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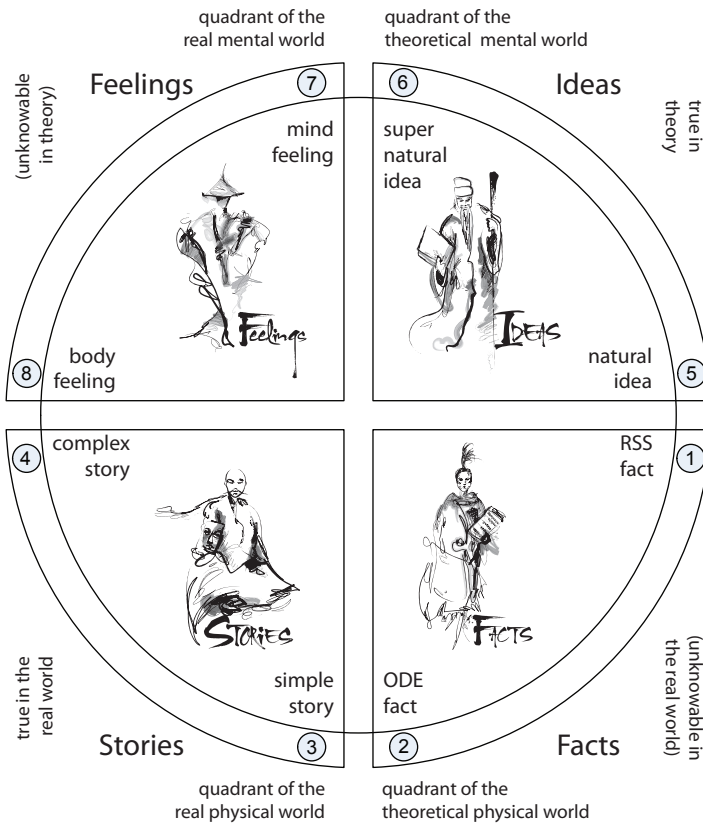
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# The Four Great Truths

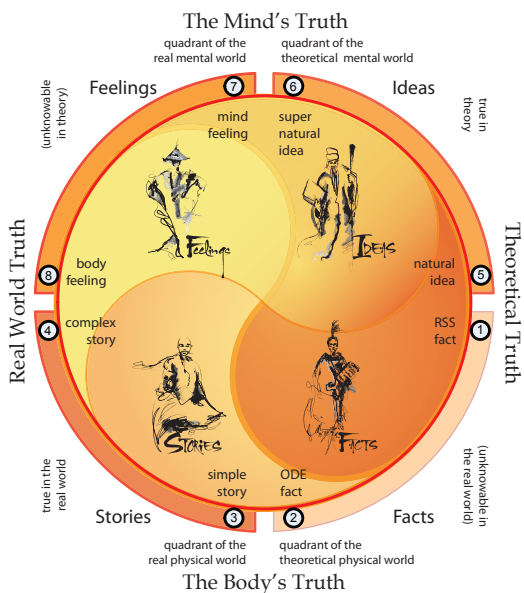
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The Wisdom of the Four Wise Men

# Finding Personal Truth

in the  
too-much-information age



## Book II: Unraveling Human Nature

Steven Paglierani

published by

 The Emergence Alliance™

Nanuet, New York

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<http://FifthWiseMan.com> (this site explores the wise men's map. You can buy the book here, as well as on Amazon and Barnes and Noble.)

<http://theEmergenceSite.com> (This site contains the discoveries which preceded this book. And while I've since refined many of my terms and ideas, some may find it of interest. You can also buy the book here.)

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## **Dedication**

*To my grandfather, Stefan, for awakening in me the desire to hear people's stories. And to my grandfather, William, and my uncle, Louie, for instilling in me the importance of education. Even from a distance, each of you has changed my life.*

## **Thank You**

*To my friend and comrade in arms, Brit Paterson, for his years of insisting that I be myself. I couldn't want for a better brother.*

*To my dear friend and fellow therapist, Lauren Saletan, and to my equally dear friend and fellow musician, David Snider, for their ever-present faith in my ability to find answers.*

*To my students and friends for patiently enduring my frequently odd sense of humor and lengthy diatribes.*

*To my friend and editor, Avital Spivak, for her continued support, encouragement, guidance, and willingness to argue with me for her truth.*

## A Note to the Reader

Were you to feed this book into a readability program—the Coleman Liau index, for instance, or the Flesch Kincaid Grade Level, ARI (Automated Readability Index), or SMOG—you’d find the reading level of this text is fifth grade. Likewise, Book I. Thus as far as the words, these books are easier to read than most.

Unfortunately, I’m told the content is so dense—and the ideas so counterintuitive—that despite being written at a fifth grade level, these books challenge even good readers. Indeed, people tell me Book I has numerous similarities to the mind-numbing power of Umberto Eco’s writings and that trying to read it can hurt people’s heads.

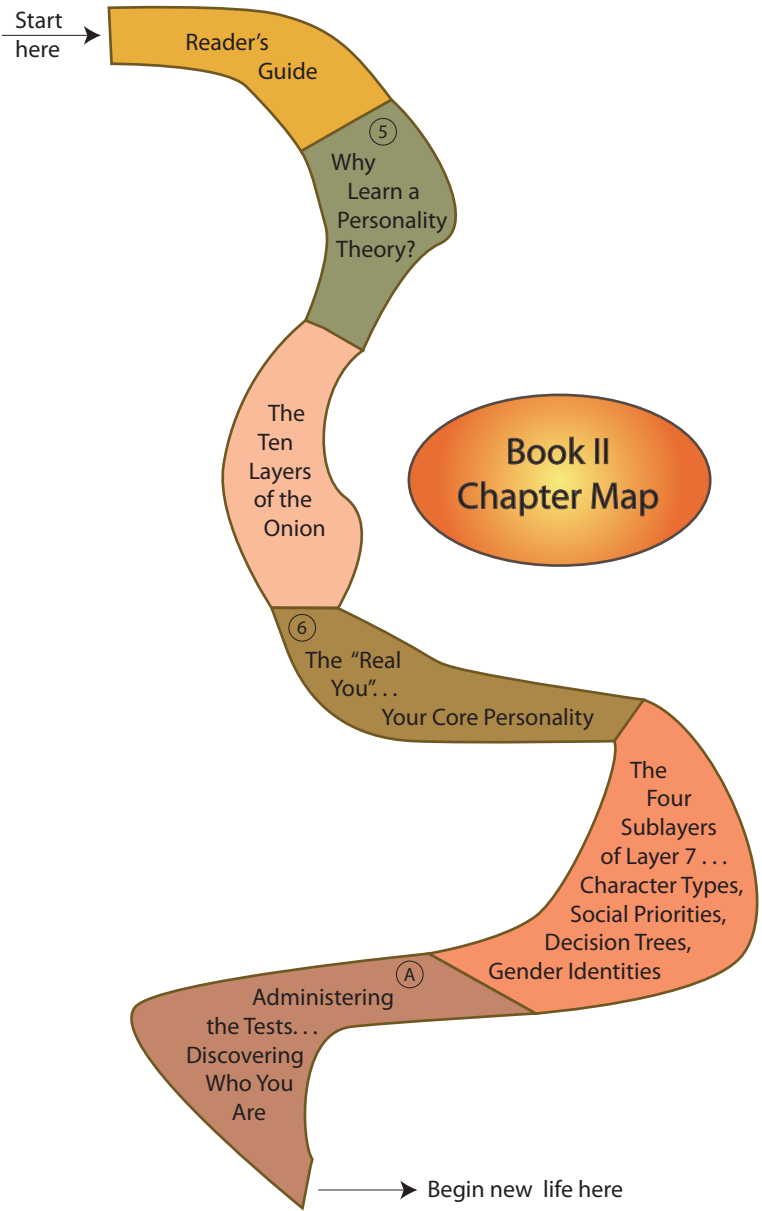
At first, I admit, these reports were unsettling, to say the least. The last thing I want is for my books to make the too-much-information age worse. Then I began to work with people on their ability to read Book I and to my utter astonishment, doing this even one time caused life changing emergences in some people. It seems learning to read in a personally meaningful way not only improves people’s ability to read the written word. It also alters their ability to find personal meaning in all words—whether spoken, written, thought, or implied.

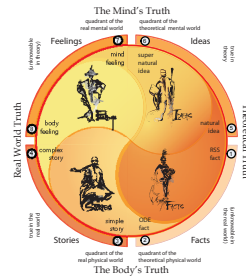
The upshot of this is that I’ve begun to create a program intended to teach people to read, speak, and hear words in a personally meaningful manner. Here there are only two goals—to either have personally meaningful pictures for each and every word *or to at least feel curious as to what it would be like to have such a meaning*, given you can’t find this meaning.

What’s in it for you? One woman earning her second masters told me in tears that she had just written the first paper in her life wherein she was on the page. Another found the words to have conversations she’d been wanting for years to have with her long-time boyfriend. Another told me her self confidence had dramatically improved. And another said that for the first time in her life, she felt her opinion mattered.

What I’m saying is, this book is largely a technical book in that it contains many, many ideas. Know that helping you to find your personal truth means far more to me than your retaining these ideas. With this in mind, I’ve been developing a way to teach people this style of reading. Hopefully by year end, my third site, <http://FindingPersonalTruth.com>, will be up. There I’ll have videos showing what it’s like to read this way.

My hope is that these videos will enable you to reclaim some of your love of learning. To this end I pray that, like me, this happens to you and to all those you love. And that you too find your personal truth.





## Introduction

# Reader's Guide to Unraveling Human Nature

## My Awakening

Life changing events rarely announce themselves. The one that happened to me when I was twelve was no exception. My grandfather, who was close to ninety, had come for Sunday dinner. He had done this only twice before.

In large part, this was due to my mother's condition. She could tolerate only the most perfunctory talking and no loud noises at all. Because of this, we lived in monastic stillness rarely speaking, including at meals which were almost always eaten in silence.

When dinner was over, my grandfather got up and went outside. Minutes later, my mother directed me to go sit with him. I remember feeling nervous as I opened the door. What do you say to a man to whom you've never spoken other than to utter hello? Moreover, having been raised in near silence, I had no idea how to have a conversation.

Worse yet, there were only two chairs behind my house. This left me with one option—to sit right next to him. Nervously, I sat, and as I did he spoke my name. Even now, I can hear his gentle voice. And although I had no way to know it at the time, this conversation was about to change my life.



What happened next never fails to make me well up with tears, not so much from what he said but rather, because of how it made me feel. For the first time in my life, someone spoke to me as if what I thought mattered. As if I was not invisible. As if I existed as a person of some importance. Indeed, I have no words for what I felt other than to say I felt alive.

Can you picture me, a pathologically-shy twelve year old hanging on every word? My grandfather was eager to tell me about his life. And I was hungry to hear what he had to say. But just as I began to settle into what I felt sure was to be the most important conversation of my life, the back door slammed open and my mother shouted, “shut up, pop.” At which point, we resumed our silent poses. Fade to black.

Today, I know my grandfather was a disciple of the empirical wise man. My grandfather was a storyteller. Sadly, I met no other until I entered AA more than twenty years later. I mention this as it seems to have been the event which kindled my obsession with unraveling human nature. Indeed, from that day on, my hunger for people’s stories has never lessened. And along with it, my need to uncover the mysterious patterns hidden within these stories.

This book is a compendium of the patterns I’ve discovered so far. What you’ll learn is that it takes only five of these patterns to completely describe the core personality of any person on the planet, including you. Indeed, of the roughly six billion people on the planet, only one hundred twenty are just like you. More important, tests based on these five patterns can determine your core personality *with one hundred percent certainty*.

In this book, you’ll learn what’s behind these claims, as well as how to administer these tests. Can you imagine the possibilities? Students and teachers precisely matched. People who love their careers. Marketers who speak to your inner self. And people seeking romantic partners, well, you get the picture.

## **Who Are the Four Wise Men and What is Their Map?**

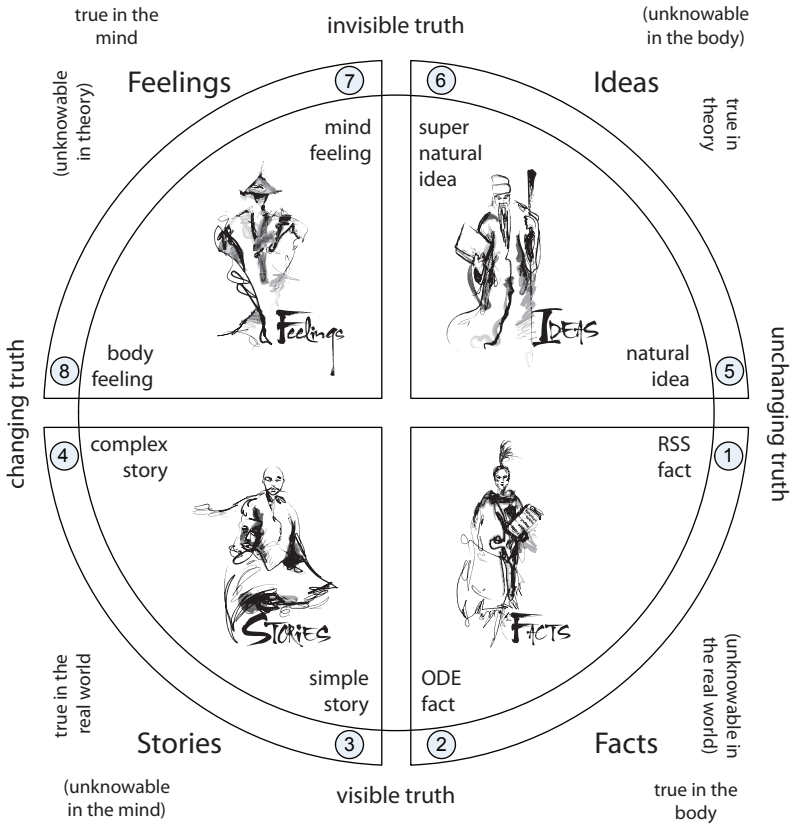
In this book, I introduce a new personality theory, which is to say, a new way to know yourself. Moreover, unlike prior theories which largely resemble ad hoc collections of loosely-related ideas, in this theory, everything connects to and looks like everything else. Sort of like the layers of an onion, or the dolls in a Russian nesting doll set, or the folds of an almond croissant.

Why would you want to invest time learning a personality theory?

Before I get into this—and in case you have not yet read Book I—a few introductions are in order. For instance, this book’s cover refers to four wise men and to their “map of the mind.” So who are these four wise men and what’s so great about their map? Let’s start with the map.

# The Four Great Truths

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In June 2008, while introducing a new student to my work in and around personality and human consciousness, I accidentally discovered a way to map the mind. This is possible because all minds are based on the same underlying design. In this way, our minds are similar to our bodies. Only where our bodies have things like lungs and hearts and toenails, our minds have things like a character type and social priorities.

The problem is, minds are invisible. So you can't see this design. Indeed, as you'll soon learn, this invisibility is the main difference between your body and your mind. And this is where the map comes in.

Like squirting water on an invisible man reveals the man, the map outlines the design of the mind. This allows you to see the inner workings of your mind in new and exciting ways.

For one thing, it reveals the four ways all human beings seek truth—through facts, stories, ideas, and feelings. For another, you see proof that to find truth, you need all four.

What does this map actually look like? I've placed a version of it on the previous page. In it, all expressions of the mind have been divided into the four categories of truth I just mentioned. What makes this map special then is how it defines these four truths—and the relationships between them. But before I can tell you about this, you'll first need to know a bit about the map's design.

To begin with, two crossed-lines divide the map into four quadrants. Moreover, each line has a question assigned to it. The question assigned to the vertical axis? *Is the truth you're seeking visible?* And the question assigned to the horizontal axis? *Does this truth change over time?*

Why these two questions—and where do the answers go?

The vertical axis question determines whether a truth arises from the body or from the mind—whether it's a *physical* truth or a *mental* truth. Physical truths are visible and tip towards the lower part of the line. Thus they go into one of the two lower quadrants. Whereas mental truths are invisible and tip towards the upper end of the line. Thus they go into one of the two upper quadrants.

The horizontal axis question then determines whether this truth changes or not—whether it's a *real world* truth or a *theoretical* truth. Real world truths do. So they tip towards the left end of this line and into one of the two left quadrants. Theoretical truths don't. So they tip towards the right end of this line and into one of the two right quadrants.

Overall then, there are two things to see here. First, both these questions have only two possible answers. Either a truth is visible or it's not—and either it changes or it doesn't. Second, between the four possible answers, every potential outcome is accounted for. Thus together, these two questions account for everything in the mind.

This then is what makes this map so special. The answers to these questions are complementary opposites. In other words, each answer contains none of the other. Yet together, they account for every possibility.

What's the big deal?

If you now combine answers from adjacent arms on this cross, you define all four truths with incredible precision. To wit, *facts*—the materialist wise man's truth—become *visible unchange*. *Stories*—the empirical wise man's truth—become *visible change*. *Ideas*—the rationalist wise man's truth—become *invisible unchange*. And *feelings*—the spiritual wise man's truth—become *invisible change*.

According to the map then, if the truth you seek is visible, then you're seeking a physical truth. This means you're seeking truth with your body. But if the truth you seek is invisible, then you're seeking a mental truth. This means you're seeking truth with your mind. And if the truth you seek never changes, then the truth you're seeking exists only in theory. A theory, once posited, never ceases to exist in that exact form. But if the truth you seek constantly changes, then this truth exists only in the real world. Nothing in the real world stands still.

Does this sound like verbal diarrhea? Then try defining these words yourself. What do they mean to you? Now go ask several people you trust and respect to do the same thing. Then compare notes. Finally compare the relationships between your definitions—or between anyone's four definitions—and the ones in the wise men's map. Do any of them contain the kind of elegant relationships which exist between the four wise men's truths?

In part, this elegance is what makes the wise men's map so powerful. Logically, the map accounts for all expressions of the mind. At the same time, it manages to define them perfectly. Not bad for a bit of logical geometry.

Finally, a good way to understand what's making this possible is to picture a square. Now imagine that your truth is on a table in the middle of this square. Now picture four seats, each located on a corner of this square and facing inward. Now imagine you are sitting in one of these seats.

The thing to realize here is that regardless of where you sit, you get exactly the same amount of view—90 degrees. Moreover, to see the whole 360 degrees of your truth, you must sit in all four seats. The four truths in the wise men's map function in exactly the same way. Each covers 90 degrees of the mind. Thus together, they account for all possible truths.

Keep in mind that none of this would mean much were this map not based on tipping points. Which means what exactly? Let's see.

## What is Tipping-Point-Based Math?

Admittedly, most people will balk at these claims. For instance, how can anyone claim they can define the full scope of the mind? Here the answer lies in the type of math which underlies the map's questions.

What's so great about questions based on tipping-point based math? Just one thing. These questions function like coin tosses. And to see what this means, ask yourself this. Once a coin lands, how certain are you of the outcome? It's obvious. One hundred percent. Either it's heads or tails. At the same time, when a flipped coin lands, it can't be both heads and tails. Nor can it be anything other than heads or tails. Thus the outcomes

of coin tosses are always a pair of complementary opposites which define all the possible outcomes.

The wise men's map does the same thing for the content of the mind. It completely describes the possible outcomes with one hundred percent certainty. This is possible only because the map derives entirely from a pair of tipping-point-based questions. Moreover, because the possible outcomes of these questions are complementary opposites, these two questions not only define all possible *theoretical* outcomes with one hundred percent certainty. They also define every possible *real world* outcome this way as well. Try doing that with statistics.

This then is what makes what's in this book so different. Everything in it is rooted in pairs of tipping-point based, complementary opposites. Moreover, each of these pairs of opposites is also part of a quadrant of tipping-point based, complementary opposites. And yes, grasping the implications of quadrants of tipping-point based, complementary opposites can at first be overwhelming. Even saying this phrase is hard. But the only thing you need to see at this point is that nothing this elegant could possibly be accidental or ad hoc.

For something to be in this book then, it must be tipping-point based. Moreover, these tipping points must all be like the layers of an onion—they must fit together in self-similar patterns. I challenge anyone to find a scientific theory which can live up to this standard. Indeed, were you to put current theories to this test, you'd find, few survive.

## How the Map Explains Human Nature

Obviously, none of this would mean much if it didn't offer real world benefits. And to see what I mean, consider how this book uses a variation of the wise men's map to define the relationships between the four social learning disabilities—Autism, OCD, Asperger's, and ADHD.

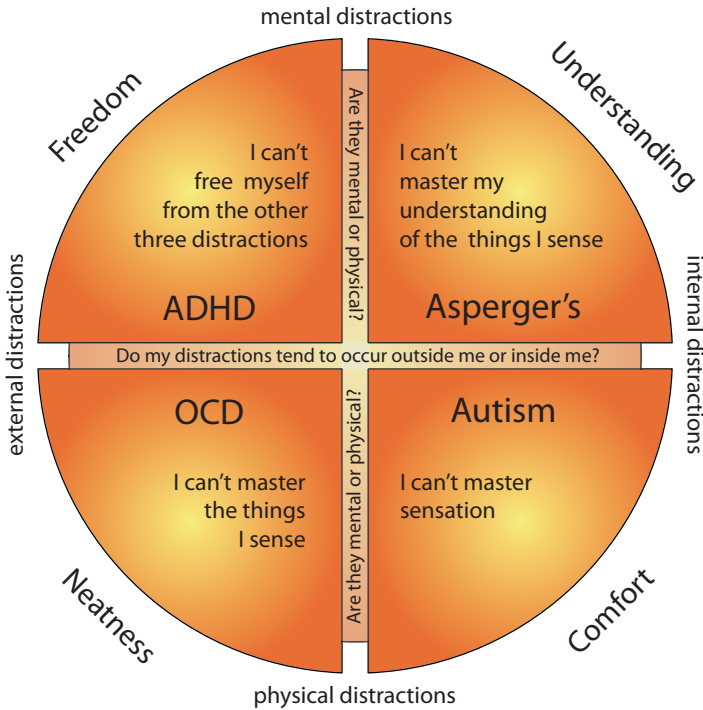
The map? Question one—the horizontal axis question—is, where do your distractions come from, from inside you or from outside you? And question two—the vertical axis question—is, do these distractions occur mainly in your body or in your mind?

Now watch what happens when we answer these two questions.

Autism gets defined as a social impairment wherein internal physical sensations distract the person. In effect, these folks get distracted by an inability to manage sensation itself. Whereas OCD gets defined as a social impairment wherein external physical sensations distract the person. These folks suffer from an intermittent inability to manage the things they sense.

# The Four Social Distractions

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**Vertical Axis Question:**

Are they mental distractions or physical distractions?

**Horizontal Axis Question:**

Do my distractions tend to occur inside me or outside me?

Asperger's then gets defined as a social impairment wherein internal mental sensations distract the person. These folks struggle with an intermittent inability to manage how they think about the things they sense. Finally, ADHD gets defined as a social impairment wherein external mental sensations distract the person. These folks suffer from an intermittent inability to extricate themselves from the need to manage the other three experiences.

Now ask yourself this. When you get distracted, does this distraction feel like it's coming from inside you? If so, then you have things in common with folks who have Autism and Asperger's. But if your distractions tend to feel like they originate outside you, then you have things in common

with folks with OCD and ADHD. Moreover, if these distractions occur mainly in your mind, then you have things in common with folks with Asperger's and ADHD. Whereas if they tend to occur mainly in your body, then you have things in common with folks with Autism and OCD.

Do these definitions sound arbitrary and unscientific? If so, then consider how this quadrant of complementary opposites describes the succession of life skills children must master during their first four years.

To wit, the first life skill babies must master is their bodily sensations. They do this during their first six months of life. Failing this, their bodily sensations randomly overwhelm them. Worst case, they end up with the condition therapists call Autism.

The next life skill babies must master is organizing the things they sense. Sans this, the things they sense become external physical distractions. Generally, by the end of the second six months, babies have this well in hand. But if they don't, they become like little Felix Ungers. Which is to say, they develop the condition therapists call OCD.

Next up on a baby's developmental to-do list is learning to assign meanings to the things they sense. They work on this in the second year of life. Deficits here result in internal mental distractions. And in extreme cases, babies end up with the condition therapists call Asperger's Syndrome.

Lastly, in the third and fourth years of life, children must master the ability to coexist with other beings. To do this, they must learn to free themselves from their own sensations. Failing this, external mental distractions constantly cause them to lose focus, resulting in the condition therapists call ADHD.

Now consider the elegant way in which this map reveals connections between these four conditions. For instance, because Autism and Asperger's are both internal oversensitivities, we could say that having Autism is like having Asperger's of the body—and that having Asperger's is like having Autism of the mind. Whereas since OCD and ADHD are both external oversensitivities, we could say that having OCD is like having ADHD of the body, and that having ADHD is like having OCD of the mind.

In addition, because people with Autism and OCD both suffer from oversensitivities to physical things, we could also say that having Autism is like having an internal version of OCD—and that having OCD is like having an external version of Autism. Similarly, because folks with Asperger's and ADHD both suffer from oversensitivities to mental distractions, we could say that having Asperger's is like having an internal version of ADHD, and that having ADHD is like having an external version of Asperger's.

Know that every aspect of the personality theory presented in this book functions similarly. Everything lives within a quadrant of complementary opposites which is tipping-point based. This is to say, everything in this book is based on a variation of the wise men's map. And because it is, this book is filled with these kinds of previously unseen, elegant truths.

Not bad for plugging a few words into the wise men's map.

## Why We Must See All Four Wise Men

Of course, you'll need completed maps in order to uncover these kinds of connections. And to have completed maps, you'll need input from all four wise men. The problem is, we each favor one wise man and tend to ignore the rest. And while most times this isn't a biggie, at other times this can even lead to life threatening situations.

Take me. For years I dreaded going for my annual physical. I'd been seeing an arrogant, patronizing doctor who pooh-poohed my questions and concerns. Worse yet, he often manipulated me with worst case scenarios, claiming this was how he motivated people. And on several occasions, he'd submitted false claims to my insurance, this despite my telling him to stop doing this.

Why didn't I just switch doctors? Two wise men had given him a thumbs up. I'd had friends tell me good things about him—the empirical wise man's truth; stories. He'd been open to alternative treatments and seemed intelligent—the rationalist wise man's truth; ideas. But he didn't send me for any medical tests. So I'd ignored the materialist wise man's truth; facts. And I'd dreaded going, but kept going anyway. So I'd ignored the spiritual wise man's truth; feelings. End result. I knew I should have changed doctors, but I kept going anyway.

In the end, this doctor insulted and ignored me one too many times. So I began to seek a new doctor. Two months later, I found someone so open to my questions that at first I felt uncomfortable. He also treated me like a person of importance in that he welcomed my involvement. For instance, when I asked if I could bring in my home blood pressure machine to see if it matched his readings, he excitedly agreed. At the same time, his thoroughness scared me. For instance, besides the usual blood and urine tests, he sent me for ultrasounds and an MRI. He said he needed to get a baseline for my health. These tests revealed a lot of problems, including two possible cancers—both eventually ruled out—and that I'd lost 100% function in one of my kidneys. Can you imagine not knowing that.

Should I have blamed my previous doctor? At first, I did. For years, he'd explained away kidney-related anomalies in my blood tests as mere dietary



problems. Translation. He never sent me for tests. Had he, in all likelihood, I'd still have two working kidneys. Not a pleasant thought. In truth though, the problem lay more in the way I'd surrendered my personal truth. I'd had doubts and concerns, and I knew he should have sent me for tests. But I was scared and couldn't talk about this. So my fears overrode my truth.

Has this kind of thing ever happened to you? Have you ever questioned what your doctor told you only to have him or her dismiss you or worse—tell you you're being difficult? If so, did you then keep your questions to yourself rather than risk provoking more criticisms? Or maybe like me you fear medical procedures and so, welcome alternative treatments. They're less painful, right? Talk about a lack of truth.

## Why This Book is the Second in the Series

Before we begin, I need to remind you that this is the second book in a series of three books, all titled, **Finding Personal Truth in the too-much-information age**. This book is **Book II: Unraveling Human Nature**. The previous book is **Book I: Solving the Mind-Body Mystery**. And the final book will be **Book III: Solving the Mysteries of the Universe**.

Know I'd originally hoped to publish all three books under one cover. However, as facing an 800 page tome can discourage even the most adventurous reader, I decided against it.

At the same time, since these three books are still one long book, I've opted to retain the original, single-book, chapter and page numbering scheme. And while you're welcome to read these books in any order you like, reading them in numerical order would be best, as the order in which you read them will greatly affect how much you retain.

As for what we discussed in the previous book, in Book I we looked at a number of things. For one thing, we looked at the four ideas that ground this entire series of books—that we all seek truth, that there are only four ways in which human beings seek truth, that in order to find your “personal” truth you must have access to all four, and that a map of your mind and a method for using this map can give you access to your own wisdom.

Why did I focus on a map and a method, rather than on telling you “the” truth? For one thing, because no matter what people tell you, there is no “one-size-fits-all” truth. For another, because even if there was, one book couldn't possibly hold it all. Mainly I did this though because even the smartest people fall prey to self doubt at times. And because there are only one kind of stupid people—those who blindly accept other people's truths rather than seeking their own. Thus we all need this map and method in order to find our personal truth.

Overall, you should have come away from Book I having discovered two things about yourself. One. You should know which wise men you favor and which you ignore—your biases when it comes to where you look for truth. Two. You should know your mind body orientation—your biases as far as how quickly or slowly you take in this information.

## A Few Words About This Book's Content

All books have a theme. This one does too. Finding personal truth in the too-much-information age is this book's theme. Along with this though are a number of auxiliary themes, the main one being that to find this truth, you'll need a method. This book's method centers on making wise men's maps.

In addition, there are assertions I make without which this book could not exist. That personality, like all living things, is fractal, not linear. That synchronicities do not prove all things happen for reasons. That our perception of time is what creates the mind body duality. That startles program blank spots into our minds that only epiphanies can heal.

In addition to these assertions, I make a number of assumptions as well. That all babies are born with an innate capacity, and desire, to find their own truth. That all people suffer injuries to this innate capability. That it takes more than logic and compassion to heal these injuries. That we all deserve this healing. And that only by doing this, can we get the lives we want.

Then there is the thing about how I write. I have Asperger's. This means I use words differently than most people. For instance, there are places in this book where you may feel annoyed by what appear to be redundancies and repetitions. In truth, I'm not repeating myself. I'm merely restating things in different words in order to add shades of meaning.

I also tend to redefine words a lot, starting with the four wise men's truths—facts, feelings, stories, and ideas. However there are literally hundreds of other words which I have felt the need to clarify or redefine. The Asperger's thing again. Know that like Nobel prize winning physicist, Neils Bohr, I agonize over every word. So if something doesn't make sense, know it's probably because of the fussy way I define words.

Why tell you this? Because despite the fact that I've tried to write this book in clear, everyday language, there will be times wherein you'll find yourself getting lost. Indeed, while software tells me this book is written at a fifth grade level, to be honest, you may get lost a lot. When you do, be sure to remember it's not your fault. Or mine, really. Rather, it's likely you've been thrown off by a familiar word or phrase which I have felt the need to refine. Here a little patience and remembering how I've agonized over these words may help.

Then there are the strange diagrams you'll find throughout the book. In these drawings, I marry classical geometry with aspects of fractals and chaos theory. By doing this, complex truths become recognizable geometric shapes and shades of grey. So if you have an art background—or a math education—this will definitely be a plus. And even if you don't, if you relax and just let them seep into your mind, you'll grasp far more.

Know too that I'll do my best to treat you like my grandfather would have—as a person of importance. In all likelihood, the world's been too hard on you, especially when it comes to finding truth. Know the wise men's map can be the remedy for this. So please do give it a try.

Finally, there are three things I'd like to suggest you keep in mind as you read this book. Read slowly and in small gulps. Copy the diagrams and key points into a notebook. And personally imagine yourself in every example.

Why slowly? Because there's far too much information in this book to read it quickly. An unfortunate irony considering this book's title.

Why use a notebook? Nothing paces the flow of information in the mind as well as having the body simultaneously write and draw it. Indeed, even if this is the only thing you learn from this book, by book's end, you'll have significantly improved your ability to grasp all things.

And why personally imagine being in the examples? Because if you don't, you'll likely come away with nothing but frustration. It's personal truth you're seeking here, remember? So please take your reading personally.

## **Last Thoughts Before You Begin Your Adventure**

In a moment, we'll begin our journey together—exploring what it means to be human. Hopefully, by the time you've finished this book, you'll feel the same amazement I feel. At the same time, because we haven't met—and while this may make you uncomfortable—I have something to say to you before you begin.

I believe in you.

I also believe you have it in you to find your own truth, and to use this truth to leave this world a better place for your having lived. This said, it's unlikely you'll read another book like this for the rest of your life. Books normally don't contain this many original ideas. I've literally attempted to explain the essence of everything we experience as human beings, a “theory of everything personal,” so to speak. And while I knew I would never succeed, I've tried anyway.

Try anyway.

Steven Paglierani

To buy this book, go to:

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