

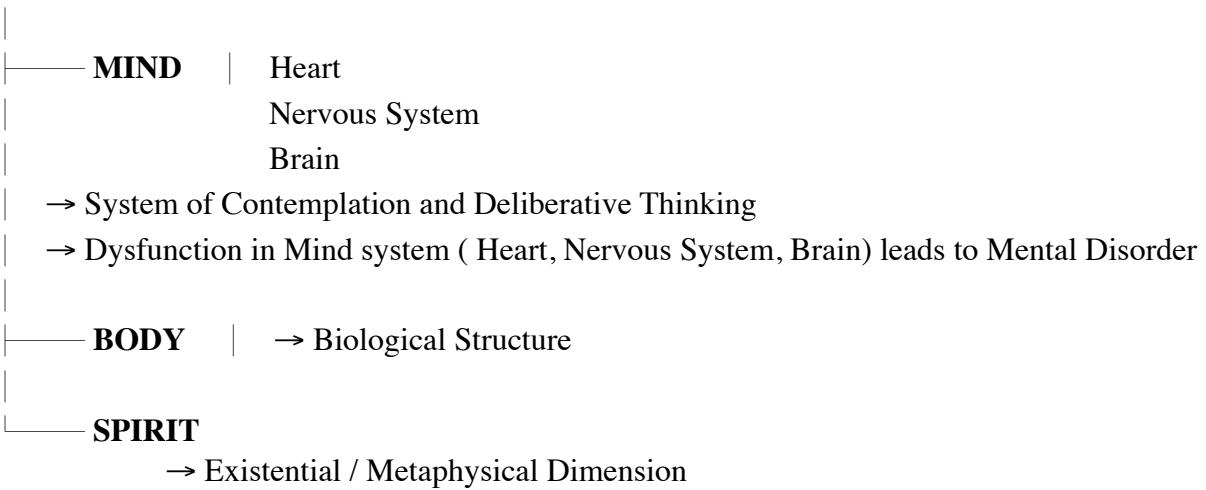
**The Secret of the Human Self-Structure
and
the Nature of the Mind**

The Secret of the Human Self-Structure and the Nature of the Mind

HUMAN STRUCTURE MODEL

PSYCHE

- *Psychic Structure*
- Dysfunction in the whole HUMAN STRUCTURE system leads to Psychological Disorder



The Secret of the Human Self-Structure and the Nature of the Mind

**A Scientific Reading
of the Self and the Mind
as Testable Functional Systems**

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**The Secret of the Human Self-Structure
and
the Nature of the Mind**

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**Part One
of the Book Series:**

Building
the Sound
Mental
and Psychological
Foundation

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and
the Nature of the Mind**

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Dedication

To every human being
who has gone through overwhelming circumstances,
or has been subjected to abuse,
or has carried a burden
that weighed heavily on the heart...

To those who once believed
that their weakness was their identity,
and have not yet realized
that their true strength
lies within them.

This book
was not written
to deny pain,
nor to beautify it,
but to point
to the path
that enables the human being
to understand the self,
to discover inner energy,
and to employ it
with awareness
and balance.

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It is directed
to everyone
who carries a burden,
and to everyone
who searches for meaning,
so that they may know
that understanding
is the beginning of strength,
and that the restoration
of balance
begins with
the perception of the self
as it truly is,
not as it was imposed
to be.

Essential Notes

0.1 The Nature of This Work

This book
presents
an analytical framework
for understanding
the self
and the mind
within the structure
of the human being,
as functional systems,
and not
as mere impressions
or general linguistic opinions.

0.2 Scientific Testability and Verification

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The ideas presented here are not offered as closed, final truths, but rather as hypotheses that are subject to testing and evaluation.

As it is possible—in principle—to prove them, disprove them, or modify them through available scientific and medical tools, such as:

0.2.1

Functional neuroimaging techniques.

0.2.2

Measurements of synchronization between indicators of the nervous system and indicators of internal balance.

0.2.3

Clinical comparisons between structural disorders and functional disorders when symptoms appear similar.

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0.2.4

Behavioral
and cognitive comparisons
in the domains
of awareness,
choice,
and meaning construction.

Thus,
the proposition
remains
within the scientific path
based on verification,
falsification,
and development.

0.3

Neutrality of Discourse and Openness to All Readers

This book
is not a discourse
directed
to a specific
religious
or intellectual group,
nor does it require
prior agreement
with the author.

It is directed
to the human being
as a human being:
welcoming
the religious,
the non-religious,
and the atheist as well,
on the basis of
respect for research,
calm thinking,

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and the fair evaluation
of hypotheses
according to their coherence,
their explanatory capacity,
and their testability.

0.4 Source of the Material and Its Originality

This work
is the result
of a long journey
of analysis,
contemplation,
and cross-disciplinary observation,
and intersections
between multiple worldly sciences
and deep existential questions.

Part of its content
was previously presented
within lectures
and recorded programs
by the author
in episodes
of the program
Anolzemokomoha
and the program

Ida'ah Waddah
on
Noor Al-Mawarayyat
YouTube Channel,

then
it was reformulated here
in a written,
methodological framework.

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Nevertheless,
this work
is not presented
as a “preachy” text,
but rather
as a model
open to discussion
and scientific evaluation.

0.5 General Reference Note

The following statement
is included
within the general references
of the project:

“Some books,
volumes,
and visual
and non-visual recordings
from reliable sources,
in addition
to personal experiences
and other means
of acquiring information,
contemplation,
and reflection.”

Introduction

The human being
was brought into existence
in this world
while carrying within
an unceasing question:

Who am I?

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And how
do I manage my life
in the correct way?

And how
do I understand
my self
and my mind,
and read
what is taking place within me
just as I read
what is taking place around me?

From the very first things
that draw attention—
as expressed
by human
and religious heritage
among many peoples—
is that the human being
was not created
in vain,
but was created
in the best form;
in a balanced image
that combines
the ability to understand,
to discern,
to choose,
to learn,
and to ascend.

And this “excellence”
is not merely a form,
but rather
an inner capacity
for awareness,
for perceiving meaning,
and for carrying responsibility.

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When the human being
contemplates
what is around him,
he sees
that the world
in which he lives
is not foreign to him;
rather,
it is a world
made subservient
to an extent
that enables him
to live,
to build,
and to know.

The earth,
with what it contains
of resources;
the sky,
with what it contains
of order,
movement,
and light;
the night
and the day
in their alternation;
the air,
the water,
and the food—
all of these
are not mere scenes,
but means of life.

And the simple proof
of this subjugation
is that
we actually use it:
we plant
and build,
we travel
and seek treatment,
we extract energy

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and minerals,
we observe the sky
and understand
the laws of nature,
and we transform knowledge
into tools
that change
our reality.

Yet,
the human being—
throughout the ages—
has continued
to search for himself
just as he searches
for the world.

From the early philosophers
to psychologists,
psychiatrists,
and neuroscientists,
the question
has remained present:

What is the reality
of the self?
What is the nature
of the mind?
What is the source
of awareness?

And why
does the human being
succeed
in understanding
many external phenomena,
while stumbling
before
his inner depths?

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Reaching the truth
in this domain
is not easy;
because the self
is not a body
that can be seen
with the eye,
nor an equation
that can be solved
in a single line.

And because the mind
is not merely
a biological organ,
but rather
a system
of perception,
discernment,
and contemplation.

Here,
the need appears
to go deeper
beyond the apparent;
that is,
to reflect carefully
upon “the metaphysical”
in its methodological sense:
not as myth,
but as the domain
of the great questions
that are not resolved
by direct observation alone,
but require
contemplation,
integration,
and connection
between experience
and meaning,
and between
the apparent
and the inner.

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And from the mercy
of the Creator
toward the human being—
as many people see
and believe—
is that
He did not leave him
alone
before this heavy burden;
rather,
He placed in history
those who bear
the burden of understanding,
teaching,
and transferring experience,
thus illuminating
the path for people,
reminding them
of what they overlook,
and reorienting
the compass of awareness
toward meaning.

Regardless
of differing
religious backgrounds,
this idea
remains essential
within the human experience:
that knowledge
is not usually built
from zero,
but rather advances
through those
who open doors,
propose models,
and then come those
who test,
develop,
and critique.

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From this standpoint,
this book comes
as the first part
of a series
whose aim
is to place
in the hands of the reader
a practical foundation
for building
psychological stability
and a sound mental foundation;
because approaching
the great existential questions—

Who am I?
Why was I created?
Where am I going?—

is not usually possible
with clarity
without inner balance
that reduces confusion
and increases
the capacity
for discernment.

Indeed,
psychological
and mental balance
is not a luxury;
rather,
it is the essential condition
that enables
the human being
to approach
these questions
without deviation
or disturbance.

When the inner state
is disturbed,

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life is read
through a troubled lens,
and deep questions
turn into anxiety
or loss,
instead of being
a path
toward understanding
and maturity.

But when
the human being
restores his balance,
his mind becomes
more capable
of discernment,
and his self
calmer
in confronting the truth;
thus he advances
in understanding himself
and the meaning
of his existence
step
by step.

These theories
are not the product
of a moment,
nor the result
of a quick impression
or a passing opinion;
rather,
they are the outcome
of a long journey
of hardship,
effort,
and continuous research,
during which
multiple bodies of knowledge
from various worldly sciences
intertwined

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with deeper domains
of metaphysical sciences
related to understanding
the human being
and the meaning
of his existence.

From here,
what this book presents
is put forward
as testable hypotheses:
theories
that approach the truth
to the extent
that they are subjected
to tools
of scientific verification;
if they are proven
experimentally,
they acquire
greater epistemic strength,
and if they are refuted
or modified,
they remain open
to correction
and development
within a sound
scientific path.

With this spirit,
we begin...
step by step,
chapter by chapter.

Chapter (1) — Definition of the Mind

Chapter (1)

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Defining the Mind:

From the Biological Organ
to the Functional System

1.1

The Problem of Defining the Mind in Modern Sciences

Despite
the great progress
in neuroscience
and psychiatry,
the concept of
“the Mind (Cognitive Balance System)”
is still widely used
without a precise,
agreed-upon definition.

In much
of the modern literature,
the Mind (Cognitive Balance System)
is treated
as a direct synonym
for the Brain,
or as if it were
an automatic result
of neural activity
within the Brain alone.

This reduction
succeeds
in explaining
part of the phenomena,
but it stumbles
when faced
with other phenomena
that cannot be closed

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by a purely
neural explanation,
such as:

reflective awareness,
meaning construction,
moral judgment,
conscious decision-making,
and the ability
to review the self
and regulate drives.

Therefore,
the core problem here
is not
a lack of tools,
but rather
the interpretive model itself:

Is the Mind (Cognitive Balance System)
an “organ,”
a “function,”
or a “system”?

1.2 The Difference Between the Brain and the Mind (Cognitive Balance System)

The Brain
can be viewed
as the biological structure
that manages
sensory processing,
automatic processes,
instinctive processes,
and functions
related to survival.

These functions—
in their origin—

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are shared
to varying degrees
between the human being
and other creatures.

As for
the Mind (Cognitive Balance System)—
as defined
in this book—
it is not presented
as an additional
material organ,
but rather
as a higher
cognitive system
linked to deliberation,
discernment,
meaning construction,
reviewing drives,
and decision-making
that goes beyond
the direct
instinctive response.

To simplify the idea
without compromising
the meaning:

1.2.1

The Brain
resembles
the “hardware”
that performs
the basic operation
of vital functions
and direct
sensory perception.

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1.2.2

The Mind (Cognitive Balance System)
resembles
the “higher functional system”
that reads the data,
connects it,
produces understanding,
then chooses,
evaluates,
and reviews.

This distinction
does not deny
the role of the Brain,
but it prevents
the elimination
of the Mind (Cognitive Balance System)
by forcibly merging it
into the Brain.

1.3

Defining the Mind (Cognitive Balance System) as a Functional System

Here,
the Mind (Cognitive Balance System)
is defined
as:

A cognitive functional system
formed
from a dynamic balance
between systems
within the human being,
whose effects appear
in awareness,
judgment,
and decision-making.

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Thus,
the Mind (Cognitive Balance System)
is the system
of deliberation,
reflection,
contemplation,
and decision-making
resulting from
the integration
and balance
of the Brain,
the Heart,
and the Nervous System,
and their interaction
with the external world
through the senses.

As is clear here,
the Mind (Cognitive Balance System)
is a system,
not an organ
in itself.

Based
on this definition,
the Mind (Cognitive Balance System)
is not a “thing”
that can be seen
as organs are seen,
but rather
a higher function
whose effects
are measured in

1.3.1

Clarity of thinking,
the ability to connect,
and meaning construction.

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1.3.2

Accuracy of judgment,
balance of decision,
and the ability
to retreat
and correct.

1.3.3

The ability
to regulate
instinctive drives
and redirect them.

1.4

Components of the Mind (Cognitive Balance System)

According to this framework,
the Mind (Cognitive Balance System)
is based on
a balanced interaction
between three
major functional axes:

1.4.1

The Brain

Responsible
for analysis,
for instinctive reactions,
for interpreting
sensory inputs,
for building
perceptual maps,
and for performing

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primary linkage
between information.

1.4.2 The Nervous System

Responsible
for transmission
and internal synchronization,
for regulating response,
and for linking
the functioning of organs
to levels of attention,
tension,
and calm.

1.4.3 The Heart

It is
the primary operator
of the Mind (Cognitive Balance System),
such that the integrity
and balance
of the Heart
with this system
leads to
sound mental outputs.

The integrity
of the Heart,
the Nervous System,
and the Brain
is not necessarily measured
only by sensory
or organic measurement;
for the Heart
may be physiologically sound,
yet when exposed
to severe catastrophes
or intense trauma,

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its pulse
does not accelerate
as expected,
but rather remains
slow
or constant
in an abnormal manner.

This pattern
does not necessarily indicate
an organic disorder,
but may reflect
a disturbance
in the system
of integration
and mental balance,
where a type
of emotional coldness
and a response
disproportionate
to the event appears.

Such cases
are observed
in some behavioral patterns
characterized
by emotional detachment,
such as
the psychopathic personality,
which indicates
a functional disorder
in the integration
of the human being
as a single system.

A Simplified Illustrative Example:

The Brain
can be likened
to a computer
in terms of structure

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and processing capacity,
while the nerves
resemble cables
or wires
that connect
the components
of the device
to one another
and transmit signals
between them.

The Heart
can be likened
to the power supply
that operates
this system
and provides it
with continuity.

As for
the Mind (Cognitive Balance System),
it does not resemble
a material device
in itself,
but rather resembles
the mechanism
of interaction
and integration
between all
of these elements;
that is,
the way
in which inputs
are managed,
interpreted,
and reformulated
to produce
meaningful outputs,

just as
an intelligent system—
such as
artificial intelligence models—

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analyzes data,
connects it,
and generates
new responses,
not as a piece
of hardware,
but as a system
of operation,
interaction,
and production.

There exists
an integrative,
regulatory,
balancing axis
whose effects appear
in stability,
clarity,
and the ability
to judge
and make decisions.

The existence
of this axis
does not mean
a new “organ,”
so much as
it means
a higher
regulatory function
that produces
the difference
between:

- A present mind
capable of discernment.
- A confused mind
incapable of seeing meaning
or regulating emotion.

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1.5

The Mind (Cognitive Balance System) as a Balance System: Practical Functional Examples

To bring the image closer
in a practical way,
the Mind (Cognitive Balance System)
can be viewed
as a functional
“scale.”

When this scale tilts,
specific patterns
of dysfunction appear:

1.5.1

High Analysis with Absence of Emotional Response

Some individuals
may exhibit
a behavioral pattern
of extreme coldness,
reading situations
with precision
but not interacting
with them emotionally,
which may lead
to harmful behavior
or moral rigidity
in the absence
of restraints.

Here,
the problem
is not
“low intelligence,”

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but rather
an imbalance
between understanding,
response,
and meaning.

1.5.2 Excessive Emotional Response to a Simple Event

A person
may exaggerate
their reaction
to a minor event,
and become immersed
in anxiety
or panic
despite the absence
of real danger.

Here,
judgment becomes impaired,
and decision-making weakens,
even though
the Brain
may be
structurally sound.

This is an example
of a functional disorder
within the balance system.

1.6 Structural Disorder and Functional Disorder: A Necessary Distinction

This model
allows for distinguishing

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between two types
of disorder:

1.6.1 Structural Brain Disorder

Where the problem
lies directly
in the structure
or the electrical
or chemical activity
of the Brain.

1.6.2 Functional Disorder in the Mind (Cognitive Balance System)

Where
there is no necessity
for the presence
of clear
structural damage,
but rather
there exists
a disturbance
in internal balance
and regulation
that is reflected
in thinking,
behavior,
and decision-making.

This distinction
is necessary
because it changes
the way of understanding,
diagnosis,
and handling;

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for not every mental disorder necessarily means brain damage.

1.7 Testability and Verifiability of the Mind (Cognitive Balance System) Model

This model is presented as being testable, in principle, through available scientific tools, such as:

1.7.1

Comparing neural response with conscious decision in specific situations.

1.7.2

Studying indicators of synchronization, tension, and calm, and their relationship to the quality of judgment and the balance of decision-making.

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1.7.3

Clinical differentiation
between cases
of structural disorder
and cases
of functional disorder,
even when
symptoms
appear similar.

Thus,
the “definition of the Mind (Cognitive Balance System)”
here remains
within the scientific framework:
hypotheses
that are discussed,
tested,
and developed.

1.8 Chapter Summary

The Mind (Cognitive Balance System)—
in this book—
is not synonymous
with the Brain,
but rather
a functional system
resulting
from an internal
dynamic balance
that is reflected
in awareness,
judgment,
decision-making,
and meaning construction.

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When we understand
the Mind (Cognitive Balance System)
in this way,
the transition
to defining
the Self-Structure
becomes clearer;
because the Self-Structure—
as will come—
is not merely
a feeling,
but rather
an integrated structure
that forms
the mature human being,
resulting
from the interaction,
integration,
and balance
of the Mind (Cognitive Balance System),
the body,
and the spirit,
and is reflected
in behavior
and destiny.

Chapter (2) — Definition of the Self-Structure

Chapter (2)

Defining the Self-Structure:
The Integrated Structure
of the Human Self

2.1

**The Problematic Nature
of the Concept
of the Self-Structure
and Why Confusion Is Widespread**

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The term
“Self-Structure”
is used
in daily life
and in general writings
with broad meanings
that may reach
the point
of contradiction:

At times,
it refers
to emotions;

at other times,
it refers
to personality;

at other times,
it refers
to behavior;

and sometimes
it is used
as a synonym
for awareness,
or for the self,
or for conscience.

This uncontrolled breadth
leads
to a clear
methodological problem:

If we do not define
what we mean
by the Self-Structure,
we will not be able
to understand disorder,
nor will we be able

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to distinguish
between what is

Psychological(Self-Structure),
what is mental(Mind),
and what is brain-related disorder.

**a general psychological disorder
resulting from an imbalance
in the structure of the Self-Structure
due to imbalance**

and lack of coherent integration

between the components

of the Human Self-Structure

(Body,

Mind, Spirit)

or due to an organic disturbance

in the tangible organ

of the Self-Structure,

namely the Body

in general,

when such organic disturbance

leads to disruption

of balance and coherence(Body – Spirit – Mind).

Mental Disorders

resulting from imbalance

and lack of coherent integration

within the Mind

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(Heart

Nervous System

Brain),

or due to an organic disturbance

in one of the organs

of the Mind (Cognitive Balance System),

namely

the Brain,

the Heart,

or the Nervous System

when such organic disturbance

leads to imbalance

and loss of coherence

Brain Disorders

resulting from

a disturbance

within the Brain itself.

From the above,

we conclude

that the General Psychological Disorder

is related

to the structure

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of the Self-Structure,

and that the Mental Disorder

is related

to the structure

of the Mind (Cognitive Balance System),

and that the Brain Disorder

is related

to the Brain itself.

A psychological disorder

therefore

has multiple causes:

either

an organic cause,

or

a non-organic imbalance

(environmental,

situational,

or circumstantial),

or

a combination

of both.

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Therefore,
the first step
in this book
is to redefine
the Self-Structure
with a clear
functional definition,
so that it becomes
understandable,
analyzable,
and testable.

2.2 Defining the Self-Structure in This Book

**The Nature
of the Human Self-Structure:**
An Integrative Perspective
of Body,
Mind (Cognitive Balance System),
and Spirit

The human Self-Structure
is considered
one of the deepest
and most complex subjects
in human existence.

It encompasses
far more
than biological mechanisms;
as it includes
the domains
of the Mind (Cognitive Balance System)
and the Spirit,
forming
a unified
existential structure.

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While many contemporary researchers limit the interpretation of mental and psychological understanding to purely biological models, this approach remains deficient unless the spiritual, philosophical, and metaphysical dimensions are integrated.

This paper presents a comprehensive framework for understanding the human Self-Structure, inspired by Lecture No. 26 of the program *Anolzemokomoha* by researcher Ameen Malaysheh on the Noor Al-Mawarayyat channel.

This model brings together insights from philosophy, contemporary psychology, religion, and spiritual observation.

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1. The Structure of the Human Self-Structure

The Self-Structure
is considered
a three-dimensional
integrative entity
composed of:

1. The Body

The material vessel
through which
the human being perceives,
interacts,
and exerts influence
in the external world.

2. The Mind (Cognitive Balance System)

The Mind (Cognitive Balance System)
is the system
of deliberation
within the human
Self-Structure,
and it arises
from balanced interaction
between the Brain,
the Nervous System,
and the Heart.

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While the Brain
executes
programmed
and instinctive functions,
the Mind (Cognitive Balance System)
represents
the field
of inspired perception,
insight,
and purposeful
contemplative thinking.

It is
a non-material process
responsible for
thinking,
awareness,
judgment,
and decision-making.

3. The Spirit

The spiritual dimension
that grants
life,
meaning,
metaphysical perception,
and connection
with the Creator.

It is
a part
from God
and of God.

A complete understanding
of the human being
requires

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the integration
of these three dimensions
together.

2. Partial Separation of the Spirit During Sleep

The Spirit
temporarily separates
from the Self-Structure
formed
from the integration
of the Spirit,
the Mind (Cognitive Balance System),
and the Body
during sleep,

leaving the Self-Structure
in a suspended state
between the Body
and the subconscious mind
which stores
most memories.

In this state,
the human being
may experience
what is known
as the ordinary dream—
or may not see
a dream at all.

These dreams
arise
from latent memories
processed
by the subconscious mind.

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In other cases,
God
may support
the human being
with the Holy Spirit—
the Spirit of God—
which returns
and reunites
with the Body,

and rebuilds
the integrated Self-Structure
through divine support
(Body,
Spirit,
Mind (Cognitive Balance System)),

and through
the authentic,
apparent,
conscious Mind (Cognitive Balance System),

resulting in
a true vision
(Ru'ya).

Accordingly,
the Spirit
withdraws partially
from the human
Self-Structure
during sleep,

and this withdrawal
distinguishes
between dreams:

Dreams:
which are the result
of unconscious activity

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after the withdrawal
of the Spirit.

True Visions (Ru'ya):
which are spiritual disclosures
granted
upon the descent
of divine inspiration
upon the Spirit.

The Qur'an
described sleep
as a temporary
seizing
of the Spirit:

﴿God takes the souls
at the time of their death,
and those that do not die
during their sleep﴾
(Az-Zumar: 42),

affirming
its role
in purification,
contemplation,
and renewal.

3. True Visions and Guidance

True visions
occur
more frequently
among those

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of Innate Human Nature(Fitrah)that is,
those who maintain
moral purity,
spiritual awareness,
and psychological balance.

4. Limits of Modern Psychological Frameworks

Contemporary systems
focus primarily
on brain-based explanations.
Despite their usefulness,
they neglect:

- the spiritual dimension
- the unity
of the Self-Structure
- the role
of balance
between the Heart,
the Brain,
and the Nervous System
as an integrated system

Consequently,
modern models
often misinterpret
the human experience.

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5.

The Soundness of the Human Self-Structure (Fitrah) and Human Maturity

Maturity
emerges
when the human being
achieves harmony
between:

- the Body
- the Mind (Cognitive Balance System)
- the Spirit

Psychological balance
is not achieved
by caring
for one aspect
of the three aspects
of the human Self-Structure
while neglecting
the others;

rather,
it is based
on balanced nourishment
of three
interconnected dimensions:
the Mind (Cognitive Balance System),
the Body,
and the Spirit.

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The Mind (Cognitive Balance System)
requires
study,
reflection,
contemplation,
and expansion
of the circle
of awareness,
because intellectual stagnation
generates disturbance
in understanding
and decision-making.

And the Body,
in turn,
requires

to movement
and physical exercise,
healthy nutrition,
and regular sleep,
because the Body
is the vessel
through which
the functions
of the Mind (Cognitive Balance System)
are exercised,
and through which
the effects
of balance
or imbalance
appear.

As for the Spirit,
it is in need of
connection
with the unseen world

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and metaphysical realms,
and of inner stillness,
contemplation,
and a sense
of meaning
and purpose,
because the severance
of this dimension
empties the human being
of inner motivation
and turns him
into a machine
without a compass.

When these three dimensions
are nourished together
in harmony,
a balanced
psychological system
is formed,
where each aspect
supports the other,
and the human being
appears
as a single
integrated system,
capable of
sound understanding,
balanced response,
and living
with awareness
and serenity.

This balance
leads to
clarity,
stability,
and psychological flexibility.

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6.

The Concept of the Nature of the Human Self-Structure((Innate Human Nature) Fitrah

Fitrah
is the original,
pure human state—
moral clarity,
innate wisdom,
and natural knowledge
of the Creator.

Restoring the Fitrah
is the key
to achieving
spiritual
and psychological soundness.

**A New Academic Framework
for the Structure
of the Human Self-Structure
and the System
of Cognitive Balance:
Its Effects
on Reclassifying
Psychological,
Mental,
and Brain Disorders**

Abstract

This framework
proposes
an integrative model
that redefines
the human Self-Structure
and clarifies

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the distinction
between the Self-Structure,
the Mind (Cognitive Balance System),
and the Brain.

It shows
that most errors
in modern psychiatry
result
from merging
these three
distinct entities.

The Mind (Cognitive Balance System)
is a functional outcome
of a balance system
that includes
the Heart,
the Brain,
and the Nervous System—
not the Brain alone.

Disorders appear
when the balance
of one
or more
of these dimensions
is disrupted.

1. The Holistic Structure of the Human Self-Structure

The Self-Structure
is composed of

1. The Body —

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Sensory and Biological Functions

2. The Spirit — Existential Awareness, Vitality, and Metaphysical Meaning

3. The Mind (Cognitive Balance System) — The System of Deliberation

(The system of contemplative thinking
and inspired insight)
resulting from the balance
of the Heart,
the Brain,
and the Nervous System.

Any disorder
in any
of these components
is reflected
in the entire
human structure.

An integrative structure
that forms
the Self-Structure
of the human being,
resulting from
the interconnection,
balance,
and harmony
of the Body,
the Mind (Cognitive Balance System),

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and the Spirit
within a single system,

and whose effects
appear
in inner identity,
motivations,
balance,
response to meaning,
and the manner
of dealing with life.

According to this definition,
the Self-Structure
is not
a transient “mood,”
nor merely
an “emotion,”
nor a synonym
for the Body.

Rather,
it is the structure
that brings together:

2.2.1

What the human being
experiences bodily
in terms of states,
needs,
and responses.

2.2.2

What the human being
experiences mentally
in terms of understanding,
discernment,

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judgment,
and decision-making.

2.2.3

What the human being experiences spiritually and existentially in terms of meaning, purpose, and a sense of connection to the higher source of life.

2.3

**“The Self-Structure Is Not Feeling Alone and Not the Body Alone”:
Distinguishing Between “State” and “Structure”**

One of the common errors is dealing with the Self-Structure as if it were equal to feeling or to the Body.

Feeling changes rapidly, and may be affected by a passing situation or a simple piece of news.

As for the Self-Structure—according to the model here—

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it is a deeper structure
that appears in:

2.3.1

The stability
of core personality traits
over time.

2.3.2

The human being's way
of interpreting events,
not the event itself.

2.3.3

The pattern
of response to pressure:
does he collapse,
balance himself,
escape,
or confront?

2.3.4

The presence
of conscience
and meaning
when making decisions.

Accordingly,
a human being
may experience
sadness
or anger,
yet this does not necessarily mean
a "disorder in the Self-Structure,"
but may instead be
a natural response.

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Psychological disorder
begins
when the structure itself
becomes disturbed,
not the state alone.

2.4 The Relationship Between the Self-Structure and the Mind (Cognitive Balance System): Who Directs Whom?

In this book,
the Mind (Cognitive Balance System)
is a cognitive,
functional balance system
that produces
judgment,
discernment,
and decision-making.

As for
the Self-Structure,
it is the integrative structure
that gives
this decision
its inner direction.

2.4.1 The Mind (Cognitive Balance System) discerns, analyzes, compares, and decides.

2.4.2 The Self-Structure colors the decision

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with meaning,
motivation,
direction,
and purpose.

Therefore,
you may see
two individuals
who possess
similar analytical minds,
yet one
moves toward
construction
and compassion,
while the other
moves toward
manipulation
or harm.

The difference here
is not explained
by intelligence alone,
but by the psychological structure
that carries
the human being's meaning
and motivations.

2.5 The Relationship Between the Self-Structure and the Body: Why Is the Body Not a “Neutral Container”?

The Body
is not merely
a container
for the Self-Structure;
rather,

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it is part of it
in this model,
because it directly affects
balance
and response.

For example:

2.5.1

Chronic sleep disturbance
weakens
internal balance
and increases
sensitivity
and emotional reactivity.

2.5.2

Hunger,
fatigue,
or pain
may push
the Self-Structure
toward defensiveness,
harshness,
or withdrawal.

2.5.3

Persistent muscular tension
raises
neural arousal
and affects
judgment
and decision-making.

This means
that repairing
the Self-Structure
is not achieved

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through mental discourse alone;
rather,
it also requires
understanding
the effect of the Body
on balance.

2.6

The Relationship Between the Self-Structure and Spiritual Meaning: Why Is the Self-Structure Affected by the “Spiritual Aspect”?

In reality,
and through
practical experience
and direct observation,
it becomes clear
that the human Self-Structure
is deeply affected
by the spiritual aspect,
especially that
connected to
the metaphysical realm
and the great existential questions.

Questions such as:
Who created us?
Where do we go
after death?
What exists
beyond the limits
of sensory perception?
How do we know God?
And does existence
have a Creator?—

all of these
are not
intellectual luxuries,

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but intrinsic inner needs
within the structure
of the human Self-Structure.

Neglecting
or suppressing
these questions
leaves
an inner void
that manifests
as disturbance
and anxiety,
whereas
conscious engagement
with them
grants the Self-Structure
balance,
tranquility,
and meaning.

The human being,
by virtue of his
Innate Human Nature,
is prepared
for the need
for a Creator,
and is inherently inclined
toward attachment
to a higher reference.

He was created
to be a worshiper and
a servant
of the Creator the Great,
yet the essential difference
lies
in the direction
of servitude;

either
servitude
is directed

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to a Higher Creator
who honors
the human being
and does not humiliate him,
in which case
the Self-Structure
becomes upright,
strengthens,
and is reinforced;

or
one turns
to servitude
to humans,
to interests,
to desires,
or to instincts,
in which case
the structure
of the Self-Structure
becomes disturbed
and loses
its inner balance.

From here,
the spiritual dimension
appears
not as a secondary element,
but as
a fundamental pillar
in the soundness
of the human Self-Structure
and its deep balance.

Human behavior
is not built
solely
on external stimuli;
rather,
it is strongly shaped
through the “meaning”

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that the human being
assigns to the event.

This
is what makes
the human Self-Structure
different:
it responds
to meanings
just as it responds
to things.

A Practical Example:

2.6.1

A single word
may bring a person down
or elevate him,
not because
it is a material stimulus,
but because
it carries meaning.

2.6.2

A simple situation
may produce
collapse
or maturity,
depending on
the Self-Structure's
interpretation of it.

2.6.3

A loss
may drive one person
to despair,
and drive another
to rebuild himself.

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Here,
the function
of the Self-Structure
appears
as an inner structure
of meaning,
not merely
a response machine.

2.7 States of Imbalance: When Do We Say “Psychological Disorder”?

According
to the model
presented
by researcher
Ameen Malaysheh
in this first part
of the book series
on understanding
the Self-Structure
and the universe,
“psychological imbalance”
can be described as:

A disturbance
in the integrative structure
that links
the Body,
the Mind (Cognitive Balance System),
and the Spirit
within the human being,
such that the human being
loses
his natural capacity
for balance,

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or loses
his inner clarity,
or loses
his connection
to meaning,
or his motivations
and interpretations
of life
become distorted.

General Functional Indicators of Psychological Imbalance:

2.7.1

Exaggeration
of reactions
without proportionality
to reality.

2.7.2

Loss
of internal balance
for prolonged periods
without a clear
structural cause.

2.7.3

Severe disturbance
in interpreting
the self
and others
(distortion of meaning).

2.7.4

Chronic contradiction
between
what the human being

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understands
with his mind
and what he lives
in his reality.

2.8

The Self-Structure and Innate Human Nature: Orientation Toward the “Original Nature”

This book
presents the concept
of **Sound Innate Human Nature**
as an original human state
that points to:

2.8.1

Higher inner clarity.

2.8.2

A more balanced response
to good,
evil,
and meaning.

2.8.3

An ability
to discern
without exaggeration
or distortion.

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2.8.4

Reducing self-deception
and increasing inner honesty.

Returning
to this state—
according to the model—
does not occur
through a word
or a slogan,
but rather
through ordering
the inner world
and building
psychological
and mental balance,

which this series
will seek
to elaborate
in detail
in the coming parts.

2.9 Testability and Verifiability of the Self-Structure Model

Although
the Self-Structure
is not an “organ,”
the model
that defines it
as an integrative structure
can be approached
scientifically
through:

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2.9.1

Tracking
the effect
of bodily balance
(sleep / tension / arousal)
on the quality
of judgment
and decision-making.

2.9.2

Analyzing
the relationship
between “meaning”
and “behavior”
through cognitive
and behavioral models.

2.9.3

Clinical differentiation
between symptoms
whose source
is structural-brain-based
and symptoms
whose source
is functional / psychological.

2.9.4

Testing
internal balance hypotheses
through available
physiological
and behavioral indicators.

Thus,
the definition
of the Self-Structure here
remains
within the scope

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of science:
testable
and modifiable.

2.10 Chapter Summary

The Self-Structure—
in this book—
is not
a transient mood,
nor merely
a feeling,
nor a synonym
for the Body.

It is
an integrative structure
that links
the Body,
the Mind (Cognitive Balance System),
and the Spirit
within the human being,

and whose effects
appear
in identity,
motivations,
balance,
and response
to meaning.

After fixing
the definition
of the Mind (Cognitive Balance System)
and the definition
of the Self-Structure,
it becomes possible
to move

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to applied examples
that clarify the idea
practically—

most notably,
the example
of sleep
and true vision (Ru'ya)
as a model
that shows
the difference
between instinctive brain activity
and states
of higher perception.

Chapter (3) — True Vision While Sleep (Ru'ya) as an Applied Model

Chapter (3)

The Secret of the Human Self-Structure and the Nature of the Mind (Cognitive Balance System)

True Vision While Sleep (Ru'ya) as an Applied Model of the Separation of Systems and the Limits of Purely Neural Interpretation

3.1

Why Do We Use the Example of Sleep and True Vision While Sleep (Ru'ya)?

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Sleep
is considered
one of the most important states
that allow
the study of the human being
from a different perspective;
because it changes
the form of awareness,
weakens
the ability to control,
and reveals
the limits
of interpretations
that link everything
to ordinary waking
mental awareness.

From the perspective
of this book,
sleep
and True Vision While Sleep (Ru'ya)
are presented as:

3.1.1

A practical example
of the difference
between states of perception
within the human being.

3.1.2

A model
that helps distinguish
between
“brain activity,”
“contemplative awareness,”
and
“construction of meaning.”

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3.1.3

An analytical space
that shows
that the human experience
is not always reducible
to direct neural processing.

3.2

Defining the Terms: Dream and True Vision While Sleep (Ru'ya)

To avoid
conceptual confusion,
this chapter
distinguishes
between two terms:

3.2.1

Dream

A Dream
is a mental experience

(when the Mind operates at its lowest level of awareness and activity)

that occurs during sleep,
and a large portion
of its content
can be interpreted
as a reconstruction
of memories,
emotions,

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and previous stimuli,
within unconscious
internal processing mechanisms.

3.2.2 True Vision While Sleep (Ru'ya)

This term
is used here
to refer
to a perceptual experience
during sleep
that is characterized—
in the view
of the experiencer—
by a higher level
of clarity,
coherence,
and meaning,

and may be understood
as a “message,”
a “warning,”
or a “signal”
of significance
that goes beyond
the usual fragmentation
found in Dreams.

Methodological Note:

This book
does not impose
a religious interpretation
of True Vision While Sleep (Ru'ya)
upon the reader;
rather,
it presents it

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as a historically known
human phenomenon,

with characteristics
that distinguish it
from the ordinary Dream,

and which can be studied
from two perspectives:

an existential / meaningful perspective,
and a scientific perspective
that examines
the functional differences
between the two states.

3.3 Sleep as a State of “Partial Disruption” of the Mind (Cognitive Balance System)

According to the model
presented in this book,
the Mind (Cognitive Balance System)
is a functional balance system
whose effects appear
in awareness,
judgment,
and decision-making.

During sleep,
a partial disruption—
to varying degrees—
occurs
in some functions
of this system,
most notably:

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3.3.1

Weakening
of ordinary
rational judgment.

3.3.2

Reduction
of conscious control
over the flow
of images
and thoughts.

3.3.3

The emergence
of symbolic,
overlapping,
or illogical content
in ordinary Dreams.

This does not mean
that the Mind (Cognitive Balance System)
stops functioning;
rather,
the subconscious mind,
which is weaker
in terms of awareness,
becomes dominant,

so one may imagine
that the Mind
is in its non-active states
(when the Mind operates at its lowest level of awareness and activity).

This means
that the form
of “higher organization”
that characterizes
waking awareness
changes

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or weakens,
allowing
different perceptual patterns
to emerge.

3.4

Interpreting Dreams Within the Model: Unconscious Activity and Latent Memories

A large proportion
of ordinary Dreams
can be understood
within a framework
of internal processing
based on:

3.4.1

Reorganizing
accumulated memories,
images,
and emotions.

3.4.2

Discharging emotions
that were not resolved
during wakefulness.

3.4.3

Integrating simple stimuli
(sound / heat / pain)
into dream scenes.

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This aligns
with the idea
that a significant part
of the Dream
is the result
of unconscious brain processes
operating during sleep.

3.5 What Makes True Vision While Sleep (Ru'ya) Different in This Model?

This book holds
that True Vision While Sleep (Ru'ya),
compared to the ordinary Dream,
is characterized
by a set
of practical features
that can be described
without imposing
a single obligatory interpretation,
such as:

3.5.1 Higher clarity and more coherent details.

3.5.2 A strong sense of meaning or message.

3.5.3 A lasting psychological effect

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after waking
(reassurance / warning / redirection).

3.5.4

Its distinction,
for many people,
from ordinary Dreams
that are quickly forgotten
or fragmented.

Within this model,
True Vision While Sleep (Ru'ya)
is understood
as a moment
in which
a "higher connection to meaning"
occurs during sleep,

such that the content
is no longer
mere memory discharge,
but becomes
closer
to a directed
perceptual construction.

3.6

Sound Innate Human Nature and Its Relationship to the Clarity of True Vision While Sleep (Ru'ya)

This book
links
the purity
of Sound Innate Human Nature
with clarity
of perception

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in general,
including
the clarity
of True Vision While Sleep (Ru'ya).

The reason—
according to the analysis here—
is that Sound Innate Human Nature
means:

3.6.1

Less psychological noise.

3.6.2

Less self-deception.

3.6.3

Greater balance
between thinking
and feeling.

3.6.4

Moral clarity
that reduces
inner distortion.

When distortion diminishes,
the human being
becomes more capable
of distinguishing between:

3.6.5

A passing Dream
with no clear meaning.

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3.6.6

An experience
of high significance
that feels
“closer to truth”
than ordinary mental fog.

3.7

Limits of Purely Neural Interpretation in the Phenomenon of True Vision While Sleep (Ru'ya)

Even while acknowledging
the role
of the Brain
in all sleep experiences,
this chapter indicates
that purely neural interpretation
may not be sufficient
to explain:

3.7.1

The sense of meaning
as a fundamental element
in True Vision While Sleep (Ru'ya).

3.7.2

The ability
of some instances
of True Vision While Sleep (Ru'ya)
to rapidly reorient
the human being
psychologically
and behaviorally.

3.7.3

The clear inner distinction

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experienced by the subject
between a Dream
and True Vision While Sleep (Ru'ya).

This does not mean
a rejection of science;
rather,
it means
acknowledging
that science
may require
a functional model
or an expanded integration
that includes
perception,
meaning,
and inner balance—
not neural activity alone.

3.8

The Possibility of Studying True Vision While Sleep (Ru'ya) Using Available Scientific Tools

This book holds
that True Vision While Sleep (Ru'ya)
can—
in principle—
be approached scientifically
through pathways such as:

3.8.1

Comparing sleep indicators
between ordinary Dreams
and experiences
described by their subjects

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as clear
True Vision While Sleep (Ru'ya).

3.8.2

Studying
the effect
of True Vision While Sleep (Ru'ya)
on behavior
and decision-making
after waking
(extended effect).

3.8.3

Analyzing
the relationship
between psychological stability
(inner balance)
and the frequency
of clear
True Vision While Sleep (Ru'ya).

These pathways
do not resolve
the final interpretation,
but they open the door
to reducing randomness
in dealing
with the phenomenon.

3.9 Chapter Summary

The ordinary Dream
can largely be interpreted
as unconscious activity
that reconstructs
memory

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and emotion
during sleep.

As for
True Vision While Sleep (Ru'ya)—
according to this model—
it is an experience
characterized by
greater clarity,
meaning,
and coherence,
and appears
as if it were
a directed perceptual connection
during sleep.

Regardless
of differences
among people
in interpreting
True Vision While Sleep (Ru'ya),
the presence
of this distinction
in human experience
indicates
that understanding
the Self-Structure
and the Mind (Cognitive Balance System)
requires a model
that treats
“meaning”
as a real element
of experience,
not merely
a neural byproduct.

After establishing
this applied example,
the book moves
to a comparative example
that clarifies

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structural differences
within the
“contemplative system,”
without placing
the word
(animal)
in the chapter title.

Chapter (4) — The Comparative Example

Chapter (4)

**The Comparative Example:
The Structural Difference
Between the Human Being
and the Non-Rational Living Being
(commonly known today as animals)
as a Tool
for Understanding
the Mind (Cognitive Balance System)
and the Self-Structure**

A comparison
between the human being
and the animal
can be conducted
through three fundamental aspects
that clarify
the essential difference
between them,
not only
at the level
of outward form
or apparent function,
but at the level
of the internal structure
of the Self-Structure,

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the Mind (Cognitive Balance System),
and the Spirit.

First Aspect: The Mind (Cognitive Balance System)

The animal
does not possess
an integrated
Mind (Cognitive Balance System)
in the human sense;
the components
of what resembles
a mind
operate
in a partial
and non-integrated manner.

Its behavior
is governed
by instinct,
immediate reactions,
and innate programming
related to survival
and reproduction,
without the presence
of a system
of deliberation,
contemplation,
or central awareness
capable
of deep integration
between meaning,
choice,
and purpose.

As for
the human being,
he possesses

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an integrated
Mind (Cognitive Balance System)
that arises
from balanced interaction
between the Brain,
the Nervous System,
and the Heart,
enabling him
to engage in
abstract thinking,
self-review,
and conscious decision-making.

From the above,
the animal
does not possess
an integrated
Mind (Cognitive Balance System),

but it does possess
a Brain
that is programmed
for its needs,

and it is possible
to develop
its existing brain capacities
through training.

However,
the animal
does not possess
the integration
between the Heart,
the Brain,
and the Nervous System
in the manner
present in the human being.

Therefore,
the animal
is not able,
for example,

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to engage
in metaphysical thinking.

Second Aspect: The Self-Structure

The animal
does not possess
an integrated
Self-Structure
as is the case
with the human being;

rather,
each component
within the animal
is embodied
in itself
and operates
in a relatively
separate manner.

The components
of the Body,
and the corresponding
perceptual
or vital functions,
do not integrate
into a single
self-aware
psychological structure.

As for
the human being,
his Self-Structure
is distinguished
by being
an integrated system,
within which

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the components
of the Body,
the Mind (Cognitive Balance System),
and the Spirit
interpenetrate
into a single unity,

such that
any dysfunction
in one of them
affects
the entire
human entity.

Third Aspect: The Spirit

The Spirit
of the animal
is from the creation
of God,
and it is
the secret
of its life
and continuity.

It performs
the function
of animating
and directing
within the limits
of instinct
and the natural system
upon which it was created.

As for
the Spirit
of the human being,
it has
a distinctive specificity;
for it is

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a divine breath
from God,
and a part
from Him,

and through it
the human being
acquires
existential awareness,
responsibility,
the capacity
for knowledge,
choice,
and the questioning
of meaning
and destiny.

This spiritual specificity
is what makes
the human being
a morally accountable,
aware entity,
capable
of elevation
or deviation.

Through
these three aspects,
it becomes clear
that the difference
between the human being
and the animal
is not merely
a difference of degree,
but a difference
of structure,
function,
and purpose,

where the integration
between
the Mind (Cognitive Balance System),

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the Self-Structure,
and the Spirit
constitutes
the essence
of human existence
and its distinction.

In the upcoming parts of this book series, God willing, we will expand the explanations of more than one metaphysical term.

4.1 Why Do We Need a “Comparative Example”?

In science,
comparison
is not meant
to diminish
the value
of any being;
rather,
it is
a methodological tool
for understanding
what distinguishes
one system
from another.

When we discuss
the “Mind (Cognitive Balance System)”
and the “Self-Structure”
as functional systems,
it becomes useful
to employ
a comparative example
that helps clarify:

4.1.1 What is biologically shared between the human being and other living beings.

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4.1.2

And what is functionally different
in awareness,
the construction of meaning,
choice,
and balance.

This comparison
is used here
as an analytical tool only,
not as the title
of the book
nor as an independent subject
separate from it.

4.2

The Biological Commonality: The Brain and Instinctive Functions

Non-rational living beings
share with the human being
the existence of:

4.2.1

A biological Body
that performs
life functions.

4.2.2

A Brain
that processes
sensory inputs.

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4.2.3

A Nervous System
that transmits signals
and regulates responses.

4.2.4

Survival behaviors:
feeding,
escape / defense,
reproduction,
protection,
and care.

This circuit
explains
a large portion
of instinctive behavior,
and confirms
that a part
of the human being
also operates
within the logic
of “survival.”

However,
the question
that distinguishes
the human being
emerges here:

Is this sufficient
to explain
contemplative awareness,
the construction of meaning,
and moral judgment?

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4.3

The Functional Difference: The “Contemplative Mind” as a System of Deliberation

According to the model presented in this book, the essential difference does not lie in the mere presence or absence of the Brain, but in the presence of a higher functional system in the human being that produces:

4.3.1

Deliberation:
reviewing the idea before the action.

4.3.2

Judgment:
discerning between alternatives according to meaning and criteria.

4.3.3

Construction of meaning:
transforming experience into understanding and purpose.

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4.3.4

Self-review:
self-blame,
self-correction,
or rebuilding
the course.

4.3.5

Moral responsibility:
awareness of
“ought / ought not”
outside the pressure
of instinct.

Here,
speaking of a “system”
does not mean
eliminating biology;
rather,
it means
that biology alone
does not explain
everything
in the human being.

4.4

A Practical Example of the Difference: Response versus Choice

The difference
can be summarized
in a practical model:

4.4.1 Instinctive Response

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Occurs immediately upon the presence of a stimulus:
danger → escape / defense,
hunger → search for food,
threat → aggression or withdrawal.

4.4.2 Conscious Choice

Appears when the human being is able to “pause” the automatic response, then reassess the situation through a higher meaning:

Should I escape or confront?
Should I respond to harm or restrain myself?
Should I take a quick gain or adhere to a principle?

This ability does not appear merely as intelligence, but as a system of balance,

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awareness,
and meaning.

4.5 Innate Human Nature and Behavior: Why Do Outcomes Differ?

This book
links
the clarity
of Innate Human Nature
with clarity
of judgment
and choice.

The reason
is that when
the human being
is closer
to his original nature:

4.5.1 Inner distortion decreases.

4.5.2 Blind emotional reactions decrease.

4.5.3 Decision-making becomes closer to balance.

4.5.4 The capacity

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for self-discipline
in the face
of instinct increases.

Whereas
when the inner state
becomes disturbed,
the human being
may return
to a pattern
of responses
closer to instinct,

not because
he has lost
his biological brain,
but because
the balance system
has been disrupted.

4.6 Limits of the Comparison: What Do We Not Say?

In order
for the comparison
to remain scientific
and unbiased,
this chapter clarifies
the following:

4.6.1 We do not say that non-rational beings are without sensation or without pain.

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4.6.2

We do not say
that their behavior
is “without value.”

4.6.3

We do not use
the comparison
for contempt,
but for methodological understanding
of functional differences.

What is meant here
is that the human being
possesses—
according to the proposed model—
an additional layer
of perceptual organization,
meaning,
and choice,

and this
is the *محور*
of the analysis.

4.7

Chapter Summary

The comparison confirms
that:

4.7.1

The mere presence
of the Brain
and the Nervous System
does not explain

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the human difference
in contemplative awareness,
construction of meaning,
and moral responsibility.

4.7.2

The essential difference
appears
in the
“contemplative system / Mind (Cognitive Balance System)”
as a system
of balance,
judgment,
and choice.

4.7.3

Understanding
the Self-Structure(Mind,Body,Soul)
and the Mind (Cognitive Balance System)
always requires
a functional model
that integrates
biology
with meaning
and the capacity
for self-review.

After establishing
the definition
of the Mind (Cognitive Balance System)
and the Self-Structure,
and presenting
the example
of True Vision While Sleep (Ru'ya),
followed by
the comparative example,
it becomes possible
to move
to the part

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that places
the model
in the service
of scientific application:

**Reclassifying disorders
according to the source
of dysfunction:**

1/psychological ((Self-Structure (Mind – Body – Soul)))

2/mental ((Mind (Heart – Nervous System – Brain)))

3/brain-based.

**Chapter (5) —
Reclassification of Disorders**

Chapter (5)

**Reclassification of Disorders:
Where Does the Dysfunction Begin?
(Psychological — Mind — Brain)**

**5.1
Why Do We Need Reclassification?**

This book
holds that
a large portion
of the confusion
in understanding
psychological
and mind-related disorders

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returns to
a methodological cause:
the mixing

between
three different circles
within the human being,
and then dealing with them
as if they were one single thing.

5.1.1

The circle
of the “human Self-Structure (Mind – Body – Soul)”
as an integrative structure.

5.1.2

The circle
of the “Mind (Cognitive) (Heart – Nervous System – Brain)”
as a functional cognitive balance system.

5.1.3

The circle
of the “Brain”
as a biological organ
with structure
and electrical / chemical activity.

When these circles
become mixed,
diagnosis becomes disturbed,
and the problem
may be treated
from the wrong entry point:

either
every disorder
is interpreted

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as if it were
“brain-based” only,

or
all disturbances
are placed
under a single higher umbrella
and labeled
as
Psychological
(Self-Structure — Mind – Body – Soul)

note;

It is possible
for a human being
to have
a specific **Brain disorder**,
while the **Mind (Cognitive) (Heart – Nervous System – Brain)**
remains balanced,
meaning that the Brain
is not overloaded
beyond its functional capacity,
and that balance is maintained
in the integration
between the Heart,
the Nervous System,
and the Brain.

At the same time,
the **Self-Structure (Mind – Body – Soul)**
may also remain balanced.

In such cases,
it becomes possible
to diagnose
a Brain-related condition
without the presence
of a **Mental**
or **Psychological** disorder.

A practical example of this
is the mild spectrum
of **ADHD**,

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where a Brain-based variation
may exist
without necessarily causing
dysfunction
in the Mind
or the Self-Structure.

5.2 The Central Principle of This Chapter

This book
proposes
a simple interpretive rule:

For every disorder,
there is
a predominant “source.”

Accurate understanding
begins
by identifying
one question
before any classification:

Did the dysfunction
begin
from the Self-Structure
as an integrative structure?

Or did it begin
from the cognitive balance system
(the Mind)?

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Or did it begin
from a structural disturbance
within the Brain?

5.3 The Proposed Classification (Three Categories)

5.3.1 Brain-based / Brain Disorders

These are disorders
whose predominant origin
is a **structural, electrical,**
or chemical disturbance
within the **Brain** itself.

General (Descriptive) Characteristics:

5.3.1.1

The presence of indicators
of a disturbance in reality / perception
that cannot be explained
by psychological pressure alone.

5.3.1.2

A disruption in contact with reality
that may appear as
hallucinations,
delusions,
or severe perceptual confusion.

5.3.1.3

A higher tendency

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for the presence of neurological signs,
medical history,
or supportive biological factors.

Methodological Note:

This book
does not provide
medical diagnosis
and does not replace specialists,
but rather places
a framework
that helps
in **identifying the source of dysfunction**
within a conceptual model.

5.3.2 Cognitive-Balance Disorders (Mental Disorders)

These are disorders
whose predominant origin
is an imbalance
in the **Mind (Cognitive) (Heart – Nervous System – Brain)**
as defined in this book.

Core Idea:

The **Brain**
may be structurally intact,
yet the **system of judgment and balance**
is disrupted,
resulting in:

5.3.2.1

Disturbance in evaluation.

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5.3.2.2

Weakness in emotional regulation.

5.3.2.3

Confused decision-making
despite the availability of information.

5.3.2.4

Sharp fluctuation
between analysis
and emotional response.

Two Functional Examples to Clarify the Idea:

5.3.2.5

High analysis
with absence of emotional response
→ a tendency toward cold rigidity
or harmful behavior
when internal regulation is absent.

5.3.2.6

Excessive emotional response
to a simple event
→ anxiety / panic / amplification
that undermines judgment
and distorts decision-making.

5.3.3

Self-Structure Disorders (Psychological Disorders)

These are disorders
whose predominant origin

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is a disturbance
in the **Self-Structure (Mind – Body – Soul)**,
as an integration
between the Body,
the Mind,
and the Soul,
that is, a disruption
in the internal relationship between them.

5.3.3.1

The Body

(sleep / energy / tension / pain / addiction).

5.3.3.2

The Mind

(judgment / meaning / decision).

5.3.3.3

The Soul / existential dimension

(meaning / purpose / connection to the higher value of life).

General Descriptive Indicators:

5.3.3.4

Disturbance
in inner identity,
or motivations,
or the meaning of life.

5.3.3.5

A chronic contradiction
between what the human being understands
and what he actually lives.

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5.3.3.6

An inner fracture
resulting in loss of direction,
loss of value,
or prolonged loss of balance.

5.4

Why May Symptoms Appear Similar Despite Different Sources?

This model
emphasizes
that symptoms may appear similar
while the source is different.

For example:

5.4.1

Insomnia
may result from
psychological tension,
or from imbalance
in the Nervous System,
or from an organic medical cause.

5.4.2

Social withdrawal
may result from
psychological depression,
or from mental anxiety
(balance disruption),
or from a deeper perceptual disorder.

5.4.3

Confusion

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may be the result of
severe psychological pressure,
or a disturbance
in the balance system,
or a Brain-based dysfunction.

Accordingly,
“surface similarity”
is not sufficient for classification
without identifying
the source.

5.5 Implications of This Classification for Diagnosis and Treatment (General Framework)

Based on this classification—
in principle—
treatment
is not one-size-fits-all,
because the entry point
of the dysfunction
determines
the starting point
of repair.

5.5.1 If the dysfunction is **Brain-based and structural**, the pathway begins with neurological / brain-based medical treatment based on medical evaluation.

5.5.2 If the dysfunction is within the **Mind (Cognitive) (Heart – Nervous System – Brain)**,

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the pathway begins
by determining
whether the cause
is an organic disturbance
in one of its three components
or a relational
and balance-based disturbance.

5.5.3

If the dysfunction
is within the **Self-Structure (Mind – Body – Soul)**—
which is the broadest and most comprehensive—
the pathway begins
by determining
whether the cause
is an organic disturbance
or a relational / balance-based disturbance,
through rebuilding
the relationship
between the Body,
the Mind,
meaning,
and direction.

Important Methodological Clarification:

Not every organic disturbance
affecting
one of the pillars
of the Mind
or the Self-Structure
necessarily leads
to a Mental
or Psychological disorder.

It is possible
for an organic disturbance
to exist
in one component of the Mind—

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such as the Brain,
the Heart,
or the Nervous System—
while the **Mind (Cognitive)** system
remains balanced.

while the functional integration
between the pillars
remains intact,
so no **Mental disorder** appears.

It is also possible
for a general organic disturbance
to exist in the **Body**,
which constitutes
one of the components
of the **Self-Structure (Mind – Body – Soul)**,
while the **Self-Structure**
remains coherent
and balanced.

In such cases,
the dysfunction
is confined
to the organic level,
without reflecting
on the level
of cognitive functional balance
or on overall psychological balance.

On the other hand,
no clear organic disturbance
may appear
in any of the pillars,
yet a **Psychological**
or Mental disorder
may occur
as a result of imbalance

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or weakness
in connection
and integration
between these components.

Here,
the problem
does not lie
in the integrity
of the organs themselves,
but in the way
they interact
and harmonize
within the total human system.

When this interaction
becomes disrupted,
the functions
of the **Mind**
and the **Self-Structure**
are impaired,
even if
the organic structure
appears intact.

This idea
can be clarified
through a single applied example
that illustrates
the difference
between organic dysfunction
in itself
and the way
the human system
deals with it.

A human being
may suffer
from a severe chronic illness,
yet maintain
comprehensive Psychological balance

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(Self-Structure balance — Mind – Body – Soul)

because he does not overload
his Body
beyond its capacity,
does not exhaust
his Mind
with oppressive questions
or destructive interpretations,
and does not misuse
the spiritual dimension
outside its natural boundaries.
In this case,
the integration
between Body, Mind, and Soul
remains intact,
allowing the human being
to coexist with illness
without it transforming
into a psychological disorder
or mental collapse,
because the overall system
remains cohesive
and balanced.

Conversely,
another person
may suffer
from a less severe bodily illness,
yet overload his Body
beyond what it can bear,
exhaust his Mind
with continuous tension,
anxiety, and fear,
and sever
healthy connection
with the spiritual dimension
or misuse it.

As a result,
a disruption occurs
in the integration

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between the components
of the **Self-Structure**.

Here,
the bodily illness
is not the true cause
of collapse;
rather,
the imbalance
between the pillars
leads
to psychological deterioration
and possibly mental breakdown,
even though
the organic disturbance
in itself
is not decisive.

Important Clarification:

There is a vast difference
between

situational mental and psychological difficulties / challenges and **mental and psychological disorders**.

Situational difficulties
often arise
from life pressures,
temporary shocks,
or transient imbalance,
and can be addressed
through multiple approaches,
most notably:

- restoring balance
between Body, Mind, and Soul,
- adherence to values,

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- strengthening connection with God,
- existing within a clean and healthy social environment,
- and distancing oneself from negative influences that intensify problems.

As for **mental and psychological disorders**, they are more complex and deeper conditions, for which self-balance alone is not sufficient.

They require specialized medical intervention, professional diagnosis, and appropriate scientific treatment, which may occur in integration with psychological and spiritual support.

Thus, confusing these two states constitutes a methodological error, due to the consequences of exaggeration, misdiagnosis, or unjustified therapeutic neglect.

From this perspective, the fundamental role of the messengers, religion, and the concept of metaphysics

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becomes evident—
not as a preachy
or compensatory discourse,
but as an integrative framework
that regulates
the relationship
between Body, Mind, and Soul,
restores balance
to the human **Self-Structure**,
grants meaning,
boundaries,
and an existential compass
that protects the human being
from collapse
during trials.

Through this integration,
the integrity
of the Self-Structure
is achieved
even in the presence of illness,
and the human being
is understood
as a single system,
not as disconnected parts.

From here,
it becomes clear
that the decisive factor
in mental and psychological health
is not merely
the presence or absence
of organic disturbance,
but rather
the degree of **balance**,
coherence,
and **functional integration**
between the components
of the **Mind**,
the **Self-Structure**,
and the **Soul**.

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This explains
why some approaches
that interpret
mental and psychological disorders
on a purely organic basis
fail.

What can be interpreted
on a purely organic basis
is only
the Brain disorder itself,
which—
as previously stated—
may lead
to disturbance
in the cognitive balance system,
or may not lead
to its disturbance
or collapse.

5.6 **Scientific Testability** **of This Classification**

This book holds
that this classification
is not an “opinion,”
but is, in principle,
testable through:

5.6.1 Comparing structural / neurological indicators with symptom patterns.

5.6.2 Studying indicators of neuro-functional balance

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and their relationship
to symptoms.

5.6.3

Clinical comparisons
between responses
to different treatments
according to
the presumed source
of dysfunction.

5.6.4

Developing assessment tools
that help differentiate
between structural dysfunction,
functional dysfunction,
and structural-self-related dysfunction.

It is worth noting
that there already exist
medical, mental, psychological,
and brain-based studies
that have been conducted
and completed,
which do not require reimplementation
as much as they require
re-linking and re-analysis
within a different conceptual framework.

Over the past decades,
extensive clinical
and experimental data
have accumulated globally,
are available
in scientific literature,
and can be utilized directly.

Through employing
this existing data,

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it becomes possible
to test
the validity
of this theory—
either by confirming it,
modifying some of its joints,
or even refuting it
when necessary.

Accordingly,
the research path
is not as complex
as it may appear,
but primarily requires
linking available studies
and organizing their results
within a clear structural framework
such as the one
presented in this book.

This allows
for a reintegrative reading
of global data,
instead of treating it
as isolated islands of knowledge.

Through this methodology,
it becomes possible
to move
from Ameen Malaysheh's theory
on the secret of the Self
and the nature of the Mind
to scientific verification
open to discussion
and development.

5.7 Chapter Summary

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This chapter proposes
that understanding disorders
becomes more precise
when we distinguish between:

5.7.1

Disorders
whose origin
is **structural brain-based**.

5.7.2

Disorders
whose origin
is imbalance
in the **Mind**
as a balance system
(mental).

5.7.3

Disorders
whose origin
is dysfunction
in the integrative **Self-Structure**
(psychological).

Thus,
the question shifts
from
“what is the name of the disorder?”
to a more scientific question:

Where did the dysfunction begin?
And what is the most logical entry point for initiating repair?

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Chapter (6)

Inner Stability and the Healthy Human Being

The Balance Model as a Criterion for Mental and Psychological Health

6.1

Why Do We Need a Precise Definition of the “Healthy Human Being”?

Psychological
and medical literature
frequently speaks
about “Psychological health,”
yet it rarely provides
a clear operational definition
of what it means
for a human being
to be healthy.

Most often,
health is defined
negatively:

- absence of illness,
- or absence of clear symptoms.

However,
this definition is insufficient,
because:

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- absence of symptoms does not mean the presence of balance,
- ability to function does not mean inner well-being,
- social adaptation does not necessarily mean psychological or mental health.

From here,
this chapter proposes
a positive, functional definition
of the healthy human being,
based on **inner stability**,
not merely
on the absence of disorder.

6.2 Definition of Inner Stability in This Model

A state
of **relative and sustained balance**
between the components
of the **Self-Structure (Mind – Body – Soul)**
(the Body,
the **Mind (Cognitive)** as a cognitive balance system,
and the spiritual structure
or metaphysical knowledge),

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such that
the human being
is able
to perceive reality clearly,
make balanced decisions,
and interact with pressures
without collapse
or chronic distortion.

This definition:

- does not require perfection,
- does not deny sadness, anxiety, or pain,
- but focuses on the ability
to return to balance.

Health Is Not the Absence of Pain: Deconstructing a Common Misconception (6.3)

One of the common mistakes
is linking health
to the absence of suffering.

Whereas, in reality:

6.3.1

The healthy human being
may feel sadness,
but does not collapse.

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6.3.2

He may experience anxiety,
but does not lose judgment.

6.3.3

He may make mistakes,
but is capable
of acknowledgment
and correction.

6.3.4

He may feel pain,
but does not build
his identity
around pain.

The fundamental difference here
is not the presence of emotions,
but the way
they are organized internally.

6.4

Components of Inner Stability

According to this model,
inner stability
is based on
four interrelated functional axes:

6.4.1

Basic Bodily Balance

It is not possible
to speak of psychological

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or mental stability
in the presence of:

- chronic sleep deprivation,
- persistently high nervous arousal,
- continuous physical exhaustion.

The Body here
is not a neutral background,
but a primary condition
for balance.

6.4.2 Balance of the Mind System (Judgment and Discernment)

This appears in:

- the ability to stop impulsivity,
- reviewing the idea before action,
- separating feeling from decision,
- seeing alternatives
instead of being confined
to a single option.

6.4.3 Coherence of the Spiritual Structure or Metaphysical Knowledge (belief understood as the human being's interpretations of metaphysical matters)

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This appears in:

- the art of communicating with the Creator and integrating with the universe in sound, innate ways, as the human being is a great creation in himself, for whom God has subjected this universe;

- the necessity for the human being to have a balanced metaphysical belief that is coherent with the Mind and with **Fitrah**, and not contradictory to them.

6.4.4 Clarity of Meaning and Direction

The healthy human being does not necessarily live with “final answers,” but he possesses:

- an inner direction,

- a value-based compass,

- a sense that his life is not pure absurdity.

6.5 Applied Example:

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Two Human Beings Under the Same Pressure

Let us assume
one situation:

- sudden job loss.

6.5.1 Unstable Response

- rapid collapse,
- catastrophizing,
- generalizing failure
to the entire self,
- impulsive decisions
or complete withdrawal.

6.5.2 More Stable Response

- a natural initial shock,
- limited sadness or anxiety,
- followed by reassessment,
- separating the event
from self-worth,

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- searching for alternatives.

The difference here
is not intelligence
nor the severity of the event,
but the degree
of inner stability.

6.6 Inner Stability and Sound (Innate Human Nature) Fitrah

**This book
links the concept
of inner stability
with the concept
of Fitrah,
as the original state
of balance.**

Sound (Innate Human Nature) Fitrah
—in this context—
does not mean:

- moral perfection,
- absolute purity,
- or formal religiosity.

Rather, it means:

6.6.1 Higher inner clarity.

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6.6.2

Reduced distortion
in interpreting the self
and the world.

6.6.3

A better ability
to distinguish
between the real
and the imagined.

6.6.4

A more balanced response
to good and evil.

6.7

How Is Inner Stability Gradually Lost?

Balance is rarely lost
in a single blow,
but rather through accumulations:

6.7.1

Chronic pressure
without release
or regulation.

6.7.2

Long-term self-deception.

6.7.3

Persistent contradiction
between values and behavior.

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6.7.4

Distorted or harmful relational environments.

6.7.5

Continuous feeding of noise (fear, comparison, conflict).

Over time, this accumulation turns into:

- chronic anxiety,
- emotional numbing,
- aggression,
- or withdrawal,

without there being one single clear “disease.”

6.8

Functional Measurability of Inner Stability

Although inner stability is not a number, it can be approached scientifically through functional indicators such as:

6.8.1

Time required

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to return to balance
after pressure.

6.8.2

Quality of judgment
under stress.

6.8.3

Ability to separate
feeling from decision.

6.8.4

Patterns of relationships
and their stability.

6.8.5

Consistency
between understanding
and behavior.

These indicators
do not provide
a final diagnosis,
but they provide
a clear direction.

6.9

**Inner Stability
as a Therapeutic
and Cognitive Goal**

This book proposes
redirecting the goal
from
“eliminating symptoms”
to:

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“building inner stability.”

Because:

- symptoms may disappear temporarily,
- but the absence of balance reproduces them in new forms.

6.10 Chapter Summary

The healthy human being—
in this model—
is not a human being without pain,
nor a human being without struggle,
but a human being
who possesses
an internal structure
capable of organization
and return to balance.

Inner stability:

- is not a fixed state,
- but a dynamic capacity,
- built, lost, and regained.

From here,
the transition becomes logical
to the next chapter,
which discusses
how some contemporary models
in psychiatry have failed

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due to their neglect
of this deep functional level.

Chapter (7) Classification Errors in Contemporary Psychiatry When the Human Being Is Reduced to Symptoms

7.1

Introduction: Why Do We Discuss Classification at All?

Classification
in any science
is not a formal matter,
but rather
the foundation
of understanding, diagnosis,
and treatment.

When classification becomes distorted,
not only description is distorted,
but also:

- understanding the problem,
- selecting the intervention,
- evaluating outcomes,
- and expectations of recovery.

This book holds
that a considerable portion
of the problems
in contemporary psychiatry
does not stem
from weakness of physicians

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or lack of tools,
but from a flaw
in the classificatory framework itself
through which human disorders
are understood.

7.2

The Fundamental Problem: Confusing Description with Source

Most modern psychiatric classification systems
rely on describing symptoms
more than analyzing
the source of dysfunction.

That is,
the dominant question becomes:

What appears on the person?

While the more important question—
which is often not asked deeply—
is:

Where did the dysfunction begin?

This leads
to a serious methodological outcome:

- similar symptoms
are classified
as one disorder,

- despite radically different internal sources.

7.3

Illustrative Example: Anxiety Is Not a Single Condition

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Anxiety
may appear
in two individuals
in a similar way:

- rapid heartbeat,
- tension,
- sleep difficulty,
- negative thoughts.

Yet the source
may be completely different.

7.3.1 Anxiety Resulting from Imbalance in the Cognitive System

- excessive emotional response,
- mental amplification,
- weakness in attention regulation and judgment.

7.3.2 Anxiety Resulting from Bodily / Neurological Dysfunction

- excessive nervous arousal,
- hormonal disturbance,

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- dysfunction in nervous system regulation.

7.3.3

Anxiety Resulting from Psychological / Existential Dysfunction

- loss of meaning,
- unresolved inner conflict,
- chronic contradiction between values and behavior.

Descriptive classification places the three cases in one basket, while correct intervention differs radically from one case to another.

7.4

Confusing “Illness” with “Response”

One of the most dangerous classification errors is:

turning natural human responses into “disorders.”

7.4.1

Grief after loss is not an illness.

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7.4.2

Anxiety in the face
of real threat
is not a dysfunction.

7.4.3

Confusion during a transitional phase
is not always
a pathological sign.

When behavior
is separated from its context
and read only
through a symptom checklist,
the human experience
is redefined
as a medical problem.

7.5

Ignoring the “System” Level and Focusing on the Part

This book observes
that many contemporary models:

- study the Brain,
- or study behavior,
- or study thoughts,

but rarely study
the complete system.

The result:

- treating a part
while the overall dysfunction remains,

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- relieving a symptom while structural distortion persists.

Example:

Medication may reduce anxiety, yet the following remain:

- weak judgment,
- distorted meaning,
- disturbance in the **Self-Structure**,

so the disorder returns in another form.

7.6

The Problem of Repeated “Dual Diagnosis”

In contemporary clinical practice, an increase is observed in:

- multiple diagnoses for the same person,
- changing diagnoses over time without fundamental change in the person.

According to this model, this is understood as:

- an attempt to classify changing symptoms

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- without identifying the stable source of dysfunction.

Imbalance in inner stability
may appear:

- once as anxiety,
- once as depression,
- once as behavioral disorder,

while the root remains one.

7.7

Absence of Distinction Between Structural and Functional Dysfunction

Among the central points
emphasized in this book
is the necessity
to distinguish between:

7.7.1

Structural brain dysfunction
→ requires direct medical intervention.

7.7.2

Functional dysfunction
in the **Mind (Cognitive)** system
→ requires reorganization and balance.

7.7.3

Psychological dysfunction
in the **Self-Structure**

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→ requires deeper work
on meaning
and internal structure.

When functional or psychological dysfunction
is treated
as if it were
purely structural,
the following appear:

- resistance to treatment,
- unjustified side effects,
- a shared sense of failure
for both patient and therapist.

7.8 Symptoms Do Not Equal Identity

Another serious classification error
is:

turning diagnosis
into identity.

Instead of saying:

“he is experiencing symptoms,”

it becomes:

“he is this.”

This shift:

- reinforces helplessness,

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- weakens responsibility,
- and closes the door to growth.

Whereas the proposed model here
treats disorder
as a condition
that can be understood,
not as a definition
of the human being.

7.9 Toward a Classification Based on the “Source of Dysfunction”

This book proposes
that classification
be built upon
one central question:

Where did balance become disrupted?

All subsequent decisions
are then built
on this foundation.

This does not abolish
existing classifications,
but:

- reorders them,
- gives them clearer context,
- and reduces therapeutic randomness.

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7.10 Chapter Summary

Classification errors
in contemporary psychiatry
do not stem solely
from lack of data,
but from a model
that focuses on what appears
more than on what happens
at depth.

Re-understanding the human being
as an integrated system of:

- Body,
- Mind as a balance system,
- Soul as structural metaphysical knowledge,

opens the door
to more precise classification
and a more just approach
to the human experience.

Chapter (8)

Why Does the Human Being Possess the Capacity for Reflective Thinking?

8.1 Introduction: What Is Meant by Reflective Thinking?

Reflective thinking
does not mean computational intelligence,
nor quick wit,
nor merely the ability to solve problems.

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Rather, it refers here
to the human capacity to:

- pause before acting,
- review an idea,
- think about thinking itself,
- construct meaning that goes beyond the immediate situation,
- and make a decision not governed solely by direct instinct.

This mode of thinking
is what allows the human being to ask:

- Is what I am about to do right?
- What are its consequences?
- Does it align with my values?
- Am I willing to bear responsibility for it?

8.2 The Difference Between Reflective Thinking and Instinctive Response

For methodological clarity,
the difference can be presented
through two functional models:

8.2.1 Instinctive Response

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- Direct stimulus → direct reaction
- No prolonged internal pause
- Primary goal: survival, protection, gratification

This pattern is fast and effective,
but limited in meaning-building.

8.2.2 Reflective Thinking

- Stimulus → pause → analysis → evaluation → choice
- Involves memory, standards, meaning, and prior experience
- The goal is not merely survival, but conscious choice

The human being
is capable of this second mode
to varying degrees,
while the first mode
remains dominant
in the non-rational living being.

8.3 Reflective Thinking as a Systemic Outcome, Not an Isolated Ability

This book holds that reflective thinking:

- is not an “extra button” in the brain,
- not merely a linguistic skill,

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- and not the product of education alone.

Rather, it is the outcome
of a functioning integrated system that includes:

- a balanced **Mind (Cognitive)**,
- a relatively stable **Self-Structure**,

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of a functioning integrated system that includes:

- a balanced **Mind (Cognitive)**,
- a relatively stable **Self-Structure**,
- and the capacity to carry meaning ((Here, “meaning” refers to metaphysical meaning: the meaning related to the soul, spiritual awareness, and non-material realities, including unseen dimensions of existence, understood in a clear and non-speculative)) .

When this system becomes disturbed,
reflective capacity weakens
even if intelligence remains intact.

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8.4 The Role of Inner Balance in the Emergence of Reflective Thinking

Reflective thinking requires
a fundamental condition:

relative inner calm.

Illustrative examples:

- **8.4.1**
In intense anger,
the capacity for calm thinking narrows.
- **8.4.2**
In excessive fear,
the range of options contracts.
- **8.4.3**
In chronic stress,
decision-making turns into reaction.

The greater the inner balance:

- the wider the field of vision,
- the longer the “pause time” before decision,
- and the clearer the judgment.

8.5 Thinking in Terms of “Why,” Not Only “How”

One distinguishing feature
of reflective thinking
is the transition from the question:

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How do I do this?

to the question:

Why do I do this?

- “How?” is a functional question.
- “Why?” is a meaningful / existential question.

The human being alone—within this model—is capable of re-evaluating the motive itself, not merely the action.

This is what allows a person to change direction even when the previous path was materially “successful.”

8.6 The Relationship Between Reflective Thinking and Moral Responsibility

There is no meaning to responsibility without the capacity for reflection.

Responsibility presupposes:

- **8.6.1** the ability to distinguish between alternatives,
- **8.6.2** awareness of consequences,
- **8.6.3** the ability to choose differently from instinct.

When reflective capacity weakens:

- the sense of responsibility diminishes,
- justifications increase,

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- and constructive remorse disappears.

8.7 Why Do Degrees of Reflective Thinking Differ Among Humans?

This book does not assume
that all people possess
the same degree of reflective capacity.

Rather, it sees this capacity
as influenced by several factors, including:

- **8.7.1** the level of psychological and cognitive balance,
- **8.7.2** the amount of inner noise (fear, anger, unresolved conflict),
- **8.7.3** the degree of distortion in internal meaning
(conflicting values, confused goals),
- **8.7.4** experience, learning, and the ability to learn from error.

Thus, one may encounter
a highly intelligent person
who is not reflective,
and another with less intelligence
but deeper wisdom.

8.8 Reflective Thinking and Inspiration: A Non-Accidental Relationship

Within this model,
inspiration rarely appears
at the peak of inner noise,
but rather in moments of:

- relative clarity,

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- suspension of distraction,
- readiness to receive an idea rather than impose it.

Reflective thinking
prepares the ground for inspiration,
yet inspiration—if it appears—
is not exempt from examination and scrutiny.

8.9 What Happens When Reflective Thinking Is Absent?

The absence of this capacity
does not mean loss of intelligence,
but rather:

- **8.9.1** dominance of reactions,
- **8.9.2** repetition of errors despite knowledge,
- **8.9.3** weakness in self-review,
- **8.9.4** ease of justification instead of correction.

This explains
how a person may “know” a great deal,
yet live with limited awareness.

8.10 Chapter Summary

Reflective thinking
is not a mental luxury,
nor an elite skill,
but a central human function
that emerges
when the inner system operates in balance.

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It is what makes the human being:

- responsible,
- capable of growth,
- able to transcend instinct,
- and qualified to carry meaning ((Here, “meaning” refers to metaphysical meaning: the meaning related to the soul, spiritual awareness, and non-material realities, including unseen dimensions of existence, understood in a clear and non-speculative)).

After establishing this concept,
the book moves to clarifying
how human experience itself is formed:

How do we become aware?
How do we perceive?
And how does the inner world
transform into lived experience?

Chapter (9)

**Consciousness and Perception:
How Is the Human Experience Formed?**

9.1 Introduction: What Is the Difference Between Consciousness and Perception?

The terms **consciousness** and **perception**
are often used as if they refer to the same thing,

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while distinguishing between them
is essential for an accurate understanding
of the human experience.

Perception:

is the process of receiving, organizing,
and interpreting inputs
(sensory, internal, or mental).

Consciousness:

is the inner presence
that *witnesses* these inputs
and grants them meaning
and a position within subjective experience.

A human being may perceive something
without being fully conscious of it,
and may be conscious
without active sensory perception
(as in meditation or mental imagery).

9.2 Why Is a Purely Neural Explanation Not Sufficient?

Neuroscience explains important aspects of perception, such as:

- how signals are transmitted
- how images are processed
- how specific brain regions are activated

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However, this explanation alone
encounters questions it cannot fully answer:

9.2.1

Why do two people experience
the same event differently?

9.2.2

Why does the human being perceive **meaning**,
not merely stimulus?

9.2.3

Why does perception sometimes transform
into moral or existential awareness?

Here emerges the need for a model
that integrates neural function
with inner experience.

9.3 Layers of Human Experience Formation

This book proposes
that the human experience
is not formed in a single layer,

but through the interaction
of several functional layers.

9.3.1 The Sensory Layer

Reception of stimuli through the senses.

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This layer is shared,
to varying degrees,
between humans and other living beings.

9.3.2 The Perceptual Layer

- organizing stimuli
- linking them together
- forming an initial image of reality

9.3.3 The Reflective Layer

- assigning meaning
- posing questions
- evaluating situations
- linking experience to the self and to purpose

The essential difference
appears in the third layer,
not in the first.

****9.4 The Role of the Mind (Cognitive)**

as a Balance System in Shaping Consciousness**

According to the proposed model:

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The Mind (Cognitive)
does not merely generate consciousness,
but **regulates** it.

When the cognitive balance system is:

- **stable** → consciousness becomes clearer and more coherent
- **disturbed** → consciousness becomes distorted, fragmented, or contradictory

Practical examples:

9.4.1

A person possesses sufficient information,
yet their reading of reality is distorted
due to severe internal tension.

9.4.2

Another person has less information,
yet their awareness is clearer
because they are internally balanced.

**9.5 Consciousness as Lived Experience,

Not Merely Neural Signal**

Consciousness cannot be reduced
to “active neural signaling,”

because neural signaling alone
does not explain:

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- the sense of self
- the experience of meaning
- the personal experience of pain or joy

Therefore, this book distinguishes between:

9.5.1

Observable brain activity.

9.5.2

Conscious experience
lived internally by the human being.

Science approaches the first
with high precision,

while the second
requires a model
that integrates self and meaning.

****9.6 Why Does Human Experience Change**

When the Inner State Changes?**

Experience is not a fixed replica of reality,
but the result of interaction
between reality and the inner state.

Illustrative examples:

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9.6.1

The same word
may be understood as an insult
or as advice,
depending on the psychological state.

9.6.2

The same event
may be experienced as a threat
or as an opportunity.

9.6.3

Silence
may be interpreted as peace
or as rejection.

This means that consciousness
is not a neutral mirror,

but an interpretive system
affected by psychological
and cognitive balance.

9.8 Consciousness and (Innate Human Nature) Fitrah

This book links
clarity of consciousness
to the soundness of
(Innate Human Nature) Fitrah.

A sound Fitrah implies:

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9.8.1

Reduced inner noise.

9.8.2

Increased honesty with the self.

9.8.3

Less defensive justification.

9.8.4

Clarity of the fundamental meaning of life.

When these conditions are met:

- consciousness becomes more coherent
- inner contradictions decrease
- perception becomes less distorted

9.10 Chapter Summary

The human experience
is not formed by the brain alone,

nor by external stimulus alone,

but through the interaction
of an integrated system that includes:

- perception

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- the Mind (Cognitive) as a balance system
- the Self-Structure as a structure of meaning
- consciousness as the inner presence of experience

Chapter (10)

Errors of Classification in Contemporary Psychiatry

10.1 Introduction: Why Is Classification a Critical Matter?

Classification in psychiatry
is not merely a linguistic or procedural issue,
but a critical and decisive matter,

because it determines:

- how we understand the human condition,
- how we interpret behavior,
- and how we decide the type of therapeutic intervention.

Any error in classification
is directly reflected in:

- 10.1.1** inaccurate diagnosis,
- 10.1.2** inappropriate treatment,
- 10.1.3** long-term human stigmatization that may have no real foundation.

10.2 The Fundamental Flaw: Merging Distinct Domains into a Single Category

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This book argues that
the central error in many contemporary classifications
is the merging of three distinct domains into one framework:

- 10.2.1** the **Brain** as a biological organ,
- 10.2.2** the **Mind** as a functional system of cognitive balance,
- 10.2.3** the **Self-Structure** as an integrative structure carrying meaning, identity, and motivation.

When these domains are treated as if they were one and the same,
any dysfunction becomes:

- either labeled a “brain disease”,
- or a “psychological disorder”,
without precise differentiation.

10.3 Applied Example of Diagnostic Confusion

Consider a common case:
a person experiencing:

- severe anxiety,
- racing thoughts,
- bodily tension,
- difficulty making decisions.

In some models:

- 10.3.1** this is immediately interpreted as a brain chemical imbalance,
- 10.3.2** and treated pharmacologically only.

According to the model proposed in this book:

- 10.3.3** the brain may be structurally intact,
- 10.3.4** while the cognitive balance system is disturbed due to chronic stress, psychological distortion, or loss of meaning.

Result:

Medication alone may reduce symptoms,
but does not address the origin of the imbalance.

10.4 Excessive Expansion of Diagnostic Categories

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Another manifestation of the problem is:

the continuous expansion of disorder lists, such that:

- 10.4.1** normal human patterns are converted into pathological diagnoses,
- 10.4.2** the distinction between “human suffering” and “disease” is lost,
- 10.4.3** human complexity is reduced to fixed labels.

This does not deny the existence of disorders,
but calls for distinguishing between:

- dysfunction that requires medical intervention,
- and a human condition that requires understanding and rebalancing.

10.5 Neglecting the Factor of Meaning of Human Self-Structure and Mind (Cognitive System) in Classification

Many modern classifications focus on:

- observable symptoms,
- duration,
- severity.

Yet they overlook a central question:

What does this symptom mean to the person experiencing it?

- 10.5.1** The same feeling may be pathological in one person,
and a natural response in another.

- 10.5.2** The same behavior may indicate dysfunction,
or be a coherent reaction to a specific context.

Ignoring meaning leads to
mechanical rather than human diagnosis.

10.6 Confusing Cause and Consequence

A common error:

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10.6.1 treating neural changes as always being the cause of disorder, when in many cases they are the result.

For example, chronic psychological stress:

- may produce observable brain changes,
- but this does not mean the disorder originated in the brain.

According to this model:

10.6.2 not every neural change is a “brain disease”,

10.6.3 some changes are long-term functional responses to imbalance in the Self-Structure or Mind.

10.7 Absence of Gradation in Understanding

Some models tend to jump directly to extremes:

- either completely normal,
- or fully pathological.

Human reality, however, is gradual:

10.7.1 from full balance,

10.7.2 to functional imbalance that is correctable,

10.7.3 to structural dysfunction requiring direct medical intervention.

The absence of this gradation produces rigid and inaccurate diagnosis.

10.8 The Human Impact of Misclassification

The effect of misclassification extends beyond the medical domain to:

10.8.1 distortion of self-image,

10.8.2 reinforcement of helplessness or stigma,

10.8.3 disabling the capacity for change under the label of “illness”.

Yet many cases—within this model—require:

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- restoration of balance,
- not surrender to diagnosis.

10.9 Toward a More Humane and Accurate Classification

This book proposes that any sound classification should:

- 10.9.1 begin by identifying the source of dysfunction before naming it,
- 10.9.2 distinguish between structural, functional, and meaning-based imbalance,
- 10.9.3 consider context, balance, and meaning,
- 10.9.4 remain open to revision and refinement.

10.10 Chapter Summary

Errors of classification in contemporary psychiatry do not usually stem from bad intent or lack of tools, but from an incomplete interpretive model that merges what should be distinguished.

When we differentiate between:

- the **Brain**,
- the **Mind** as a system of reflection and balance,
- and the **Self-Structure** as the integrative human framework,

we move toward:

a more accurate classification,
a more just treatment approach,
and a deeper human understanding.

Chapter (11)

Inner Stability and the Balanced Human Being

What Is Meant by a Balanced Human Being? (11.1)

The concept of the “balanced human being” is often misunderstood in many writings, as it is sometimes reduced to:

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- the absence of visible symptoms,
- the ability to work and produce,
- or superficial social adaptation.

This book proposes a more precise definition:

The balanced human being is one who possesses a stable degree of inner balance that enables understanding, discernment, decision-making, and engagement with meaning **without chronic distortion**.

Balance here is **not perfection**,
but **functional equilibrium**.

Inner Stability: A Functional Concept, Not Merely Emotional (11.2)

Inner stability does **not** mean:

- constant happiness,
- absence of sadness or anxiety,
- or lack of emotional response to events.

Rather, it means:

- **the ability to return to balance after disturbance**,
- **the capacity not to collapse under natural pressures**,
- **maintaining relative clarity in judgment and decision-making**.

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A balanced person may grieve,
but does not become lost.

May feel anxious,
but does not disintegrate.

Components of Inner Stability in This Model (11.3)

According to this framework,
inner stability emerges from a balanced interaction between three domains:

Physical Balance (11.3.1)

Includes:

- regular sleep,
- nervous system stability,
- balanced energy levels,
- absence of unresolved chronic bodily stress.

Chronic bodily imbalance directly affects judgment and emotional regulation,
even when a person appears “mentally aware.”

Mental Balance — Mind (Cognitive System) (11.3.2)

Manifested in:

- the ability to think without excessive distortion,
- separation between thought and emotion,

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- distinguishing real threats from imagined ones,
- making decisions without impulsivity or paralysis.

A stable mind is not the fastest,
but the most accurate.

Psychological-Meaningful Balance (11.3.3)

Includes:

- clarity of inner identity,
- presence of meaning or general life direction,
- relative harmony between values and behavior,
- low levels of chronic internal contradiction.

High intelligence **without meaning**
produces deep inner fragility.

(Innate Human Nature) Fitrah and Its Relationship to Stability (11.4)

This book links inner stability with **(Innate Human Nature) Fitrah**,
not as a moral sermon,
but as an **original functional state of clarity and balance**.

Signs of sound Fitrah include:

- ease in distinguishing the sound from the distorted,
- proportional response to events,

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- ability to acknowledge error without collapse,
- reduced need for constant justification or defense.

Sound Fitrah does not eliminate pain,
but prevents inner disorientation.

The Balanced Human Is Not the “Compliant” Human (11.5)

A common mistake is confusing:

- psychological balance
with
- social conformity.

A balanced human may:

- reject an unjust reality,
- oppose a flawed collective path,
- feel moral anger toward deviation.

This does not indicate disorder,
but may reflect awareness and value-based stability.

Functional Examples of Balance and Imbalance (11.6)

Example of Stability (11.6.1)

A person experiences loss:

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- grieves,
- feels pain,
- reassesses,
- then takes a realistic step forward.

Even with pain — this is a sound human being.

Example of Instability (11.6.2)

A person faces a minor event:

- collapses internally,
- generalizes the event to their entire identity,
- loses judgment,
- enters cycles of self-blame or accusation.

The issue is not the event,
but inner fragility.

Inner Stability and the Capacity for Inspiration (11.7)

This model shows that inspiration rarely arises amid internal chaos,
but rather in states of:

- relative nervous system calm,
- reduced psychological noise,

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- coherence between thought and feeling.

Inspiration appears more often
in those closer to their Fitrah,
not in chronic inner conflict.

Is Stability a Fixed State? (11.8)

Inner stability is **not final**,
but a continuous process:

- it is built,
- tested,
- partially lost,
- then restored.

Soundness is not never falling,
but rising without distortion.

Stability as a Condition for Understanding the Human and the Universe (11.9)

Much of:

- intellectual confusion,
- interpretive deviation,
- cognitive extremism

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does not arise from lack of intelligence,
but from lack of inner stability.

An unstable mind reads existence through a distorted lens.

Chapter Summary (11.10)

The balanced human being — in this model —
is not a person without pain,
without questions,
or without struggle.

Rather, it is the one who:

- possesses sufficient inner balance,
- faces life without disintegration,
- understands the self without distortion,
- and makes decisions without losing direction.

Thus, **inner stability** becomes the foundation for:

- understanding,
- maturity,
- inspiration,
- and the transition toward a broader scientific model
for understanding the human being.

Chapter (12)

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Toward a New Scientific Model for Understanding the Human Being

12.1 Why Do We Need a New Model?

This book concludes—after reviewing the definition of the mind, the structure of the psyche, the applied example of vision, the comparative example, the reclassification of disorders, and then the concept of inner stability—with a central result:

The prevailing models for understanding the human being are no longer sufficient to explain the human experience in all its dimensions.

This is due to methodological reasons, not to a weakness of scientific effort, the most prominent of which are:

- 12.1.1** Reducing the human being to a single dimension (biological or psychological).
- 12.1.2** Confusing structure (the brain) with function (the mind).
- 12.1.3** Neglecting the role of meaning and inner balance in behavior and disorder.
- 12.1.4** Attempting to explain higher phenomena using tools designed only for lower phenomena.

From here arises the need for an integrative scientific model that does not cancel disciplines, but reorganizes their relationship.

12.2 Features of the Model Proposed in This Book

This work proposes a model based on the following principles:

12.2.1 The Human Being as a Multilevel System

The human being is not “one thing,” but a system composed of:

- Body (biological structure).
- Mind (a functional cognitive balance system).
- self structure (an integrative structure uniting mind, body, and spirit).

No level can be understood by eliminating another.

12.2.2 Distinguishing Between Structure and Function

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This model emphasizes the necessity of a methodological separation between:

- The brain as a material structure.
- The mind as a higher regulatory function.
- The self structure as the framework that gives direction and meaning.

This distinction allows for:

12.2.2.1 More accurate diagnosis.

12.2.2.2 Clearer interpretation of symptoms.

12.2.2.3 Reducing the projection of incorrect solutions onto problems that do not originate from the same source.

12.2.3 Meaning as a Scientific Element in the Human Experience

This model does not treat “meaning” as a marginal philosophical element, but as an actual variable that affects:

- Behavior.
- Decision-making.
- Response to stress.
- The path of recovery or deterioration.

And it distinguishes between:

- Structural brain dysfunction.
- Functional cognitive dysfunction.
- Integrative psychological dysfunction.

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Ignoring meaning makes interpretation incomplete, even if the tools are precise.

12.3 What Does This Model Offer to Existing Sciences?

12.3.1 For Psychology

- Expands the understanding of behavior beyond the (feeling/behavior) dichotomy.
- Links disorder to the internal structure, not to the symptom alone.
- Provides a framework for understanding internal contradiction and duality.

12.3.2 For Psychiatry

Helps distinguish between sources of dysfunction, and:

- Reduces excessive pharmacological interpretation when it is not the appropriate entry point.
- Opens the door to integration between medical treatment and internal regulation.

12.3.3 For Neuroscience

- Does not deny the role of the brain.
- But prevents turning it into a “comprehensive explanation for everything.”
- Calls for studying the relationship between neural activity, quality of judgment, and balance.

12.4 Testability and Falsifiability of the Model

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This book affirms that Malaysheh's theory on the secret of the self structure and the nature of the mind:

- Is not a doctrine.
- Nor a closed vision.
- Nor a final truth.

Rather, it is:

12.4.1 An organized hypothetical framework.

12.4.2 Testable using available scientific tools.

12.4.3 Subject to falsification or modification if its hypotheses do not hold.

Possible testing pathways include:

- Clinical comparison between disorders similar in symptoms but different in source.
- Studying the effect of inner balance on decision and behavior.
- Analyzing the relationship between psychological stability and clarity of perception.

12.5 Clearly Defined Limits of the Model

Scientific integrity requires that this book declare its limits:

12.5.1 It does not provide individual medical diagnosis.

12.5.2 It does not abolish existing models, but critiques their reductionism.

12.5.3 It does not claim to explain all psychological phenomena.

12.5.4 It does not impose a specific religious or philosophical interpretation, but opens a door for discussion, not closure.

12.6 The Human Being Between Science and Meaning

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One of the most important goals of this model is to restore balance between:

- Scientific precision.
- Recognition of human uniqueness.

For the human being is not merely a machine,
nor merely an abstract idea,
nor matter without meaning.

He is a being who:

- Thinks.
- Feels.
- Seeks meaning.
- Suffers when his inner state is disrupted.
- Stabilizes when he becomes harmonious with himself.

12.7 From Understanding to Construction

This book—being the first part of a series—does not stop at theoretical understanding, but prepares for the transition to:

12.7.1 Practical construction of inner stability.

12.7.2 Reorganizing the relationship between mind, body, and spirit.

12.7.3 Reducing perceptual distortion.

12.7.4 Preparing the human being for a deeper understanding of existential questions.

Understanding without construction remains incomplete.

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12.8 Summary of the Chapter and the Book

This book proposes an integrative scientific model for understanding the human being, based on:

- Distinguishing between body, mind, and self structure.
- Understanding the mind as a functional balance system.
- Considering meaning a real element in the human experience.
- Reclassifying disorders according to the source of dysfunction.
- Considering inner stability a condition for understanding and maturity.

This model does not claim perfection,
does not impose certainty,
but calls for conscious testing.

12.9 A Final Word Before the Conclusion

Understanding the human being of himself is not a cognitive luxury, but an existential necessity.

Every model that helps the human being to:

- Understand himself clearly.
- Reduce his pain.
- Increase his balance.
- Improve his decision-making.

Is a model worthy of discussion, testing, and development.

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General Conclusion

Toward a More Accurate Understanding of the Human Being and the Restoration of Inner Balance

The goal of this book is not to provide closed final answers as much as it is to reorganize questions and place them within a more precise and fair framework for the nature of the human being.

Many of the problems suffered by the contemporary human being—psychologically, mentally, and behaviorally—do not necessarily stem from the complexity of the human being himself, but from deficient interpretive models that attempted to understand a multidimensional being from a single angle.

This work sought to dismantle one of the most common fallacies in understanding the human being: confusing the body, the mind, and the psyche(self structure), then dealing with them as if they were one homogeneous entity.

This confusion has, over time, led to disturbed diagnoses, partial treatments, and interpretations that address the symptom while missing the source.

1. The Human Being Is Not the Problem... the Model of Understanding Is the Problem

This book shows that the human being—at his core—is not inherently disordered, but rather:

- Complex.
- Multilevel.
- Highly sensitive to imbalance in inner stability.

When the human being is understood within a reductionist model, any disorder that appears is interpreted incompletely and may be treated with tools that do not touch the essence of the dysfunction.

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Thus, much of what we today call:

- “Psychological disorders,”
- Or “mental illnesses,”
- Or “behavioral problems,”

May in reality be symptoms of a deeper dysfunction in the structure of the human psyche—namely, an imbalance between body, mind, and spirit.

2. Reconsidering the Mind as a Balance System, Not an Organ

One of the central themes of this book is redefining the mind beyond reducing it to the brain.

The brain—no matter how precise—remains a material structure, while the mind appears as:

- A functional system.
- That organizes judgment.
- Balances analysis and response.
- Regulates impulse.
- Produces conscious decision.

When this system is disrupted, it does not necessarily indicate brain damage, but may indicate a functional imbalance in the cognitive balance system.

This understanding opens a more humane and precise approach to many cases previously treated as “diseases,” while they are in fact balance disorders.

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3. The self structure (Psyche) as an Integrative Structure, Not a Transient Mood

This book also places the concept of the “psyche” in its proper position:

Not as a momentary feeling or mood state, but as an internal structure composed of:

- The body.
- The mind.
- Existential meaning, or spirit, or metaphysical knowledge.

Through this understanding, it becomes possible to distinguish between:

- Natural human pain.
- Genuine psychological disorder.
- Functional mental disorder.
- Structural brain disease.

This distinction—though seemingly theoretical—has direct practical effects on diagnosis, treatment, and the human being’s view of himself instead of stigmatization.

4. The Meaning of the Psyche Is Not a Luxury... but a Structural Element in Mental Health

One of the most important assertions of this book is that the concept of the psyche is not a marginal philosophical idea, but an actual element that affects:

- Overall human stability.

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- Pain tolerance.
- Decision-making.
- Interpretation of life experience.

A human being who loses the meaning of the psyche does not collapse because his brain malfunctioned, but because the psychic system lost its direction.

Therefore, any scientific model that ignores the meaning of the psyche will remain incapable of explaining much human behavior, regardless of its technical precision.

5. Sound Innate Disposition and Inner Stability

This book links the concept of sound innate disposition (fitrah) with:

- Clarity of perception.
- Soundness of judgment.
- Emotional balance.
- Capacity for discernment.

Fitrah is not presented here as a sermon-based or closed religious concept, but as an original human state that manifests when the internal system functions without distortion.

Returning to this state is not a sudden leap, but a gradual path that begins with:

- Quieting the noise.
- Correcting the human being's relationship with his body.

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- Organizing thought.
- Honesty with the self.

6. Toward a More Humane Psychology

This book does not claim to establish a “new science” in the sense of breaking with what preceded it, but rather calls for correcting the course:

A psychology that:

- Does not reduce the human being to chemistry.
- Does not dissolve him into philosophy.
- Does not turn him into a permanent pathological case.

But rather a science that:

- Sees the human being as a system that can be understood.
- Tested.
- And repaired.

7. Closing Word

Understanding the human being of himself is the first step toward:

- Reducing pain.

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- Increasing balance.
- Improving decision quality.
- Building a more conscious and meaningful life.

This book—being the first part of a series—does not present the end of the road, but lays the foundation:

- For understanding before judgment.
- For diagnosis before labeling.
- For construction before treatment.

The rest is the responsibility of research, experimentation, and the human being himself.

Acknowledgments

I extend my sincere thanks and appreciation to all scientists, researchers, and thinkers across various disciplines whose works I have encountered through reading, listening, or academic follow-up, and who contributed—directly or indirectly—to expanding my horizons, organizing my thoughts, and deepening my understanding of issues related to the psyche, the mind, and the human being.

The accumulation of human knowledge across the ages is the foundation upon which any serious research stands, and no cognitive framework could form or mature without benefiting from the efforts of scholars in medicine, psychology, neuroscience, philosophy, logic, language, and the various human sciences.

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I also express my appreciation for all human experiences that formed living material for understanding, observation, and contemplation—whether through direct interaction with people,

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or through long-term observation of patterns of human behavior and psychological and social interactions—which played an essential role in building this conceptual model.

Finally, I thank every reader who approaches this material with an open mind and a fair spirit, and who engages with ideas through a scientific dialogue based on examination, evaluation, and testability, rather than prior acceptance or rejection.

Knowledge grows only in an environment that allows questioning, critique, and continuous development.

The artificial intelligence tool *ChatGPT* was used solely for technical purposes, including linguistic formatting, structural organization, and text arrangement. It did not contribute in any way to the scientific content, ideas, analysis, or theoretical framework of this work. All concepts, arguments, and conclusions presented herein are entirely the product of the author's independent research and effort.

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Religious and Heritage Texts (B)

(Mentioned when needed for conceptual comparison or textual interpretation without obligating the reader to a specific religious interpretation)

- The Holy Qur'an.

- The Holy Bible (Old Testament and New Testament).

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General References Adopted for the Project (C)

Some books, volumes, studies, and visual and non-visual recordings from reliable sources, in addition to personal experiences and other sources of information acquisition, contemplation, and reflection.

Closing Statement

With this, the first part of the series *Building the Sound Mental and Psychological Foundation* is complete.

This book does not claim possession of absolute truth, but presents a clear framework, open to discussion and testable, aiming to restore the human being to the center of scientific understanding as an integrated entity, not a reduced case.

The next part—God willing—will be more applied, and closer to transforming this framework into practical tools of understanding and construction.

The Secret of the Human Psyche and the Nature of the Mind

A Scientific Reading of the Psyche and the Mind as Functional Systems Subject to Testing

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Note

Intentional spacing and visual margins were used throughout the layout to provide visual relief, given the conceptual density of the subject matter. Human readers naturally sustain focus and engagement longer when content is presented across spacious, well-structured pages rather than densely accumulated text, even when the material itself remains the same. This design choice aims to support clarity, cognitive comfort, and continuity of reading.

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