

Exploration

A New Approach to Creational and Human Intelligence Related to the Study of Colour and Its Influence: Part I

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ABSTRACT

All technological equipment we invent and use for quantifying life, colour and light are only an extension and derived out of available human intelligence, and as such it may not be of first importance. Rather, it seems that the research of futuristic human and creational intelligence is of first importance, and here the phenomena of the appearance and influence of light and colour may give crucial understandings. This article is about colour. Foremost of all it is an attempts to explore a new approach to the study of colour and its influence, not by making colour the central focus, but by making us humans the central focus and the way we function and operate. Within this perspective, a new model of colour exploration will be launched based on creational intelligences relating to human intelligences.

Part I of this article contains: Introduction; 1. A Short Historic Trace; and 2. The Five Creational and Human Intelligences.

Key Words: colour research, influence of colour, creational intelligence, human intelligence.

Introduction

This article is about colour, but it is more than that. Foremost of all it is an article that attempts to explore a new approach to the study of colour and its influence, not by making colour the central focus, but by making us humans the central focus and the way we function and operate. Within this a new model of colour exploration will be launched that is based on creational intelligences relating to human intelligences. These creational and human intelligences are themselves in part derived out of the study of the properties of light and colour. Latest scientific discoveries and theories within quantum physics will be used as evidence to support this model. It however needs to be understood that this article is an exploration and highly philosophical, until proven as fact.

Because the territory we are bound to enter into is huge, it needs to be understood as well that this article cannot describe in depth all the territories of research it involves, varying from colour and light to human physiology and psychology, quantum physics, history and the study of ancient cultures, esoteric knowledge, symbology, philosophy, religion, the observation of nature and natural principles and much more. This article will describe in a coarse outline the main important, but a literature list will be added for those that further want to pursue and research the content and possible implications of this article.

The article itself will start with a historic trace, basically to show that we might be on the brink of a shift from an old mechanistic world view to a possible new inter-connective spirited world view. It will show as well that we might suffer limited intelligence perception

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due to history and if this is the case, how this relates to colour research. Apart from opening up the theory of the Five Intelligences, some practical advice will be given in how to work the Five Intelligences in relation to colour research. The article will end with a list of colour nuances relating to different qualities, derived out of the application of the Five Intelligences in colour research.

1. A Short Historic Trace

Ever since Homo Sapiens appeared on the stage of evolution, it has wondered about- and it has been interested in colour, its influence, effects and properties. Yet, the experience of colour by man throughout time has changed and differed. In the early stages of the awakening of mankind's consciousness colour must somehow have had magical properties. In its direct contact with nature, colours to, what we usually call, "the primitive man", not just represented certain processes and forces in nature, it seems that colours were those forces. The early application of pigments in drawings and paintings of various kinds, like the cave drawings, must have been a sacred and magical act. To our ancestors it meant that something could be given or be enhanced with "soul" or life force. The ancient Egyptians had, as an example, a word for colour that also meant the character of a living being. It seems that colour was not a mechanical phenomenon, but a living phenomenon and that it had an active living influence. This can still be seen in the German language, where colours are used as verbs. "Der Himmel blaut" and "der tag graut" refer to this active living influence. It does not only suggest that the sky "blues" or the day "greys", it suggest as well that we, as observers, can be "blued" or "greyed".

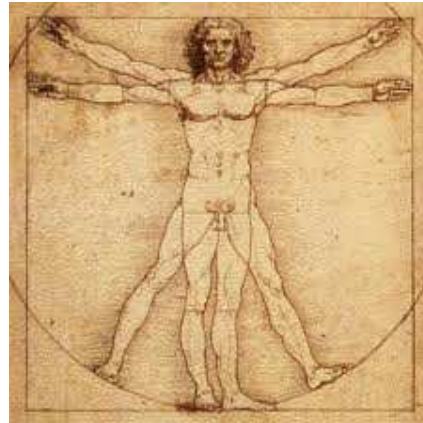
In many languages colour naming related directly to the observation of natural phenomena. The root of the word green is in many languages strongly related to the words grass and grow. "As green as grass" could as such be replaced by "as green as green" or by "as green as growth" meaning that bright colour green we see in spring time. As such it means that something is young, fresh, inexperienced and not yet full-grown. Red, as an example, has in many languages the same root as the word blood. And red got associated with the abilities, nature and properties accorded to blood, such as its ability to "boil" or to "passionate". The "soul" or "character life-force" of a colour was not deducted in an analytical, logical way, but through a process of organic logistics, which here means the comparison evaluation of the felt natures, functions, properties and abilities of inter-relating forms of life. As such it seems that colours became representative of qualities as well and that they took on a symbolical meaning, different at times from culture to culture, all depending on the natural surrounding ecology. In the west red stands as such for the colour of passionate love, black is the colour of death, darkness and evil, whilst white stands for purity...

It seems that this process of organic logistics, as mentioned above, used logic in a very different way than the culture we live in today. It did not separate things out of its surrounding context to then analyse them and break them down in microscopic small parts, but it was aware of the inter-connection function of all living things and the fact that things somehow interact by a similarity of frequency and through sameness in quality.

The way our ancestors used numbers are a good example of this organic logistic way of looking at life. Even more so than colours, colours represented a universal language by which one could understand the meaning and purpose of life. Numbers were not just a mean to

quantify things, but they were seen as governing influences, as a kind of natural laws. As such the understanding of numbers is not just important in relation to the way many of our ancestors looked at life, it is important as well in understanding the way many of our ancestors used colour. Colour used in a three-fold system would have a different meaning, nature and function then when being used, as an example, in a four-fold, five-fold, six-fold, or seven-fold system.

A good example of how many of our ancestors related to life in an organic logistic way can be seen in the famous drawing of Leonardo da Vinci, the Vitruvian Man, depicting a man standing in two positions in a square and circle. Within the drawing, it is easy to draw a pentagram when one connects the limbs and the head of the man standing in the circle. The pentagram, as it is used here, relates perhaps to the divinity of the human design, and the human ability to develop.



The circle and square around it might relate to the masculine and feminine four seasonal outplay of the divine principle; location, place and position versus cycle and wave, order and stability versus movement and change. The man standing in the position of a physical cross represents the seen world of matter and its carnal position on earth, whilst the same man standing in the form of the letter X represents the unseen influence of the heavens and the spiritual possibilities of man.

During the enlightenment period an important, gradual shift took however place, away from the all-integrating logistic way of perceiving life. The Cartesian view of the body as separate from the soul and the mind, and the classical Newtonian view of matter versus energy, with solid objects flying predictable around in what was thought to be empty space, brought along a mechanistic view on the world and on ourselves. We became machines, bodies that supposedly take the shape they do because of genetic imprinting, protein synthesis and blind mutation. Consciousness resided in the cerebral cortex of the brain, a result of a simple mix between chemicals and brain cells. The Darwinian view on the evolution of the species reduced man to nothing more than an accident of nature, which resulted in an increasing split taking place between science and religion. The ancient credo “If you study the universe, you study man and if you study man, you study the universe” lost it’s true meaning.

The effects of the enlightenment were obviously not just negative. Many good things came forth out of it. The achievements within medical science are just one example. Apart from this it put an increasing halt in many parts of the world to many of the superstitions of our ancestors that led at times to great cruelty, such as the witch hunts, the religious crusades and the incarceration of psychologically disabled people who were seen as vehicles of satanic influences. But the enlightenment brought along its cruelties as well and perhaps its greatest cruelty is that it banned the existence of a creational and evolving intelligence. This was left

to religion to deal with, but many forms of religion did not evolve themselves and ended up being “classic”, based in the past and in dogmas that do not necessarily match our times.

If this is true, might this mean that this influenced the experience and the study of colour and its influence as well? And might it be that this led to a division in colour research between the “scientists” and “the religious and spiritual inclined”, which is still present today? In such a division the religious and spiritual inclined colour specialists often refer to more organic logistic based classic colour systems, such as the chakra system, shamanistic colour systems and even Goethe’s colour theories, whereas the scientists want objective truth, which means that the influence of a certain colour needs to be proven in the “test tube”, by 50.000 participants partaking in a colour experiment through an x-amount of double blinds. Both approaches have their limitations, and it is as if there is a war going on between, what can loosely be titled as, the left brain hemisphere versus the right brain hemisphere.

An example of these limiting approaches now follows. The last decades there has been an increasing scientific interest in light therapy. Although light therapy was already popular in the end of the nineteenth and beginning of the twentieth century, it went underground for many decades, because of the power and interests of the medical industry. Light therapy was ridiculed and in many cases classified as non-scientific. Today big concerns and industries do however flock around the research of (coloured) light and its influence, mostly because of possible new market profit. Phillips, as an example, has done extensive research on the influence of coloured light. They experimented, as an example, with blue light in classrooms in Holland, and they found out that blue light heightens the concentration of the children present. This in itself is fantastic, but the danger is that it now can seem to be proven that blue light heightens concentration. And yes, in a world full of stress with an overload of influences and impressions blue might have a calming and relaxing effect, it can settle the instinct and our nervous system, and as such it assist in concentration. But blue can also have a dispersing effect and work opposite to concentration, if a person is to “blue”, which means he or she is to calm or to relaxed and too much based in the “parasympathetic” nervous system, having difficulty to practically handle things and to see them through. In this case red might help to concentrate efforts.

The problem with this kind of scientific research on the influence of colour seems to be that it often “departmentalizes” colour, taking it out of its bigger context, not understanding its bigger context, and not understanding the why of colour, why it is there in the first place. This is left to the religious and spiritual “new age” colour specialists to deal with, but it is of no interest to the hard-core colour scientist. And in most cases the hard-core scientific inclined colour researcher cannot relate at all to the mostly non-scientific approach of the religious or spiritual colour specialists. These religious and spiritual colour specialists might as an example say that blue equals creativity and communication because the fifth chakra in the throat goes with the colour blue. They might even personally experience this to be the case, but they cannot proof it. As such, a whole colour therapy can be built on this, but the question obviously is, does it really work? And thus, in talking about the qualities of the colour blue mentioned here, how does creativity and communication at all relate to concentration?

The question must therefore be if there is another approach possible into the study of colour and its influence, that rises above the fore-mentioned limitations and this seemingly existing division, an approach that perhaps should not put colour central, but the human as a first.

Because how can we understand colour for real, if it could be the case that we only use parts of the intelligences available to us, or if parts of us, like the hemispheres of the brain, are at war with each other? Within this context it seems obvious as well that all the technological equipment we invent and use to analyse and quantify life in its various forms, colour and light including, are only an extension and derived out of human intelligence, and as such not first importance. It must be that (the research of) human intelligence is first importance.

Colour objectivity

One of the first problems one encounters in colour research is the question if colours have objective values and if it is possible to accord objective qualities to colours. It is known that colour pigments subtract light, and that colour pigments influence each other when put next to one another. A red colour on a green field will appear to be more red than a similar red on a yellow field, a red colour on a black field seems to radiate more and appears more red, then the same red on a white field. Further it can be said that colours also depend on light circumstances, and one phenomenon that can be mentioned here is the Purkinje shift. In low light circumstances, as an example during dawn or dusk, the colours blue and green are more prevalent and appear brighter in intensity in relation to the colours red and yellow.

This phenomenon in which colour observation is influenced by different relating colours, colour saturation and light intensity is called colour relativity. Much can be said about this, especially in relation to the natural laws that influence this phenomenon. But if it possible to accord objective values and qualities to different colours, it seems that we first of all have to start with the origin of colour, rather than looking at the declension of colour into the more material worlds, where colours appear as pigments. Therefore the study of according possible objective values and qualities to colour starts with looking at colour as a phenomenon of light and energy and the additive mixing of colour, rather than the subtractive mixing of colour, in which colour pigments subtract light and influence each other differently in different light circumstances.

The second problem we encounter does not lie in colour itself, but in the human observation of colour. Green is what it is, but how this will influence individuals is depending on factors such as the personal (energy) state, the environment and cultural backgrounds and as well personal experience and character. It appears that green has a different influence on someone charged up with an overload of green force, than someone who is lacking this. And green will affect a person living in a desert differently than as an example a person living in the midst of green forests. And it might be that a person with a creative inclination reacts different on the colour green than a person with a more analytical bias.

The question is if we can rise above these impediments. Is it possible that the human can connect to levels of intelligence in which our observation and experience of colour is objective? Without such possibility colour will always have a subjective character. This article is as such primary a “philosophical until proven as fact” search for objective intelligence, present perhaps not just in creation but in the human as well.



Colour exhibition “The Vitamins of Colour” in ware house Illum Copenhagen 2002 / 2003 which attracted over 30.000 visitors in which experiments were done with the public in lighted up Spectrum tents.

2. The Five Creational and Human Intelligences

This Section will deal with a philosophical model based on five creational intelligences and how these relate to us humans and eventually to colour research. Each of the five intelligences is named by a colour, in which the qualitative influence of each colour represents the intelligences described in their nature and function. In following order the names of these colours are White Intelligence, Green Intelligence, Yellow Intelligence, Blue Intelligence and Red Intelligence.

Central in this argumentation stands the idea that the creation manifested itself in stadia out from unseen plasma-genic energy states into seen, material states. An interesting example of this is the four elements: Fire, air, water and earth and the quint essence of these, called ether. Although not relevant for current research in physics, they give a good organic logistic description of the process of creation in five stages, from ether, to fire, to air, water and earth.

When we look at these elements in relation to “food”, it is interesting that many living organisms, including the human, can do a long time without physical food (the element of earth), a few days without liquids (the element of water), a limited amount of minutes without oxygen (the element air) and only a few seconds without impressions, including signals, pulses and energies of various kinds (the element of fire). The more unseen and less physical it gets, the more we need it. Without signal impulses to our brain and heart we would be dead in seconds. If we consider impressions to be a food, then it seems that the quality of our

impressions and what we think and feel is of far greater influence than we currently might give credence to.

If we take the influence and quality of impressions seriously, which will be difficult to prove on a purely chemistry basis, because we are dealing with not-, or only in part measurable energies, we also take the influence of colour more serious. Colours, colour ranges, shades and combinations can therefore perhaps stimulate or sedate certain cognitive processes and / or bodily processes, such as the ability to learn mathematics, to think creative or to improve blood circulation. As such colours can be seen as a kind of “vitamins”.

The main question in this is however if the creation started in the unseen worlds of energies first, in which these energies are imbued with intelligence, or are perhaps at core intelligences themselves, using energy as causing duct ways of action and effect. All what manifested itself after this might be at first sight nothing more than a physical declension and mirror of the creational urge. In the research of light and colour it looks like therefore that the creation started as a state of pure, plasma-genic energies, not as light. Light seems to be a second derived appearance of the creational manifestation (and God spoke, let there be light). In a third stage of materialisation colours as spectrum wavelengths of lights appear, followed by a fourth further stage of materialisation in which pigments appear. The question is in how far and how pigments are caused and determined by preliminary stages of intelligence, and as such chemically programmed to only absorb and process certain wavelengths of light, whilst others are “passed” on. This leads us to the fifth stage, in which a certain pigment is only “active” as long as there is light or as long as it is “charged” with light, which might mean that colours can even have an influence in the dark if we consider the law of energy conservation.

If the manifestation of creation took place in five stages, the question is if these stages are animated with intelligences that somehow relate to human intelligences. In which it is interesting from an organic logistic perspective that the human itself is five-fold or pentagram shaped in its design, having five senses to process different energies and speeds. This suggest as well that the human might be creational intelligent, and that it is not finished or arrested in its abilities to co-create and evolve.

White Level intelligence: "*Permission*"

In the past ether was seen as a sort of magic creational energy filling up space out of which all the other, more materialized elements appeared. Today it is more than interesting that scientists postulate that space is not empty, with here and there some constellations of milky ways, but that it actually is filled with a not measurable, and perhaps even intelligent kind of energy. It is proven that particles are nothing more than little knots of energy which briefly emerge and disappear back into an underlying field of energy, called the Zero Point Field. The Zero Point Field is a repository of all fields and all ground energy states and all virtual particles and the ultimate memory bank, because everything in the universe is connected by waves, which are spread through time and space, carrying on to infinity, exchange information through interference. As such the Zero Point Field is the ultimate and absolute intelligence and what we used to call the vacuum is in fact the beginning and the end of everything.

The Zero Point Field can therefore be compared to a kind of womb in an unbiased state in which new creational birth can take place if disturbed in one way or the other. If we want to give a colour to this creational intelligence, white seems most fitting because it is unbiased, colourless and it signals purity. From now on this stage of creational intelligence will be referred to as White Intelligence.

The question is if the human also has a kind of white intelligence that can connect to the absolute intelligence of the Zero Point Field. It is interesting that every species has different functioning senses and sense ranges to produce its own perceived reality through which it can achieve optimal interaction with its environment. A dog can hear things outside of the range of human audible perception, an insect sees certain colours different than we do. The human is thus programmed to perceive within a certain range, as an example the visible part of the whole electro-magnetic band of energies, which we call the rainbow spectrum. Apart from this, we are in our awareness bound up with space, time and definition, and it seems that we therefore cannot fully perceive creational white intelligence. But could it be that a part of the available human intelligence can connect itself to white creational intelligence? The question is in how far we are able to do this and how well we are able to translate this intelligence consciously, which might depend on personal development and the evolutionary state of the human race as a whole.

This seems to be a question of permissions, and in the human case the question relating to this would be how we ourselves can optimize and magnify our permissions. In Chapter three of this article more will be said about white intelligence, also in relation to colour research.

Green level intelligence: "create"

Out from this state of creational white intelligence, this "ether" or "Zero Point field" of unlimited, not bound up with time and space, latent possibilities, a creation has taken place. In many religions the act of creating is seen as a masculine principle (God) that somehow effected the unbiased creation in its white state, after which creation itself became feminine. The reasons for creation might have been an urge in creation in its white state to become conscious, because how can something become conscious of itself without a possibility of reflection. It seems that a differentiation of energies has taken place in an (in part) transition of pure energy into a state of less pure, more materialized energy. Quantum calculations show that our universe, and us in it, live and breathe in what amounts to a sea of motion- a quantum sea of light. Light, as mentioned before, is therefore not the original energy, but a first, more material derivation of a kind of plasma energy and as such it can be related to the element of fire and the food of impressions.

It is interesting to mention that the subatomic particles that cause light, constantly jump into existence out from the Zero Point Field and back again, and as such exist in a kind of "ghostly" state. No particle ever stays at rest but is constantly in motion due to the Zero Point Field constantly interacting with all subatomic matter. Thus the energy level of any known particle can't be measured, because it is always changing.

Another strange phenomenon of subatomic particles is that they cannot be quantified, they sometimes behave like particles and sometimes like waves and sometimes like both a wave and particle at the same time. Apart from this these quantum particles are omnipresent. For instance, when transiting from one energy state to another, electrons seem to be trying out all

possible new orbits at once, like a property buyer attempting to live in every house on the block at the same instant, before choosing one to settle in.

At the level of green intelligence nothing is therefore certain and set. There are no definite locations and everything is in a state of pure potential, of infinite possibility. This is a state of pure creation. If we are to give a colour to this state of creational intelligence, green seems to be most fitting, because it is a colour that consist out of blue (our planet) and yellow (our sun) and it unites within it two gendered polarities that can give birth to new life. From now on this state of creational intelligence will be referred to as Green Intelligence.

How now does this state or stage of creational green intelligence relate to the human? Is there any evidence for similar kind of phenomena to be found in the human that occur within creational green intelligence? An interesting example is the way we receive information through our senses and how this is converted and translated as electrical data along the nerves leading to a specific area in the brain that relates to that specific organ. At this level, the nervous reaction to the information of the different sense organs seems to be similar, there is either an increase or a decrease in the different compounds of the electrical nervous impulses. No colour, sound, smell, taste or touch sensation is transferred through the nerves. All nerves are the same, they all transfer electrical impulses, which can carry certain codes of information. It is as if the information at nerve level exists in a kind of “ghostly” state, it is not defined, decoded and determined yet and the information is omnipresent, before it activates a sensory cognitive pathway connected to a specific area of the brain that is responsible for decoding and translation.

Suppose now that any incoming information we receive through our senses could activate not just one, but more sensory or cognitive pathways, then we would look at a union of senses. Any information received through, as an example the eye, would not just activate the sensory or cognitive pathway relating to that part of the brain relating to sight and the ability to see colours, but it would also activate other parts of the brain, relating to other senses. The implications of this are enormous, because it would mean that each specific colour would have a specific smell, a specific sound, a specific taste and a specific feeling attached to it. Specific forms, specific movements, specific patterns, proportions or distances would not just evoke one range of experiences, but a throughout, overall range of sensory experiences. As such, we might be looking here at a hardly discovered, universal language, a language we might be able to discover and / or evolve to. Imagine as an example a building with a specific function, as an example to heal brain injuries, in which all materials, all proportions, all colours, all forms used are all physical manifestations of the same signal, amplifying that signal in multiple ways to create one effect, one function, rather than a building with all kind of contradicting “background noise” signals.

All of this is not impossible. In the medical world there is a phenomenon which is called “Synesthesia”, which is also called the “Union of Senses”. It is a neurologically based condition, often called an affliction, in which stimulation of one sensory or cognitive pathway leads to automatic, involuntary experiences in a second sensory or cognitive pathway. People who report such experiences are known as synesthetes. It is interesting that Synesthesia turns up 8 times more with artistic people than with ordinary people.

The question is if, and how the human can best, connect to and activate this state of green intelligence. And how to translate it! It seems obvious that this somehow must have to do

with activating a variety of sensory cognitive stimuli, which together might create a connection of sensory experiences in the brain. What does, as an example, a certain colour feel like? What is its movement, its rhythm, its temperature, sound, shape, smell, taste and tone? To do this on a conscious and repetitive basis (in whatever field of interest) might signal to our brain to activate this creative state of a “union of senses”. Apart from this, it will also sensitize other functions, such as listening to our instinct. Another aspect that might help to activate green intelligence, is to think “out of the box”, generating wild ideas and not curtailing them instantly, which, as we will see, blue and red intelligences do. “Out of the box” seemingly not logical questions can activate new sensory and cognitive pathways as well.

In chapter three of this article some practical examples of how to use this green intelligence in colour research will follow.

Yellow level intelligence: *"quality orchestration and evaluation"*

The next level or stage of creational intelligence has to do with the appearance of colours as lights. A classic example is white light falling through a prism breaking up in spectral colours (the rainbow). This is the level where the “unseen” becomes visible for the first time, and colour is as such a more physical description or cloak of the energy it houses within itself. It seems there was a need in the creation, bound up with natural laws, for a further differentiation and an increasing materialization to create consciousness. This stage can therefore be characterized as a first visible embodiment and a reflection of the creational urge. Fine matter forms up, which is primary not bound up with space and time as we commonly experience it.

How does this relate to the human? It is most interesting to see that this kind of differentiation goes on in many forms of life on many levels. A good example are cells within our body that can specialize themselves in heart cells, kidney cells, brain cells and so forth.

When we look at the nerve impulses that activate certain sensory or cognitive pathways that lead to specific areas in the brain responsible for decoding and translation, then we are looking at a similar process of functional differentiation and increasing materialization (location). At this level it however seems that the incoming information is objective, and it is the same for all humans, because we share basically the same kind of anatomy. The incoming information is not yet changed by- and related to previous experiences bound up with space and time (the past). This is what blue intelligence does, and at this level our programming resulting from education, the culture and environment we live in, our psychology, character, personal energy balances and so forth is nil.

In relation to the question how this all relates to the human, it is proven that our cells absorb light and colour and that photons can activate and orchestrate different bodily functions. Recent scientific research has pointed out that specific wavelengths (colours as well) might be responsible for the fact that our body with its different parts and functions can manage complicated feats instantly and simultaneously. D.N.A. is actually one of the most essential storage places of light and photon emissions. In biology the great question is how every living thing takes shape. How do cells know how to organize themselves in each stage of the bodily building process to become an arm or a leg or a heart? The favourite idea is that this is chemically controlled, that there is a kind of genetic program. But if D.N.A. controls

everything, what is then the feedback mechanism which enables to synchronize the activities of different genes and cells to carry out systems in unison?

Is it possible that there is a kind of organizing, orchestrating intelligence that uses light frequencies and wavelengths and that itself is not subject to physical matter (chemicals)? Jacques Benveniste, a French scientist, has proven in his experiments in diluting chemical substances in water, that water has a memory. He and his team diluted chemical substances in water in such a way that no molecule of the original substance was present in the water. Still, the water had the same therapeutically effect, and sometimes even more so, than when it contained certain chemicals. His experiments went even further and he proved that you can transfer specific molecular signals by using an amplifier and electromagnetic coils. Later he used a multimedia computer. Over thousands of experiments, Benveniste and others recorded the activity of a molecule on a computer and replayed it to a biological system ordinarily sensitive to that substance. In every instance, the biological system has been fooled into thinking it has been interacting with the substance itself and acted accordingly.

Rupert Sheldrake, another scientist, postulates that there are fields of energy with a culminant memory that remember how plant and animal species should look and act. Sheldrake calls this “Morphic resonance”, which in his view is the influence of like upon like through space and time. When we talk about “like influencing like” independent of space and time, what do we mean?

In quantum physics it has been discovered that there is a strange phenomenon in the sub-atomic world which is called non-locality. In short it comes down to a quantum entity, like an individual electron, having the possibility to influence another electron regardless distance and regardless a measurable exchange of energy. It has been postulated that quantum particles that once were in contact, keep a connection, even if they are physically departed, which causes the actions of one to forever influence the actions of the other, in spite of distance and perhaps even linear time.

Perhaps we see a similar kind of phenomenon occur within human perception, where we, as an example, do recognize the same quality in notes in different octaves. Take as an example the note c in a lower octave and then go one octave up; there is a clear distance in the height of the tones, but we recognize them as same-same. They resonate the same inherent quality. Perhaps this is also how we primary recognize the same kind of species. Although there might be similarities in form and shape, our human system might foremost of all pick up the same resonance or signal, which activates a “recognition”. The question is what else is out there that we currently do not perceive, because we have no mental patterns to recognize it yet and certain sensory or cognitive pathways leading to parts in the brain have not, or only in part been activated. Another interesting example of quality resonance is how we experience colour on a flat 2D surface. Red advances, blue retreats, and as such we experience a quality of space and depth that we cannot measure.

Could it therefore be possible that the human in its functioning is depending on two complementary systems. One system measures and analyses the world and is based in space and time, a kind of “quantitative system”. The other system is not based in linear time and 3D space and it evaluates everything in a qualitative way. In this system things of similar quality are indissolubly connected with each other. This explains many things, such as healing on distance, which requires a call and response mechanism that is harmonic to each other, the

ability to feel what another person feels, telepathy, déjà vu, the feeling of being able to travel through space and time and the strange experience of being present in the past, now and future at the same time. The connective factor in all of this seems not to just be a mental one, but perhaps foremost of all an emotional one. The question therefore is if the creation has an emotional connective intelligence based on qualities in which light and colour are duct ways of communication?

If this is the case, colour might be foremost of all a mediator of qualities. A green tomato signals out that it is not ripe yet, whereas a red tomato does. A specific colour nuance might not just connect a person to everything else that has the same colour nuance, but also to the properties and qualities that are harmonic to that colour. It might therefore be that a specific pink stimulates patience, whilst a bright light green might stimulate spontaneity. As such even different regions on our planet might be governed by prevalent colour wavelengths that stimulate the appearance of certain qualities possible, and it is interesting that all the five main religions in the world today originated more or less on the same longitude. Perhaps even linear time is governed by a sequence of colour influences, which permitted certain developments.

The question is how we, humans, can connect ourselves to this level of qualitative intelligence, in which the experience is direct and objective without it being coloured by our previous experiences? Is it necessary for a human to consciously develop those qualities that are similar to the motives and reasons for all that exists and maintains it? To go to where it lives, to bridge the distance, mentally, emotionally and otherwise?

Our sun is a yellow star and as such we are living in a yellow solar system, even though we experience the light of the sun as colourless (white). It takes about eight minutes for the light of the sun to travel through space to reach us, living on our blue planet. If we ourselves however would travel with the speed of light, we would experience no time, simply because no time would have passed. It is interesting, that in relation to this phenomenon, that time has generally been considered to be a primary, independent and universally applicable order, perhaps the most fundamental known to us. Now many scientists propose it is secondary and that, like space, it is to be derived from a higher-dimensional ground, as a particular order. It might even be that there are many such particular interrelated time orders that can be derived for different sets of sequences of moments, corresponding to material systems that travel at different speeds. This also proposes that the way we generally learn things is a slow process, often based on repetition, but there are perhaps far quicker ways of learning or getting to know things, which has to do with connecting oneself to other strata of intelligence and time orders.

The best colour to be given to this stage and level of intelligence seems to be yellow, and from now on this intelligence will be referred to as yellow intelligence. In chapter three more examples will follow of how this intelligence can be connected to and how it practically can be applied in colour research as well.

Blue level intelligence: "*selection and meaning*"

This brings us to the next stage and level of creational intelligence, which is bound up with space and time as we commonly understand and experience it. It is on this level where matter becomes a "concrete reality" and where it can be quantified and measured. To make

evolution and development possible it seems that space and time are required and as such an even further materialization and differentiation was needed, stemming out from the creational urge for consciousness.

Spectral lights and other specific frequencies and wavelengths that can be called fine matter, took on an even more material cloaks of matter that got fixed with, and determined by a chemical blue print or genetic code that already was present in the finer matter as energy. It seems acceptable that within the occurring variety of life forms, each form of life is uniquely programmed to only respond and react to a part of the total spectrum of electro-magnetic energies. A good example of this is pigments, that do not possess light themselves, but that can process light. A blue pigment is programmed to pass on that part of (white) light that is blue, whilst the rest of the light is absorbed and transformed in heat or fluorescent radiation.

If it is true that the finer matter (yellow intelligence) possesses a range of qualitative intelligence that is determining for the creation and existence of a whole range of more coarse material life forms, then it can be said that an organ, like our eye, is the physical manifestation of what created it, in this case the ability or quality of sight. A quite strange, perhaps even funny notation is the hypothesis that yellow intelligence does not see us physically, but possibly it can see us as “a (present- or not present) range of coloured lights”, depending on the qualities we have developed in ourselves.

Perhaps the permission to experience time, is only granted to higher developed beings like the human, because time seems to be a necessary factor for the development of consciousness. Without the ability to experience time, place and position it is impossible to change history and the direction of things. We would not be able to select and elect, and we would not be able to attract new intelligence and we would be nothing more than programmed and predictable responders, determined by the tide of changing influences. Free will, that aspect that makes us humans, is bound up with time. And it might be that slow time orders, such as the one we live in, offer a greater possibility and freedom to make choices and a greater permission to make mistakes, and as such to develop, then faster time orders where the wrong choices (mistakes) can be fatal and destructive for whatever lives on that level.

Time and space make it possible for us to “quantify” the world around us, and to measure and order the place and position of things. Our analytical ability is, as it seems, fully depending on this level of intelligence. We can “departmentalize”, isolate things out of their greater context, and this ability makes us human.

This stage and level of intelligence has to do with giving meaning to the different impressions we as humans receive from the different stages and levels of intelligence. In our brains all the different information is correlated and related unto our memory, our forever expanding data bank. The great danger is however when this intelligence predominates the other intelligences. It reduces the human to nothing more than a chemically programmed, soul-less machine living in a world within itself that has no a deeper meaning and quality connection to life itself. Intellectualism and invention rule, often on the cost of empathy for other forms of life and because it is “analytical”, it cuts itself of from the greater whole, often resulting in a feeling of loneliness and separation that needs to be quenched by outer distraction. The memory banks and the way they are programmed by upbringing, education and culture colour all incoming information in a for the brain and memory banks comfortable dimension, in which there is nothing new under the sun. And what does not fit within the

programming is rejected, which results in a repetition of the past in seemingly new formation, but new it is not.

This level of intelligence has therefore a selecting function. It measures what can be accepted and what needs to be rejected, and this is depending on such things as safeties involved, logic, reasonability, principles, values, resources, available time but also aspects like personal- and group psychology, what socially is acceptable and the environment we find ourselves to be in. Our instinct is as such a programmed, automatic function that seems to have a blue intelligent nature and function: It protects us from danger and warns us in time if we listen to it. As such creation itself might have instinctive functions and filters that guarantee that all that is of importance to the maintenance and furtherance of life is not warped, perhaps especially in relation to the higher intelligences and time orders where mistakes do cost.

The question is however how the human can be open to new intelligence and all that that has not yet manifested itself in recognizable programming. In other words: Is it possible to detect where our “blue print” obstructs the connection with higher intelligences and how we can minimize the effect of not constructive programming in order to obtain a greater objectivity and less local focus? Classical scientific research definitely has its validity, but it is incomplete as it cannot measure the quality influence of life. One cannot put love in the test tube!

In relation to colour research (and many other fields of research) it is therefore of enormous importance to know the psyche and psychology of individuals, groups and nations and to understand what the colouring is. An Eskimo will experience the colour white different to someone living in France and on Greenland the Eskimo have around thirty words to describe the different whites they experience in the snow landscape around them. Personality tests can assist as well to discover the colouring a person has which influences test results. What colour wavelengths, as an example, is a certain person or group of people prevailing in? A “red” person will experience red different then a “blue” person and this can be included in colour research.

Apart from this our energy levels fluctuate constantly, and if we are, at core, beings of light, it might mean that at certain moments in time our “red battery” is empty. As soon as we are exposed to a surplus of “red force” we might experience this as calming and peaceful, because it restores and harmonizes our energy balances. For others this same red might however turn up as an irritation, simply because they have enough or too much of it. Colour can therefore “passify”, sedate or activate and this differs from human to human from moment to moment and this will colour the experience of colour. Certain kinesiology tests can, as it seems, give some insights into the colour energy balances of people but perhaps certain equipment will be invented in the future that can do this as well, and “proof” this being the case.

Another possibility, which in the end might proof to be the only one sufficient, is personal development. It can be expected that someone working with colour on an intense daily basis will develop more affinity with- and insight in colour, especially if they have a genuine passion for it. Apart from this it can be said that similar waves exchange information when they interfere. To obtain a more objective insight in colour it therefore says that it is needed to develop to where it lives and to connect to the qualities that go with this. As such it might

be difficult for a person to experience the quality of patience in a colour if not having any patience at all or if this is rejected as a possibility by former programming.

What this finally suggests is that colour, in its totality, cannot be understood one dimensional and through one form or level of intelligence. This argumentation considers all intelligences to be important. The colour that can be given to the intelligence we have dealt with here is blue. From now on this creational intelligence of selection and giving meaning to things will be called Blue Intelligence. In chapter three more examples will follow about the practical application of blue intelligence, also in relation to colour research.

Red level intelligence: "*functionary*"

The last level of creational intelligences has to with specialised function in action, in which each "embodiment" or "cloak of force" acts out its blueprint, what it is programmed to do or elects to do. Each embodiment or cloak of force is always "a living organism" as long as it processes those energies that gave it life in the first place and as long as it functions according to its programming or blue print. A stone is a living organism, a colour is as well, they are both derivations of the intelligence of creation. Death occurs when something stops to function actively, and this means that the cloak for a certain force or the embodiment for a certain force can no longer process the force that gave life to it. As energy cannot be destroyed, it can only transform or return to the source of its arising. Death as such is a process of transformation and / or return.

Red has a repetitive and insisting nature and it is interesting that our cells multiply quicker under the influence of (infra) red light, whilst genetic changes quicker occur under the influence of (ultra) violet light. Red is, of all colours we can see, the most physical colour and lowest in energy. It is the first colour to appear out of darkness, when an object is heated up (Blackbody Radiation). Red intelligence has therefore a physical, practical, repetitive automatic function and it can live its own life after it has been programmed by the other intelligences. An example of this is the way we brush our teeth. We no longer have to think about how to do it. Something does it for us.

Habits are formed up under the influence of red intelligence, and the more time and space there is for red intelligence to repeat itself, the stronger the habits become. And the more difficult it is to change them. And this can work for or against progression and development. In this context it can be said that blue and red intelligence are repeaters of the past, if they are not open for the influence of the other, higher intelligences.

At the level of red intelligence the perceived (personal!) reality in blue intelligence is acted upon and projected outside oneself. All actions, and this includes thoughts, emotional states and physical actions become confirmative of one's reality, as what one does, by tuning fork, attracts more of the same. Thus someone who has never given a thought to the fact that there might be more to life than just "work, food, football and sex" will not be able to perceive that this might be a fact!

In chapter three of this article more examples will follow of how red intelligence can be practically applied, also in relation to colour research.

Addition 1: Further implications of the Five Intelligences on evolution and immortality

The Five Intelligences and its argumentation are a hypothesis until proven as fact. But the hypothesis of the Five Intelligences might have huge implications on what we perceive immortality to be and what we determine organic life to be and on evolution itself. If there is a natural law that says that everything returns to the source of its arising it would perhaps mean that each of the five levels of intelligence turning up in and processed by one or more of the other five levels of intelligence will eventually return to where it came from. Red intelligence will therefore return to red level intelligence, blue intelligence will therefore return to blue level intelligence and so forth. In the constant return of the species we therefore witness at the level of red intelligence a “dust to dust, ashes to ashes” disintegration of form and on the other hand the forming up of new form. This repetition of “forming form and disintegration of form” (aging) belongs to red level intelligence. The only immortality to be found here is the constant repetition of this process, which is orchestrated by blue intelligence and powered by the other higher intelligences. Each organic life form, whether it is a star, a stone or a human, is subject to this process, although the span of time differs from one form of organic life to another.

The notion of immortality changes however at the level of blue intelligence. Here we talk about blueprints or D.N.A. in various forms that repetitively orchestrate the coherent functioning of certain life forms, and which can survive individual life forms. At chemical level this has been scientifically proven, but at an energetic level we might however talk here about that what can be called soul, the so called feedback mechanism which enables to synchronize the activities of individual genes and cells to carry out systems in unison, bodily functions included. Although “soul”, as it is mentioned here, seems to be immortal in comparison to the forming and disintegration of bodily form at the level of red intelligence, it is in the end bound up with time and space, because time and space belong to the levels of blue and red intelligence. This means that soul at this level is not immortal, but can only exist within a certain ecology or space for a certain permitted amount of time. Certain species, like the dinosaurs, are extinct, yet the question is if the soul force of these creatures is still around as an active living influence, and if it will be there as long as our planet is in its current state and stage of evolution.

It might however be that there is a kind of soul that is immortal, but for it to be immortal, it would belong to the higher levels of intelligence, yellow, green and white, that are not bound up with space and time. In the English language there is, as an example, the word spirit, which suggests another kind of entity than soul. Many languages however do not have or make this distinction.

At the level of yellow intelligence immortality is a permanent feature, because yellow intelligence seems not to be bound up with 3D space and linear time. This is the level of permanent life sustaining qualities, yet it does not imply that qualities cannot change and are immortal in the sense of fixed. A quality like care, which can be witnessed in many kind of, especially higher developed, organic life forms in the caring of a mother for its young, might itself have changed during the millions of years from more raw and coarse to more refined. Whereas in certain animals this specific quality of caring is robotic, passed on from generation to generation through genetic blueprint, we as humans might have a far greater freedom and choice to develop and refine this, which explains the constant stream of information update about how to raise a child. The concept of qualities being able to “evolve” makes complete sense in relation to the existence of green intelligence, which provides

futuristic opportunity for development and creative change. Without this opportunity for development and creative change there could not be a quality development. And this brings up an interesting philosophical question: Has the threshold for immortal existence changed, because there is different quality requirement today then four billion years ago?

At the level of green intelligence immortality means permanent opportunity for creational change. Like yellow intelligence, green intelligence it is not bound up with space and time, but it needs space and time, and the intelligences residing here, for the development of its intelligence and the actualisation and realisation of its creative opportunities. As such, creation at this level is opportunistic, and it is looking for opportunities where creational change can go on. In other words: it is looking for that which is like it is, for that which is open to change and for those forms of existence that are not yet fixed in their development, which puts an interesting question to the purpose of human life and evolution.

Addition 2: Post script on the philosophical argumentation of the Five Intelligences including levels of colour usage and their motives.

In the preceding a coarse argumentation has been outlined in relation to five creational intelligences stages and levels. As it seems, these stages or levels do proceed in linear fashion from one to another, starting in white intelligence, ending up in red intelligence. Colour and light have been used to illustrate this process. However, not all that exists manifests itself through colour or light, and there are many other forms and aspects of energy that have not been part of this argumentation.

Further it can be said that each stage or level might house all the other intelligences inside itself and therefore this philosophical model might be more complicated. If we, as an example, look at the stage or level of yellow intelligence, then it seems that this level cannot house just yellow intelligence and qualities, like the ability to make emotional connection through space and time of things similar in quality. It seems that this level or stage also must have a green function or green intelligence, because qualities might have developed themselves through evolution. It will however be green intelligence operating at the level of yellow intelligence, not at the level of green intelligence itself. Further it can be said that this level or stage of yellow intelligence must have a blue function or blue intelligence present in itself as well to maintain and protect itself. And perhaps it has a red function as well, because this will give this level and stage of yellow intelligence the active impetus to repeat what works and functions well. And then there is the question which qualities are latent, “in waiting” in a white state to get into existence. Qualities we do not know yet and cannot imagine that await activation.

If all the levels of creational intelligence carry the other creational intelligences within themselves, at their level, it must be, as an example, that green intelligence functions different on different levels of creational intelligence. This might not seem important, but it is most interesting in relation to colour usage and the motive and reason why a colour is used. Take as an example a pigment that is cobalt blue in its hue. Pigments belong in this argumentation to the stages of creation called blue intelligence. Yet, how pigments are used determines what pigments can become an “anchor” for, what kind of influence and intelligence can live on it, radiate through it. This depends all on the mind set of those using it, their reasons, motives and level of personal development.

The first level of colour usage is “red” natured, based in habits and blind imitation, with minimal concern and consciousness about the colour used. This extends to habitual likes and dislikes about certain colours, the following of trends, “the quick getting to result due to economic pressures” syndrome and using colour in a “red is the colour for love” way. The usage of colour in this way provides for a flat quality experience, because the human intelligence that uses colour and imbues it with intelligence is robotic and automatic. The colours might look fancy, but they radiate a kind of “inhumaneness” and lack of care, simply because they do not promote and stimulate human potential.

The second level of colour usage is “blue” natured, and it is perhaps mostly mental and instinctively based. Here colours are used to capture or match the nature of natural or cultural influences such as spring, or the country side with styles such as “Classic”, “Mediterranean” or “Manhattan”. There is at this level an instinctive feeling about the causing effect of colour resulting in phrases like “gloomy colour combinations” and “joyful harmonic colours”, and it shows up in a more mental way in such things as road signs to regulate safety and direction, in the branding and marketing of products, colour trends that match the times we live in and so forth. The usage of colour in this way is more conscious, more deliberate and more intuitive. Imagine as an example what it would cause if we suddenly change the red in traffic lights to blue! Would we still be alerted in the same way to stop in time?

The third level of colour usage is “yellow” natured, and it is objective or it claims to be objective (such as red is the colour for love). Here colours are used consciously, because at this level colours or colour combinations represent qualities and can stimulate and activate certain qualities, such as gentleness, creativity, compassion, learning and instruction and so forth. Colour takes on a representative meaning stemming forth out of a qualitative connection to the qualities that are congenial to it. The usage of colour in heraldry, flags and symbols seems originally to have stemmed out from this level. Today we are perhaps looking at a whole new science of possible objective colour usage that can assist human development in various ways.

The fourth level of colour usage is “green” natured, and it is caused by and an expression of evolutionary update. Here colours or colour combinations become duct ways that can assist the human in change, new potential, in opening up to new unknown possibilities. This implies the possibility of a whole new human creational science and developments and technologies that the world might not have seen before, or only in very limited ways.

The fifth level of colour usage is “white” natured, plasma-genic. It seems to be complete fiction to talk about colour usage at this level at all, because at this level nothing is defined and materialized yet. It is out of time, unbiased, unlimited in potential not yet manifested... Perhaps the shade black (complete darkness), which is on one hand the absence of colour and light and on the other hand the great absorber of colour and light, comes closest to assist in creating an utter receptive ecology in and around one self that is completely still, not expectant, latently waiting to be stirred...

Although we speak here about colour usage, in actual fact we might be speaking about human usage, which is all depending on education, circumstances, personal choices and in the end motives. And in here lies a caution, because as one can rise, so one can fall. Many fast food restaurants, as an example, use the colour orange, or the colour combination red and yellow, because they know it literally stimulates hunger. The motive is however not high, but one of

profit and self-interest. Yet, in the end motives will decide in how far one is able to connect to new intelligence...



Experiment in changing the taste of water with the influence of spectral lights. According to many visitors red water tasted like iron, yellow water tasted sweet, blue water taste soft and violet water tasted sharp. The other colours did not give distinct results.

(Colour exhibition "The Vitamins of Colour" Copenhagen, Illum, 2003)

(Continued in Part II)

Note: References are listed at the end of Part II