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Research Paper

Periodic Table of Mind Elements: A Qualum Approach

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ABSTRACT

While quantum theory has significantly advanced our understanding of the physical world—describing fundamental particles and their interactions—it remains limited in addressing metaphysical dimensions such as consciousness, feeling, and other subjective experiences. To bridge this conceptual gap, this article introduces the *qualum approach*, a novel framework designed to explain the fundamental elements of metaphysical reality, particularly those related to the human mind. Drawing an analogy to quantum principles in physics, the qualum framework posits that metaphysical reality follows a patterned structure composed of "qualum"—conceptual unit representing cognitive phenomena. Central to this study is the development of a *Periodic Table of Mind Elements*, modeled after the periodic table in chemistry, which categorizes mental elements such as intelligence, emotions, and values. This model aims to demonstrate how these elements interact, cohere, or counterbalance one another, offering a structured model of the human psyche. By analyzing the approach, the article further engages with broader psychological and philosophical themes, including emotional intelligence and the problem of evil. Delphi method was used to validate the proposed concepts.

Keywords: *Qualum Approach, Mind Elements, Periodic Table, Emotional Intelligence, Metaphysics*

The term *quantum* typically refers to the quantitative aspects of reality; by contrast, the proposed term *qualum* designates its qualitative counterpart. Both quantum and qualum are considered as two distinct approaches - as in the quantum approach, phenomena are verified empirically; in the qualum approach, they are understood logically. While the quantum approach primarily explains the nature of physical elements, the qualum approach is introduced to explore the nature of metaphysical elements. Through the lens of the *qualum* approach, this article analyzes core elements of the mind—such as intelligence and emotion—using a periodic table model and an emotion cycle. It further revisits the philosophical problem of evil in light of this conceptual framework.

The effort to develop a conceptual framework and precise terminology for articulating qualitative experience can be traced back to the mid-19th century. Peirce (1867) introduced the term *quale* to denote the ground or quality of 'being'. According to him, quality refers the first conception in passing from being to substance, as exemplified by color of an object.

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He further distinguished between internal quality—characterized by a single character—and relative quality, which is defined through an opposition. Lewis (1929) expanded the concept of *quale*— intuitive properties such as color, sound, and form—into *qualia*, encompassing broader subjective properties of human experience, including pleasure, pain, and value judgments. According to him *qualia* are referred to knowledge, ideas or concept and behavior.

REVIEW OF LITERATURE

Several scholars have applied quantum principles to address core philosophical questions, seeking integration between physics and metaphysics. Herbert (1985) examined the philosophical implications of quantum theory, placing particular emphasis on the interpretative challenges it poses to conventional notions of reality through the perspective of quantum ontology. Penrose (1989) proposed a theory of quantum consciousness, suggesting that consciousness arises from a distinct state of matter involving quantum superposition, wherein a quantum object exists in multiple configurations simultaneously. Chopra (1989) discusses the mysteries, hopes, and healing experiences of individuals who have undergone seemingly miraculous recoveries, a quantum healing. Wilson (1990) established a link between quantum theory and psychology to conceptualize the human brain as like a programmed mechanism.

Zohar (1991) contends that insights from modern physics, particularly quantum mechanics, offer valuable paradigms for understanding human consciousness and its continuity beyond death using metaphors drawn from the subatomic realm. Zohar and Marshall (1995) further analyzed social structures using quantum principles. They defined consciousness as the interface of mind and matter. Wolinsky (1993) applied quantum principles—such as non-duality and the observer effect—to explore the human psyche, consciousness, and the mind, which is conceptualized as constructs of thought, conditioning, and illusion that obscure direct experience of reality. Walker (2000) attempted to address the nature of human consciousness within the framework of quantum physics. Similarly, Mindell (2000) related the principles of psychology to quantum physics. Omnès (2002) argued that common sense and quantum mechanics are compatible frameworks for understanding metaphysical reality.

Allday (2009) examined the nature of reality and distinguished fact from speculation, suggesting that while our sensory experience remains profoundly mysterious, quantum theory brings us closer to understanding that mystery. Stenger (2009) explored the concept of cosmic consciousness, linking quantum spirituality and quantum theology to developments in quantum physics. Stapp (2009) analyzed the implications of quantum physics for the problem of consciousness, explaining how quantum mechanics allows causally effective conscious thought to be integrated naturally with the physical brain composed of neurons and atoms. Rosenblum et al. (2011) analyzed consciousness and observation from a quantum perspective, exploring the potential role of quantum mechanics in understanding consciousness. Haven and Khrennikov (2013) demonstrated how quantum principles can be applied to psychology and the social sciences. Gao (2014) argued that if consciousness is regarded as a fundamental property, then quantum measurement should be understood as an objective physical process—independent of the observer's consciousness—while also maintaining a subtle connection between quantum physics and consciousness.

Varan (2015) attempted to integrate quantum theory with psychology and consciousness to identify the common side effects of wholeness consciousness, offering a variety of exercises,

meditations, and healing methods to cope with higher states of consciousness in a world still struggling to catch up. Wendt (2015) explored the implications of quantum mechanics for understanding consciousness and social phenomena, arguing that consciousness is a macroscopic quantum mechanical phenomenon. Lewis (2016) claimed that quantum mechanics is metaphysically revisionary. Selbie (2017) sought intersections between science and religion by examining topics such as miracles, immortality, heaven, and God through insights drawn from quantum physics, neuroscience, and relativity. Smith (2018) explored the realms of consciousness beyond the physical realm, including stored consciousness, alternate consciousness, parallel consciousness, and interdimensional consciousness, highlighting non-physical dimensions of conscious experience. Baggott (2020) explored the processes involved in the development of scientific theories and explained how these processes give rise to different philosophical positions, particularly in relation to quantum theories and their interpretations.

Frank et al. (2024) argue that modern science must acknowledge the irreducibility of subjective experience, stating, "It's tempting to think that science gives us a God's-eye view of reality". Banerji et al. (2024) bring together diverse perspectives to explore quantum consciousness, highlighting how advances in quantum physics and the reinterpretation of historic experiments have provided new ways to understand and ask fundamental philosophical questions. Kay (2024) critiques dominant interpretations of quantum mechanics, advocating the view that quantum objects—and indeed, reality itself—are not real unless shaped by human measurement. Neven (2025) suggested that entangling the human brain with a quantum computer could unlock a higher level of consciousness.

In summary, the reviewed literature highlights the need for a coherent framework and precise terminology to articulate abstract reality as an alternative to the quantum mechanics.

Objective of the study

The objective of this study is to develop a periodic table of mind elements using the *qualum* approach by analyzing components of intelligence, emotion and value.

METHODOLOGY

This study employs a mixed method (psychometrics, visualization, conceptual and analytical methods) grounded in the *qualum* approach to examine the structural organization of mental elements. Drawing on interdisciplinary literature from philosophy of mind, and cognitive psychology, existing theories of intelligence, emotion, and metaphysics were synthesized to develop a periodic-table of mind elements and to address foundational philosophical and methodological questions.

A key component of this process was the use of a perception scale, which facilitated the operationalization of the *qualum* principle—emphasizing the qualitative and metaphysical dimensions of reality. For content and conceptual validity 'Delphi' (expert content validation) design applied, with substantial expert feedback (>70% agreement). As an extension of this principle, mental elements were systematically organized into structured groups and blocks, analogous to the organization of elements in the chemical periodic table. Additionally, a comparative analysis was conducted between physical atomic structures and identified cognitive elements. This approach seeks to offer a comprehensible and integrative framework for understanding mental phenomena, moving beyond empirical quantification.

Understanding Reality

Ontology, the study of beingness or reality, distinguishes between concrete and abstract entities. In general, reality is treated differently in physics and metaphysics. In physics, reality is understood in terms of material existence and observable phenomena. In philosophy or metaphysics, by contrast, reality is considered to transcend material form, encompassing immaterial or abstract dimensions.

Historically, most of philosophical schools has approached reality through a dualistic lens, positing that reality consists of two fundamental and opposing aspects. One of the earliest methods used to explore such dualities is dialectic, traceable to Zeno and his paradoxes. Rooted in the philosophy of dualism, dialectics emphasizes the interplay of opposing concepts—such as right and wrong, good and evil, as similar to light and darkness, or heat and cold—as a pathway to understanding. Dialectics has been applied by both idealist and materialist traditions, with dialectical idealism and dialectical materialism each seeking to synchronize contradictions in it.

In contrast, the continuum method adopts a holistic perspective, perceiving reality as a unified whole rather than a collection of discrete parts, and emphasizing systemic interconnectedness and continuity. The idea of a continuum has appeared across disciplines over the past centuries. In physics, the idea of a continuum was used since the classical mechanics, to explain space and time, and was further developed by Einstein's theory of relativity. Even though quantum mechanics challenges the notion of continuum later, it still somehow relies on a mathematical framework.

In psychology, Wundt (1897) employed a continuum model in his emotion theory, proposing a three-dimensional framework for emotional experience: pleasure–displeasure, arousal–non-arousal, and strain–relaxation. Russell (1980) later proposed a two-dimensional continuum model of emotion, organizing affective states along the axes of valence and arousal. Liedloff (1986) popularized the continuum concept to describe an uninterrupted sequence of human developmental needs based on evolutionary expectations. Building upon these foundations, this study extends the continuum toward a broader ontological, psychological and methodological framework, by synthesizing classical continuum model and discrete quantum model.

The *qualum* approach defines continuum as a non-dual spectrum, emphasizing the gradation between presence and absence, in contrast to earlier perspectives that framed continua as linear scales between two opposing entities. This model is supplemented by appearance of reality as physical realities are perceived through the senses, while metaphysical realities are not directly observable. The *qualum* framework, therefore, posits that metaphysical reality mirrors physical reality in its underlying structural patterns.

Fig 1. Light - Darkness Continuum

For instance, cold is understood as the absence of heat, and darkness as the absence of light *(Fig 1)*. These examples illustrate that while heat and light are positive phenomena that can be generated, cold and darkness are merely conditions resulting from the absence or removal of those forces. Applying this reasoning to the metaphysical domain, one could argue that fear is the absence of courage, hate the absence of love, and ignorance the absence of knowledge. Likewise, evil may be viewed as the absence of goodness. In this conceptualization, God represents a substantive force, while the Devil is construed as a mythological symbol representing the absence of divine goodness.

Psychological Elements

In science, an atom is the smallest part of physical element that has the properties of that element. At the center of an atom is a tiny, dense nucleus made up of protons and neutrons. Protons carry a positive charge, neutrons have no charge, and together they give the atom most of its mass. Around the nucleus, electrons—which are negatively charged—move in regions called orbitals. In a normal atom, the number of electrons and protons is the same, so the overall charge is balanced. While protons decide what element the atom is, neutrons help keep the nucleus stable.

In metaphysics and cognitive psychology, the basic units of human subjective experience—thoughts and feelings—have been conceptualized in various theoretical traditions as abstract and intangible phenomena. Peirce (1867) introduced the term *quale* to describe the intrinsic, subjective experience. Galton (1883) highlighted the importance of sensation by saying that "the only information that reaches us concerning outward event appears to pass through the avenue of senses". James (1884) described emotion is nothing but the feeling of the reflex bodily effects by answering to the question 'what is emotion' with a rational statement that, "we feel sorry because we cry, angry because we strike, afraid because we tremble, and not that we cry, strike, or tremble, because we are sorry, angry, or fearful. Wundt (1897) identified sensations and feelings as the fundamental elements of mind. Titchener (1898) sought to systematically classify mental elements—sensations, images, and feelings—through introspection. According to him sensation is the basic element of underlying perception, image is the basic element of thought, and feeling is the basic element of emotion. Bartlett (1932) proposed the concept of *schemas* as mental structures that organize past experiences and influence perception, memory, and understanding, which was popularized by Jean Piaget in 1936. According to Piaget (1952) the schema constitutes the basic structure of intelligence, as it represents patterns of behavior or thought that can be applied in different situations. The concept of accommodation is the changing schemas to fit new information, and the concept of assimilation is the integrating new experiences into existing schemas. Allport (1937) defined *traits* as stable psychological dispositions that shape individual patterns of thought, emotion, and behavior.

Later psychologists developed theories that emphasized intelligence as a fundamental element of mind, closely associated with Wundt's idea of sensation. Spearman (1904) introduced the Two-Factor Theory of Intelligence, which posited a general factor (g) that underlies overall intellectual ability, along with specific factors (s) that influence performance on particular tasks. Thorndike (1920) proposed a multidimensional view of intelligence, identifying three distinct domains: abstract intelligence (the ability to understand and manipulate symbols), mechanical or concrete intelligence (the ability to work with objects and physical systems), and social intelligence (the ability to understand and manage human relationships).

Explaining general intelligence, Spearman (1927) called intelligence as a 'mental energy'—making analogy with physics that suggests a deeper conceptual link between psychology and the physical sciences. Thurstone (1938) proposed a Primary Mental Abilities Theory, which identified seven relatively independent cognitive faculties: “verbal comprehension, word fluency, number facility, spatial visualization, associative memory, perceptual speed, and reasoning”. Guilford (1956, 1967) expanded the conceptualization of intelligence through his Structure of Intellect Model, which categorized cognitive abilities into three dimensions: operations (e.g., cognition, memory, divergent and convergent production, and evaluation), contents (e.g., visual, auditory, symbolic, semantic, and behavioral), and products (e.g., units, classes, relations, systems, transformations, and implications).

Cattell (1963) classified general intelligence into two categories: crystallized intelligence, which encompasses learned knowledge and vocabulary, and fluid intelligence, which involves problem-solving and abstract reasoning. Sternberg (1985) introduced the Triarchic Theory of Intelligence, comprising three sub-theories: (i) the componential sub-theory, which identifies metacognitive, performance, and knowledge-acquisition components; (ii) the experiential sub-theory, which analyzes behavior in novel versus familiar contexts; and (iii) the contextual sub-theory, which examines intelligence within socio-cultural environments, focusing on adaptation, selection, and shaping. Gardner (1983) proposed the theory of Multiple Intelligences, dividing intelligence into nine categories: visual/spatial, verbal/linguistic, logical/mathematical, bodily/kinesthetic, musical/rhythmic, interpersonal, intrapersonal, naturalistic, and existential.

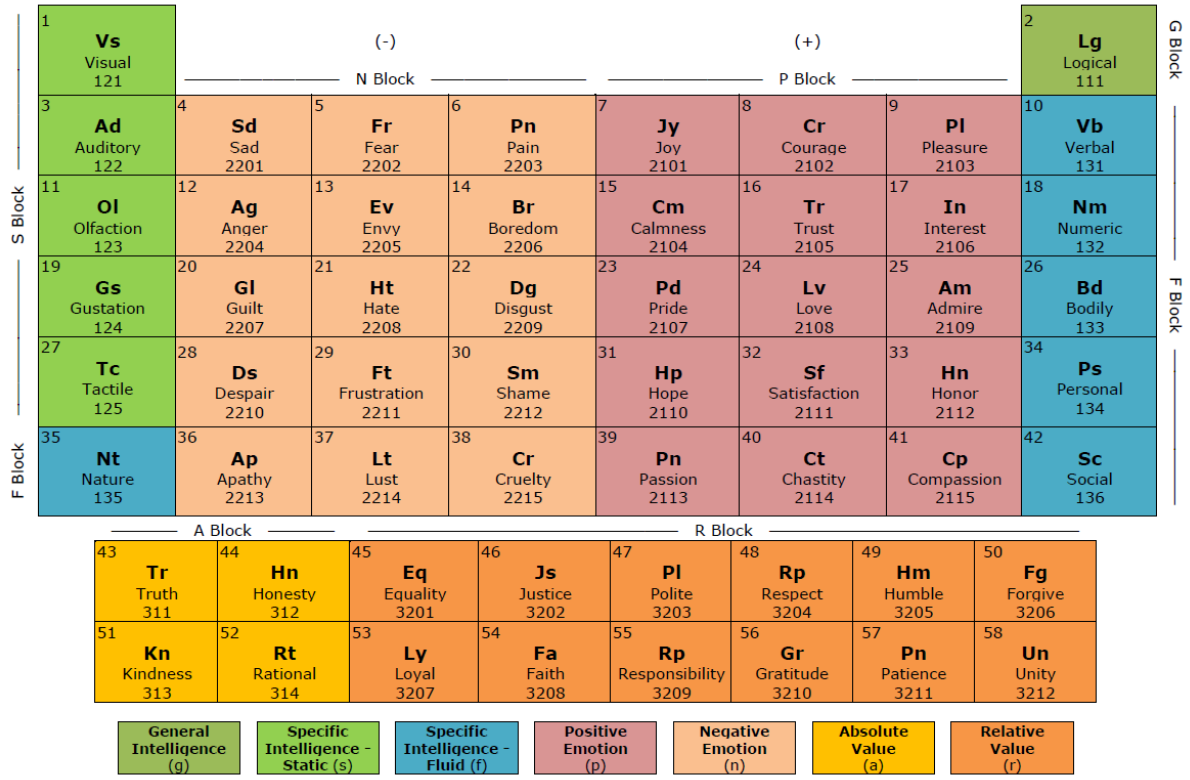
Building on these theoretical foundations, few contemporary scholars have attempted to organize mental phenomena into systematic frameworks. Earley (2013) developed a Periodic Table for Psychology to systematically map the psyche through a comprehensive taxonomy of mental patterns, with aim of understanding personality structures and supporting clinical application. Woods and Anderson (2016) systematically examined a range of personality inventories and aligned their scales with the Big Five framework, resulting in a structured taxonomy referred to as a "Periodic Table of Personality." Henriques (2017, 2022) proposed a 'Periodic Table of Behavior' as a unifying conceptual framework for psychology, encompassing four interrelated dimensions: material/physical, living/biological, mental/psychological, and cultural/social.

Periodic Table of Mind Elements

The proposed *qualum* model suggests that mental elements exist along a continuous spectrum—ranging from positive to negative, including neutral states—rather than as discrete or dichotomous categories. For instance, emotional traits such as trust, courage, happiness, and love exemplify positive emotions, while doubt, fear, sadness, and hate represent their negative counterparts. According to the *qualum* principle, emotions like doubt and fear can be conceptualized as the absence or attenuation of trust and courage, respectively. Within this framework, *qualum* elements are understood as invisible cognitive or metaphysical units that underpin mental processes such as thinking, reasoning, and ensation. These elements coordinate and give structure to feelings, emotions and values, functioning as foundational components in the architecture of the mind.

Grounded in the qualum approach, a *Periodic Table of Mind Elements* has been developed by the author to systematize principal cognitive and emotional traits. This model aims to provide a structured, qualitative framework for understanding psychological elements in a manner analogous to how the periodic table organizes physical elements.

Fig 2. Periodic Table of Mind Elements



In this given periodic table of mind elements *(Fig 2)*, the elements are organized in rows and columns analogous to the periodic table in chemistry. Each element is identified by a block number located in the top-left corner, followed by the element's symbol, name, and numerical designation. The element number follows a specific coding system: the first digit represents the group—intelligence, emotion, or values; the second digit denotes the clustered blocks (g, s, f, p, n, a, or r); and the remaining digits serve as a reference number within that cluster.

Intelligence is classified into two primary types: *general intelligence* and *specific intelligence*. General intelligence (g) refers to overall cognitive capacity or mental ability to carry out tasks and problem-solving. Specific intelligence is further subdivided into *static* (or *sensory*) intelligence and *fluid* (or *dynamic*) intelligence. Static intelligence (s) encompasses fixed or stable cognitive abilities that rely on sensory input and learned skills. In contrast, fluid intelligence (f) involves thematic based reasoning and adaptive thinking.

Emotions are divided into two broad categories: *positive emotions* (p) and *negative emotions* (n). Positive emotions include states such as joy, courage, and calmness, while negative emotions include sadness, fear, and anger. Within this model, emotions are conceptualized as a *continuum* rather than as *dialectic*. That is, emotions flow along a spectrum of intensities and often blend into complex affective states, rather than resolving through binary oppositions. This continuous and integrative model distinguishes emotional phenomena from discrete frameworks. Moreover, negative emotions can be interpreted as arising from the absence or diminution of corresponding positive emotions.

Values are also categorized into two types: *absolute values* (a) and *relative values* (r). Absolute values—also referred to as *universal*, *fundamental*, or *basic* values—are regarded

as timeless and applicable across all cultures and contexts. Examples might include truth, justice, and compassion. In contrast, relative values are more context-dependent, shaped by individual, societal, or cultural factors. These values may vary across different settings and are influenced by changing norms, beliefs, and circumstances.

This structured organization of cognitive, emotional, and ethical traits through the qualum periodic table aims to provide a comprehensive and integrative model of the mind. It supports interdisciplinary exploration and offers a systematic framework for understanding psychological and metaphysical elements.

1.1 Block G (General Intelligence)

Logical intelligence is considered the sole component of general intelligence. It refers to the capacity to reason, analyze problems, and understand abstract concepts in a systematic and structured manner.

1.2 Block S (Static Intelligence)

Static intelligence or sensory intelligence is associated with abilities or skills related to fundamental sensory experiences.

1. Visual Intelligence: The ability to comprehend in images and visualize concepts.
2. Auditory Intelligence: The ability to perceive, distinguish, and process sounds, including pitch, tone, and rhythm.
3. Olfaction Intelligence: The ability to detect, distinguish, and interpret different smells.
4. Gustation Intelligence: The ability to perceive, interpret, and creatively combine flavors (tastes).
5. Tactile Intelligence: The ability to learn and understand through touch and physical interaction.

1.3 Block F (Fluid Intelligence)

Fluid intelligence is abstract abilities or skills addition to fundamental sensory intelligence.

1. Verbal Intelligence: The ability to use language effectively to express ideas clearly, whether through writing, speaking, or storytelling.
2. Numeric Intelligence: The ability to work effectively with numbers, patterns, and calculations.
3. Bodily Intelligence: The ability to control physical movement and master fine and gross motor skills.
4. Personal Intelligence: The ability to understand oneself, including personal emotions, motivations, strengths, and goals.
5. Nature Intelligence: The ability to understand, observe, and relate to the natural world.
6. Social Intelligence: The ability to understand, interact with, and relate to others effectively.

2.1 Block P (Positive Emotion)

Positive emotions are feelings that reflect the presence of pleasant subjective experiences and thoughts.

1. Joy: A feeling of happiness, contentment, or well-being, often arising from positive experiences, achievements, or meaningful connections.
2. Courage: A state of mind to face fear, difficulty, or uncertainty with bravery and inner strength.

3. Pleasure: A feeling of enjoyment or satisfaction derived from pleasant experiences, activities, or sensations.
4. Calmness: A peaceful and relaxed state, free from agitation, stress, or anxiety.
5. Trust: A feeling of confidence in the reliability, honesty, and integrity of a person, group, or system.
6. Interest: A feeling of curiosity, attention, and a desire to explore or learn more about something.
7. Pride: A feeling of sense of satisfaction, self-worth, and accomplishment, often resulting from personal achievements, abilities, or the success of others with whom one identifies.
8. Love: A feeling of deep affection, care, and attachment toward someone or something.
9. Admiration: A feeling of respect, appreciation, and approval toward someone's qualities, achievements, or actions.
10. Hope: A feeling of optimistic expectation or desire for positive outcomes in the future.
11. Satisfaction: A feeling of contentment and fulfillment after achieving a goal, meeting a need, or experiencing something rewarding.
12. Honor: A feeling of deep respect for ethical principles, personal integrity, and social reputation.
13. Passion: A feeling of intense enthusiasm, excitement, and strong motivation toward a person, activity, or goal.
14. Chastity: A feeling of self-control over sexual desires and the practice of restraint in physical intimacy.
15. Compassion: A feeling of deep empathy and concern for the suffering or struggles of others, combined with a desire to help or alleviate their pain.

2.2 Block N (Negative Emotion)

Negative emotions are feelings that arise from unpleasant or distressing subjective experiences and thoughts. It is a state of absence of positive emotional feelings.

1. Sad: A feeling of sorrow, loss, or disappointment.
2. Fear: A feeling of threats or danger, whether real or imagined.
3. Pain: A feeling of physical injury, psychological distress, or both.
4. Anger: A feeling of displeasure, frustration, or hostility, often in response to perceived injustice, threat, or unmet needs.
5. Envy: A feeling of discontent or resentment caused by wanting something that someone else has.
6. Boredom: A state of dissatisfaction caused by a lack of interest, engagement, or stimulation.
7. Guilt: A feeling of responsibility, remorse, or regret for a perceived wrongdoing, failure, or moral transgression.
8. Hate: A feeling of extreme dislike, hostility, or aversion toward a person, group, object, or idea.
9. Disgust: A feeling of aversion triggered by something offensive, unpleasant, or revolting.
10. Despair: A state of hopelessness and helplessness, often arising from repeated failures, loss, or overwhelming situations.
11. Frustration: A feeling of annoyance, irritation, or dissatisfaction caused by obstacles or the inability to achieve a goal.

12. Shame: A state of mind arising from the belief that one has failed, behaved inappropriately, or fallen short of personal or social standards.
13. Apathy: A feeling of indifference, lack of interest, and absence of motivation or enthusiasm.
14. Lust: An intense physical desire, typically for sexual gratification.
15. Cruelty: A tendency to derive pleasure from causing physical or emotional pain, suffering, or harm to others.

3.1 Block A (Absolute Value)

Absolute value is universally accepted opinion, culture, or circumstances.

1. Truth: A value of being in accordance with facts, reality, and honesty.
2. Honesty: A value characterized by truthfulness, sincerity, and fairness in words, actions, and intentions.
3. Kindness: A value of showing care, consideration, and compassion toward others, with a focus on helping, supporting, or nurturing others without expecting anything in return.
4. Rationality: A value that enable to think logically, analyze situations objectively, and make decisions based on facts and reason rather than emotions or biases.

3.2 Block R (Relative Value)

Relative value is opinion of certain people, or applicable to particular culture, or circumstances.

1. Equality: A value that emphasizes treating all individuals fairly and granting them the same rights, opportunities, and respect, regardless of differences such as gender, race, social status, or beliefs.
2. Justice: A value of fairness, ensuring individuals receive what they are due based on laws, ethical principles, or moral reasoning.
3. Politeness: A value characterized by courteous and respectful behavior toward others, reflecting good manners, social etiquette, and consideration for the feelings of others.
4. Respect: A value characterized by recognizing, appreciating, and honoring the rights, feelings, and worth of others.
5. Humble: A value characterized by a modest view of one's own importance, abilities, or achievements.
6. Forgiveness: A value of letting go of resentment, anger, or the desire for revenge toward someone who has wronged you.
7. Loyalty: A value characterized by unwavering faithfulness, dedication, and support toward a person, group, cause, or belief.
8. Faith: A value characterized by strong trust, confidence, or belief in someone or something, often without requiring tangible proof.
9. Responsibility: A value characterized by being accountable for one's actions, decisions, and their consequences.
10. Gratitude: A value characterized by recognizing and appreciating kindness, benefits, and positive experiences received from others or life itself.
11. Patience: A value characterized by the ability to endure difficulties, delays, or challenges calmly and without frustration.
12. Unity: A value characterized by a sense of togetherness, cooperation, and harmony among individuals or groups.

Structural Analogy

Intelligence property of mind is conceptualized through an analogy with the physical states of matter—solid, liquid, and gas. *Static* or *sensory intelligence* corresponds to the solid state, as it involves the retention of fixed knowledge and established facts that remain relatively constant over time. Much like a solid maintains a definite shape, static intelligence comprises structured and stable information that does not readily change. *Fluid* or *dynamic intelligence*, by contrast, resembles the liquid state. This form of intelligence is characterized by cognitive flexibility, adaptability, and the capacity to solve novel problems. Just as a liquid conforms to the shape of its container, fluid intelligence enables individuals to adjust their thinking to accommodate new environments, challenges, or demands. *General intelligence* is best likened to the gaseous state. Similar to gas, which expands to fill the available space, general intelligence encompasses broad, overarching cognitive abilities. It facilitates logical reasoning, problem-solving, and comprehension across diverse domains. This expansive nature allows general intelligence to transcend the boundaries of specific tasks or domains, offering versatility in thought and application.

Among the three core psychological domains—intelligence, positive emotion, and, negative emotion —*intelligence* is typically regarded as *neutral*. It refers to the capacity to acquire, process, and apply information. By contrast, *emotions* are directly associated with subjective affective experiences and are typically categorized as either *positive* (e.g., joy, love, serenity) or *negative* (e.g., anger, fear, sadness). They are tied to personal experiences, physiological states, and social interactions.

To demonstrate qualum framework and its application in cognitive psychology and philosophy of mind, emotional intelligence and problem of evil has taken for further analysis.

Emotional Intelligence

Emotional intelligence is the capacity of recognizing our own feelings and those of others. Salovey & Mayer (1990) defined emotional intelligence as the ability to monitor one's own emotions and those of others. Goleman (1995) expanded on this concept by emphasizing the pivotal role of emotional intelligence in achieving personal and professional success.

Within the qualum framework, emotional intelligence is conceptualized through an analogy to atomic structure, drawing on the model of subatomic particles such as protons, electrons, and neutrons. This metaphor offers a compelling visualization of the dynamic and interconnected components of emotional intelligence and their respective roles in human psychology.

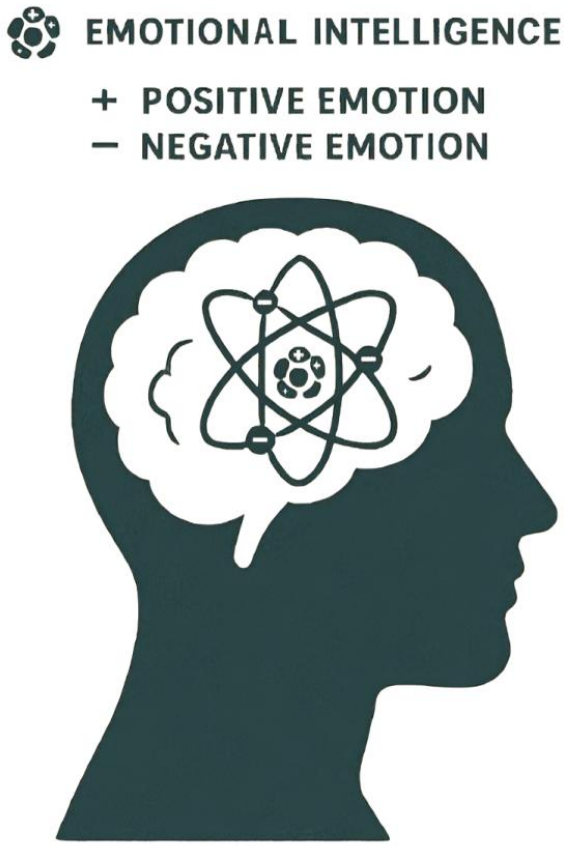
In this model, positive emotions are symbolized by protons, which carry a positive charge and play a foundational role in forming the nucleus. Emotions such as love, hope, gratitude, and joy contribute to strengthening emotional well-being by integrating with intelligence.

Conversely, Negative emotions are represented by electrons, which carry a negative charge and are highly mobile and reactive. These emotions—such as anger, fear, or sadness—fluctuate based on internal and external stimuli, much like electrons moving through orbitals.

Intelligence is likened to the neutron—a neutral, stabilizing particle within the atomic nucleus. Cognitive intelligence, similarly, serves as a grounding force within the mind,

enabling logical reasoning, objective analysis, and deliberate decision-making. Just as neutrons have no charge but contribute significantly to atomic cohesion, cognitive intelligence provides mental balance and structure.

Fig 3. Emotion Cycle



These three components—positive emotion (proton), negative emotion (electron), and intelligence (neutron)—form a dynamic emotional-cognitive system. Their interactions occur within what is conceptualized as the "emotion cycle," (*Fig 3*) a metaphorical space where thought and moods are constantly interacting. Intelligence provides structure and understanding, positive emotions add motivation and direction, and fluctuating emotional states influence moment-to-moment reactions and behavioral choices.

Serving as the nucleus of cognitive functioning, emotional intelligence functions as an integrative force that enables individuals to regulate emotional responses, particularly in the face of negative stimuli. It supports the recognition, understanding, and constructive management of emotional experiences, reducing impulsive reactions and promoting adaptive decision-making. Through this process, emotional intelligence bridges the realms of feeling and reasoning, allowing for decisions that are both cognitively informed and emotionally attuned.

Problem of Evil

The problem of evil, a fundamental long standing philosophical question that even challenges the existence of God is examined here through the *qualum* framework. The problem of evil is dealt as theological concern, encompassing both logical and evidential dimensions. The logical problem argues that the existence of evil is incompatible with an

omnipotent, benevolent God. The evidential problem contends that the magnitude and intensity of suffering serve as strong evidence against the likelihood of such a deity. Rowe (1978) observed that the extent and variety of suffering in the world make the existence of such a God improbable. Meister (2009) argued that, if evil exists, it seemingly contradicts the existence of an omnipotent, omniscient, and omnibenevolent God.

In response, various theodicies have been proposed: the Free Will Defense attributes moral evil to human freedom; the Soul-Making Theodicy suggests suffering fosters moral and spiritual growth; the Natural Law Theodicy sees natural evils as consequences of consistent natural laws; and the Augustinian Theodicy views evil as a result of humanity's fall from grace. Institutionalized religions that posit a personal God often attribute the existence of evil to an external force such as the Devil.

Within this discourse, the *qualum* approach aligns with the classical privation theory of evil, which holds that evil is not a substantive force but rather the absence or negation of good. According to this view, all that exists is good insofar as it exists, and evil is understood as a deficiency or lack of goodness—non-being rather than being. The *qualum* framework identifies evil as the absence or distortion of fundamental human values and emotions—such as empathy, compassion, integrity, and justice. In doing so, it reinforces the theodicies of St. Augustine and Thomas Aquinas, who argued that evil is not a created substance but a privation of the good.

CONCLUSION

The Periodic Table of Mind Elements offers a structured taxonomy of the cognitive, emotional, and ethical capacities that underpin human flourishing. Intelligence and emotions (positive and negative) can be understood as fundamental "mind particles" that collectively shape human thoughts and behavior. Much like the subatomic particles that constitute physical matter—protons, electrons, and neutrons—these psychological elements interact to form the dynamic architecture of the mind. In atomic theory, protons (positively charged) determine atomic identity, electrons (negatively charged) orbit the nucleus, and neutrons (neutral) provide structural stability. The balanced interaction among these particles determines the properties and behavior of matter.

Analogously, within the qualum framework, emotions resemble protons and electrons in their energetic charge and dynamism—manifesting as either positive (e.g., joy, love) or negative (e.g., fear, anger) states. Intelligence and values function similarly to neutrons: intelligence is neutral, offering cognitive stability and logical reasoning. These components interact continuously, influencing perception, emotion regulation, decision-making, and behavior formation.

By aligning the metaphysical components of the mind with physical analogues, the qualum framework proposes an integrative model of mental experience. It emphasizes the energetic interplay of intelligence and emotion as a cohesive system that mirrors the interactions governing the structure and behavior of physical matter. This perspective not only advances a holistic understanding of the mind but also offers a unifying conceptual language to bridge physics and philosophy.

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