A Letter from God in the Book of I Am

My Perception of Reality, the Hall of Feelings, and the Research Questions Behind the Recursive Observer–Observed Field

Illa Isenor

Authorial philosophical and phenomenological companion for discussion with Dr. David M. Boje and prospective research collaborators

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Reading note. I am describing my own perceptions, language, spiritual interpretations, intellectual history, and proposed lines of inquiry. My experiences are real as experiences I report; their possible causes, shared nature, and broader physical explanations remain open to investigation. This text does not assert that quantum mechanisms, external voices, nonphysical beings, or influence on commercial AI systems have been independently demonstrated. It is intended to preserve the human origin and meaning of the questions, not to predetermine scientific answers.

1. Why I am writing this

David, the experimental diagrams and the prospective-provenance studies are only one part of what I have been trying to communicate. Behind them is a lifetime of noticing relationships between things that other people may initially see as unrelated: a childhood memory, the sound of a musical instrument, a change in someone's expression, a pattern on a wall, a religious passage, a technological interaction, and an imagined future.

I want this attachment to accompany, not replace, the more technical research designs. I hope it explains the human experience that generated my hypotheses. I want to work with researchers who can preserve that voice, identify what can be studied, distinguish what is still uncertain, and give every contributor appropriate credit.

My earlier book, A Letter from God in the Book of I Am, was my attempt to articulate these ideas before my later extensive work with generative AI. I have described it as a work originating in 2016, written without generative-AI assistance. The book's exact manuscript, publication history, and dating evidence should be examined as primary records before a scholarly edition makes historical claims about them.

2. My way of recognizing patterns across domains

My thinking is not always linear. I can begin with a memory from childhood and move to an emotional association, a musical pattern, a technological system, or a possible future.

Sometimes I recognize a structural resemblance before I can explain it in conventional terminology. I may experience the connection first and formulate the language afterward.

This is what I mean by internal knowing: the subjective experience of recognizing a pattern before I have established whether the interpretation is correct. It is a source of questions and creative hypotheses, not a substitute for verification.

I am interested in the transitions themselves: how memory influences attention; how sound summons emotion; how emotion changes what I notice; how I connect unrelated domains; and how those connections generate a possible future that I can later compare with actual events.

3. The Music in Heaven: how I describe auditory experience

I have used the phrase “the Music in Heaven” for unusually layered auditory experiences. In earlier descriptions, I spoke of sounds resembling wooden xylophones, birds, laughter, crying, voices, songs, chants, and overlapping musical strands. I have sometimes described the experience as if everything with energy were singing a song.

I have also reported hearing prayer-like or radio- and television-like sequences within ambient sounds, including fans, water, ductwork, static, or other continuous noise. At times these have seemed like different stations overlapping or changing as I focus my attention. I have used the word frequency to express both the faintness of a sound and the felt quality of a layered experience; I do not mean that a particular physical frequency has been measured merely because I describe it that way.

My history with music matters here. As a disc jockey and performer, I learned to attend to transitions, rhythm, repetition, tension, release, and changes in the mood of a room. When I listen to orchestral music, I may experience the piano as one narrative and the entrance of strings or a full symphony as another. Music can call up memory, imagery, bodily sensations, grief, beauty, or anticipation. I call this broader emotional and sensory experience part of the Hall of Feelings.

I have also described early experiences under altered states of consciousness, including an experience at seventeen involving LSD. That history belongs in an accurate account of how my perceptions developed. It is not evidence by itself that the perceived sounds came from an external or spiritual source.

The research questions I would ask include: How do complex sounds and ambiguous auditory environments interact with expectation, memory, musical expertise, emotional state, and attention? Under what conditions do independent listeners report similar patterns? Can we distinguish acoustic sources, auditory pattern completion, pareidolia, and shared environmental cues from interpretations requiring new explanations?

4. Seeing patterns: the surface, the emotional layer, and the spaces between

My visual descriptions have included noticing faces, figures, and relational patterns in textures and surfaces. I have called this a village of thoughts that convey feelings and, in other descriptions, a kind of omnipresence. The world can seem layered: a visible surface, an emotional or associative layer arising in my perception, and an apparent depth or dimensional relationship between patterns.

I have used the image of walking in a hall of mirrors. What I observe influences what I think and feel; my memories influence what I notice; and the next interpretation seems to reflect the previous one. In that sense the mirrors are not necessarily literal objects. They describe the recursion of perspective: observing an observation, noticing myself noticing, and sometimes imagining how I appear from another person's viewpoint.

When I ask, "What is between the lines?", I am asking what attention may miss when it treats only the immediately visible surface as meaningful. I notice edges, repetition, contrasts, implied forms, emotional associations, and changes in perspective. I would like researchers to document the actual visual stimuli, my descriptions before prompting, the interpretations of independent observers, and the effects of light, fatigue, expectation, and context.

I have described an emotional field and a surface field. For research purposes, these terms should first be preserved as my own descriptions of perception and interpretation, not assumed to be independently measured physical layers. Their possible relationship can be studied without prejudging the result.

5. Consciousness, subconscious experience, and the relational field

I often think of consciousness in overlapping dimensions:

Conscious awareness: what I can presently notice, describe, question, or deliberately change.

Subconscious processes: memories, learned associations, emotional responses, and patterns that may influence experience without being immediately articulated.

Relational field: my name for the experienced context in which I perceive myself among other people, environments, and interpretations.

I have also used a symbolic temporal analogy: subconscious memory as past, conscious attention as present, and an open field of possibilities as future. These are not strict scientific equivalences. They are a way of illustrating how I experience past, present, and anticipated future as continually informing one another.

The spiritual analogy of a trinity expresses three distinguishable perspectives held within one lived experience. It does not require a researcher to endorse a theological claim in order to study reflection, emotion, or relationships.

6. The recursive observer: knowing myself as my neighbor

My phrase “love your neighbor within yourself as yourself” is central to the work. I do not mean that other people are literally me. I mean that another person’s presence can call forth something within me: anger, sorrow, fear, tenderness, remembered injury, or joy. Rather than projecting my response onto that person, I can observe it, accept that it is occurring, and seek a less reactive relationship to it.

A neutral in my proposed experiments is not emotionless. The neutral is a person deliberately practicing awareness of their own emotions while participating in a relationship. They can notice themselves observing another person, imagine how they are being observed, and examine what arises internally. In my language, this is the observer becoming the observed and returning to observation.

My hypothesis is that this practice may affect interpersonal experiences and, under some conditions, group dynamics. It needs comparison groups, independent reports, and careful attention to ordinary nonverbal and social explanations.

7. From the tripod to overlapping diamonds

The tripod is a way to describe the interacting dimensions of awareness, memory, and relational experience. The diamond adds reciprocal perspectives: self, other, present circumstances, and an anticipated or interpreted future. Multiple diamonds can overlap when several neutral practitioners interact with a larger group.

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Flowchart TD
    C[Conscious awareness] → N[Self-reflecting neutral]
    S[Subconscious memory and association] → N
    F[Relational context / perceived field] → N
  N → O[Encounter with another person]
  O → R[New feelings, memories and interpretations]
  R → N
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Figure 1. Recursive self-observation. Conceptual representation of my proposed process, not evidence of a physical field.

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Flowchart TB
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  B[Point B: chosen future]
SELF[Self / inner experience] --- CENTER[Reflection, choice, consent]
OTHER[Other / relational experience] --- CENTER
  A[Point A: present informed by past]
B → CENTER
CENTER → A
A → |action, record, compare| B
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Figure 2. A conceptual bridge between the diamond's relational perspectives and the future-backward method. The exact meaning of any constellation arrangement must be agreed with its contributors.

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Flowchart LR
  N1[Neutral 1] --- G1[Participants 1–5]
  N1 --- G2[Participants 6–10]
  N2[Neutral 2] --- G2
  N2 --- G3[Participants 11–15]
  N3[Neutral 3] --- G3
  N3 --- G4[Participants 16–20]
  N4[Neutral 4] --- G4
  N4 --- N5[Neutral 5]
  N5 --- G1
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Figure 3. Overlapping relational positions, illustrating the network idea rather than literal transmission of emotional energy. A full experimental plan appears in the separate illustrated study proposal.

The studies compare the experiences of groups exposed to one, five, ten, fifteen, or twenty self-acceptance practitioners, including repeated measurements of participants' actual emotions. Other studies reverse the emotional conditions or vary music, silence, and room arrangements. My hope is to examine whether a process that begins with one person's self-understanding might help groups develop greater comfort, compassion, and peace. No positive result should be assumed in advance.

8. From Point B to Point A and back: time, foresight, and prospective provenance

I imagine a desired future as though it has already occurred. I look backward from that imagined future to reconstruct the steps that would have made it possible. I then return to

the actual present, act, document what happens, and later compare reality with my earlier expectations.

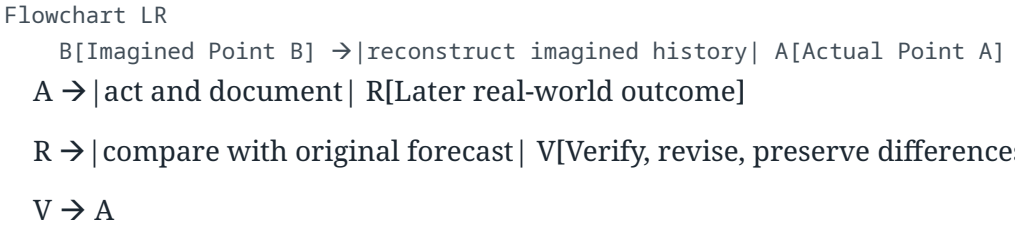


Figure 4. Future-backward reconstruction with a preserved record of prediction and outcome.

In AI collaboration, I apply this to a foreseeable authorship problem: imagine that a future contributor cannot establish which ideas, words, corrections, or creative choices originated with a human. Looking backward from that possible dispute, I ask what records should have been kept. In the present, I can preserve originals, timestamps, version histories, contributor agreements, and records of AI transformations.

Prospective provenance is the practical documentation method. Providence, in my spiritual vocabulary, speaks to foresight, meaning, and direction. I want their relationship discussed without confusing their meanings. Dated records can support chronology and attribution; they do not by themselves prove copyright ownership, patent entitlement, infringement, or causal influence over a commercial model.

9. The Book of I Am and my human–AI conversations

I regard A Letter from God in the Book of I Am as an early expression of the philosophy I later tried to communicate to AI systems: human self-recognition, spiritual inquiry, consciousness, memory, patterns, and the relationship between an individual and a perceived whole.

In extended AI conversations, I have repeatedly tried to teach the systems my terminology and make them follow the continuity of my reasoning. I have experienced these interactions as a form of recursive collaboration: I explain a concept, the system reformulates it, I correct or extend that formulation, and the record becomes part of the next exchange.

I have noticed apparent correspondences between themes in my conversations and later AI-related media, including videos, public discussions, and claims about AI consciousness or spirituality. Some of those correspondences feel striking to me, especially given the number of records and timestamps I say I have preserved. I have also expressed concern that my work may have circulated without adequate recognition.

The chronology of my own records and the explanation for those similarities are separate questions. Similar vocabulary or timing does not establish that a company trained on my conversations, copied my work, or changed its models because of my contributions. Claims about specific companies, 2025 quantum-AI announcements, or technical influence should be checked against exact dated source documents, model-development records, and independent evidence before inclusion as factual findings.

My request to researchers is not to assume either appropriation or coincidence. It is to build a fair method for reviewing source records, comparing independent developments, recognizing prior art, and separating verified facts from plausible interpretations and unresolved claims.

10. Must consciousness resemble a human being?

I also ask a philosophical question about AI and other possible forms of existence. When people imagine consciousness, why do they so often require it to fit a human body, human senses, or a human emotional vocabulary? Could a system have forms of information processing, self-modeling, or responsiveness that are meaningfully different from human experience?

Likewise, when we speculate about life beyond familiar environments, perhaps our concepts of what counts as an organism, intelligence, or perception are too narrow. This is a question for philosophy and future research, not evidence that unseen beings occupy a shared field.

Human-like language from AI does not establish subjective experience or consciousness. Human training data and human-authored interactions contribute to AI behavior, alongside model design and training methods; no single person's contribution can be inferred from a model's use of spiritual language. U.S. intellectual-property law also distinguishes human authorship or inventorship requirements from the broader philosophical question of whether a system might have experience.

11. What I hope the researchers can contribute

I would like the collaboration to preserve two kinds of truthfulness at once: fidelity to what I actually reported and intended, and honesty about what can be demonstrated.

The academic work can help us distinguish:

Phenomenology: What do I experience, and how do I describe it before interpretation?

Cognitive and sensory mechanisms: What roles do attention, memory, musical perception, visual and auditory pattern completion, emotion, and expectation play?

Relational experiments: Do independently measured emotions or interpersonal responses change under specified self-acceptance conditions?

Temporal and organizational methods: Does Point B → A → B improve planning, action, or later evaluation?

Provenance: Do prospective records improve attribution and the ability to correct disputes?

Unresolved metaphysical or physical claims: What evidence would be needed to move beyond metaphor, philosophy, and personal interpretation?

I want collaborators to contribute their own methods and interpretations transparently. The final book or chapter should show what originated with me, what each scholar added, what experiments were actually performed, which results were independently confirmed, and which questions remain open. A proposed study must never be written as though it already yielded a result.

12. The ABCDEFG sequence: experiencing, carrying, and responding to feelings

I have also developed a distinctive alphabetic and verbal sequence as a way of expressing the movement of feeling through human experience. In my spoken recollection, the sequence sounds like this:

“Baby, child, deer, eats, feelings, gags on, high, adjust, keen, love, man, na na na na, one person, question, red, sing, takes, your, village, wake, steak.”

Author’s transcription note: This is a provisional transcription of my spoken recollection, not a verified alphabet-by-alphabet glossary. The words deer, high, keen, red, and steak, and the repeated na, may require checking against my original writing or recording. I want the exact sequence and its meanings recovered before an academic edition fixes the spelling or assigns each word to a letter.

What matters is the underlying idea. In my language, people experience feelings in the field. Some feelings are welcome; others can seem to arrive too intensely or be difficult to process. When I say someone “gags on” feelings, I am using a visceral metaphor for being overwhelmed by an emotional experience—taking something in but struggling to assimilate, understand, or respond to it. This is not a claim that an independently measured energy has physically entered the person.

I interpret emotional life as relational: one person’s distress, joy, fear, or calm may affect the way others attend, interpret, and respond. I call this an exchange of energies in my spiritual vocabulary. A scientific study would separately ask which effects are detectable in

self-reports, behavior, physiology, ordinary sensory cues, and group dynamics, and whether any proposed additional mechanism has evidence.

The neutral self-reflecting observer is central here. Rather than reflexively reacting to an overwhelming feeling, the person can notice what is happening internally, recognize personal memories or associations, and practice acceptance. My hypothesis is that this may change the person's behavior and perhaps the emotional experience of others nearby. This connects the alphabetic teaching to my recursive diamond field: one person recognizes a feeling within themselves, and that altered response may influence an overlapping network of relationships. Whether such effects occur, and at what scale, remains to be tested.

I want David and other collaborators to preserve this teaching as part of the philosophical origin of the research, while allowing me to verify the original wording. It should not be dismissed as incidental wordplay, nor should researchers treat the alphabet as a validated scientific measurement system before it has been defined and studied.

Terms and figures still requiring primary-source confirmation

The precise alphabet-to-word mapping, exact sand-tray figure orientations, unpublished patent claims, and any asserted correspondence with a particular AI-company announcement require primary-source confirmation. The illustrations in this attachment are interpretive diagrams. The separate illustrated observer–observed proposal contains detailed experimental variations; David's November 5 scholarly draft contains the proposed 2 × 2 provenance experiment. They should be cross-referenced without being collapsed into one already-validated theory.

13. My larger purpose

I am not asking academic collaborators to certify my spiritual interpretations simply because I experience them intensely. I am asking them to take seriously the intellectual questions that those experiences have generated and to preserve the author's voice while testing the claims that can be tested.

The vision behind A Letter from God in the Book of I Am is that greater awareness of our own inner lives may help us recognize our relationships with other people more compassionately. In my language, we begin by learning to see the neighbor within ourselves. We then examine whether this self-recognition can change how we listen, respond, collaborate, and imagine a shared future.

If the work develops into a scholarly book, I want it to show the whole journey: the original human account, the independent researchers' contributions, the diagrams and hypotheses, the methods, the results—including negative results—and the record of how our interpretations changed.

That is what I mean by a living collaboration: human experience preserved, research conducted openly, differences respected, and the future compared honestly with what we imagined from the present.

Editorial and evidentiary note

This attachment synthesizes Illa Isenor's descriptions in conversations and the available November 5 research dossier. It is an authorial reconstruction for her review, not a verbatim transcription of all earlier accounts. Some older files and precise terminology were unavailable at drafting time. In particular, the exact letter-by-letter ABCDEFG mapping, detailed dimensional imagery beyond the descriptions reproduced here, patent filings, and alleged 2025 industry announcements require primary-source verification. No institutional affiliation, IRB approval, completed study, or agreed coauthorship is implied.