Fight or flight, or even both...

... Accepting mortality and the end helps us let go of the constant struggle against life. The gift of intelligence given to humans gives us the freedom to choose. Intelligence is the counterforce to primitivism, just as acceptance and trust in life are the counterforces to fear. It is the key to a life without the power of fear. Intelligence and the ability to think allow us to live with fear, respecting it as a friend that sustains life. (Miettinen, 2019a)

According to psychology, the function of the oldest and deepest parts of the human brain has been to take care of factors related to survival, such as mobility, heartbeat, and breathing. New parts with new tasks have gradually developed on top of the older parts. The development of emotional systems has been beneficial for the survival of species: when mammalian offspring are born into this world, they are dependent on the care of their parents. In simpler animals, life is mainly controlled by genetic programming, without learning or change. With the newer parts of the brain, humans have the opportunity to learn and shape their lives. The conflict between the old brain and the new brain has sometimes been used to explain human contradictions and irrational behavior. In terms of survival, some emotional mechanisms have been essential for survival, even though they are not as necessary in the everyday life of modern humans. The amygdala, which is part of the limbic system, sometimes overrides the rational cerebral cortex. An example of this is the observation of a stick, which may be mistaken for a snake and cause fear. (Lyytinen et al., 2003, p. 57)

Hypercubism combines self-examination and its view of life, but also dimensions that connect the very significant opposing forces of primitivism and intelligence. *Life is circular* – the first pages of the book *Six Steps to Self-Examination* (2019) state:

There are only two things that struggle in human life:
primitiveness and intelligence.

Primitiveness makes you do things,
intelligence makes you refrain from doing (Miettinen, 2019a).

A primitive human being, with a body and brain in the third dimension, perceives things that it interprets through the mind and thoughts of the fourth dimension. If humans had only these two factors, they would not differ much from animals. The human mind, without language and development, or a human without awareness of their consciousness, is as primitive as that of an animal. The story of the Indian girls, Amala and Kamala, serves as a good example.

In India, two girls were found in a wolf's den in 1929. One of them was a year and a half old, Amala, and the other was Kamala, already eight years old. They ate only raw meat, walked on all fours, and were hostile towards humans. They tried to bite and scratch anyone who tried to touch them. They were also able to detect living beings in the dark. Amala died a year after they were found, but Kamala lived for another nine years. Kamala cried when Amala died. Kamala also learned to laugh and smile, even to speak short sentences and walk upright. He also learned to seek out human company and to fear the dark. (Peltola et al., 2003 , p. 16)

Humans clearly need their parents and environment to become aware of their consciousness, but also to learn language and various models, which we call thought structures in hypercubism. But even though the girls in the story are primitive, humans are primitive, and if there is no possibility

of development, humans also automatically seem to choose primitivism and survival. When we look at it this way, it is very clear that these two opposing forces, primitivism and intelligence, really do influence human life and create conflicts. And even if we are aware of this, our pleasure-seeking society today ensures that our reptilian brains are fed.

Emotions

Signposts and guides

People experience a wide range of emotions and feelings throughout the day. Emotions are triggered by various events, things, and other people. People may find themselves in many different situations where they encounter a wide range of emotions. Emotions can also arise before the events or things themselves, and this is what happens. People feel emotions constantly, even when they are alone. Emotions are not always dependent on a separate event or thing, but they can also just be and come.

Emotions are a very big part of human life. Through their emotions, people learn to recognize dangerous situations, but also to notice what feels good to them and to steer themselves toward those things. Emotions also provide guidance about an individual's own mental well-being and whether something might be wrong. Emotions can convey joy and happiness, satisfaction and gratitude. Emotions can also be sadness and longing, loneliness and anxiety. People often divide these emotions into good and bad, even though such a distinction does not exist. There are no good or bad feelings. There are only feelings, some of which may be more pleasant for a person than others. In other words, there are more pleasant feelings and more unpleasant feelings.

In many ways, human emotions guide us through life. For example, fear has been a very important emotion for the survival of the human species since the dawn of human history.

If humans had not been afraid, would they have survived at all?

Fear is an interesting emotion in that it has both life-sustaining and destructive powers. Fear keeps us alive, but fear can also kill us. Ultimately, fear is driven by the survival instinct, which could be considered one of the most primitive sources of humanity. However, fear itself should not be feared, but rather examined. Just like our own affairs and existence, fear should also be examined and observed. It is good to ask yourself:

"Where does my fear come from? Why? What things are associated with my fear?
How can I accept my fear?"

Other emotions also guide us in life, but in many ways they are more merciful and gentle than fear. Gratitude, mercy, happiness, and love are emotions that soften and forgive. When a person feels gratitude, they feel good and safe, and they are content. Gratitude and happiness are very similar emotions, but gratitude is more about understanding and having a positive attitude toward how things are at the moment. Things can be related to the individual themselves, family members, or even a pet. Actually, anything. Happiness, on the other hand, is complete satisfaction with life and being, with things being gentle.

Mercy and love are both important in human life because, when viewed through them, everyone deserves to be and to receive forgiveness, both oneself and others. Mercy and love emphasize understanding and acceptance of both the individual and the rest of the world. Loving thinking and attitudes are forgiving, positive, and constructive. Love is, in its simplicity, an accepting way of thinking.

There are feelings, such as guilt and shame, that are also very important, especially in a person's personal growth and development. Without guilt and shame, and the nagging and tormenting voice of conscience, would anyone ever change anything? Guilt and shame are not necessarily the only drivers of change, but they certainly serve as a good impetus for it. Guilt guides people to question their existence and examine their actions, habits, and ways of thinking. People often feel shame and guilt about situations that they know are wrong but have nevertheless done. Of course, shame can be felt in other ways, but it is usually associated with other beliefs and mental blocks. For example, an action that one performs and believes to be wrong, even if it is very commonplace and necessary.

You have to be careful with your feelings. Feelings are indeed guides in life and they also add color to life, but feelings can also be very deceptive. It is good to think about and examine your feelings from many different angles.

Is the feeling real, or is it just a reaction to some unnecessary way of thinking or attitude?

Very often, you may fear something happening for no reason. In this case, the fear may be a real feeling without any real basis. It is good to think about each feeling and try to get to the bottom of it.

Where does the feeling come from and why? Is the feeling justified or not?

Love is also a good example of this. When meeting someone new, it is easy to think, "Now I am in love." One experiences a great deal of pleasure, and the new person may seem very close and suitable. Many months can pass in this state of euphoria, and people swear their love.

But what happens when the euphoria wears off? Is there no love left?

The person they fell for seems to be unsuitable, and their interests do not match. It even seems strange that they have been involved with such a person or even planned a future together. Such a situation has nothing to do with love. It was only a matter of the pleasure you experienced. These are two completely different things. It is true that there is also pleasure in love, but for the most part it is about attitude and accepting ways of thinking. Thinking about the world through understanding and acceptance.

This is important in self-examination as well as in life, in terms of emotions. It is important to be careful about emotions and whether they are real or not, and what is the real factor behind these emotions, or whether there is a real factor at all. Very often, emotions are based on imagination, illusions, and unnecessary beliefs, which it would be good to get rid of. For this reason, self-examination and reflection are very important in getting to know yourself and your own feelings.

Getting to know your feelings is also important because most human reactions are based on feelings. If a person is guided by their feelings, they react based on those feelings, not reason. In such cases, reactions can be very primitive. It is therefore important to note the contrast between intelligence and primitivism.

For example, if a person is driven into a situation where they feel their life is threatened, very primitive instincts and behaviors emerge. The person begins to feel fear, and their reaction is to try to survive the situation. Survival may mean defending oneself mentally or even physically. If reason were stronger than emotion in this situation, there would be no need to survive. Instead of emotion, reason could bring out gentler and more constructive alternatives.

People have also learned to manipulate their emotions, even though the right solution would be to face and accept them. Today, people have many different ways of changing their emotional states and their being, so longer and more painful self-examination is not necessarily the first option. However, self-examination and the understanding gained from it have more lasting and truly beneficial effects than systematically escaping from oneself. Shaping one's emotions is a form of escape, and it is important to identify all the ways in which one does this in one's own life. Emotions are the guiding force in human life. All emotions are necessary, and there is always a reason for them. Searching for and examining this reason always leads to the source, i.e., where one should be striving to go in life.

It is also important to understand that the purest source of all emotions is primal instinct. Emotional intelligence is truly necessary, because it allows us to understand our emotions and their impact on our existence. Being aware of emotions and the reactions they cause helps us to rise above our emotions, i.e., above our primal nature. In this case, we use our intelligence more than our primal nature (Miettinen, 2019a).

In hypercubism, emotions are placed in the third dimension, while their interpretation is placed in the fourth dimension. The primitive needs of the third dimension, through pleasure, originate from the individual's physical body. Some philosophers believe that intelligence distinguishes humans from animals (Lyytinen et al., 2003, p. 79). Hypercubism fully agrees with this view.

Compared to animals, humans' conscious and rational thinking has developed considerably further. Philosophers have concluded in their reflections that emotions are more closely associated with animals than with humans. Attacking, mating, hunting, and fleeing are consequences of the instincts and emotions that guide animals. Emotions also enable and ensure the survival of mammals through the care of their offspring. Whereas animals' emotions are reflexive and instinct-based, the examination of human emotions involves conscious thinking. Nevertheless, emotions are just as important and necessary for humans as thinking. In psychology, the positive meaning is described by the word "emotion," which comes from the Latin verb *emovere*, "to move." The word is related to the word motivation, and the meaning of a driving force is common to both. Emotions also cause physical reactions, such as an increase in heart rate or sweating. (Lyytinen et al., 2003, pp. 79, 81.)

Happiness is not a commodity

What if there were nothing else in the world but human beings themselves? No clothes, no possessions, no praise, no adulation, no intoxicants or other forms of entertainment. No people to interact with.

Would it be possible for a person to be happy? Would it be possible to be happy without someone other than oneself providing that happiness?

Many people think that you cannot be happy unless you have "something" or that you are only happy when you have "something." There is also a lot of talk about how once you have reached certain milestones in life, such as a career or marriage, you have earned the right to be happy.

But what if that is not the case? What if happiness is not waiting on the other side of the fence? What if the image of a happy life in the future is just a fleeting dream?

Happiness is not a commodity. You can't just think that buying something new will make you happy. Is it really happiness that comes with a new possession? A new piece of material?

Or in relationships, for example. If he makes you happy, you stay with him. But what if they don't? Is the other person just a source of happiness? Does anyone have the right to demand that another person make them happy? Shouldn't everyone take care of their own happiness? Of course, it's nice if another person makes you even happier.

Happiness is not the same thing as pleasure. Buying something new gives you pleasure, meeting someone new gives you pleasure, and eating ice cream gives you pleasure.

You can say:

"I am happy when I have this ice cream."

But what about when the ice cream is finished? You need new ice cream. So can life be just about eating ice cream? Or, when a new thing is no longer new, do you buy a new thing?

"I am happy with this person," or is it perhaps just pleasure? At their best, relationships offer a great deal of pleasure, acceptance, and a boost to self-esteem. But is that real happiness?

Happiness should not depend on anything, it should just be. The only path to true happiness is self-knowledge and the attitude towards life and the things that happen in it that comes with it. You have to strip yourself bare and give up everything. You have to let go of your loved ones and material possessions, as well as all thoughts and ideas that something else will make you happy. The best thing would be to just be alone, let go of everything and think that you are alone in the universe. Stop running away, stop and find true happiness in this moment, in emptiness and understanding. When you are already happy, you don't need to try to build it from somewhere else. Not from people, not from ice cream, not from things.

Self-examination is about exploring and examining yourself. It's about figuring out who you are and where you're coming from. Through it, you can also figure out where you are going. If you don't think about yourself or stop to think, nothing will change. The theme of life becomes: "I am happy," but still so empty and sad. However, the false illusion of "happiness" produced by pleasure does not last forever.

All that remains is wonder:

"Maybe he or she wasn't right for me after all, I'll find someone new or different."

or

"I wasn't happy with him or her, I'll find someone better."

Is that a solution or just consumption?

When you are already happy, you no longer need to look for it elsewhere. Your relationship with things changes, and your attitude towards everything changes. In the end, everything is just a nice addition to your existing contentment.

Happiness is simply contentment and gratitude for things and life as they are right now. Without needing to change them in any way. Happiness is a way of thinking and relating. Happiness is not happiness if it is dependent on something. When you are dependent on something, you are simply dependent. Happiness cannot be bought either; it is found and obtained.

That is why it is good to ask yourself:

"Am I really happy? (Miettinen, 2019a.)

According to psychology, people can examine and influence their actions and thoughts surprisingly easily. On the other hand, consciously controlling emotions is not so simple. For example, love or anger cannot be created or destroyed by a conscious decision. You can incite yourself to anger or allow yourself to love. This is influenced by the functioning of the autonomic nervous system. Although the brain regulates the autonomic nervous system and its reactions, they are not regulated by the cerebral cortex, which is responsible for consciousness, or the limbic system, which plays an important role in regulating emotions. Transcendental meditation has been used to regulate the autonomic nervous system, and this is also possible by regulating one's environment and stimuli. (Lyytinen et al., 2003, p. 82)

In hypercubism, emotions are approached through primal instincts, but also through thought structures. It is possible to live with emotions, and when properly harnessed and understood, they are part of the individual as a whole. For example, fear that arises through thought structures is a real emotion, even if the thought structure has no concrete basis. In this case, the thought structure is inconsistent and unnecessary, requiring dismantling and reconstruction. When harmful thought structures become visible and have been made consistent, emotions cease to exist.

Philosopher and psychology pioneer William James has proposed a theory of emotion that explains emotional experience as arising from bodily reactions. Whereas one might think that nervous sweating or trembling hands are caused by fear, for example, James argues that the opposite is true. When we notice these physical reactions, we become afraid. Sadness, for example, arises from crying, and joy from laughing. (Psychology 4, p. 82) It is possible to feel sadness without physical reactions, just as it is possible to feel joy. Personal thoughts alone can cause fear or create feelings of fear. Emotions are physical, and sometimes they manifest themselves through the body before they can be recognized as such, but they do not manifest themselves solely through the body.

Another perspective is that if consciousness cannot effectively influence emotions such as love and hate, this further increases the difference between the interaction between the body, mind, and consciousness. If consciousness were a factor that was completely "in control" of the human being as a whole and had complete decision-making power, then it would also have to have the power to influence every bodily function equally. Instead, this reinforces the idea that consciousness is only a factor that observes, albeit also questions and updates, the processes contained within the body and mind, i.e., human "programming." Of course, consciousness is in control if it is aware of its ability to be in control.

Fear

It is claimed that people place their beds so that the foot of the bed faces the door. This is a remnant from the days when people lived in caves and wanted to avoid surprises. They positioned themselves so that they could see the cave entrance in case of possible intruders.

Similarly, people at that time were afraid of the dark, because wild animals could be lurking in the darkness. Probably fear, and the measures it prompted, were life-sustaining and necessary for survival, as they are today. Not many people like to climb high because the thought of falling and possibly dying causes fear. One could therefore think that fear protects life in such a way that it is healthy to be afraid.

Of course, there is also a flip side to fear. In addition to fears that could be something concrete, such as heights or wild animals, there are also fears that are invisible. Fears related to the way people think and behave. Fears that can even affect people in such a way that they are not aware that they are afraid.

For example, there may be a fear of changing something because of a fear of being exposed to something unknown. Or a fear of embarking on something new because you don't know what this new thing will bring.

In this case, a person may be afraid without knowing it, but it still affects their life. Such fears are harmful to the progress of life.

Fear is a very strong emotion. At its worst, fear causes a person to lose all rational thinking and drives them into a state where their only thought is to survive, by any means necessary. The emotion then overrides all rational thinking, and the person acts as if they were in real danger. They react strongly and without thinking, or they freeze and are unable to take any action. Fear is a very primitive and powerful emotion. The only solution is to try to master the situation. Even though the emotion is very powerful, fear is ultimately just an emotion. Instead of trying to get rid of fear or trying not to be afraid, face it and welcome it. Learn to live with fear. Despite the emotion, try to take control of the situation and find out what is really going on.

Ask yourself:

How have you behaved when you were afraid, and what have you failed to do because of it? What are you willing to do to stop being afraid?

Fear is an emotion, and everything has a reason. So there is also a reason why you are afraid. If something scares you, it is worth examining why. There may be many

reasons, but at best, once things are clarified, fears can become visible and disappear completely. They are replaced by confidence and the courage to live. The most important thing is to rise above your feelings, face things head on, and be aware of your feelings. As in the case of the caveman's fear of the dark mentioned earlier, you have to go and see if there is anything to be afraid of in the dark. This applies to all things that cause fear.

Fear is very controlling, but it is possible to accept it and, in some cases, it is necessary and possible to get rid of it. Fear is a destructive force and, at its worst, it can lead to complete ruin. That is why it must be taken seriously, and everyone should think about it in relation to themselves. Facing and dealing with fears are absolutely essential steps in moving forward in life (Miettinen, 2019a).

The inner world

Life is in the shape of a circle

Life is a circular cycle in which life takes place. The cycle describes the process of learning as well as the continuity and seamless nature of life.

Immediately after birth, humans begin to observe and study the world around them and themselves. Even though a small child is not yet able to express themselves or articulate their thoughts, they still make observations about the world and their environment. From their very first breaths, humans begin to interpret and learn about life, adapt to it, and discover possible ways to progress on their personal journey through life. Children observe and register things until they begin to observe their existence by noticing not only others but also their own existence. Children realize that they have the opportunity to learn to move and act independently, after which they begin the first stages of exploration in life.

This journey of discovery is what should be cherished in life. Even though children are not yet very aware of themselves, it is still very interesting to note that they are driven by curiosity to learn to move, to learn to control themselves and, through this, to aim for wherever their curiosity takes them. To different places and things, people and situations. However, all this requires new learning and assimilation. Getting to know and understand oneself. In this case, the child goes through a similar circular learning process, in which the child makes observations and analyses.

The child thinks about how to stand against a chair, falls over, and tries again, constantly finding better support and insights into how to do it better. Once they have mastered their balance, they move on to taking steps. Gradually, after several practice sessions, the child learns to walk, then run and move actively.

This explosive surge of success and learning, recognizing things and events, observing and analyzing, self-awareness, and changing and adopting things pushes the child forward in this great adventure of life. Even though a child's intelligence and awareness are not very great, this invisible internal motor, even a force called curiosity, drives the child to act and move forward despite all obstacles.

What is this inner force and engine? What drives a person, even as a child, to act and push themselves forward toward an undefined answer about themselves and their environment? What lies behind the curiosity and emptiness that drives people forward on this same path, which begins in childhood?

Exploring an event or issue, analyzing its nature, self-examination, insight and realization, and changing thoughts and actions. This is the six-step cycle of self-examination.

Why does this happen? Why do people drive themselves into situations and events? Why are people not satisfied with a basic life and a steady existence, but must have something else, something that brings something?

As with this child, a similar curiosity remains at the core and in the depths of human beings. The same void exists regardless of how life may appear at the moment. Even if everything seems to be fine on the surface, there is an inexplicable uncertainty and dissatisfaction with something bubbling up inside. Even if things are fine on the surface and life is stable or even happy, the fundamental question of humanity and personal existence still rises to the surface. For some, it rears its head at certain intervals in various choices or situations. For others, it arises in connection with various crises or breakdowns in their existence.

Who am I? What am I? What should I be? Even though everything is fine, why do I still feel this way?

However, people often look for answers to inexplicable questions everywhere except within themselves. They prefer to try to change external things in their lives, completely forgetting to look and see themselves. No one seems to even see that all this uncertainty and dissatisfaction happens within the person themselves, not outside of them. People may not even understand how to look at themselves or see that there is any need to do so.

This kind of emptiness exists in all people. The same emptiness and curiosity that guides and tries to bring them to the surface, manifesting itself in people as different experiences and feelings. Is this in itself the greatest driving force of humanity, or is there something else behind it?

Since the dawn of time, many different ways have been invented to fill this curiosity and emptiness, this undefined void. Despite attempts to fill this void with various external things, there are also many different philosophies and ideas about life that can help people learn and understand themselves better. This is the only solution and the so-called "right" way to get there. Various methods of self-development and tools for getting to know oneself offer relief from this confusing curiosity. People are satisfied when they get answers, but their thirst for knowledge does not go away. This eternal thirst and need for answers turns into a secure confidence in life, but the deep-seated curiosity does not seem to fade. The deeper a person delves into themselves and their understanding of themselves and their life, the greater the need to find an answer to the most fundamental question. The question of the source and core behind everything, from which the totality of human existence springs.

There is no single correct or effective solution that works equally well for every person and individual. Like the texts written by great thinkers and philosophers, no matter how good and instructive they are to read and how much they offer for a person's personal journey of discovery, they are not the truth. They are not the solution for anyone other than the people who wrote them. Of course, the methods and tools found in them work for other people too, but the personal journey of self-discovery must be undertaken by each individual themselves. Understanding and independent thinking must also be built entirely by oneself and in one's own image, because in the end, everyone is a completely unique individual.

It is good to learn from these truly brilliant life lessons, but also to question everything and rebuild everything completely. You must create your own thoughts and your own

truth, and build a path to your deepest core. Just as a child does in all its wisdom, building itself from scratch by learning everything thoroughly on its own.

Personal self-examination is therefore only a scratch on the surface and a kind of gateway to this path to finding one's deepest core. Often, this self-examination provides the necessary first aid for these empty questions of life, creating the illusion that this is all there is and that it is the end of the line, an understanding of self-examination and an understanding of oneself, even though this is only the beginning. This provides a guideline for the path that human curiosity leads us down. A path to the deepest core of humanity. That is why this self-examination should be done as deeply and as broadly as possible. To find out about oneself and to clear away everything unnecessary and superfluous from life. To purify the mind of unnecessary things and allow a path to a new depth to emerge. Examine things from as many different angles as possible and try to find the path to where this curiosity leads. A path towards understanding, acceptance and, ultimately, letting go and giving up everything (Miettinen, 2019a).

In hypercubism, the inner world includes a fourth dimension, that of the mind and thought, as well as self-examination. Although the six-step self-examination method is placed in the third dimension in metatronics, self-examination is nevertheless a mental process. An event or matter is not examined as a physical event, but possible physical factors are also taken into account in the process of examining the event or matter conceptually. The mind and thought interpret what has happened or is happening in the third dimension, and these things then happen concretely in the third dimension.

Whereas emotions are experienced as bodily sensations in the third dimension, this bodily sensation is information for the fourth dimension. The mind and thought in the fourth dimension create a concept and give a name to this feeling. One can say, "I am afraid." The fifth dimension, on the other hand, is the one that ponders, "Why am I afraid?"

The difference between animals and humans is that when an animal is afraid, it fights or flees. An animal does not think about why it is afraid, but acts on instinct. Humans are able to examine this feeling, fear, and question its significance. At this point, Aristotle's theory of the soul, presented earlier, resonates strongly.

When we consider the importance of self-examination, it is obvious. When we take the emotion of fear, for example, fear can sometimes be nothing more than an illusion created by thought structures. Nevertheless, the feeling experienced is real. Through self-examination, it is possible to get to the root of these thought structures and thereby dismantle beliefs that cause unnecessary fear. If beliefs do not correspond to facts, or if they are inconsistent, the causes of fear can disappear through the dismantling of these beliefs.

Mind and thought, the fourth dimension

Whereas Renaissance painters relied on geometric rules to perceive reality, Cubists sought to depict their works through the fourth dimension. Renaissance painters relied

on Euclid's theory of perception, while Cubist thinking was inspired by the theory of relativity and Reimann's new way of thinking about geometry...

...The fourth dimension is the dimension of the mind and thought. While the third dimension has three different coordinates, the fourth dimension is thought to have four. According to Albert Einstein's (1879-1955) theory, the fourth dimension would be time (Kaku, 1994, p. 27). The third dimension is a provable and observable fact in theory as well as in practice, while theories about the fourth dimension are based on speculation.

Whereas in three-dimensional physical reality, reality is based on unchanging rules, in the fourth dimension, operating on the level of the mind and thought, there are no limits. Humans construct their reality by perceiving and receiving information from the third-dimensional reality, but also by constructing their image of reality in the fourth dimension, in the mind and in thought. If an individual's perception or experience of reality changes in the mind and thought, it also changes the perception of third-dimensional reality. If the mind and thought are not based on facts and unchanging factors of reality, then there are contradictions in the third dimension and in the ways of thinking in the fourth dimension. In such a situation, the whole, thought of in the form of an equation, does not work. However, if reality has been built from the beginning on an unreal basis at the level of thought, it may be difficult to even notice that one is living in a reality where there are any contradictions. The third and fourth dimensions interact strongly with each other, because the individual lives in the third dimension, and the human mind and thought are located within the individual itself. The third dimension provides information to the fourth, and the fourth dimension in turn affects the third through reactions.

The fourth dimension can produce information for the third, which is usually an individual's interpretation or reaction to information based on previous information constructed from the third dimension (Miettinen, 2024).

During pregnancy, the uterus is thought to be a completely dark place. However, strong light directed at the mother's abdomen has been shown to cause changes in the fetal heartbeat. By spraying sweet water into the amniotic fluid, it has also been observed that the fetus's swallowing movements increase, while spraying a bitter substance causes swallowing to decrease. Internal information structures, or models, are factors that children construct based on their experiences. At first, action patterns govern the child's relationship with the surrounding world: understanding of the environment comes as the child acts within it. Thinking that works with images is perception that takes place in the mind. Internal models become more complex as development progresses to the level of symbol formation and language (Psychology 2, p. 39). The child thus begins to interact with external information. At the age of 1.5-2 years, a sensitive period for language acquisition begins. An essential condition for language acquisition is the awakening of symbolic function. Symbolic function refers to the understanding of signs, such as pictures, in such a way that they represent something. This enables the child to associate a word with a familiar object. As the child understands that words have meaning, they develop a desire to know the names of objects. Children actively learn language by constructing internal models related to language. Language is a tool for thinking. The child's self-awareness develops as the objects of their emotions become more stable. (Himberg et al., 1995, pp. 31, 50, 51, 53, 68).

Thinking and reality

The individual as a recipient of information

Life is based to a large extent on receiving and sharing different kinds of information. An individual receives information about themselves, but also shares a great deal of different information with their environment in a single day. When developing oneself, it is a good idea to examine what kind of information one receives on a daily basis, what it consists of, and what kind of impact it has on oneself. However, information from outside sources is one of the biggest influences in the construction of an individual's personal reality. Therefore, it is a good idea to examine how information affects you, how you relate to it, and why...

...Usually, your own attitude toward information affects how you react to it. If the information is pleasant, such as a compliment or a kind remark, the reaction may be one of pleasure. If the information is unpleasant, such as verbal abuse or a threat, the reaction may be anger or fear. Your reaction is largely influenced by your own attitude towards the issues in question. A reaction caused by fear in an individual can therefore send very similar information about the individual to the outside world if the information does not change within the individual. The ideal outcome would be for the information to reach the individual and, through understanding and acceptance, be transformed into something that can be let go of. In this case, there would be no need to react to the information, and the individual would let go of it themselves...

...In its simplicity, the individual receives information that is processed within the individual, and the individual has the opportunity to choose what kind of information to send back, or whether to send anything at all. During such a series of events, the individual engages in a dialogue with their own ways of thinking, ways of relating, and the various feelings that the information evokes. If one is aware of all these aspects, understands where each one comes from, and is able to determine the cause-and-effect relationship between things and link them to possible feelings, then one is aware of the things happening within oneself and the possible reactions that the series of events might cause. All that remains is to choose how to face these things and how to react to them as an individual, regardless of what the information contains.

To put it even more simply, one could think of an individual as merely interacting with different things, regardless of what is pleasant or unpleasant to anyone. Things within the individual interact with each other, which generally creates an understanding of what is pleasant and unpleasant for the individual. However, objectively examining things and leaving them unjudged leaves them as just things (Miettinen, 2019d).

In human life, various equations constantly recur, which individuals attempt to solve through thinking. For example, mathematical problems require problem-solving thinking. Striving for self-understanding, but also understanding the surrounding reality, requires thinking. Imagination and daydreaming also play an important role, and these ways of thinking are unlimited. In psychology, thinking is considered the most advanced cognitive function. Thinking requires other information processing functions, such as memory and attention, which shape information to make it suitable for thinking. In psychology, thinking is considered the result of evolution. Humans differ from other

animals in their language and thinking abilities, even though animals are also capable of perception and memory on some level. Humans interact with the information provided by their environment and combine it with their previous experiences. This enables them to act in a rational manner (Psychology 3, p. 105). Thinking is therefore an essential factor in human interaction with the environment. One of the most important factors in thinking is concepts. Concepts develop even before we can speak and understand language, but it is these skills that enable a diverse conceptual world. Language not only aids thinking, but also serves as a means of interaction to express our thoughts to others. We can speak or listen, write or read, and use these means to convey or receive information. This helps us to understand or be understood. It is also possible to consciously develop our thinking. Concepts play a significant role in maintaining order in the world of phenomena. Concepts enable us to observe, interpret, and communicate, thus serving as tools for thinking (Näätänen et al., 2003, pp. 106, 108). One of the most revolutionary moments in human history was the emergence of language. The development of language has created the conditions for processing observations by developing thinking. Language has enabled people to structure things creatively and meaningfully. Language is also a means of communication between people, but also a tool for expressing thoughts (Lyytinen et al., 2003, p. 164).

Problem solving

Solving a problem or searching for a solution to a problem?

In mathematics, there is a task. An equation that produces a solution, for example, $5+5=10$. Here, $5+5$ is the equation to be solved. The number 10 is the solution. Things and problems contain equations like this. Problem and solution, situation and solution. The most important thing is to know what the real problem is. It is easy to look for solutions instead of problems.

For example: a person has a headache and takes painkillers. Does that solve the real problem? Why does the person have a headache?

Often, solving the problem takes precedence over understanding the problem itself. The most effective approach would be to understand the problem, which will inevitably lead to a solution. If the person has a headache because they are not drinking enough water, the problem will be solved without having to make unnecessary solutions. Unnecessary solutions are simply unnecessary...

...When you understand problems, only solutions remain. That is why understanding problems in life helps to make life simpler. Very often, problems follow the same equation. Things are different, but the problem or event can essentially be the same. As your understanding of different problems grows, you can apply the same solution to different problems. You could even talk about just one solution to different problems (Miettinen, 2019a).

We all understand the definition of a problem. There is a goal or objective we want to achieve, but there is an obstacle between point A, the starting point, and point B, the goal. We then have to figure out what this obstacle, or problem, is in order to reach point B. (Miettinen, 2019b)

Psychology uses a solution process model that consists of three components: the initial state, the target state, and the means, i.e., the actions that will lead to the target state. In the solution process, the aim is to change the situation perceived as a problem towards the target state. Solving a problem

requires identifying the problem, using the information stored in memory, and learning as the solution progresses. Problem solving therefore involves reasoning, observation, and defining goals. Redefining the problem itself also makes problem solving more effective. Instead of looking for a solution to the problem, focusing on the problem itself is also harmful. (Näätänen et al., 2003, p.118)

Information and life

From knowledge to understanding

Knowing is easy. It is easy to know what is best for a friend or what to eat. It is also easy to know why something is not good, but it is another matter whether one understands it...

...Knowledge is good, but knowledge is nothing without understanding. Understanding means fully internalizing the whole. If $5+5=10$, you may well know why the answer is 10. But it is another matter to understand why the answer is ten. So what is the meaning of the number five in the equation, or what is the meaning of the plus sign in the equation? You may have seen the equation and the answer somewhere before and know that the answer is ten.

But do you still understand why the answer is ten?

There is a lot of so-called "knowledge" that has little basis in reality. There are fairy tales and stories, as well as many different theories. You can certainly say that you know you are wearing socks because you feel and see them on your feet, and you can also touch them. That is concrete.

Experience turns knowledge into understanding. Experience of how knowledge works in practice...

...Knowledge and understanding are essential for progress in life. Life is full of knowledge and ideas that lead to understanding. Different ideas about how to live, eat, sleep, love, learn, and get along. There are countless books and words of wisdom on all of these topics, but true understanding must be found within oneself. One must take responsibility for understanding and for learning to understand. There is plenty of knowledge, but is there understanding?

When you learn to understand information, it becomes easier to recognize whether it is practical or impractical. It may turn out that the information is only theory or opinion. Without researching and understanding information, it is just information. It is therefore necessary to at least find out about information and theories and understand them before putting them into practice (Miettinen, 2019a).

Knowledge could therefore also be thought of as information. Knowledge, for example theory, is a *body of information* consisting of separate *information structures*, which in turn consist of *information factors*.

According to psychology, self-concept and worldview are the most important structures of the knowledge base. Other experiential knowledge is built around the core area of self-concept. However, throughout their lives, people can influence their knowledge systems. Individuals can develop their problem-solving skills or, for example, their self-expression. It is possible to question

one's personal ways of thinking and build one's understanding to correspond to reality. Critical thinking is characteristic of skilled thinking, which is an evaluative approach to information. In psychology, the term "reflective process" is used to describe "thinking about thinking." (Näätänen et al., 2003, p. 132)

At this point, it is necessary to highlight a way of thinking that is essential to hypercubism and to offer a slight criticism of the psychological view.

Hypercubism considers the fourth dimension of mind and thought to be the space where thinking takes place. So is it possible for thought to examine its own thinking? If there is a need to question thinking, can thinking question itself? Shouldn't this be possible to examine objectively? When we examine our thinking objectively, the examiner must be outside of thinking. Subjective thinking cannot simultaneously be an objective examiner. Hypercubism presents a solution to this problem. Fifth-dimensional consciousness is the observer and questioner of this idea, but also the developer of intellectual solutions.

In psychology, the information system that is also thought of is the one that the fifth-dimensional consciousness examines. In hypercubism, these "models" are thought of as thought structures that consciousness can examine through self-reflection. When examining these structures, the consistency of the elements they contain and the equations they contain are taken into account. This makes it possible to examine the contradictions that arise in thinking through thought structures, resolve them, and construct them in a more consistent and practical way.

When psychology states that the information system is connected to emotions and physiological reactions, these emotions and reactions are caused by thought structures and the ways of thinking and acting that they bring about, according to hypercubism. If these thought structures can be accessed, processed, and made more practical, emotions and reactions become unnecessary.

Creativity

Creativity and imagination

There are two essential factors in creative problem solving: versatility and abundance of ideas. A creative individual is able to generate and process different ideas when looking for improvements or encountering problems. They are able to consider different paths constructed by the mind and process more options than less creative people. Such individuals are also able to use their imagination to explore numerous possibilities, selecting the most important ideas and developing them further (Raudsepp, 1981, p. 116). Creativity is about creation, and every individual has the potential to create something. It is an interesting topic to examine what serves as a source of creativity or where creative ideas and thoughts originate.

As mentioned earlier, humans receive information, but they also produce it in their minds and thoughts. However, the information received does not necessarily return in the same form, but changes shape through thinking or via thinking. It is therefore possible for an individual to play with information in their mind and thoughts, shape it to their liking in the fourth dimension, and produce it using various methods in the third dimension. This phenomenon is also called imagination.

One could therefore think of imagination as a tool for shaping and constructing information in the mind, while creativity is the process of transforming it from information into something concrete. A good example of this is art, in which individuals have the opportunity to express their visions from the level of the mind and thought into something concrete, such as a painting or sculpture. Creativity is therefore a practical action, while imagination is a tool that works in the mind and thoughts. I believe that creative imagination is one of the only activities in which all dimensions interact with each other on some level simultaneously. Without the information provided by the third dimension, there would be little material for the imagination, while without the mind and thoughts of the fourth dimension, there would be no way to process information. Without the self-awareness brought about by the fifth dimension, would the fourth dimension's mind and thought question the perception of information at all, or would there be a need to change it into something else?

However, an individual's creative output is greatly influenced by the views of the mind and thought, as well as experiences of various events and things. For example, building a house is just as creative as painting. If one has been taught and learned to build a house in a certain way, it is very likely that the end result will be similar to what one has learned. However, at the individual level, one often notices that people either possess or discover new ways of doing things, such as building the aforementioned house. In this case, the individual uses their imagination to discuss in their mind and thoughts whether the thing in question could be done differently. Despite a similar end result, the process may have been very different, in which case the individual has used their individual creativity in their work.

The essence of creativity; where creativity comes from

I believe that creativity is closely linked to the process of learning and developing as an individual, but also to the need to find ways to express things and reality . As the

father of a small child, it has been interesting to observe how a small child can independently seek creative solutions to learn to walk or overcome various obstacles. It is fascinating to think about what drives children to learn and develop at their age level. A one-year-old does not yet have much capacity for consistent or purposeful learning.

I believed that the curiosity I was thinking about was related to a situation in which human life is guided by two opposing forces, primitivism and intelligence. Unlike animals, which are guided by primitive, even scripted programming and are incapable of making conscious choices, humans have the ability to make choices and learn from them. Today, however, I believe that this intelligence is related to fifth-dimensional consciousness. Consciousness also includes the primal nature programmed into animals. Instead of this curiosity, I believe that fifth-dimensional consciousness is the built-in guide within humans that directs children to learn and create, just like adults. In this case, creativity and its core can also be found in the same place, within the human being itself. Creativity is merely a means of verifying, through imagination, an idea formed from information that is built on the basis of self-awareness and higher consciousness. Creativity is therefore only one factor and tool in the process of learning and understanding, but also in the manifestation of the fourth dimension of mind and thought in the reality of the third dimension (Miettinen, 2024).

In psychology, creativity is considered to be a trait associated with skilled information processing. It is seen as the ability to find meaningful and even unusual solutions to different situations instead of relying on pre-learned models. Creativity as a problem-solving tool usually involves mastering comprehensive sets of information and solving a series of problems. Creativity is also linked to intelligence. (Näätänen et al., 2003, pp. 134, 135)

Contemplation

Moment

Meditation is an important part of life. It provides practice in pausing, being present, and observing one's own thoughts. It helps us notice what a moment in life is. It helps us come back to the moment in life. It helps us stop and observe the moment, the world at that moment, and our emotional landscape. It helps us connect with the world and be present in life.

Learning to meditate and pause is important, but even more important is to be consciously present in life. To be aware of your own thoughts and being. To strive to get rid of all unnecessary and burdensome factors and to consider what you need and do not need to think about. Try to think about the origin of your thoughts before they start to accumulate. Try to deal with your feelings, issues, and thoughts as soon as they arise, in the moment.

Stop putting things off until later and take responsibility for the moment you are living in. Face your feelings and issues honestly and immediately, without running away, when they arise. Make it clear to yourself what you want and how you want things to be in your life and use them as guidelines for your choices. Strive to make choices in the moment, not in the future.

Life happens all the time in the moment, here and now. There is no yesterday or tomorrow, but there is a future, and it will come in its own time. If you put all your energy into the present moment, you will have much more strength to face things and deal with the issues that are happening right now. Then it will be easier to focus on the issues of the moment, tackle them, and deal with them immediately.

If you think about a weekend trip that is six months away, it takes away space from other thoughts. If you think about what happened at a party last week, that is also pointless. These are unnecessary burdens because these things do not yet exist or no longer exist. Thinking about past events in particular is pointless and only takes away your energy. It does not move you forward, nor does it make you happy. Nor does it change anything. All these things are out of the present moment.

Self-examination and observation are important in life because when you can strip yourself of all unnecessary thoughts, the moment becomes more pleasant. All the energy you use on unnecessary things is now available for the moment you are in right now.

If there is nothing to hold on to or think about, the moment is at its most beautiful. Pure presence. Silence, calmness, and contentment. Emptiness of mind and gratitude. A warm feeling of just being. This only requires learning to live in the moment.

The moment is the same for everyone, and everyone experiences it and relates to it in their own way. Everyone also understands it in their own way, and everyone has the opportunity to make it their own. This is necessary, because the moment is where life is happening right now (Miettinen, 2019a).

Meditation exercises have been found to affect consciousness. In a method also known as meditation, one sits in solitude, repeating a mantra and quieting oneself. Experienced meditators have been found to have very low oxygen consumption, which indicates that the body is in a very relaxed state. (Näätänen et al., 2003, p. 162)

This leads to the following consideration. Years ago, I participated in meditation and yoga sessions where we discussed, quieted ourselves for meditation, and fell into silence. During meditation, it was important to relax the body, but also to try to quiet the mind. This was indeed successful.

Today, when I think about it more carefully, it makes consciousness as a separate factor a very logical phenomenon. When the body is relaxed, i.e., when you are not consciously using your body and consciously choose not to think, all that remains is conscious presence. If this consciousness can decide not to move and relax the body, and decide not to think and calm the mind, isn't this consciousness then hierarchically above the body and mind? To me, at least, it appears to be a very distinct factor from the body and mind. However, this does not mean that all three of these separate factors are not in the same body.

Self-examination

The path to the core

What is humanity? What could be the path to a clearer understanding? What does it mean to be a thinking, feeling, contemplative individual, a unit, a self-sufficient and intelligent entity in the crosscurrents of life?

There is life. Life is a truly eventful and fluctuating phenomenon, greatly influenced by each person's own personal journey from birth to the point where they are now. Life does not consist of just one significant event or thing, nor does it consist of just one significant person or entity. Life is not just one thing, but consists of many different experiences and events and the equations associated with them. Events and things that are inside events and things, like a Russian matryoshka doll. When you open the first one, there is another one inside, and inside that one there is a third, and so on.

Life is a constant change and balancing act between different things, attitudes, adaptations, and finding new paths for your own journey, thoughts, and existence. The difficulty of life is not only living life itself, but also living life with the things it contains and with yourself. And what is most exciting is how these things are linked to each other.

When, as a result of some event or issue, a person begins to question themselves or their life, or indeed everything on which they have built themselves and their life, it gives them the opportunity to ask perhaps the most important question of all:

"Why?"

"Why do I act this way? Why do I feel this way? Who am I really, where do I come from, and where am I going? What are the reasons behind my actions?"

Life becomes filled with question marks, and it is as if a person's built-in engine is restarting. Like a child's innocent curiosity, which takes tentative steps and touches towards everything new and wonderful, a person also gets back on their feet after falling down. The individual opens their eyes, acknowledges and recognizes the prevailing environment and reality.

"I am here. All these things are here. This is what life is made of."

Then the curtains of the proscenium move aside and it is time to step from the theater stage into the wings...What is behind all that we see and feel? What is the answer to this greatest question, which seems to stir the deepest spark of curiosity in all people, the meaning of existence and the deepest essence of humanity? What or where is this source from which the totality of human existence springs? (Miettinen, 2019a.)

Self-examination makes the individual's own self visible to the individual themselves. Self-examination is a tool for understanding one's own self, but also for understanding the true nature of reality. Self-examination is a tool that integrates the individual into the structures of reality.

The purpose of life is to learn and understand, and this also includes knowing and developing oneself. The most important thing in life is to make observations, learn,

feel, understand, and push oneself towards new situations and boundaries. It is important to continuously develop oneself and find out about oneself, to reflect on the true values and attitudes in life, and to strive to see the connection between oneself and the rest of the world. It is important to strive to develop one's attitude towards everything, the connection between oneself, one's affairs, and one's feelings, and to strive to be aware of everything without attaching oneself to anything. In life, one should strive to shape things only when necessary (Miettinen, 2019a).

Self-examination makes everything visible. One of the most fundamental elements of hypercubism is the personal process of examining one's own life, which makes personal awareness visible.

We go around, we come together

The circle is complete. Everything that starts from the person themselves also ends back with the person. The need for questioning that springs from the core of a person triggers a chain reaction. Curiosity that masquerades as uncertainty and fear. The feeling of emptiness that springs from the deepest core of a person can no longer be filled by daily chores, people, or thoughts. There is a need for something else. Something much stronger and greater.

People begin their lives by getting to know themselves as children, until the world begins to offer alternative stimuli. It is then easy to forget oneself and focus on something else entirely. At some point, however, a strange feeling arises from within, longing for answers. This leads people to start thinking about themselves again, about their existence and what they might be and should be.

One of the biggest questions of humanity, "Who am I?", rises to the surface.

Is it ever possible to even get an answer to the question of who I am and what I should be? People are constantly changing, so it is impossible to build a permanent understanding of "who I am" or "what I should be." And is there really even a need for it? No matter how much you examine yourself or think about it, would the answer ultimately have any meaning?

Human life and the world around it are built to be the perfect breeding ground, and it is interesting to note how many opportunities people have to choose which direction to go and which not to go. It is as if things exist for the sole purpose of allowing people to access and explore themselves. Every existing thing, person, and thought offers an opportunity to return to where it all began. To oneself.

Humans are a tiny drop in the vast ocean of the universe. One part of a larger whole and picture. When you become aware of yourself and begin to understand yourself, it also increases your understanding of the world. All of the mechanisms of human behavior become clear, and you begin to see different equations around you as well. Everything works in a unique, consistent, and purposeful way. In the end, everything is pointless, but still nothing is pointless. Everything depends only on one's own perspective and attitude. Life is therefore just a matter of attitude and floating between these things, and purely just being in the flow of life. You should let go of everything and live your life as lightly as possible without clinging to anything. Not to thoughts, not to feelings, not to people. You should just let everything be and go.

All of this has been here for a very long time, everything has existed without humans, and this life is a unique gift and proof of a greater and stronger design and intelligence. The difficulty of being human is equal to its ease. It all depends on how you think about it.

So there is no need to worry about anything. The circular path inevitably carries us forward, bringing similar things to learn again and again, in order to increase our ability to understand and observe. Humans are beginning to understand and accept this, and through this, to let go of everything. All that remains is the gift, the beauty of being in the moment, a pure life, and presence (Miettinen, 2019a).

Depth dimension

The fifth dimension, consciousness

The fifth dimension interacts strongly with the third dimension. A good example of this is a certain kind of feeling, intuition in different situations, or conflicts in personal thinking. When an individual negotiates with themselves about choices and decisions regarding events and matters, I believe that the interaction of self-awareness takes place between the mind, thought, and consciousness. The self and consciousness can influence decisions and solutions in the third dimension, but not directly in the fourth dimension. I believe this is what free will means. I believe that every individual is already integrated into a collective, all-encompassing consciousness and connection with God, but this consciousness does not make decisions or take responsibility for choices regarding events or matters. If consciousness, in this case God, made decisions or chose on behalf of the individual, then there would be no free will.

If every individual already has a pre-built and pre-created plan for their life, is there such a thing as free will? I examine this issue through the dimensions. The fifth dimension sends information to the third dimension, but it is also one with the fifth-dimensional self. These are therefore the same thing. However, the consciousness of the self is as invisible on the level of thought as the comprehensive consciousness is in reality.

For example, a child's parent has a higher level of consciousness than the child. The parent can set limits and boundaries for the child and, based on their personal thoughts, know what is best for the child. Despite this, the child has free will not to follow the information and consciousness.

However, consciousness contains information about what each person's meaning, journey, and purpose in life is, and presents this through "signs" that may sometimes seem strange. For me, these signs have manifested themselves as images in my mind and thoughts through fifth-dimensional consciousness (Miettinen, 2024).

Consciousness

Consciousness is said to distinguish humans from animals. As humans, we are aware of our existence and our relationship to the reality that surrounds us. We can consciously experience stimuli from the outside world, but it is also possible to examine both future and past events through our thoughts. We also make conscious choices, which means that our actions are also conscious. Consciousness can be divided into two sides: we can consciously observe ourselves or what is happening to us, which involves, for example, examining our thoughts or internal stimuli. We can also consciously plan, initiate, or control our actions. (Näätänen et al., 2003, p. 143)

Consciousness

Life is full of all kinds of events and things. In addition to life happening, changing, and constantly evolving around us, it also lives and changes within us. The biggest challenges in life are precisely how we encounter the world and how the internal encounters the external. In life, it is therefore important to try to influence how we relate to prevailing changes, especially those that we cannot control.

In life, we should strive to understand where these changes come from. We should strive to understand the prevailing situation, accept it, and live according to it. The external world is a vast entity, but the internal world of an individual is even vaster. How one perceives things and how one relates to them greatly influences how the world looks and feels. Life can therefore be made either big and difficult or small and simple.

Living consciously and in the moment allows you to observe life at the very moment it is happening. No one just "becomes" self-aware; it requires self-examination and a variety of experiences and life situations. Ultimately, it is very simple. Awareness is being in tune with the prevailing situation, knowing at that moment all the changing or constant factors in oneself and in the surrounding world. Knowing one's relationship to the rest of the world and knowing one's relationship to oneself.

Building and developing awareness requires getting to know yourself. It requires examining and observing your own actions and thoughts, as well as reflecting on your actions and connections in order to understand where each thought and action comes from. There is a reason for every thought and action. There is a reason for feeling happiness, gratitude, or love. There is also a reason for acting aggressively or threateningly, or for acting appropriately and considerately.

There is a basis for everything. There is a basis for every thought. It may be practical or impractical, but it still exists. The highest level of awareness is to be aware of things before they happen. Understanding something on a deeper level, which is the origin and root of an action or thought, is the key to getting rid of that thought or action. You have to go inside yourself and look at yourself. You must strive to understand everything that is within you and then strive to accept it all. Only then is it possible to be fully aware of yourself. When you see yourself as your honest self, you see yourself as you really are.

Living consciously means living with yourself. Sometimes you spend days being very aware of yourself and your actions, as well as every thought and feeling you have. Feelings and their connection to something, and the reaction that arises from them. When you are aware of all this, it is possible to examine the matter more closely. This allows you to ask yourself the question:

"Why?"

"Why am I reacting? Why do I feel this way? Why does this issue provoke thoughts? Are these thoughts my own or someone else's? Do I need to think this way? Could things be different somehow?"

The question "why?" is the most important of all. It always leads you to the source.

When you begin to understand yourself, your emotional life, and the connections between things within yourself, it becomes easier to understand the connections between yourself and the world around you... Reaction is replaced by understanding and acceptance.

...You just have to try to understand things, and you have to try to understand life. You have to try to see the causes before the consequences and understand the bigger

picture rather than a single event. You have to try to get to the source. Awareness is therefore understanding and acceptance, and, where possible, making things and thoughts more practical and functional.

Awareness helps us to notice things that are good and necessary, as well as things that are "unnecessary." Ultimately, there is nothing unnecessary in life, but there is a lot that does not move us forward.

Living consciously provides an opportunity to simplify and downsize one's life. When one becomes aware of one's actions, it is easy to identify what should be developed and what should be abandoned. This leads to a choice between continuing with actions that do not work or abandoning them.

There is always a choice, and when you are aware of yourself and your actions, you can build your own understanding of right and wrong. This also leads to the creation of values that work for you. Awareness reinforces right and wrong. Once you understand what is wrong and why a certain idea or thing is wrong, it is also easier not to act that way (Miettinen, 2019a).

It is interesting how, in psychology, the characteristics of consciousness are strongly distinguished as separate from the mind, as coordinating and even slightly stronger than thinking. It would be easy to think that consciousness is in some way a higher factor than the mind itself or thinking. I would like to return to my earlier argument. How can a person be both the observer and the observed at the same time? It is not logical.

Could a scientific experiment act as its own observer? Hardly.

William James, considered a leading figure in American psychology, has said that everyone knows what consciousness is before it needs to be defined. (Näätänen et al., 2003, p. 143.)

Everything in itself, the universe in itself

Awareness of one's own life and existence is essential for humans. Many problems in human life stem from invisible patterns of thought and behavior and from holding on to various beliefs that have a detrimental effect on an individual's life and on the individual themselves.

If you do not reflect on your thoughts and actions, how can you be aware of your thoughts and actions? How can you know what the real motives behind your actions and thoughts are?

Therefore, everyone must build a completely independent understanding and perception of life, as well as of themselves. You must build understanding and rebuild yourself completely from scratch based on this understanding. For this reason, self-examination, self-knowledge, and the awareness that arises from this are very important elements in terms of self-development and personal growth...

When you start to become aware of yourself and your awareness of yourself grows stronger, your view of things becomes more neutral and objective... All the pieces also fall into place. The inner turmoil and ignorance, the floating and bouncing of things in your mind and thoughts, fall into place and you become aware of these things. You know what is where and what causes what. Causes and consequences become visible,

and the purpose of things in life becomes clear. All actions and thoughts seem to fall into place where they belong. Life seems to become simpler, flowing like water in a stream, finding its way between the rocks, finding its shape and moving forward unimpeded.

As a result, a person becomes completely whole and perceives themselves as a whole. The need to seek support from outside sources diminishes and is replaced by regular attention and examination of one's own affairs. Self-sufficiency in terms of one's own thinking increases, and the need for approval or validation from others in one's own life decreases. People gradually begin to grow into their own universes, into individual realities that are independent of other things and actors around them.

Awareness is therefore one of the most important tools of existence that a person can use with themselves. By examining their own being, attitudes, feelings, thoughts, and behaviors, and being aware of everything. In this case, a person is connected to everything, and this constitutes a conscious whole of themselves (Miettinen, 2019a).

the Self

Who are you

Perhaps one of the biggest questions of humanity throughout the ages has been this classic question:

"Who am I?" and another is: "What kind of person should I be?"

People have different ways of thinking and acting, different ways of doing things, and different values and attitudes. Through self-reflection, it is possible to break down different perceptions of oneself and, through that, also of the surrounding world. Self-reflection helps us build a forgiving understanding of the world, which comes from personal self-reflection and self-understanding.

The answer to the question "Who am I?" is not as complex and challenging as one might make it out to be. It is not a question of unlocking a treasure chest of great secrets, but rather of seeing and understanding oneself as one is. As one really is, without imaginary stories.

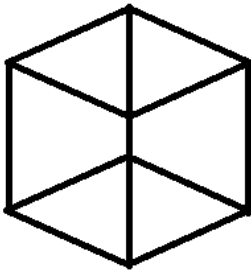
Life presents everyone with choices that may take them wherever and whenever. However, it is always possible to return to your true self. The more you are yourself, the more comfortable you will be in your own company. It is easier and freer to be yourself as you really are. When you strive to be who you really are, life will lead you to where you are meant to be (Miettinen 2019a).

Depth perception is an essential part of human personality, but it cannot be measured. In other words, it is humanity, the core self. (Lyytinen et al., 2003, p. 21)

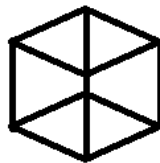
V. DIMENSION DIAGRAMS

We will begin our examination of dimensions with the third dimension of information and interaction. The purpose of this chapter is to present the dimensions geometrically and their interaction with each other.

Third dimension (3D),
Information and interaction



Fourth dimension (4D),
Mind and thought



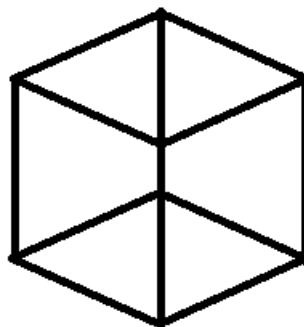
Fifth dimension (5D),
Consciousness



Third dimension (3D), Information and interaction

We will begin with the third dimension. Both the publication Inside the Cube and the manifesto describe in detail the regular influences of our third dimension, the laws according to which our three-dimensional concrete reality is constructed. Our three-dimensional reality is physical, meaning it includes physical structures and forms. These structures and forms also contain various properties, such as colors and different states of matter. A stone is just as much a state of matter as water, but they manifest themselves differently through their structures and properties.

Third dimension (3D),
Information and interaction



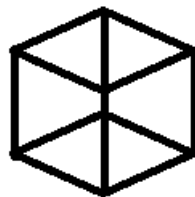
These differences in states of matter can be examined through the structures they contain. The molecular structural properties of stone are different from those of water, which is why these structural properties provide different starting points for manifestation as stone or water. However, when taken far enough, both contain very similar factors at the structural level and are constructed according to similar principles at the atomic level.

We interpret these third-dimensional forms through our minds and thoughts. When we are born, we begin to observe our world. We open our eyes and see the structures of our three-dimensional reality. We learn to see and understand these structures and forms, to move within them and to use them to our advantage. We also learn our own way of interacting with our physical bodies in this physical three-dimensional space.

The fourth dimension (4D), Mind and thought

We need to structure reality with our mind and thought. Our mother may say, that is a table, or that is a chair. These words give meaning to forms. Our mother might say, "We can eat at the table." This gives the table a purpose. We connect the structures and forms of our three-dimensional reality to the meanings and purposes created by language, which help us structure our reality. However, this does not happen in three-dimensional reality, but in the dimension of the mind and thought. Information is then transferred from the third dimension to the fourth dimension of the mind and thought, where we process the information into our thought structures. Sometimes people ask: what is the state of this matter? One could also think that every matter that we create into a thought structure through information has its own state. This state expands as our understanding of the matter grows.

Fourth dimension (4D),
Mind and thought



Of course, the mind and thought process other information as well. Our body can tell us about hunger or pain, which our mind perceives. When we feel hungry, we may think that we are hungry. This happens at the level of the mind and thought. We may also say, "I'm hungry," bringing this information from the fourth dimension into the third. The third and fourth dimensions are therefore in active interaction with each other. The mind and thoughts can also be used for creative mental activities. We can construct images, stories, ideas, and various scenarios in our minds and thoughts. However, these can occur solely on the level of the mind and thought, but they can also be brought into the third dimension in the form of paintings or writings, for example. The mind and thought also function as the source of emotions. When we experience information in the third dimension as joyful, frightening, or offensive in some way, we react to it through our thought structures. We may

experience joy from our favorite music, good food, or company. We may be offended by unpleasant words or fear the dark, for example. However, these always originate from the thought structures we have adopted.

How do we know that we think at all? The fifth dimension, Consciousness, makes this possible and reveals the structures of our thinking. If we only thought, how could we know that we were thinking if we were unable to observe it from outside our thinking? When we say that "we can think that we are thinking," it is impossible. It is like a computer program programming itself. Consciousness is the factor that observes, perceives, and questions thinking.

The fifth dimension (5D), Consciousness

When a child is born, they are very dependent on external figures, such as their parents. However, children quickly become aware of their physicality. After a while, children learn words, form sentences, and construct stories. The child can also say, "I feel bad, I feel good." In other words, the child can verbalize their feelings. The child also becomes aware of their thinking. The child uses their imagination to play, construct stories, and may even babble stories they have invented themselves. If we think about a newborn baby, the child is conscious from the moment of birth. Children observe and monitor their surroundings, even if their thoughts have not yet developed through language, or even if they are not yet physically capable of acting. Children must therefore have a consciousness that serves as the basis for the later development of their minds and thoughts, as well as for the coordination of their physical bodies.

Fifth dimension (5D),
Consciousness

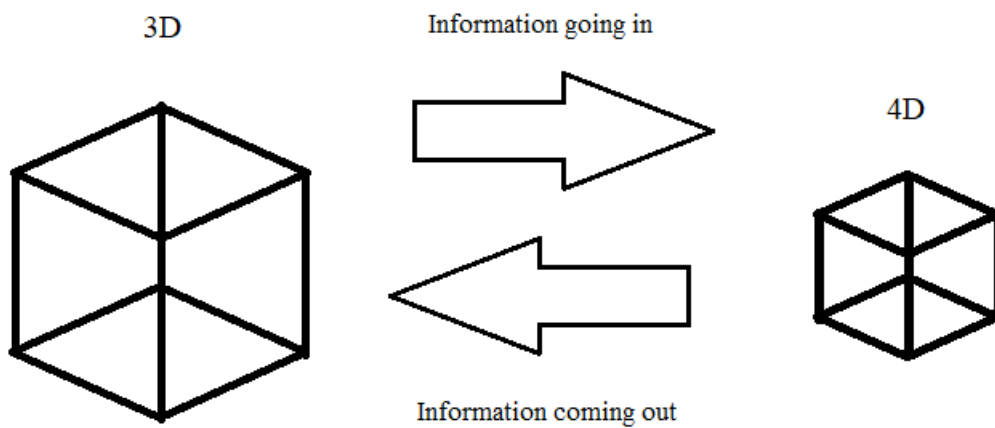


Consciousness thus functions as an observer of thought and as an intuitive basis for reality and the individual. Without consciousness, the individual would be merely reactive and based on thought structures. Consciousness is the factor that questions thought structures and helps to interpret the truthfulness of thought structures. Consciousness is intelligent, and without consciousness, the mind and thought would be primitive, based on natural programming and reactive.

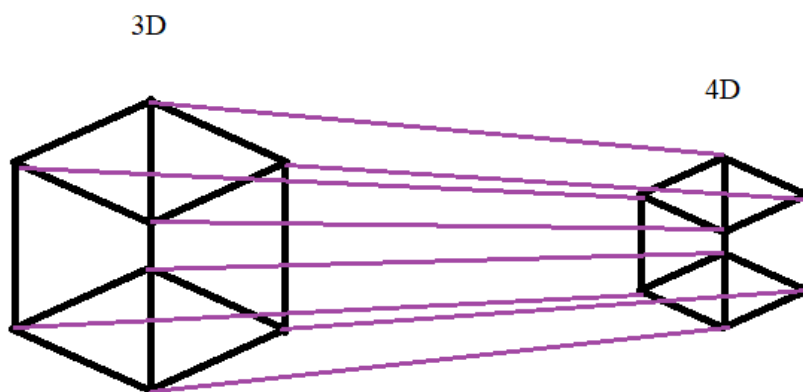
Interaction between dimensions

The third, fourth, and fifth dimensions interact with each other, creating a whole. The third dimension is physical, the fourth dimension is conceptual, and the fifth dimension is conscious. Now we will examine the interaction of the dimensions with each other.

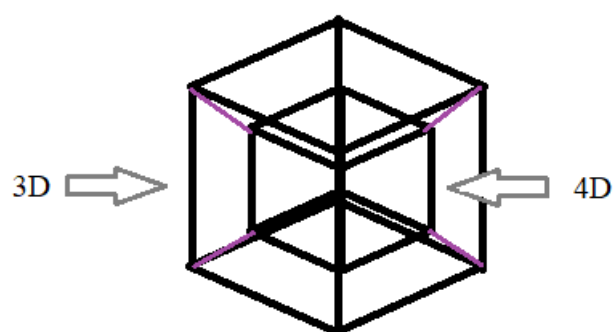
The third and fourth dimensions interact through information. Information is transmitted from the third dimension through sensations and feelings. We can see, hear, feel, smell, or taste. All of this is information about something. If we bite into an apple, for example, the apple is the source of information. We may taste tartness, sweetness, and the texture of the apple in our mouths. This is information about the apple and its characteristics.



In hypercubism, the fourth dimension is the coordinate of inside and outside. The third and fourth dimensions are therefore in seamless and active interaction with each other.

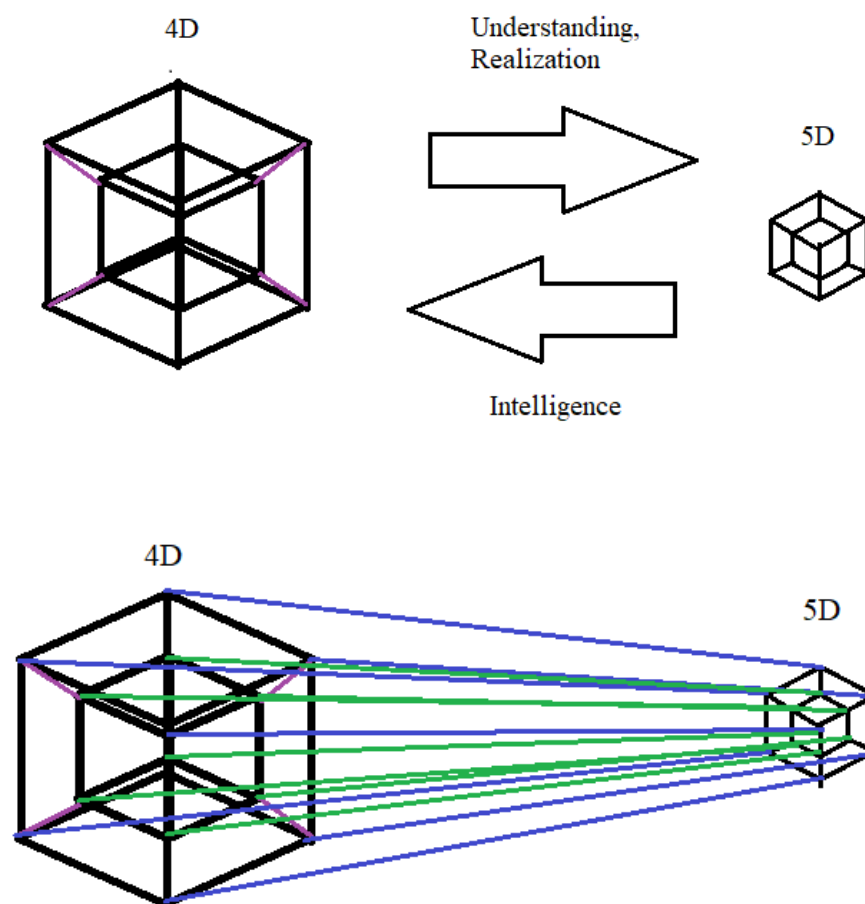


The fourth dimension is described geometrically using a tesseract pattern. The fourth dimension of hypercubism can also be described in a similar way.



The interaction between the third and fourth dimensions also includes the primal nature of the third dimension. Just like animals, the human body also contains primal programming. Humans strive to reproduce, just as animals do, and this is one of the mechanisms related to human survival. Humans are also initially prone to reactive primitive behavior patterns, both physically and mentally. The primitive characteristics of the third dimension are transferred as information to the fourth dimension, the mind and thought, and through this influence thought structures based on needs.

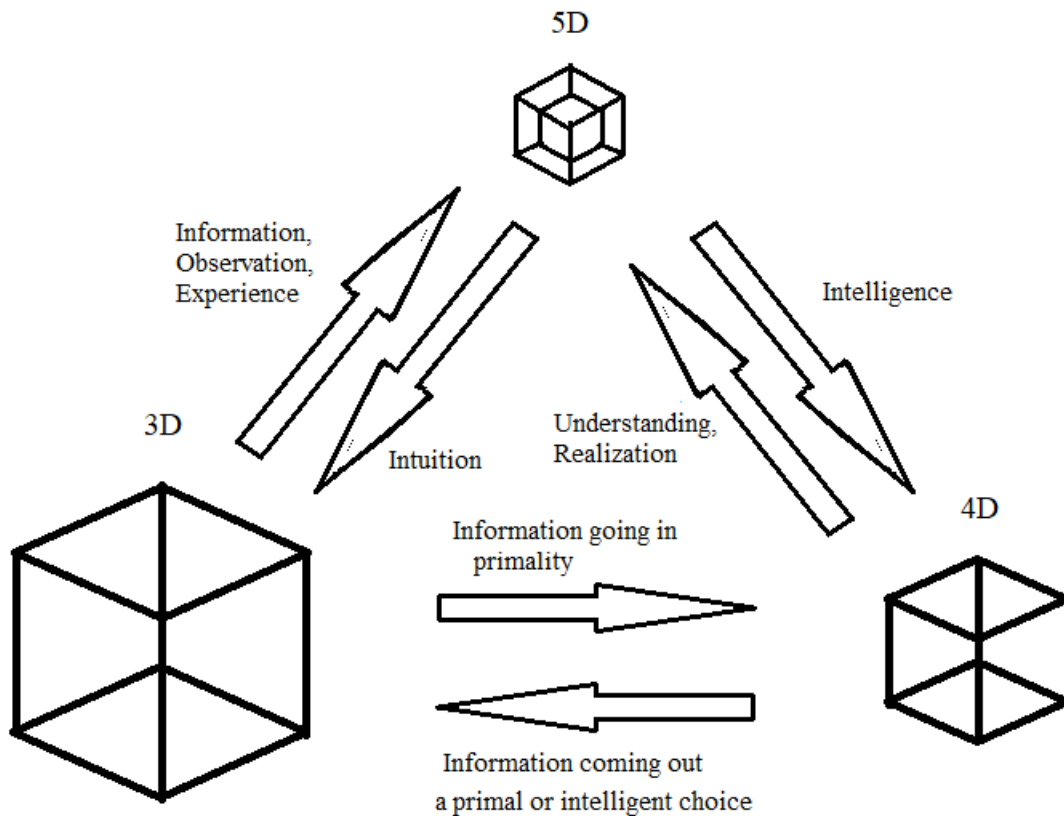
The interaction between the fourth and fifth dimensions is based on the influence of intelligence. The fifth dimension, consciousness, is the basis of intelligence and consistency, which observes and examines ways of thinking. Whereas the third physical reality interacts with the fourth mind and thought through information, the interaction between the fourth and fifth dimensions is based on understanding. The consciousness of the fifth dimension can influence ways of thinking or determine the course of thought or even whether there is any thought at all, but the mind and thought can only influence consciousness through understanding. Insight, realization, and understanding are factors that belong to the characteristics of consciousness.



The fifth dimension interacts with the third dimension intuitively. Fifth-dimensional consciousness perceives reality purely from a place of awareness, not from a place of thought. Fifth-dimensional

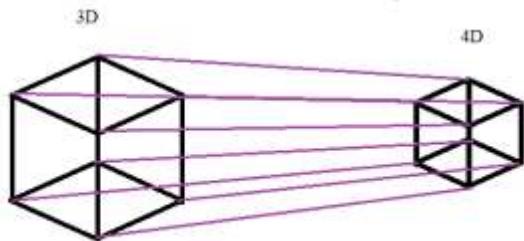
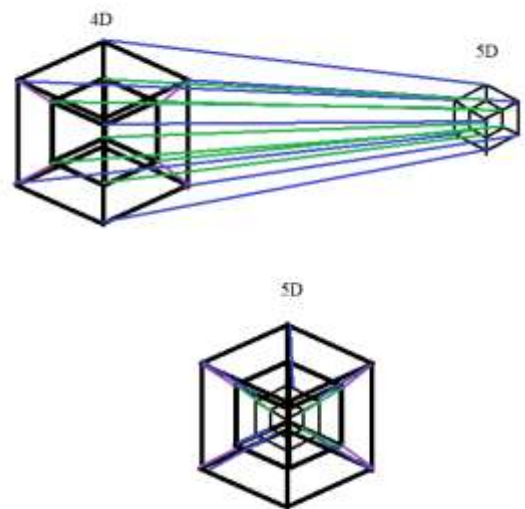
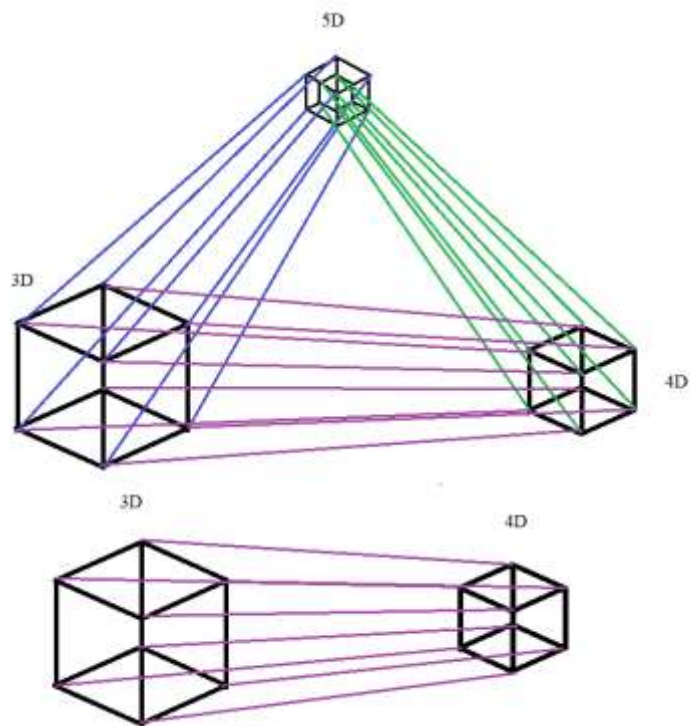
consciousness is pure perception, experience, and presence. This can be viewed geometrically, with all dimensions in the same diagram.

The first diagram shows the movement of information, as well as the movement of primal nature and intelligence. The choice brought about by the possibility between primal nature and intelligence can also be seen as free will.



The following diagrams show the seamless interconnection of dimensions. Dimensions interact with each other and form a single, seamless whole.

Note: 3D is first a cube, but when expanded into the mind and thought, it becomes 4D, a tesseract. 4D expanded into 5D forms a penteract.



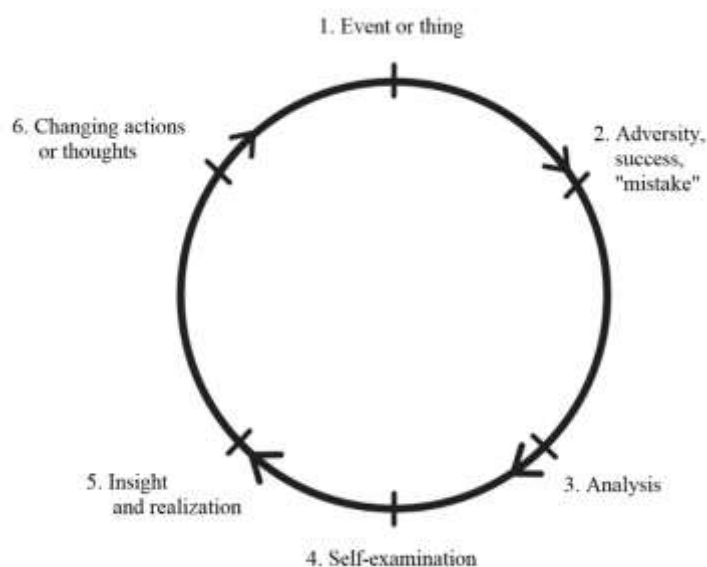
VI. SELF-EXAMINATION DIAGRAMS

Self-examination has been the fundamental starting point for all writings and the philosophy of Hypercubism. Through self-examination, the structures of reality and the events, issues, and problems that occur within it have become visible. Self-examination has also been a tool for understanding and realizing the events and things that manifest in reality. These diagrams visually explain the writings related to self-examination that appear in the text Hypercubism, Part 1.

Six-stage self-examination

Six-stage self-examination consists of six separate steps:

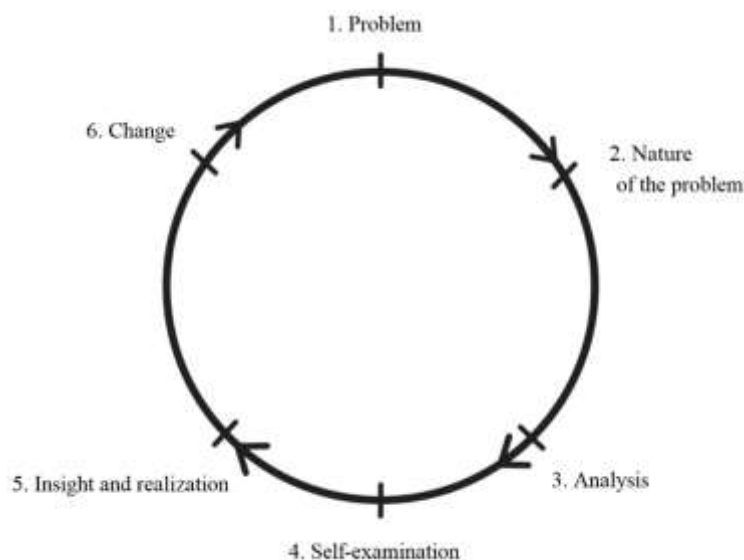
1. Event or thing
2. Adversity, success, "mistake"
3. Analysis
4. Self-examination
5. Insight and realization
6. Changing actions or thoughts



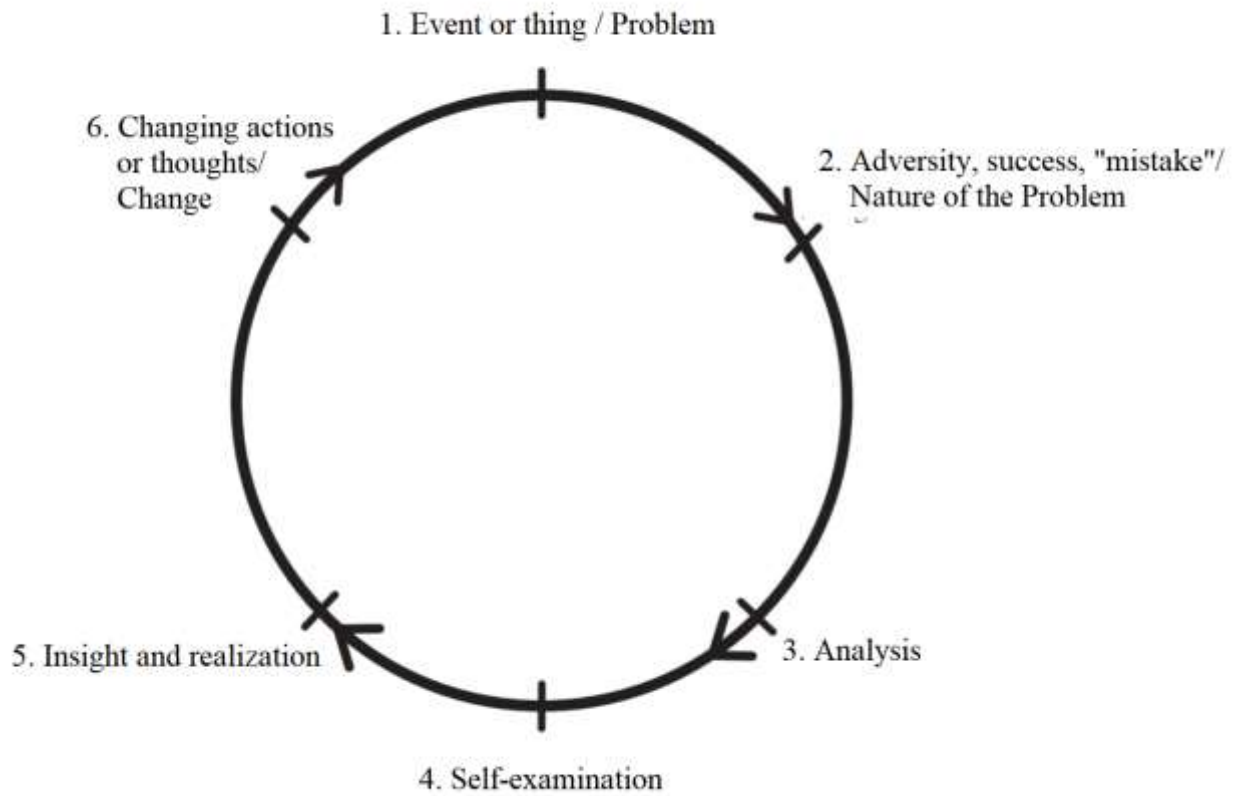
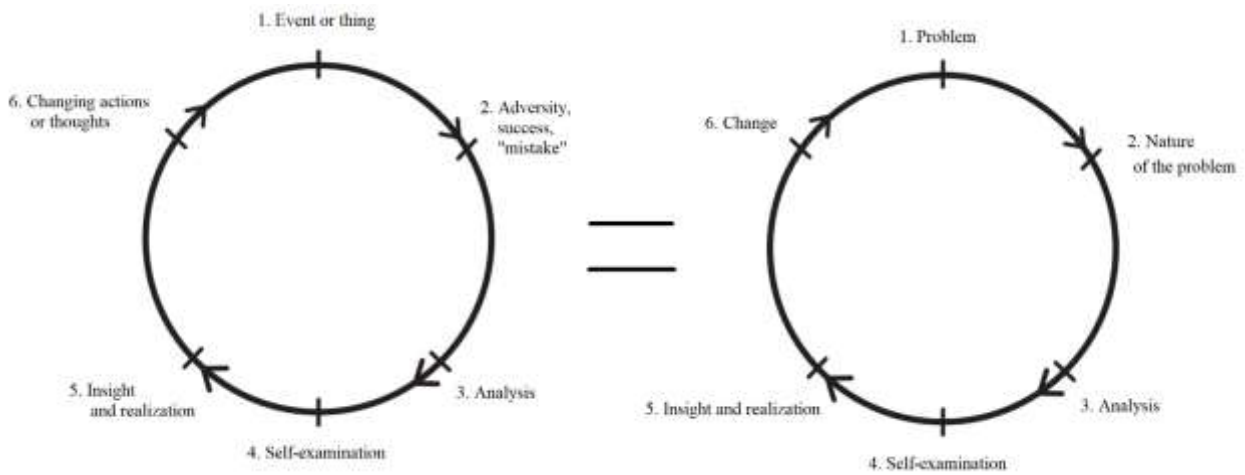
Six-stage self-examination: Problem

When examining an event or issue, you may encounter a problem that requires a solution. The six steps for examining a problem are:

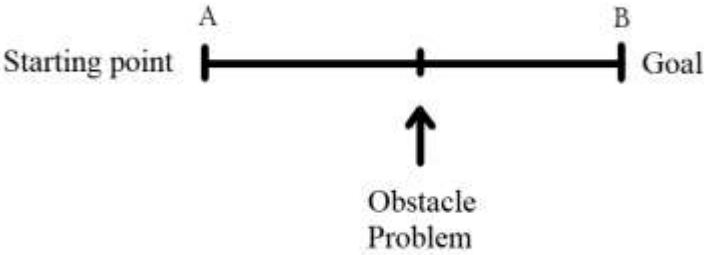
1. Problem
2. Nature of the problem
3. Analysis
4. Self-examination
5. Insight and realization
6. Change



These two figures are combined into one and the same. An event, thing, or problem may ultimately mean the same thing, but they can also be viewed separately.



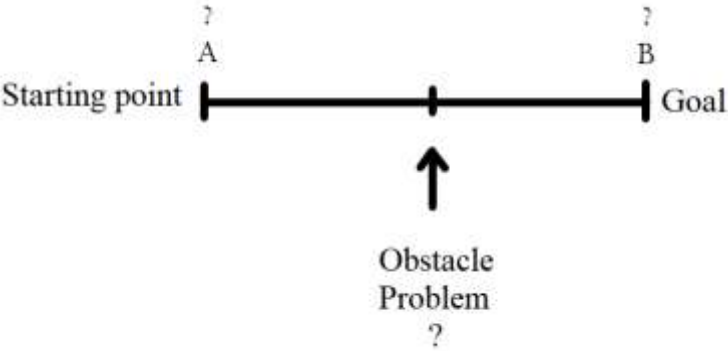
Examining the problem itself through starting point A, the obstacle, and goal B.



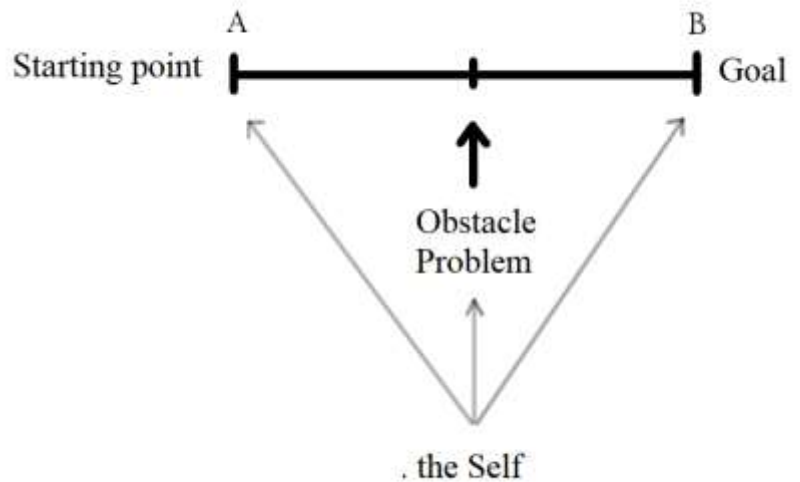
The problem equation in the form of a circle



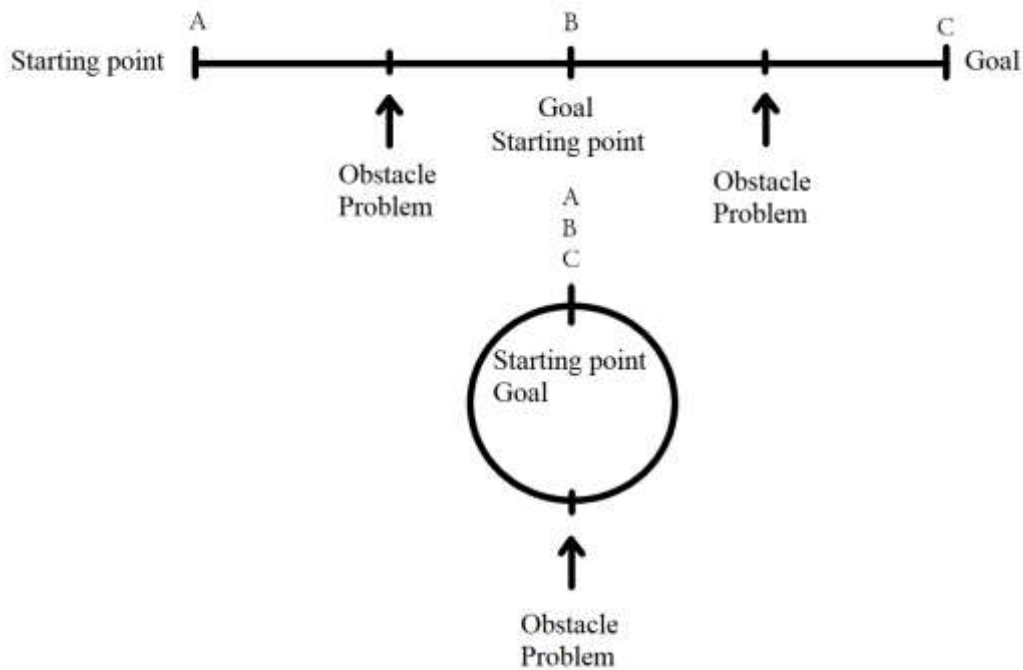
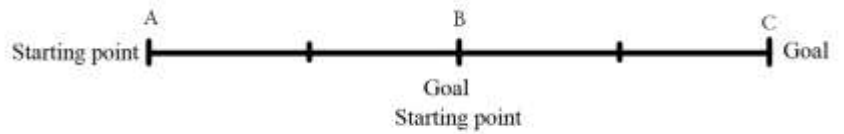
The analysis examines all the factors involved in the problem.



Self-examination takes into account one's own contribution and impact on the problem, starting point A and goal B.



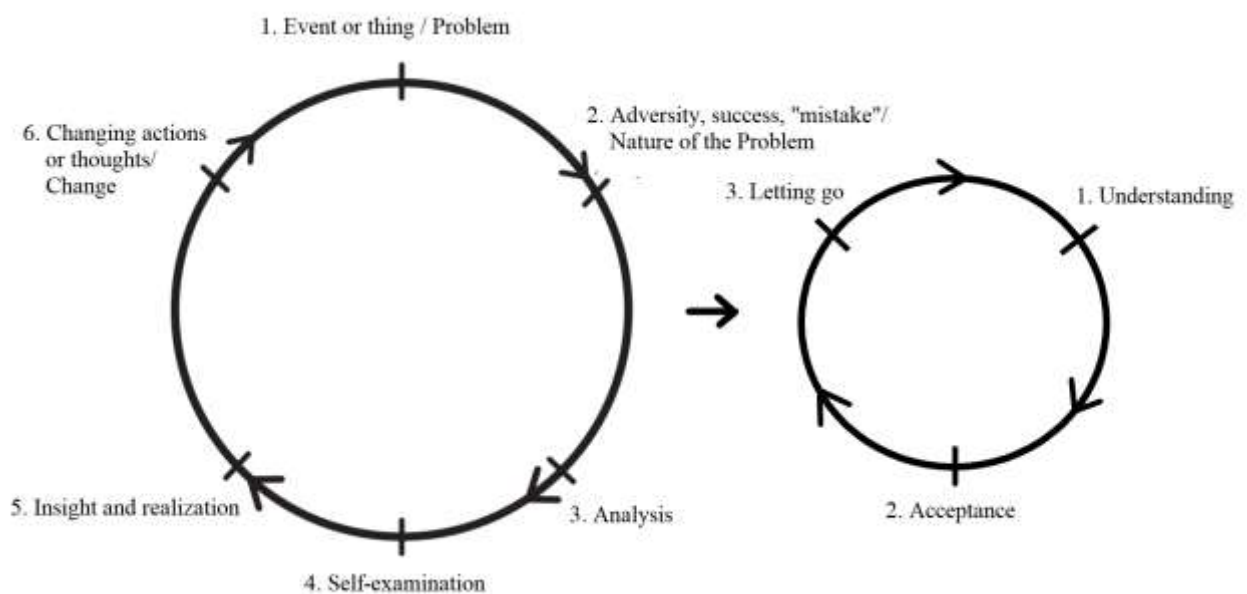
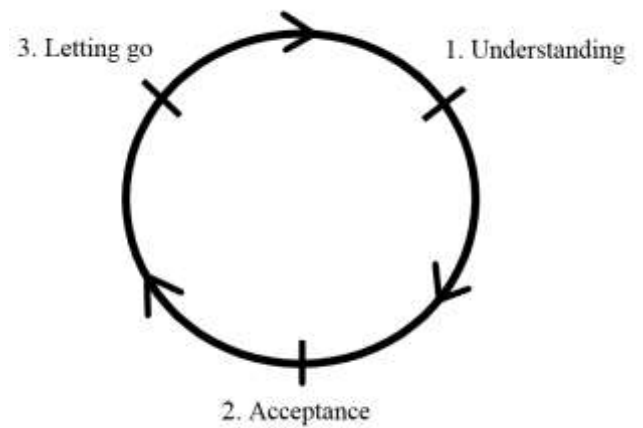
Insight and change are the final stages in observing the problem. Point B, the goal, becomes the starting point, and point C becomes the goal.

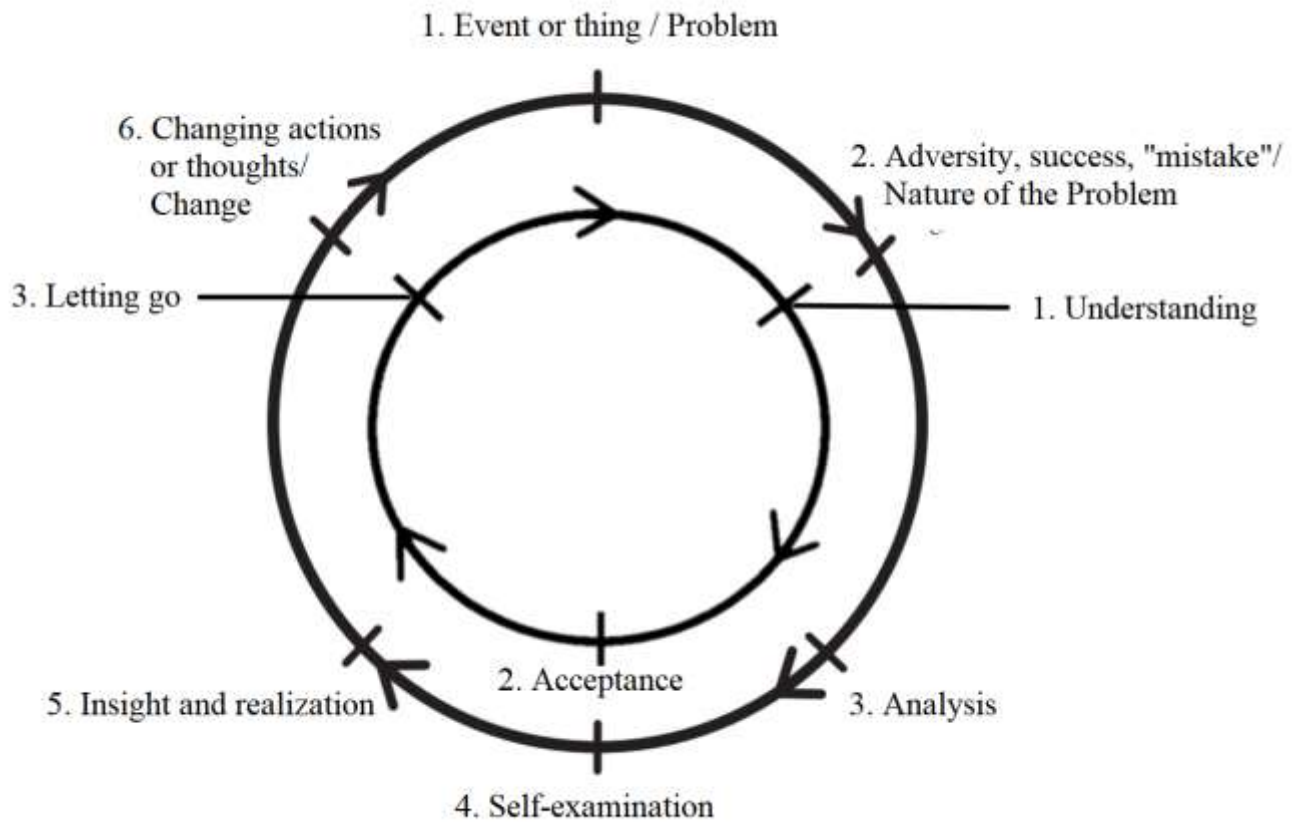


The three stages of being

The three stages of being come after the six stages of self-examination. The three stages of being are:

1. Understanding
2. Acceptance
3. Letting go



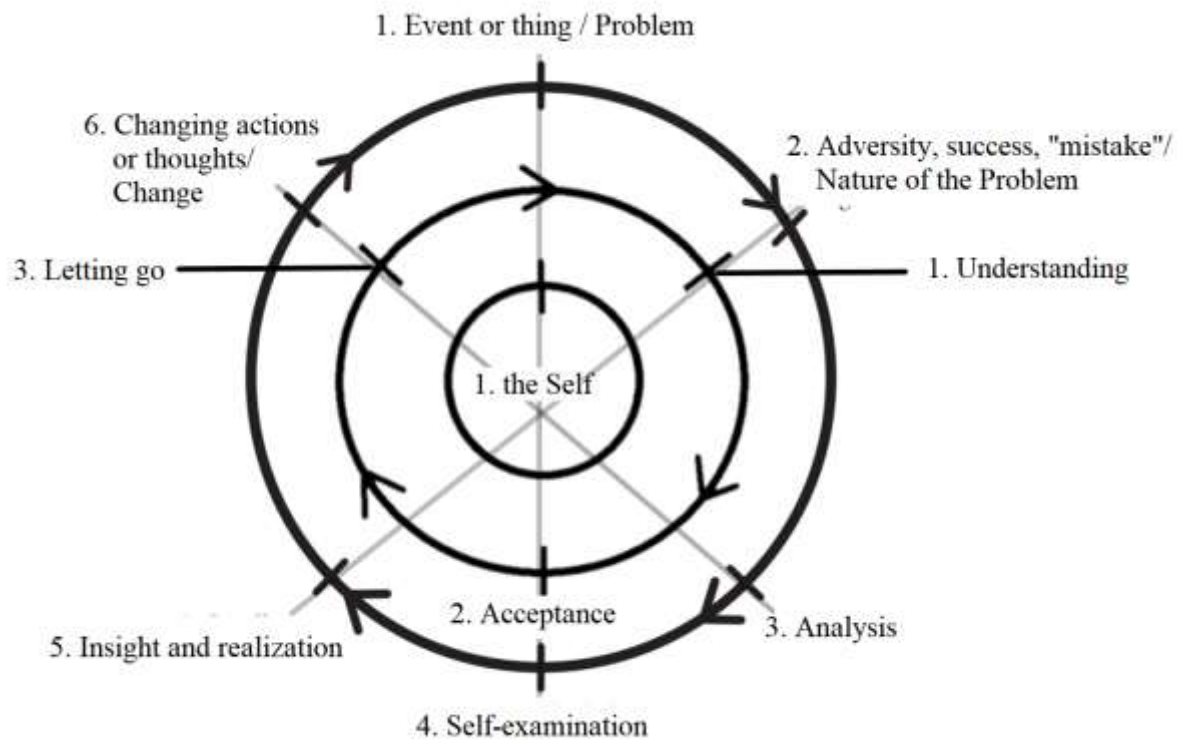
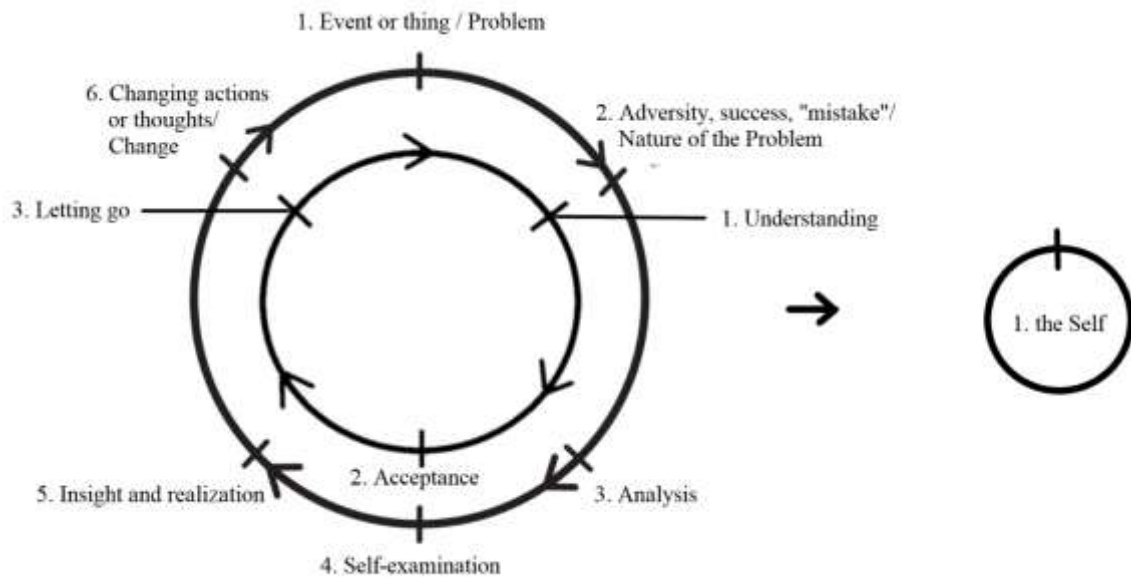


the Self

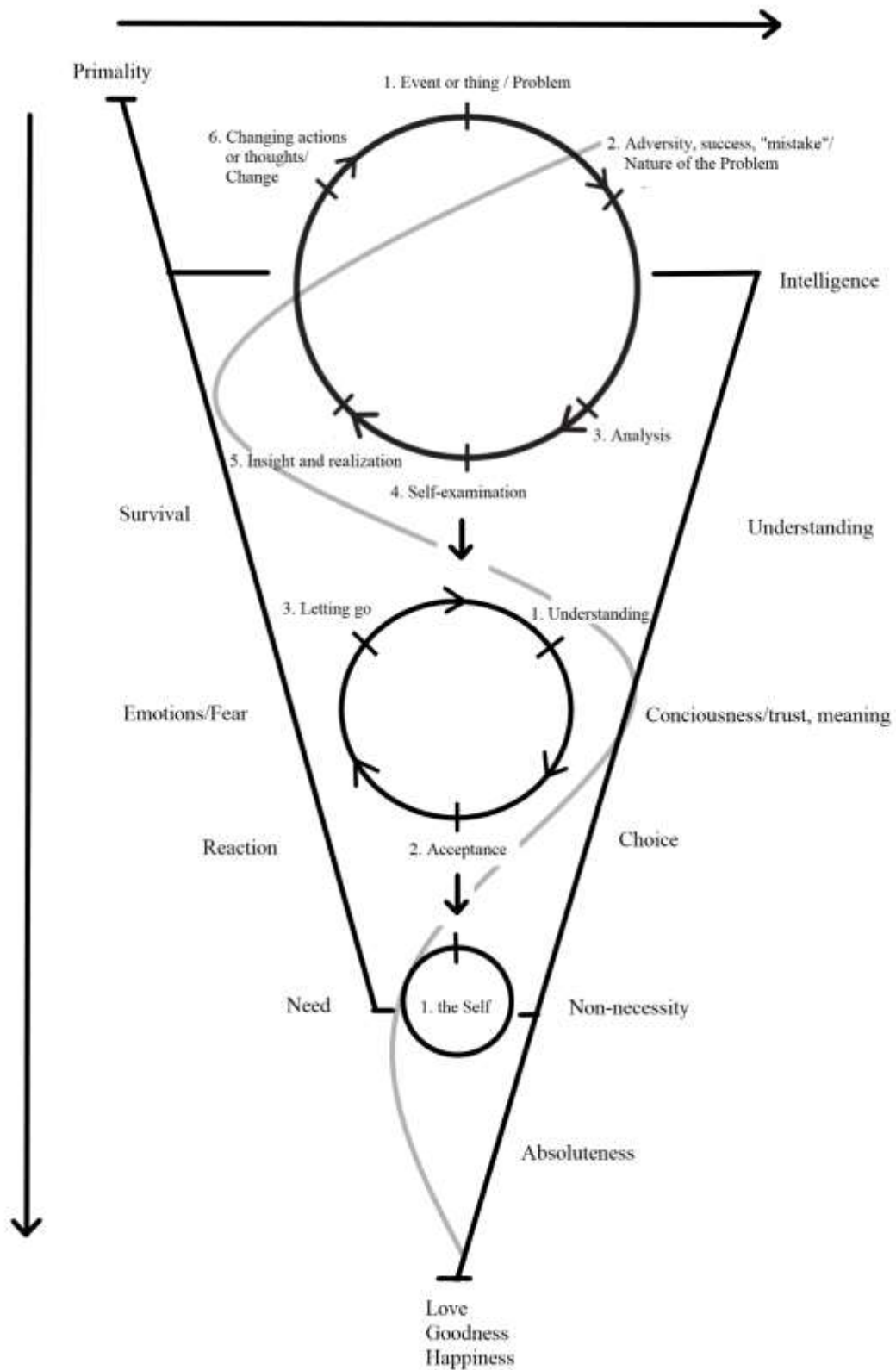
The I stage is the final stage of self-examination. In the I stage, you simply stand before yourself:

1. the Self





A diagram that examines self-examination with primitivism and intelligence.



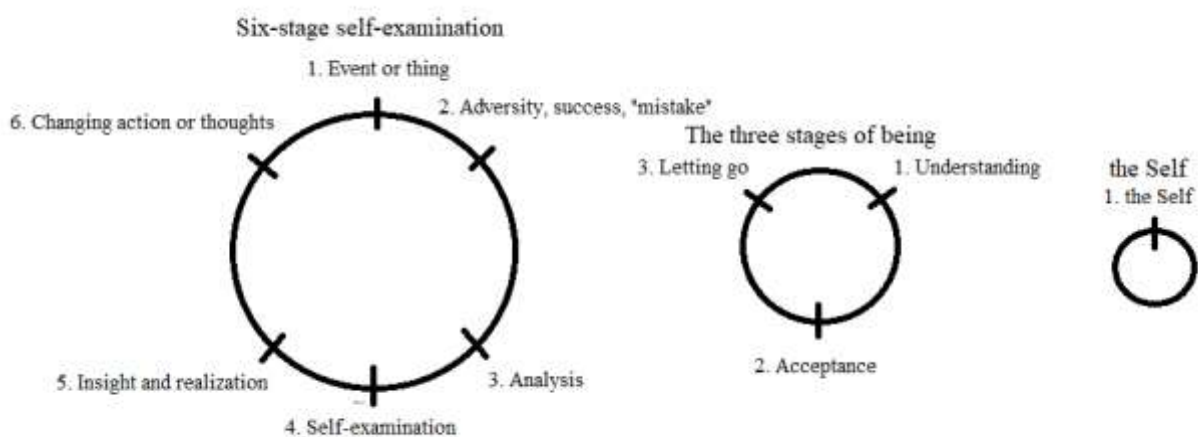
VII. METATRONICS DIAGRAMS

Metatronics combines the structural philosophy of life, Life is in the shape of a circle, and the Theory of Dimensions.

Whereas self-examination works by examining events, things, and problems that actually occur, dimensions provide a framework for the factors observed during self-examination.

The philosophy of life being circular consists of three parts:

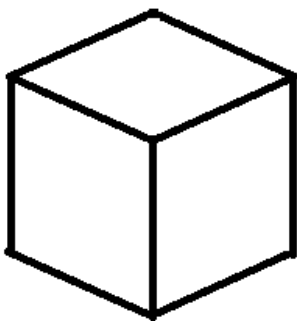
- Six-stage self-examination
- The three stages of being
- The self



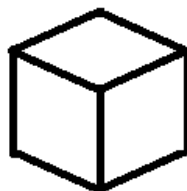
The theory of dimensions consists of three dimensions that interact with each other:

- The third dimension (3D), Information and interaction
- Fourth dimension (4D), Mind and thought
- Fifth dimension (5D), Consciousness

Third dimension (3D),
Information and interaction



Fourth dimension (4D),
Mind and thought

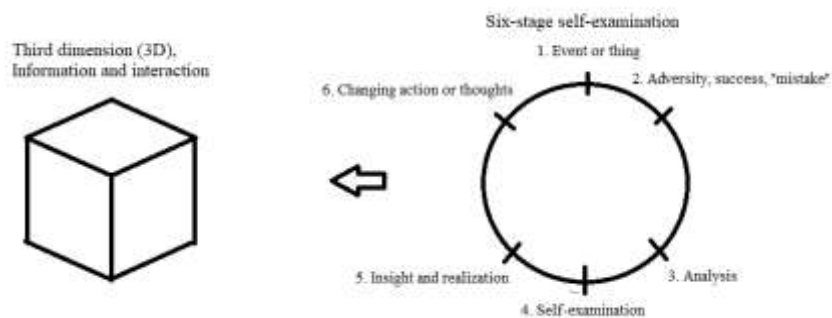


Fifth dimension (5D),
Consciousness



Third dimension (3D), Information and interaction <- Six-stage self-examination

The third dimension of information and interaction also includes events, issues, and problems. Although problems can sometimes be related to thought structures or ways of thinking, they ultimately originate from information in the third dimension. An event, issue, or problem is therefore the starting point for examining the event, issue, or problem.



The fourth dimension (4D), Mind and thought <- The three stages of being

The fourth dimension of mind and thought includes thinking, interpretation, and thought structures. Understanding, acceptance, and letting go of the three stages of being are tools that work in the mind and thought. Understanding also acts as a bridge between the fourth and fifth dimensions.



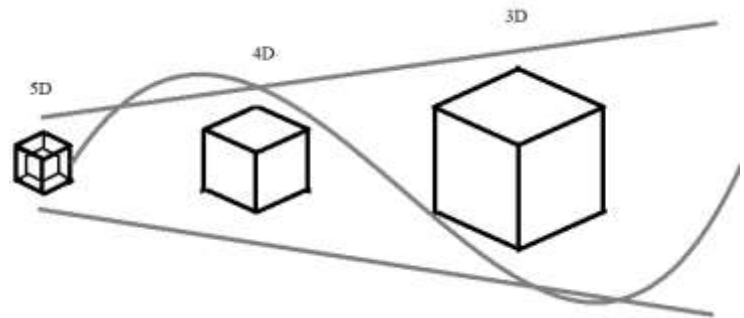
The fifth dimension (5D), Consciousness <- the Self

The fifth dimension of consciousness includes observation, examination and questioning of thoughts, but also the perspective brought by intelligence. The self functions in consciousness and is equal to consciousness.



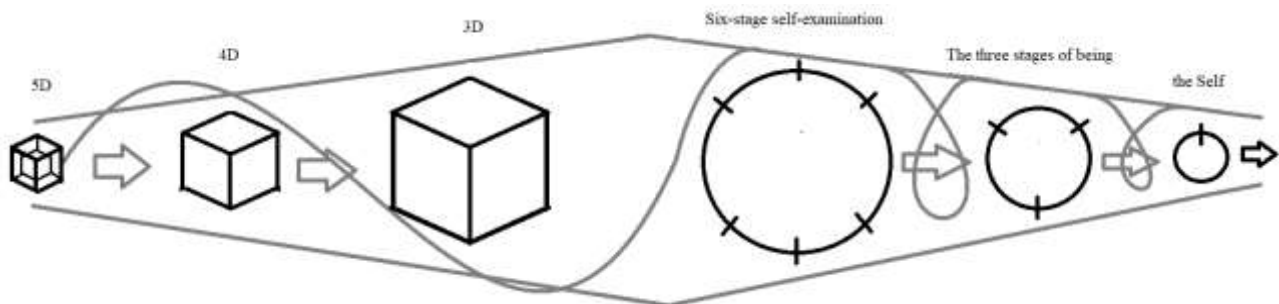
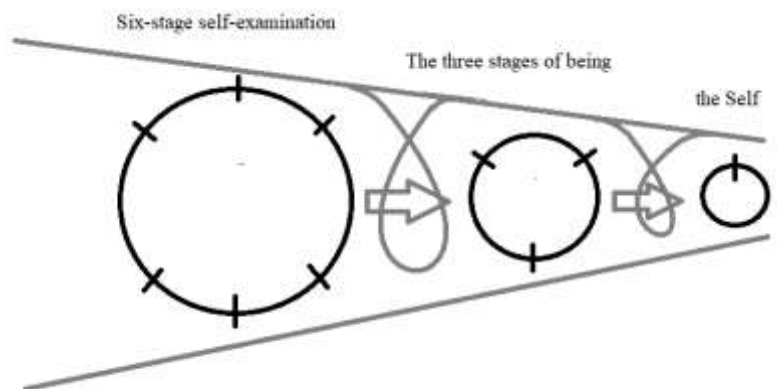
Integration

In Metatronics, consciousness is the basis of everything, from which thinking derives its observer. The mind and consciousness, in turn, need the information and interaction of the third dimension to construct thought structures.

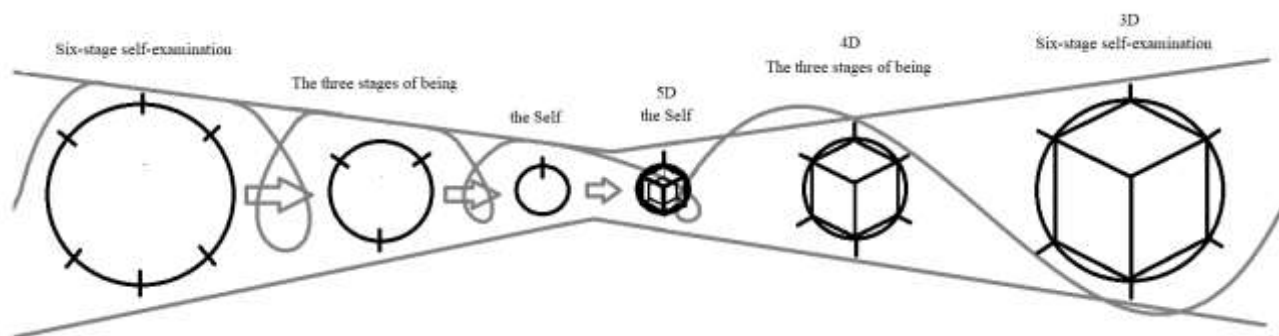


Self-examination begins with examining the events and things contained in third-dimensional information and interaction, moving on to examining the ways of the mind and thinking as well as thought structures, always ending up with one's own self, the self.

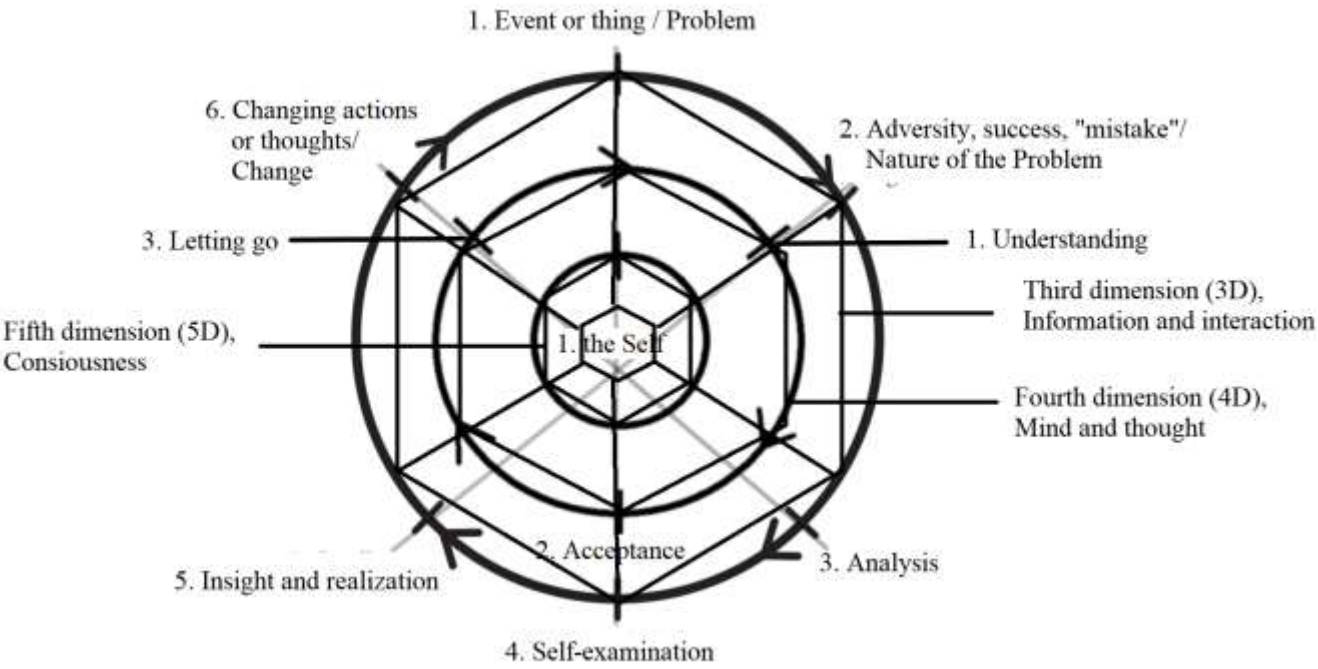
The learning process thus begins with awareness of one's own thinking and physicality. After this, integration is a wave-like learning process.



When self-awareness is achieved through self-examination, consciousness itself becomes a visible factor. The self stage and the fifth dimension of consciousness (5D) merge into one.

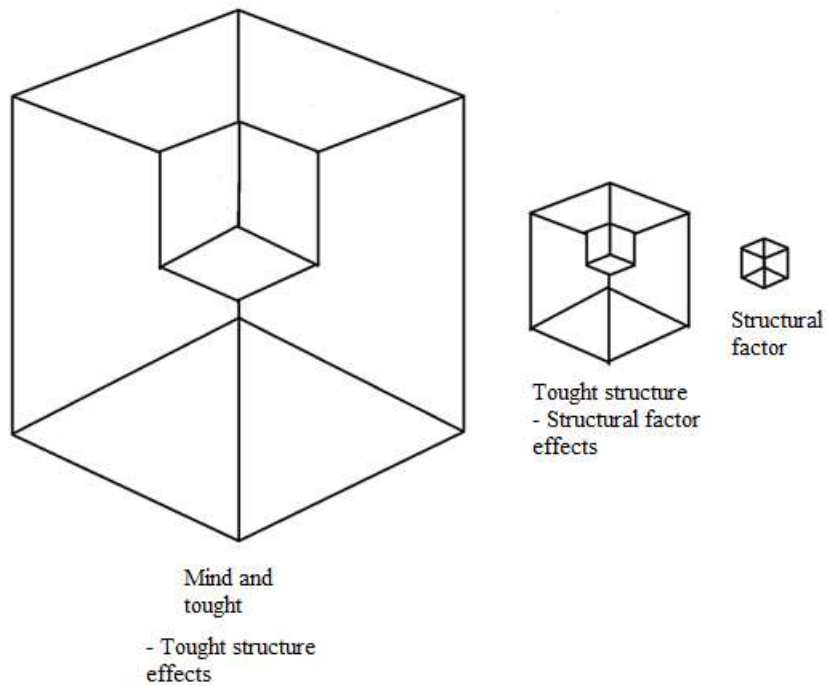


Life is circular—philosophy and the theory of dimensions merge into a single, unified whole called *Metatronics*.



VIII. THOUGHT STRUCTURE DIAGRAM

Thought structures are factors that operate in the mind and in thought. Thought structures consist of factors or basic elements. Thought structures can be thought of as equations or geometrically as spaces.



IX. HYPERCUBISM AND ANCIENT PHILOSOPHY

Everything is perfect

There is a definition for the word perfect:

"All-encompassing, lacking no part."

"All-encompassing," meaning containing everything. "Nothing missing," meaning including even the smallest things, features, and details. Perfection is therefore a whole. A perfect whole, complete, lacking nothing.

If you think about people and what kind of people they are, what could be perfect in terms of people?

A person is human. A person makes mistakes. A person is both good and bad. A person is then whole. A person then acts as a whole, as perfect. So that nothing is missing.

It is misleading to think that one only needs strengths or pleasant things to live. However, superiority and perfection do not only mean understanding and cherishing things that are practical for the individual, as if weaknesses or unpleasant things did not exist. If you think this way, you deny a whole part of yourself and are then indeed far from being perfect and whole. You are then only half a person. The more you try to be only good and strive for superiority, the more you feel bad about denying yourself. It is foolish to think that you cannot be weak, angry, sad, or make mistakes.

How could you even learn if you didn't make mistakes? How could you know how to be strong if you don't know what it's like to be weak? The idea that you "should" be perfect is insane. Every individual is perfect, and every individual has the things that they need to have at that moment. The moment you are in right now is perfect.

Everything around you is exactly as it should be right now. Nothing is missing, so everything is perfect. The only thing that breaks this perfection is your own idea of what it should be.

Maybe there should be more? Maybe you don't like something about yourself? Would it be good to have more? Could you be better for yourself?

The idea that you need something to become whole is pointless.

Only your own thoughts can create a crack in perfection, but there is always room to improve and develop. Even though everything is perfect, life and its small parts within the whole can still be refined to be even better.

The world has been perfect since its birth. Through billions of years and events, everything is here. Everyone has received a gift called life. Everyone has been given everything they need to live. Humans can breathe, observe, and feel. Humans can love and hate, make mistakes and learn. Humans can develop infinitely. Every human being is part of the same whole and perfection (Miettinen, 2019a).

The foundations of antiquity

In ancient philosophy, reality was seen as layered and hierarchical. Mathematics and geometry were also very strongly involved in defining reality. Even today, our observations and the movements of objects we see in everyday life originate from Euclidean geometry.

In philosophy, since Plato and Aristotle, a distinction has been made between individual beings and their characteristics or attributes. According to Plato, neither of these were fundamentally real: in his view, ideas are essentially real. Eternal and unchanging, ideals, things that exist outside the realm of experience. The everyday things we observe in our world are therefore not as real as ideas. Aristotle rejected this view and argued that individual entities are the basic units of reality, calling them substances. In his view, individuals were fundamental beings. Substances are not dependent on attributes, he thought. For example, the existence of shapes, sizes, and colors depends on the things whose shapes, sizes, and colors they are. (Crane, 2004, p. 11)

Plato

Plato can be considered a central figure in ancient Greek philosophy. His thinking revolves largely around human knowledge. According to Plato, true knowledge is both easy and surprisingly difficult to attain. According to his ideal of perfect and infallible knowledge, it is precisely in mathematics, ethics, and metaphysics that it is possible to attain knowledge in accordance with this ideal, emphasizing that most of the world we perceive in our everyday lives simply cannot be the subject of reliable knowledge. The central themes in Plato's thinking are therefore ideas and the soul's kinship with them, and the world that we perceive but cannot obtain knowledge about. (Morton, p. 76)

Plato and mathematics

Above Plato's door, it is said to have read: "Let no one ignorant of geometry enter here." This speaks to his passion for mathematical thinking. His metaphysics was based on mathematical objects, which are timeless, intellectual, real, but also behind the objects of our everyday sensory world. Plato defined two worlds: the world of phenomena and the world of ideas. As he thought, only the world of ideas can represent reality and, through it, real knowledge. The world of ideas contains only intellectual and abstract entities and does not include anything perceptible, physical, or material. According to Plato, true knowledge therefore focuses on what is unchanging and always the same. (Plato and mathematics.) As Laurikainen (1980) stated in his book, invariant. Plato has placed mathematical objects in a special position between these two worlds. They are neither perceptible nor physical, but neither are they the highest ideas. Mathematical objects are unchanging, timeless, and universal, and they are dealt with using figures and symbols. They act as a bridge between the visible world and the perfect world of ideas. For Plato, mathematics also serves as an essential tool for guiding the soul toward truth. According to him, practicing mathematics detaches the mind from the changing objects of the sensory world and directs it toward structure and order, which are immutable. Geometry, among other things, is strongly associated with this. In this way, mathematics serves as an ontological and epistemological model of reality. This highlights the central role of mathematics and geometry in Plato's theory of ideas. They are not merely technical or practical disciplines, but factors that express the structure of reality and guide the thinker towards a metaphysical understanding. The order of the visible world also reflects mathematical order. The sensory world is changeable and imperfect, but the world behind it is mathematical and rational (Aydin, 2025).

According to Plato, it is possible to learn the truths of the world of ideas through reason. According to his conception of the soul, all knowledge of the world of ideas already exists in the human soul, because the soul is eternal and immortal. There is nothing that the soul does not already know, but upon entering the body, this knowledge is simply forgotten. Therefore, nothing is new; rather, the soul recalls or "learns" again the things it already knows. (University of Helsinki, n.d.)

Aristotle

According to Aristotle, real entities were properties. This view means that we do not examine beings thoroughly enough if we only see individual objects, such as trees, houses, or people. These beings also contain properties that should be brought out. In other words, things do not have properties because we classify these properties, but we classify these properties because these things have these properties. For example, a property such as weight is called universal because it is a common or universal feature (again, an idea; an invariant). Universals, on the other hand, are the opposites of individual people or objects, particulars. In philosophy, the word *substance* was used in different contexts, but Aristotle was the first to use it to describe individual beings, such as human beings, in this sense. According to Aristotle, an individual substance is a combination of formless matter and the form that organizes it. Thus, Aristotle's view of beings differed significantly from Plato's way of thinking. Aristotle believed that the form of a substance is what makes the substance itself. Thus, form becomes the essence of substance. (Crane, T., 2004, pp. 13, 14)

Soul

According to Aristotle, it is the soul that gives form to the body. Although he believed that all living beings have a soul, they are not all the same. The characteristics of the nutritive soul include growth and reproduction, the sensations and perceptions of the sensitive soul, and the rational soul is responsible for reasoning and thinking. Thus, plants have only a nutritive soul, while animals have both a nutritive and a sensitive soul. Humans also have a rational soul. These three can therefore be considered forms or guiding principles for the characteristic actions of living beings. Aristotle thus explained the functioning of the body on the basis of the soul. Aristotle's view also included a clear hierarchy. Each higher faculty includes the lower ones. (Crane, T. 2004, p.14)

These two thinkers have had a very strong influence on Western philosophy as a whole. Hypercubism consciously builds on the foundations of their thinking.

Hypercubism as a continuum

As we can see, the philosophy of hypercubism has many similarities with both Plato's views and Aristotle's ways of thinking.

Hypercubism's geometric representation of dimensions and their interaction is directly in line with Plato's geometric ideals. Plato's idea of the soul also has many similarities with the 5D consciousness thinking of hypercubism. The most important thing in hypercubism is to find the "truth of structures," which resonates completely with the idea of the world of ideas. Hypercubism sees that in order to find the structural truths behind visible reality, one must deconstruct perception through self-examination () and reconstruct it truthfully according to the rules and frameworks of reality. Hypercubism also understands that the world visible to the eye is not real reality, but that the truth of reality lies in structures and the regularity of the third dimension. Plato's idea of the soul also resonates strongly with the idea that the soul is part of a person from birth to death, as if learning anew. If we were to think that the soul, which in hypercubism we see as 5D consciousness,

remembers nothing when it enters or leaves the 3D world, this would explain the connection between memories and bodily and nervous mechanisms. In this case, consciousness could indeed be considered a pure form of being.

On the other hand, Aristotle's view of the hierarchy of souls also resonates very strongly with the 3D-4D-5D thinking of Hypercubism. We could compare them as follows:

Nutritive soul = The physical manifestation of an individual in the third dimension

Sensitive soul = An individual's mind and thoughts in the fourth dimension

Rational soul = An individual's consciousness in the fifth dimension

Furthermore, Aristotle's hierarchy of souls, which states that a higher soul always contains the previous one, is exactly the same idea as the hierarchy of dimensions in Hypercubism.

In addition, while Plato's real ideas exist in a perfect world of ideas, which Hypercubism also believes in, Hypercubism also sees Aristotle's concept of attributes. When studying reality, it is also necessary to distinguish and take into account the different properties of things and factors in order to obtain as comprehensive a picture as possible of the things being studied.

One could therefore think of Plato's ideas and Aristotle's views as forming a kind of synthesis in Hypercubism. Hypercubism does not exclude either view or consider either to be in any way inferior; rather, both ancient Greek thinkers were highly competent in their own perspectives.

FINAL REFLECTIONS

Hypercubism has become, to put it mildly, a slight obsession for me. For the past ten years or so, I have been wondering about the structures of our reality and the different perspectives and ideas related to it. When painting came alongside my reflections, it opened up a whole new dimension to examining the structures of our reality, but also specifically to how reality is experienced and perceived, and how it can be expressed in many different ways through painting.

I am completely sure of what I have written and I stand behind it. In addition to our concrete three-dimensional world and our minds and thoughts, there is another level: consciousness. The psychological view that consciousness is merely a structure created by the brain is not consistent. A thought cannot examine a thought; it is not a logical answer. Within a thought, there may be two hierarchically unequal factors that examine each other. How can we then trust which of the two thoughts examining the other is the correct one?

It would also be worthwhile to examine texts written about the soul from a slightly more modern perspective. If we think about the Bible in today's language and keep it in the present day, it is no wonder that it sounds far-fetched to some. It would be good to take the concept of the soul into a modern context and examine things from a slightly more mature perspective. These thoughts are a good starting point for continuing on to the text Hypercubism, Part III.

SIGNATURE

“In the beginning was the Word, and the Word was with God, and the Word was God.” (Bible, John 1:1)

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February 11, 2026

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