Book of Life

Vitologia



Introduction

Definition

Vitologia: "vita", life in Latin; "logia", science in Greek. Vitologia is a new alternative *science of life*, which rethinks *the usual, deep-rooted worldview and the usual approach to reality fixed by ancient ideologies and beliefs, which ordinary people generally believe to be given, universal and eternal. It challenges the basic truths, facts, axioms, or laws as described by the prevalent religious, scientific or philosophical tradition or custom*. In general, vitologia *looks at the fundamental phenomena of the human condition from a radically different perspective and according to different assumptions* compared to what is currently accepted and widespread in the so-called modern world. With this, vitologia provides an opportunity *for a more comprehensive overview and solution to general, practical, human life problems that remain unsolved so far, and for the development of an alternative worldview with a radically different, new approach to reality.*

Who, for whom:

Vitologia is for people who are looking for an alternative to seemingly given and fixed universal and absolute truths that are considered to exist universally. For those for whom *the generally accepted explanation of the world is not sufficient*, because *they need a deeper and more consistent as well as more applicable practical model of life.* Who is talking about vitologia? A man who was looking for an alternative to the generally accepted explanations of the world, as well as to the usual religious, scientific, philosophical and ideological approach because he considered them *too simplistic and therefore unacceptable*. By combining a wealth of practical experience with the thoughts of other thinkers in a peculiar, local synthesis, he has developed a radically new system of perspective, which is *not closely related to any of the known religious, scientific, philosophical or ideological traditions*.

Methodology and language:

Vitologia is based *on regular and consistent* processing of *information obtained from both specific life experience and a wide variety of culturally communicated information*. Vitologia looks at each phenomenon and concept *from a specific, but highly systematic point of view*. On the other hand, vitologia considers the totality of the information thus encountered. The language of vitologia is deliberately simplified Hungarian and English. Vitologia does not use proper nouns and tries to avoid or rephrase complex words.

Source:

Vitologia draws on well-known religious traditions, scientific, philosophical and even literary sources, but reinterprets the concepts derived from them: principles, ideas, thought models, concepts, categories are all synthesized in a consistent whole *organized according to a specific set of criteria*. Vitologia deals with natural phenomena, but these include intellectual and spiritual phenomena, as they are experienced in real life.

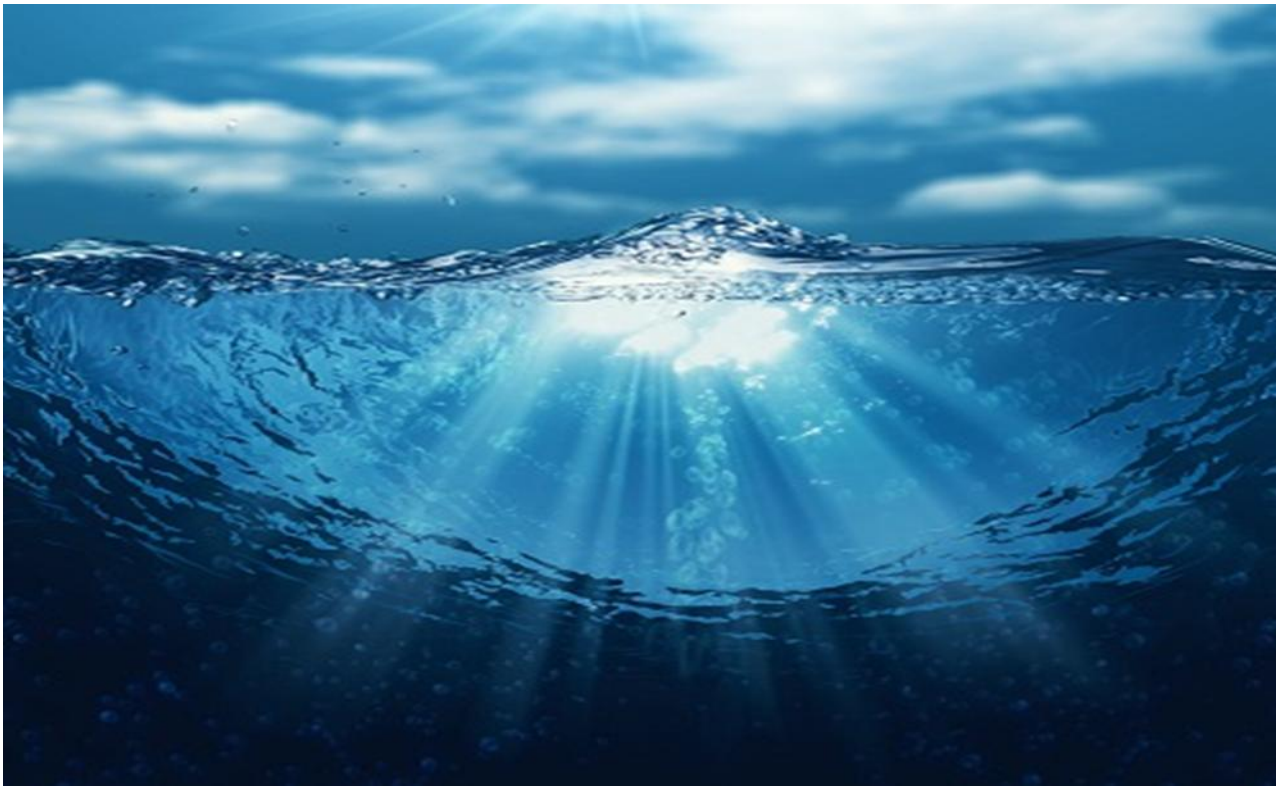
Vitologia deliberately *does not contain actual references* in order to avoid the authority principle, i.e. the "authentication" of thoughts, ideas, concepts by their attachment to authoritative individuals, traditions, organizations, institutions, or divine beings. Vitologia does not take a stand on questions of authority, politics or religion, and uses phenomena, ideas and principles according to their applicability and specific validity, i.e. *their local relevance and truth value*.

Platform:

Vitologia is available partly in the form of a book and partly in the form of a series of lectures.

Objective:

The aim of vitologia is *to develop a radically new, specific and practical system of aspects and perspectives* that is capable of consciously and regularly guiding life. Since the simplified explanations of the world based on categorical thinking and fixed thought patterns reduce the momentum of life, limit the imagination, and thus destroy the quality of life, vitologia transcends these and seeks alternative paths. On the other hand, vitologia *considers its main task to* promote vitality *by developing a* dynamic and local intellectual/spiritual order.



1. Chapter: Reality, Mind and Life- Theoretical Principles and Definitions

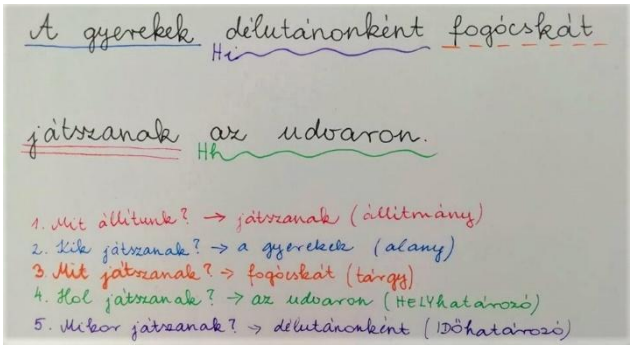
In vitologia, reality, mind and life are important basic concepts that play an essential practical role. Their definition is therefore of primary importance.

In vitologia, *reality* is the sum total of all that the mind may be aware of, in other words, the general *object* of the mind, spirit, or intellect. These include natural objects, processes, phenomena, information, systems; intellectual, mental, emotional, or imaginary concepts, ideas, experiences, feelings, emotions; as well as possibilities, possible changes, variants, outcomes.

In vitologia, the *mind*, or spirit, or intellect, is the general *subject* that processes, interprets, and organizes reality. It is important that the mind is not tied to an individual or a group, or to any separate being, but *refers to the totality of reality as a general concept*.

In vitologia, *life* is a manifestation of the organic relationship between *reality and the mind.* In essence, it is a *verb that connects subject and object*.

Consequently, in vitologia, reality, mind and life belong together and are inseparably constituent or co-substantive, and together they form *a single sentence*. In other words, reality as an object, mind as subject, and life as verb are inseparable parts of a single sentence, which *can only be separated for didactic purposes*.



On the other hand, vitologia does not consider the mind, reality, and life to be universally fixed and eternally constant, but sees them as infinitely complex and *locally diverse*. From this follows the basic tenet of vitologia: the organic relationship between reality and the mind manifesting itself as life is local and specific at the level of the potential, and its everyday manifestation fundamentally depends on the quality of the local, specific *cultivation of the mind*. This is expressed in the possibility-driven conception of *organic, living reality* according to the following formula:

$$R_o=f_p\ (c, i, v) \text{ where } i\neq\infty$$

Read: the basic characteristics of organic reality are continuity, infinity and variety, where infinity is not the same as mechanical mathematical infinity.

The principles formulated here form the *theoretical basis* of vitologia, the *practical development* of which is its subject.

2. Chapter: Training and Organization of the Mind, Analogy and Variable

Analogy: exercise, the fulfilment of the body's capabilities by physical training is important for maintaining physical health. Training the body requires not only effort, investment, intention and perseverance, but also organization. This includes a proper diet, time management, setting up the right environment, purchasing equipment, and much more. In the same way, maintaining mental health also requires organization; for instance, there must be a working schedule for the development of regular mental effort. *Thus, both physical and mental activity require life organization.* Time and energy must be freed up and the right conditions must be created for both physical and mental training to be balanced and to continue regularly.



However, mental training has an additional requirement compared to physical training: *local uniqueness*. Local here is in a figurative sense and it represents one of the basic concepts of vitologia. As a first approximation, *locality denotes a specific coincidence of local characteristics and conditions in space and time with a unique combination of field effects*. **Local uniqueness** denotes the unique development of the mind in a given locality. The cultivation of the spirit must be specific, local, and this stems from the organicity and the basic properties of reality. Of course, physical training must also be specific, as it is based on the given local conditions and circumstances. However, mental training has much more variety due to more abundant diversity in local potential.

Here we must introduce the concept of *variables*. If we compare anything, we do so according to a specific point of view. This aspect, if it can have different values in place and time, is called a variable. A variable can usually, though not always, take on any value within certain limits. When a variable is used to describe the properties or states of a system, the variable is termed a *dimension*. The number of dimensions is therefore the number of aspects according to which a given system is examined.

In vitologia, the most important variable that fundamentally influences the relationship between reality and mind *is the quality of the specific, local cultivation of the mind,* which fundamentally depends on the local organization of life. The more consciously the organization of life understands and processes local conditions, the more it can tap the local potential for unique cultivation. The quality of local mental cultivation as a variable can have a wide spectrum from mental inertia all the way to highly organized mind activity.

At the same time, the stronger, the more regular and more extensive the specific mental training, the unique mental development and cultivation of the spirit, the more organic the relationship between mind and reality becomes. This organic relationship guarantees that reality will appear more organic, and life will be more abundant, meaningful and robust. The relationship between mind and reality in vitologia is therefore not a given, not fixed, not standard, not universal and not eternal: it depends on the quality and extent of the local spiritual development at any given time, and thus it is also contingent on life organization. To put it simply, we say that a person speaks with his life. On the other hand, the organicity and complexity of reality also means that mind, life and reality are all potentially infinite dimensional, so that there is no limit to the number of aspects we must assume to examine it. This implies that reality, the mind and life can be modeled as an infinite-dimensional matrix, where everything is connected to everything in several directions and in many ways. This model suggests that all possible attempts at interpretation and evaluation of reality are local and cannot be regarded as general or universal, eternal, absolute or exclusive.



3. Chapter: The Hypothesis

In vitologia, therefore, the main variable is the *quality of the specific, local cultivation of the mind*. This variable determines the diversity of the concepts of reality as well as the relationship between mind and reality in each specific case. According to the basic assumption of vitologia, in a state of mental inertia, i.e. at one extreme of the spectrum, reality appears as inorganic, given and fixed, eternal and universal, with absolute truths and absolute existence; at the same time the relationship between reality and mind is more unidirectional. Reality will look like a dead body or a huge machine consisting of well-distinguishable parts characterized by numbers and sets, mathematically and statistically clearly describable. Reality is low-dimensional, relatively homogeneous, unchanging and objective, being largely indifferent to the interaction with the inquiring mind.




At the other extreme, that is, in the state of the active and organic intellect, reality is constantly changing, it is varied, infinite, continuous, and organic; consequently, it has a locally specific interaction with the examining mind with a mutually formative influence. In essence, in a state of high spiritual activity, reality appears lifelike.



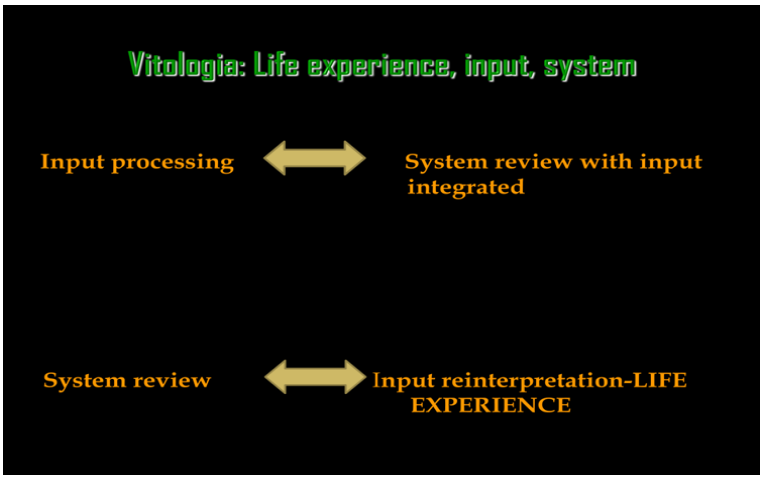
We cannot prove this hypothesis by conducting experiments, but rather we test it by examining a series of everyday subjects, questions, and problems describing them as they appear at various levels of spiritual cultivation. So, let us examine the question: *how does reality, or the relationship between reality and mind, appear in the state of mental inertia vs. a highly organized spiritual state?*




4. Chapter: Life experience

One of the *core values of* vitologia is life experience. In vitologia, life experience has a special meaning. Life experience rests on a mechanism explained below. In practical life, the inquiring mind can manifest itself on an individual, group, natural, or social level. When the inquiring mind is assigned to specific living units for analytical or teaching purposes, the part of the mind associated with these units is called a life system.

Events, stimuli, emotions, feelings, and influences occur in relation to the life system, which can be considered as local inputs to be processed from the point of view of the system. The life system receives, interprets, processes and then stores these influences in its memory. However, this process is specific and characteristic not only of the given effect, but also of the life system and the specific interaction between the two. In addition, the processed input changes the life system, and in this altered state, a specific assessment of the input occurs, which is termed life experience. Thus, life experience is integrated content derived from specifically processed input that depends on the characteristics of the life system.



Thus, processing and integration are not universally fixed, they do not represent a given, standard, absolute or average mechanism, but they are local and depend on the actual state of the local system. For example, interest and sensitivity affect the input processing in an important way. If someone wants to pick mushrooms, he may go to the forest and typically gets inputs that are common in the forest.



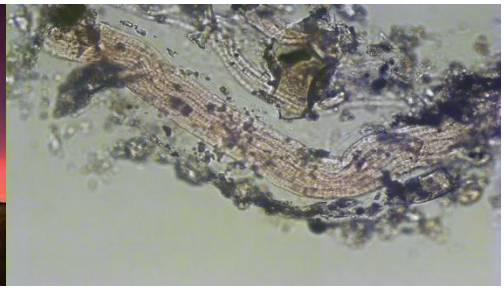
The dependence of input processing on local interest and sensitivity may involve a more general and a more specific mechanism. The *general* sensitivity and interest of the system may depend on rest, for example. The more rested a system is, the more sensitive and receptive it can be. A tired system, on the other hand, can protect itself from new influences, for example, when it sleeps or otherwise shuts down input. This effect may manifest itself in the individual, group or societal levels.

But the receptivity of a life system may also depend on the weight of the input relative to the life system, or in other words, the relative importance attached to the input including the emotional impact that similar inputs have produced in the past. The more important we consider an input item or the more positive content we expect from it, the more we pay attention to it and the more sensitive we are to it.






In summary, the content of the integrated experience always depends specifically on the state of the life system and involves a specific *interaction between the life system and the input*. Thus, any kind of input may result in radically different life experiences in different local systems.

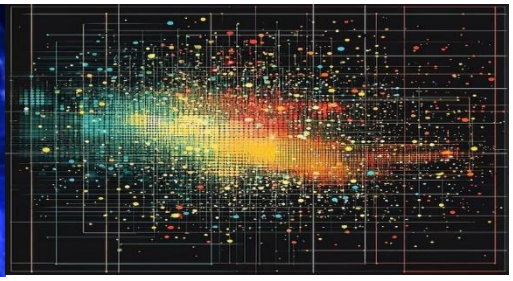



5. Chapter: Practical Life and Vitologia

If the possible inputs to a life system are potentially infinite, all of them are local, changing over time, and they involve a specific interaction with the system, then priorities must be set for them. Such prioritization should include the selective processing of local influences detected during and immediately relevant to practical life activities. This selective processing actually does take place but is often ignored or covered up by the absolute extension of the importance of the output to a virtual reality built around the output. In order to avoid such virtual extension, vitologia states outright that its primary subject is closely anchored to the specific analysis of practical life experiences, and all concepts, approaches, worldviews, principles and ideas derived from such analysis, as they are based on local experience, can only represent a synthesis at the local level. In vitologia, therefore, unlimited extension of the validity of unique, local experiences, observations and information processing to all possible environments, states, and space-time domains is regarded as virtual. In other words, since any extension proceeds from local conditions, vitologia considers the actual, local source of the extensions, i.e., experience during everyday life, as its starting point. Vitologia may never accept the extension, especially the authoritarian and exclusive extension, of local experiences to the universal, general, eternal, absolute plane without examining the local relevance and validity of such extensions at every specific domain.

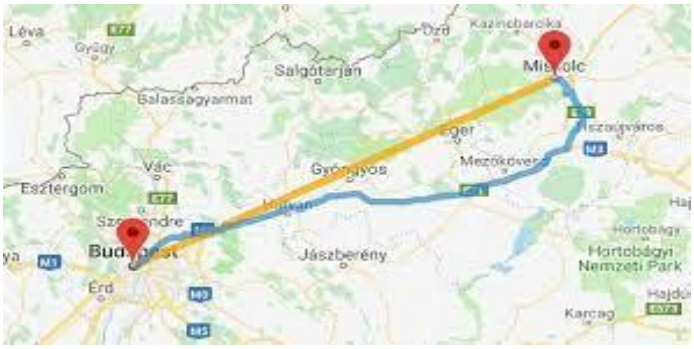



In addition, vitologia insists on arriving at a local synthesis of all influences, factors, actual or potential that may affect the system locally during the everyday life process. By both local analysis and synthesis, vitologia aims at expanding the toolkit in the treatment of everyday problems, seeking deep insight and a broader perspective with a more systematic and specific local approach to local problems.

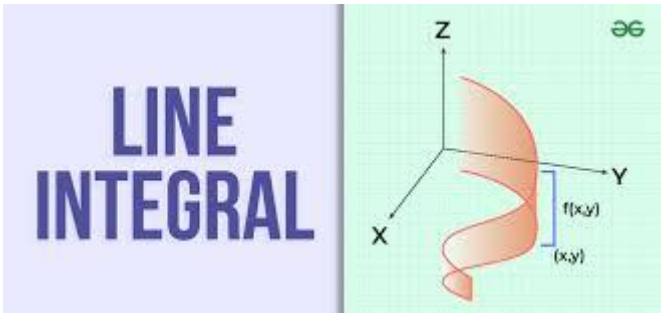



6. Chapter: The Thinker-Traveler

The first practical topic in which we will try out our hypothesis is travel. The first concept we will consider in this connection is distance. What does distance mean, apparently, at a low degree of mental organization? Distance is a simple measure of space, i.e. the space to be traveled between point A and point B, where A is the departure point, and B is the arrival point. This distance is apparently *objective*; that is, it exists independently of the observer, the thinking mind, i.e. it is given and fixed or just simply "is".

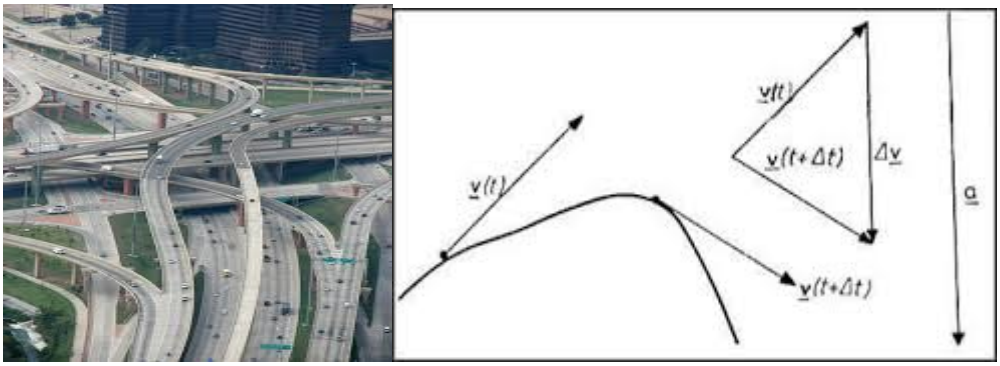


But even the simplest reflection reveals that this concept cannot be objective at all, but, on the contrary, is the result of a general consensus, and is very much dependent on this tacit consensus. The subject of general agreement here is primarily what factors we consider and which ones we neglect in measuring the actual distance. To see this, we must first understand that the real meaning and utility of distance is evident only in the case of a homogeneous, empty, effect-free, uncurved space that does not change significantly during the journey. This mental picture is based on an idea, an ideal abstraction inherently assuming the “existence” of such an abstract, virtual space. As its name suggests, abstract space cannot be entirely objective, because it is abstracted by a subject beforehand according to certain assumptions selected by the subject. When measuring distance, the observer must make a series of assumptions in which a local community must previously agree, even if this agreement is implicit. For example, in the figure above, we can measure a two-dimensional virtual distance on the map, or we can consider the curvature of the spherical surface, or the elongation of the road surface due to landmarks, such as in topography, including changes in elevation or adding up non-linear stretches with a particular predetermined scale.



In practice, we approach an ideal, virtual measurable space best when we build a standard, level, relatively linear barrier-free road. In this case, we roughly filter out the unevenness of space

and terrain, and if we use relatively permanent, resistant, low-friction materials, it will be approximately true that a relatively uniform speed can be maintained, something implicitly intended when using distance as a measure. So, in this case, the greater the distance, the longer it takes to cover it, which idea is the practical meaning of the concept of distance. Of course, due to storms, congestion, road defects, traffic obstructions and a thousand other actual circumstances, all this will remain an approximation, being fully true only in the abstract, virtual, completely reduced and unchanged, imaginary space.



But here come further problems. The standard road, which of course is always relative to the actual means of transport, determines a fixed, standard direction. We are moving faster using this road, but this comes at a price: we cannot deviate from the direction set for us by the road. If we deviate from this direction and exit, further obstacles appear including swamps, mountains, rivers, forests, which hinder or slow down the passage making crude comparisons such as standard distance relatively meaningless. On the other hand, if we stay on the road, we lose something of the peculiarity of the direction determined by our inherent interest and curiosity. The golden rule, then, is that standard ideas, including distance, cause fixation, so we lose and suppress our particular drives and interests and what results from them: the originality of a particular experience, a particular point of view.



Now we will jump a step and use the travel analogy to examine the individual life career of an idealized, common person. The distance covered on a standard path is the symbol of fame, popularity, success, wealth, rank, merit, in essence, of standard performance. The price of achieving these is to speed along a fixed road, with a great deal of neglect for the specific directions that would follow from inner drives and motivation creating unique experience and specific points of view. This is about standard fixation. Fixation always induces relative uniformity, simplification and rigidity. Instead of specific, individual paths, we follow fixed, standard tracks, which are usually heavily trafficked. What is the general consequence of this?

Of course, the risk is congestion and competition. Many of us are on the same path towards the same goal.





To relieve congestion, we can establish traffic rules that are obligatory for everyone. However, such rules enhance the fixed uniformity during our journey. Competition increases homogeneity even more, because competition nearly always implies a set multitude of rigid rules. So, if the use of the established paths is excessive, then individual drives and local characteristics are neglected leading to suppressed inner motivation and desires creating tension, possibly causing confusion and depression. In this case, the inner tension is not necessarily conscious; one may only have a general feeling that something is not right. Competition, especially among young people, can be very useful in certain aspects. Fixed rules can help coordination, they tend to promote ambition and readiness to comply with more general rules that facilitate integration into society. But excessive competition, especially at a more mature age, can lead to serious inner tension, confusion and illness by suppressing imagination and inner drives especially at the level of organization of life. On the whole, fixed directions limit the living space of a person, reduce the diversity of his life experiences, and curtail his specific creativity.

Distance, or any other idealized abstraction, results in fixed, standard, habitual paths that can be readily measured and compared. Specific, nonstandard paths are difficult to compare, because they are peculiar leaving more space for imagination and creativity. If we establish a system in which comparison, standardization, fixation, generalization, measurability are valued and a high degree of abstraction is allowed, then we tend to neglect local specificity because the latter tends to escape our standard fixations. Just as distance does not really characterize specific paths, standard performance measures do not really characterize a specific career either. Performance is always fixed, and it cannot really leave enough breathing space for local uniqueness.





On the other hand, creativity and imagination require a lot of additional effort compared to the usual policy of following standard roads. If one deviates from the beaten path, one finds that unexpected obstacles increase exponentially with the degree of deviation, and in order to overcome these, one has to employ imaginative and innovative thinking in a peculiar and novel way. If we fail to process the new experiences in such novel situations using a specific, local approach, then the mind becomes confused and loses its balance. So, the more we establish new paths, the exponentially the more we have to process novel problems in a peculiar, local way. The more specific our direction is, the more specific and intense the mental effort it requires. Creative thinking is always the most intense, so mental training is indispensable in order to maintain its intensity without losing balance. But then we may even reach the level where we think of climbing the wall of the labyrinth, and by stepping on the walls, we can find the exit more easily.



However, deep and intense thinking is not always possible. Illness, fatigue, emotional shocks, and situations that are too difficult to solve at a glance may overwhelm the system and may prevent the mind from finding creative, imaginative solutions. This situation is often called regression involving simplification and the urge to follow usual paths. In such cases, our most important reserves are routine and tradition. Traditional values, rules, habits, relationships, and emotional alignments help in the dark hours of confusion, fatigue and despair. Local uniqueness may suffer in these instances, but even during the happiest of circumstances, local uniqueness does not imply independence. The human individual or any group of humans are dependent on tradition, and especially so in times of difficulty.



Originality and tradition can form a balance, even the road can be built on one section and left more natural on another. We can change means of transport or walk around in nature more freely for a while, flexibly keeping only a general direction.

Another basic characteristic of the standard road is that it can be divided into imaginary units such as units of measure precisely because of its relative homogeneity. The unit is always standard, so it can be freely compared and counted.




Such units have clear boundaries; the units are always limited to one aspect and are separated, but at the same time the units are very similar, so they can be freely added and multiplied. Unity is thus defined by the concepts of homogeneity and demarcation. So standard units such as miles are appropriate to use in standard paths. On the other hand, local uniqueness cannot be modeled as consisting of standard units. On the contrary, local uniqueness seems to involve organic parts with specificity and interdependence. The organic part, like one particular local experience in a unique direction, is always an irreplaceable and specific component of the whole, with its own particular structure and function. For example, a special sight or a specific landmark with which the traveler interacts in some way influencing his direction is an integral part of a unique travel experience. The distance measured in units can be characterized by numbers, but a more unique path is largely indifferent to these forms of expression and cannot be characterized by them.

In summary, we may conclude that the abstract world of standard paths involving standard measures and units is based on public consensus creating fixations. This makes comparisons and measurements and a more scientific or mathematical approach practical and easy. However, distance does not characterize the individual route, its metrics and standards cannot describe the dynamics of the uniqueness of the local travel experience, and it neglects the specific interaction between the traveler and the land traveled. If we wish to consider the variety and change of the terrain, the uniqueness of the traveler and the specific relationship between the two, we may have to rise above the use of a simple formula and assume a more complex model such as a multidimensional matrix to accommodate all these complexities. Unique paths give more unique life experiences, providing an abundance of possibilities. From low-dimensional standard paths described by a simple concept and a formula, such as distance and its computation, we arrive at a more abundant and more complex reality where possibilities open up and individual paths are created that are not readily described by simple concepts, such as distance. Thus, at a high level of mind organization, we begin to see that distance is an artificial concept with a limited domain. In some cases, it is useful and relevant, in other cases it is much less so, or not at all.

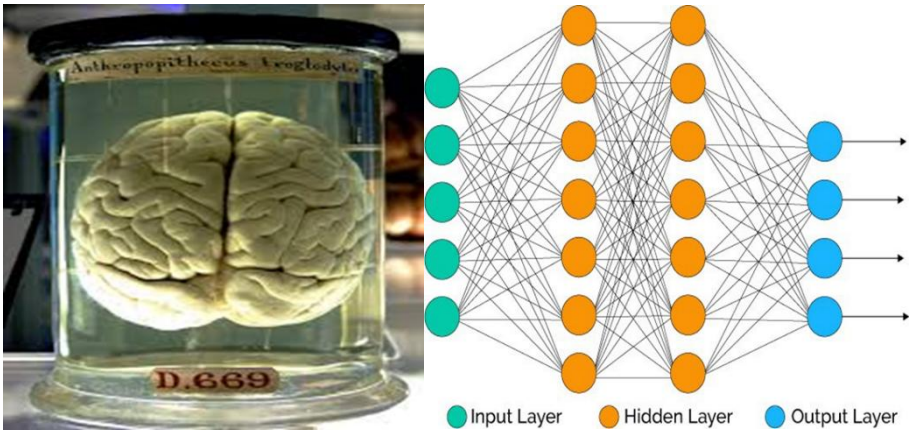
7 Chapter: The Nature of the Mind

How can we describe and conceptualize the mind? The first thing we can do in connection with such a complex system is modeling. This is what science usually does. Let us define what modeling means. The model is a simplified, easy-to-understand, abstract version of a complex system. By creating a model, we characterize a system from only a few aspects, i.e. with a few dimensions. For example, a teddy bear imitates the shape or color of a bear cub, but not its behavior, thinking or voice.

Since all models are simplistic, we must avoid one of the most tempting traps of all of sciences, namely, to confuse the model, i.e. the teddy bear, with the real thing: the bear. Can we see the difference?



The mind can be modeled in many ways. The nature of the model depends primarily on the chosen aspect according to which we try to examine and characterize the system. A model that is widespread in the present, in the so called modern world is the material one, which involves looking at the mind from a material point of view as a biological-chemical-anatomical system: a brain, a network of neurons, synaptic transmitters, electrical stimuli and many other material structures; or, alternatively, we can model it as a machine, a functional unit, made up by algorithms like a computer software, or we can model it by a neural networks, or any other functional modules.



This is fine as long as we understand that we are dealing with a rough, low-dimensional, artificially and arbitrarily chosen approximation. If someone sees the teddy bear as inorganic,

lifeless, material, that's fine. But if the investigator confuses the mind, a living organism, with its materially modeled simplified version, serious trouble can arise. To understand this, we must first clearly see what the essential difference is between the ordinary model of the mind and the mind itself. Well, let's look at an example: the material model of the mind divides the mind into fixed, relatively homogeneous and standard, separate parts. Such anatomical units include nerve cells, nerve centers, or the individual brain itself; or, in terms of a more functionally oriented model, we have a separate speech center, a perception-making frontal lobe, and a memory themed hippocampus. If there are standard structural or functional units, then there should also be standard functional or behavioral patterns, which can be triggered by standardized stimuli in an individual or group under certain circumstances. All of these should be easily comparable, reproducible, countable, and of course easily coordinated, i.e. they are appropriate subjects for investigation by the standard scientific method.



Notice that this approach does not examine the mind, but only a certain model of it, in this case one that is created emphasizing the material, functional, and mostly individual level projection of the mind. The mind itself, on the other hand, is an organic whole, infinitely and peculiarly complex in all its parts, in an ever-changing, organic interaction with reality, peculiarly capable of action, and almost infinitely varied in all of its manifestations. Let's take an example. Science can study a certain pattern of individual behavior in response to a standard stimulus emitted under standard conditions. However, behavior is almost never exclusively individual, and neither the circumstances nor the stimulus itself can be perfectly fixed. The individual behaves differently in this or that company, since the company itself is a coordinated organic whole; and even in isolation, the individual can react to the slightest change, depending on his condition and according to his previous experience about the stimulus, with varying sensitivity. Often, behavior cannot even be considered a response, as the stimulus is preceded, modified, or triggered by the mind itself.



From here, we can already guess what the essence of the problem is. Natural science looks at the mind from a particular perspective and identifies it with a model that allows the scientific method to be applied to the study of the mind. Thus, science arbitrarily endows the model with

properties that make the specific assumptions and limitations of the scientific method acceptable when examining the model. Then science "forgets" the difference between the model and the real thing by keeping silent about the assumptions and limitations of the scientific method. Thus, of course, assuming but forgetting this transformation from real thing to model, it appears that the investigation of the mind is possible by the scientific method. However, what can be investigated by the scientific method is not the mind that is alive, peculiar, organic, active and varied; but the model of it that is deliberately tailored to suit the scientific method. The latter can be measured, compared and broken down into basic elements and modules. Such a basic element, for example, is the individual brain. This element naturally exists in the physical world as a separate, bordered unit. It has spatial extension and position, changes its properties in time slowly and little, and its properties are determined primarily by physical, biological and chemical laws. This mind model has an individual, limited perspective, which is primarily determined by individual characteristics and states. In addition, the observing and observed brains are physically separate, and they interact with each other only within limited, standardizable, one-sided material fashion.



In contrast to the artificial and purpose-driven model, the mind, or intellect, or spirit, is a manifestation of the whole of the reality, and its qualities and manifestations go far beyond its physical projections, because the mind is infinite, continuous, and varied, like reality itself. It has no separate units, neither is the mind and the part of reality examined by the mind separated. The inquiring mind perceives, generalizes, abstracts, models, separates the part of the mind-reality complex it examines, so it has an organic, non-one-sided relationship with it, while itself changes as a result of the interaction.



To understand this, let us have a comparison between the mind and the poem.


Ülj ide mellém s nézzük együtt
az utat, mely hozzád vezetett.
Ne törődj most a kitérőkkel,
én is úgy jöttem, ahogy lehetett.
Hol van már, aki kérdezett,
és hol van már az a felelet,
leolvasztotta a Nap
a hátamra fagyott teleket.
Zötyögtette a szívem, de most szeretem
az utat, mely hozzád vezetett.

The poem does not exist in the physical world, it is not characterized by its physical location or size. It has no temperature or electromagnetic field. The poem actively influences the mind, interacting with it. It has no physical boundary: of course, it has a length between the first and last lines, but it is not its length that determines the quality or strength of its effect. The poem is not fixed or homogeneous, because it comes into a peculiar interaction with the local mind; here it produces this and there it produces that kind of emotional effect while the poem itself is transformed as someone may assign this kind of emotion, significance, association to it, and others another. The interaction is in a way varied and specific, but also general, because it can affect anyone, though not in the same manner. Of course, the poem can appear physically in one form or another. Its formal manifestation may be a book or a recital, or a theatrical performance, or an image, or a sound, but this is only a projection and not the essence of the poem. The poem is not separated from the reader or listener but lives together with them as they remain in a peculiar interaction, transforming each other.

1. The poem goes beyond material reality; so does the mind.
2. The poem may have a physical dimension, but that is not its essence; and so is it with the mind.
3. The poem has an organic and peculiar connection with the whole of reality; and so it is with the mind.
4. The poem has a two-way relationship with its audience, just as the mind has a two-way relationship with reality.
5. The poem has a specific relationship with it, but it is not separated from organic reality. Its physical projection is measurable, but its essence is not; and so it is with the mind

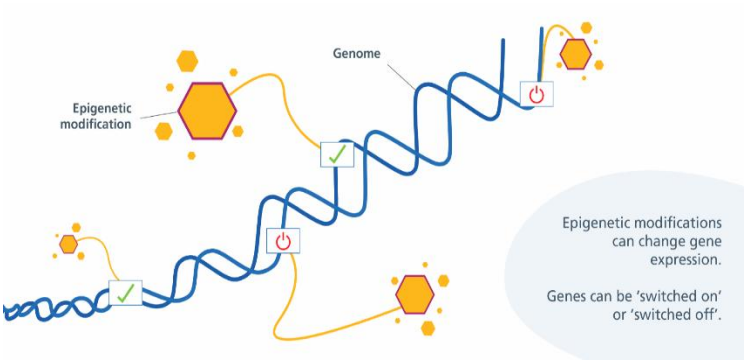
Certain models of poetry, spirit, mind, and intellect can be examined according to the scientific method. Their essence can never be. What, then, should be our model of mind's nature? But we have just told you! Our model is the poem. The nature of the mind includes fertile, specific, organic content, varied abundance and endless potentiality, just like a poem; and its essential manifestation is life itself.

8 Chapter: The Fruit Tree

The left without the right does not make sense. The left is left only compared to the right. There is no point in talking about the left without the right. The soul is a soul compared to the body. The soul is what it is only in relation to the body. Body and soul are the same thing described differently from different points of view. They are of the same essence, being co-substantial the same way as reality and the mind. In our analogy today, let the soul and body be like the seed and flesh of the fruit. At first glance, you tend to look at the seeds and the flesh differently, even if they are an integral part of the same organism. The seed of the fruit can be easily separated from the flesh of the fruit so their interaction may be easily disrupted. It also seems as if there is a physical separation between the individual fruits, and they appear to be only indirectly related to each other. We often look at fruit seeds the same way as if they were just as separate and uniform, distinct objects as individual fruits. Individual fruits cling to a branch of the tree, but they are easily separated from it just like the seed from the flesh. So, looking at them only physically, both individual seeds and individual fruits seem to form a distinct, individual identity.



However, if we examine these relationships more deeply, we easily realize that this is not the case at all. First of all, the seed carries within itself the hereditary material of the whole fruit tree, and even of fruit trees in general. If we look beyond its physical nature realizing that the genetic material connects not only the fruits, but the generations of trees as it carries within itself the traces of the circumstances, lifestyle, habits and memory of the ancestors, then we see continuity not necessarily in the material form and the physical sense, but in content and in the figurative sense. On the other hand, even if we identify this continuity with a certain kind of physical molecule or mechanism, we must also realize that the molecule and the mechanism are always part of a complex regulatory process, which biologists identify with epigenetic functioning.



However, each seed, although it carries similar contents, is also different. Seeds are in effect enormously variable. Even if a particular individual fruit falls off and rots, this similar, yet peculiar information remains in its seed, and sprouts again in new forms, in a new place, in a new time.



In general, if we look at the physical aspect of the fruit, we see that the flesh rots or is eaten by animals. Even the seed may fall into a place where it does not sprout for a while, or even for a very long time, and itself may even rot. If the fruit or the flesh or the seed is a unit that is seen as distinct and self-contained, then we must be aware that as a unit they are transient and mortal. It is so with all units: a drop of water as a unit, a cloud as a unit, or anything thought of as a unit. But the water still continues to circulate over and beyond the drop of water; and the same way the information stored in the fruit somehow manifests itself over time, even while the information is constantly evolving. From this we can guess that the concept of mortality is related to imaginary separation resulting in imaginary unit identity. However, individuality is only independent and distinct according to adolescent-level thinking. "I am the new fruit: strong, independent and free!" - this is how a cute but immature teenager speaks.





However, even a little more insight immediately sees interdependence and underlying continuity. Even in a physical sense, the fruit hangs on a branch. But beyond this the fruit, the fruit tree, the forest are all connected by a thousand threads, forming a unified organism. We see this at once if we go even a little beyond the superficial level of physical, mechanical vision. Trees and fruits may appear to be separate in a mechanical sense, but the underlying content and variety form an organic whole at all levels; the forest is one, the community of the living is one, the organism of reality is one.

Local uniqueness is everywhere, the change flows a different direction in each locality. But separation and independence are only imaginary in terms of space, time, or fixation, and freedom has a completely different meaning. In fact, artificial boundaries, which can be regarded as notions arising from the little insight of an adolescent, whether in space, time or in a deeper sense, are only apparent, and in many cases represent an exaggeration of an intention.



In addition to the individual perspective, there are also the communal and even higher perspectives. It is like a painting that shows the imaginary shortenings that can be attributed to the individual eyesight creating an individual perspective, in contrast to the one that provides a general, bird's-eye view.



If we exaggerate and take the individual perspective as *exclusive*, then and only then can we see artificial boundaries in space, time, in fixed versions, and then we fail to notice the deeper and more general connections; then we see mortal and replaceable members and parts forming a multitude, a machine-like mass. Then we do not notice the variety and continuity of the genetic material with epigenetic modifications, representing a material projection of the rich but specific content in the seed. Then we may concentrate on the flesh of the fruit, taste it, and just throw away the seed; we don't even pay attention to it, we may not even see the essence it represents. Then there is relative uniformity, mass, numbers, competition, mass production and mass communication, superficial concepts that arise from superficial insights. Then there are separate perspectives that must be coordinated by force. Then there is depression, loneliness and a virtual world compensating. Notice that from mood sickness to immortality, from the separation of individual fruit to the substantive essence of the community of the living, every concept and every imaginary unit depends on the quality and degree of mental cultivation. The superficial always operates with distinct, uniform *units* while remaining on a formal and mechanical level. The deep thinker, on the other hand, understands that behind it all there is an *organism*.

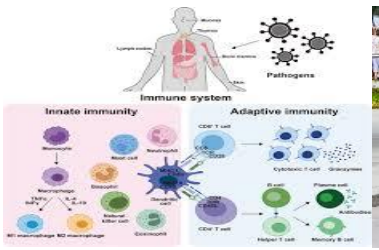
9 Chapter: Organism

Analogy: the community organization vs. the individual body. The muscles are the workers, the intestinal tract and circulation are economy and trade, the nervous system is the administration and bureaucracy, the immune system is the police and the army, the skeletal system is the infrastructure.







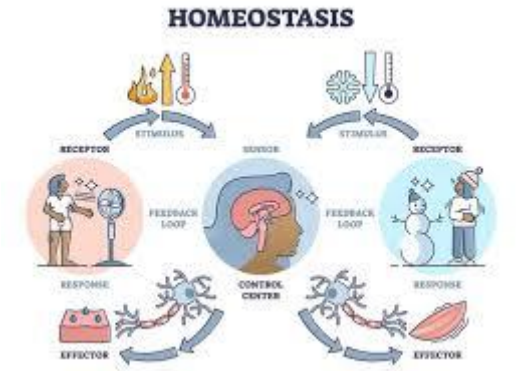







We can discover the same pattern at different levels, whether it is an individual body or a society, cells or galaxies, subatomic particles or the known universe. It's a matter of insight. We appreciate the analogy if we look deep enough.

If we look even deeper, we see not only functional units, modules, components, but specific, organic parts that form an organization interplaying like musicians in a concert orchestra. And just like in the case of hormones, chemokines, secondary messengers, action potentials in the physical, individual organism, so in all manifestations of reality, be it material space or the spiritual realm, there is multifaceted communication and regulation, multi-level feedback and interaction. Natural science speaks of homeostasis. The individual organism in the physical, material sense retains its relative balance by individual processing and in many cases compensation for external influences.



In vitologia, the analogous concept is robustness. The life system, whose physical and mental aspects are both essential, is rich in life experience, and is therefore able to process external information and influences in a peculiar way without the system losing its balance. The term for this ability is robustness. If the inputs are sufficiently, specifically and deeply processed, and if there is a rich system based on life experience in which new information can be organically integrated, then balance and safety are guaranteed. But that's not all. If the system is robust and strong, it has less need for assimilation and it has to fall in line less, so it can remain more unique with the true expression of its uniqueness. The system can become abundant and diverse, and it contributes to the organic whole in a specific way. This abundance sometimes manifests itself in art.





If, on the other hand, the life experience is superficial and incomplete, because it has neglected the specific processing of the information for a long time, then the specific processing of the input is impaired, and the system interprets the information in a fixed, standardized way hiring information processers, which is exploited by parasitic information engineers. Manifestations of this are mind viruses or mind worms, but also cancer itself. A parasite is always a specific

program or operation that forces a highly homogeneous, one-dimensional and partial information processing on a weak life system. Let's look at some examples.

Mass communication, mass religion, mass production, mass services, mass entertainment assimilate, standardize and coordinate individual life systems and make them uniform mass-systems, this is what the expression mass-anything refers to. At the same time, it is precisely these mass operations that make life systems uniform, separated and one-dimensional: number-like. Everything that is mass-anything is one-sided, homogeneous and sticks out of the specific, local organizational unit, ignoring local uniqueness like cancer does. Indeed, cancer is like a rebellion, a new, coordinated identity within the unique organism; it refuses to belong to the individual body and creates an independent, homogeneous, coordinated machine-like unit. It represents a multitude of very similar cells that do not consider the specific, local signals from their environment. They obey signals only from the cancer-unit.



The virus behaves in a similar way. It attacks the hereditary material, creating one-sided functioning by viral plants from the cells. Another analogy is how artificial, industrially processed carbohydrates or salt attack the intestinal flora, reprogram endocrine organs and adipose tissue damaging vascular walls, transforming the natural functioning of these systems.

Mind worms may reprogram thinking, a process we commonly call brainwashing. Movies, news, books, memes, slogans, ideologies, dogmas and theories, doctrines and ideas can be their main weapon. What is essential is the assimilation/conversion function, with which they undermine the specific, local embeddedness of the life system, its natural and unique relationship with nature and organic reality.



However, the cultivation of the mind by the mechanism of uniquely processed life experience, the robust power of the organism so created will protect us against these influences. Even in case of confusion, rest is mandatory, which is nothing more than reorganization. And if all else is ineffective, there is the ultimate weapon: dissolution. Local peculiarities dissolve everything that is uniform, coordinated and mass-like.

10 Chapter: Dilution and Law

At low levels of mental functioning, mechanical generalization, simplification, gross abstraction, rigid separation are very important. This is black, this is white. Everything should be in stark contrast. We see separate, demarcated, and more or less uniform units. We see multitudes, countable and easily characterizable sets, eternal and universal rules.



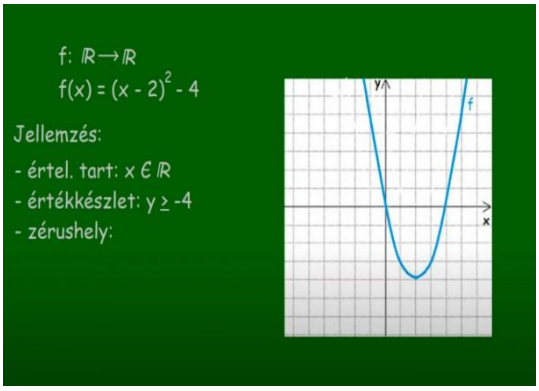
However, intellectual cultivation and organization *dissolve* these methodological crutches so we can view the whole of reality from several perspectives and in a more nuanced way. We do not only focus on certain pre-selected aspects such as color, shape, size, but we examine many variables, and then we will be able to perceive the subtle nuances, the barely perceptible differences, the gradual transitions, and the complexity of the system with ever-changing, multi-level and multidirectional interactions. If ultimately, we dissolve the one-sided approach that uses only certain distinguished aspects for characterization, then we realize that everything is different from everything else when observed from many angles, but at the same time everything is connected to everything else. It is different, because from many points of view, everything that is local is seen unique: considering many variables, unique differences will be uncovered. It is interconnected, because everything affects everything else, and moreover, this effect always manifests itself locally as the amalgamation of an infinite number of influences combined locally in a specific way.



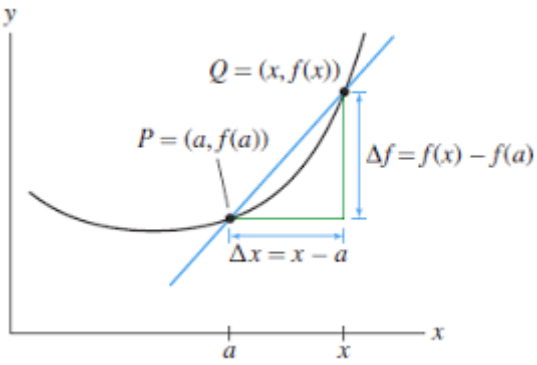
However, something important follows from all this: what is local is unique; and what is unique is unrepeatable and irreplaceable having an independent value. This is the principle of dignity.



On the other hand, if every appearance and manifestation is locally unique, then every observation has limited validity. This means that every observation and any conclusion drawn from it has a domain where, under the local circumstances, that observation is valid. This domain is, of course, limited, and would only be boundless if reality was homogeneous, unchanging, and therefore the domain could be mechanically extended. If we nevertheless try to extend the domain out of its natural range, then sooner or later we will inevitably run into problems. The detection of the problems, however, depends on our sophistication. If our detection ability is so subtle that we can see the subtle deviations and transitions, and we also have the temporal range of observation so that we can also perceive very slow change, then it suddenly becomes clear that everything that is real is in a continuous transition and change. And this also hinders temporal mechanical extension. The circumstances of our observations are different in space and time, as reality itself changes around our observation.



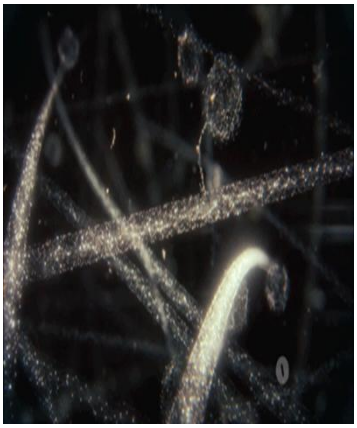
If we manage to see this, we will come to quite astonishing conclusions. We understand, for example, that an *event* is an easily noticeable, conspicuous part of a *process*. An *object* is an easily noticeable appearance of the *variety of space*. *An individual*, or person, *is an easily perceptible manifestation of the diversity of life*. A *fact* is an easily discernible part of a relationship, which, however, is only a tangential actualization of a spectrum of *infinite possibilities*. These are *densities* that we perceive according to our detection capacity.



Thus, in the case of low mental organization and activity, we consider and accept as an independent event, object, fact or individual, the part of reality that is dense and therefore easily recognizable with sharp contrasts and contours. At the same time, we neglect the subtle transitions, the underlying processes, the possible variations, depending on our ability to detect and distinguish.

The challenge, the task here is to *dissolve* the apparent separation and boundaries of contrasts by increasing our resolution of detection so that we may see subtle variety, transition and change. If we manage to increase the resolution of the inquiring mind, so that it can see the variety behind the simplifications, we may understand that one ant, one atom, one manifestation is different from another, but also part of a complex pattern. And if the resolution capacity is sufficiently high, then the perception of transitions, weak and distant interactions, subtle differences and changes breaks down the partition that the imaginary boundaries seem to create.





Let's look at the human body! With a rough resolution, we see a separate shape with a definite outline. But if we examine at the level of molecules, we understand that at this level there is no such rigid boundary, there is no separation, the molecules go back and forth, energy fields are continuous from inside to beyond the imaginary outline, and there is only a change in optical density, which, according to our ability to resolve, our mind simplifies as separate, delimited. Not to mention that this imaginary boundary is changing in time, albeit very slowly. But not only time and space, but any other variable can influence this imaginary boundary or any separate and definite property within the outline creating imaginary identity. The knight's armor is solid, hard, impenetrable at this temperature, and soft and liquid at that temperature. As it is exposed to a large array of environmental influences, its properties, shape, and suitability for

use gradually change. However, this is a gradual change, which we will notice at some point, depending on our ability to detect. Until then, imaginary permanence of properties is assumed.





We experience the same thing not only with description of objects, but also with any other type of observation creating the impression of law, rule or truth. Starting from this consideration, we redefine the concept of truth domain as an imaginary space corresponding to a kind of coincidence of circumstances in time or space, or in relation to other variables, where we see a result, a truth, a rule as relatively constant and universal within the domain. This, of course, depends not only on our ability to distinguish in terms of what we consider to be constant or what variants and subtle transitions we still consider as identical; but it is also dependent on the point of view and the angle from which we make the observation. For example, knightly armor is hard at a certain temperature range, but how long do we call something hard? Water is a liquid, depending on its purity and the local atmospheric pressure, between zero and one hundred degrees Celsius, but what is considered standard pressure and purity? The truth that water is liquid at this temperature range also depends on a lot of other things, at the very least on the purity of water considering that in practice water is almost never free of solutes; and atmospheric pressure, which is a little different everywhere. Thus, the right interpretation here depends on many other variables, not just temperature, and it is up to us how many variables we are willing to consider when drawing conclusions from observations.





A poison that is toxic to humans at a given degree of dilution is not poison to other living beings, or to humans at a different degree of dilution or at a different temperature. Thus, the range of interpretation of the poison is relative in terms of the degree of dilution and several other factors. The effect of viruses depends on the current state of the immune system, the dose of the virus, and the circumstances of infection. There is no such thing as a virus "usually" or "on average" causing this or that. In low doses and with a strong immune system, the virus can cause a vaccine effect in a given situation, strengthening the immune system without getting sick. Or it

can seriously sicken a living creature, which is in this or that condition including temporary or congenital immunodeficiency. The fact that a given virus makes a person sick is a statement that depends on a lot of circumstances, which can be interpreted in the case of proper consideration for the interplay of an infinite number of factors. In addition, we should not forget that a human and a virus are both generalized abstractions, wrongly assuming that there is a uniform person and a uniform virus. We may conclude the statement "the virus makes people sick" is apparent, because it assumes a number of tacit abstractions that may or may not hold true in a particular case.





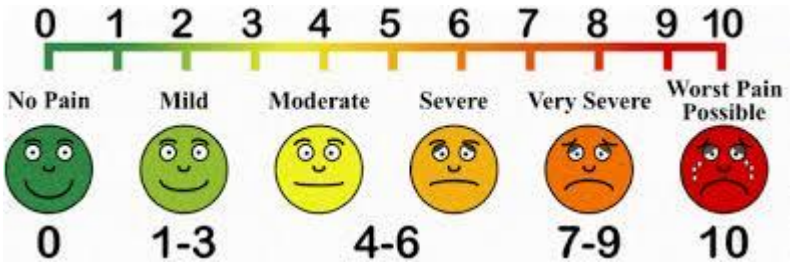


The rock and the stone pyramid are symbols of permanence. However, this depends on the length of our observation. Over time, the rock will be dissolved or washed away by the tide, the pyramid will be overgrown with vegetation or eroded by the wind if we observe them long enough. So, permanence here is relative to how long we are able or willing to observe an object with a potential to slowly transform.

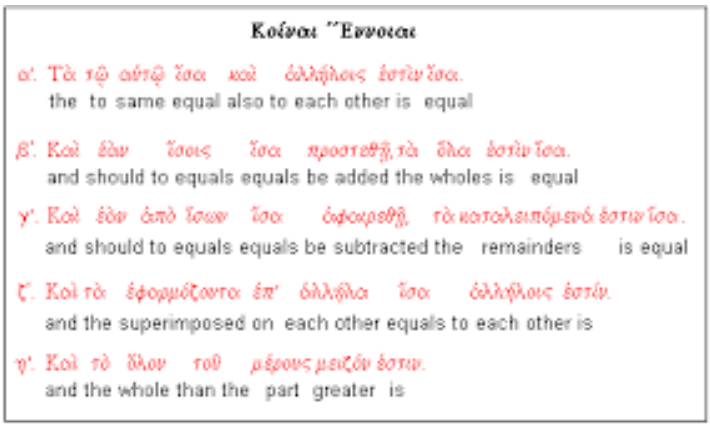
In summary, we see that reality is infinitely complex, everything is connected to everything, every manifestation is tangential, and every truth has a domain, which itself depends on the specific aspects of observation, and furthermore, on the tacit assumptions and abstractions by the observer. Unless of course we agree that it doesn't depend. The embodiment of this agreement is mathematics.

11. Chapter: Mathematical Truth

Mathematics is a system of signs and symbols representing abstract objects, operations and relationships. Mathematics is a language, and like all other languages, it is intended to identify and unify the functional processes of the human mind. It does it by standardization and coordination at the level of methodology. Mathematics, then, naturally models only a selective part of reality, and in this selection, it is tool-driven. What can be examined by mathematical methods „exists" for mathematics, it is said to be the object of mathematics. What is not suitable for mathematical description, mathematics simply does not deal with, it ignores it. Natural science, on the other hand, tries to transform reality in such a way that it *can be studied with mathematical means*.



The basic tools of mathematics include axioms and basic operations. *Axioms* are general statements that are accepted as self-evident by most people, groups and communities, i.e. they correspond to the most general and most common operational characteristics of human thought. Historically, they are based on common experiences and patterns arising from the human condition, and for this very reason they are the most acceptable for a majority of people as universal and eternal.


Κοιναὶ Ἔννοιαι

α'. Τὰ τῷ αὐτῷ ἴσα καὶ ἀλλήλοις ἐστὶν ἴσα.
the to same equal also to each other is equal

β'. Καὶ ἐὰν ἴσοις ἴσα προστεθῇ, τὰ ὅλα ἐστὶν ἴσα.
and should to equals equals be added the wholes is equal

γ'. Καὶ ἐὰν ἀπὸ ἴσων ἴσα ἀφαιρεθῇ, τὰ καταλειπόμενά ἐστιν ἴσα.
and should to equals equals be subtracted the remainders is equal

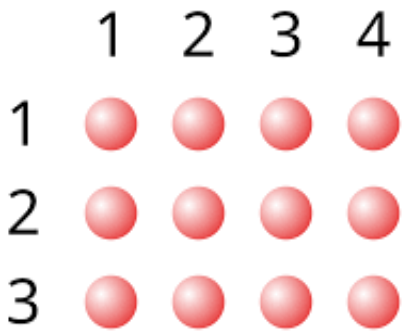
δ'. Καὶ τὰ ἐφαρμόζοντα ἐπ' ἀλλήλα ἴσα ἀλλήλοις ἐστίν.
and the superimposed on each other equals to each other is

ε'. Καὶ τὸ ὅλον τοῦ μέρους μεῖζόν ἐστιν.
and the whole than the part greater is

Basic operations are defined as mental functions that, according to mathematics, can be performed in relation to any object, i.e. an ideal object as appearing in an imaginary space or in a figurative sense. Such is, for example, division, according to which any imaginary or figurative object can be divided into equal, homogeneous, separable parts of the same quality in an absolute sense:



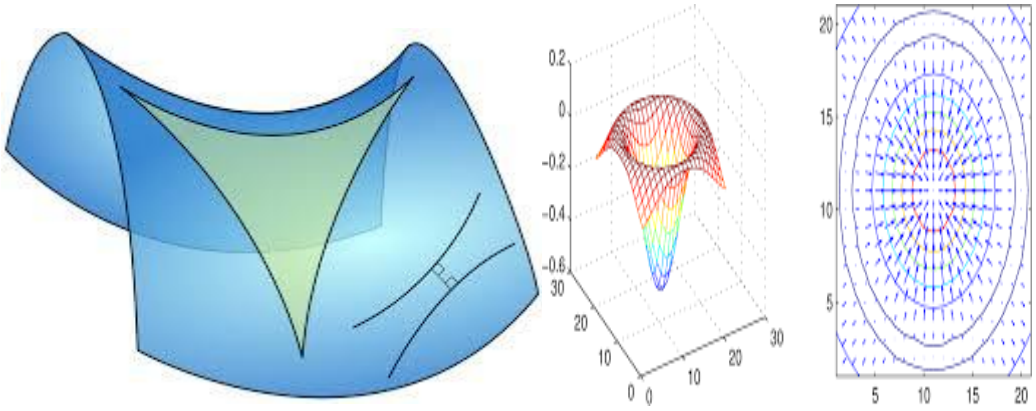
and multiplication, according to which the divided, homogeneous, separated parts can be iteratively added back again without limitations:



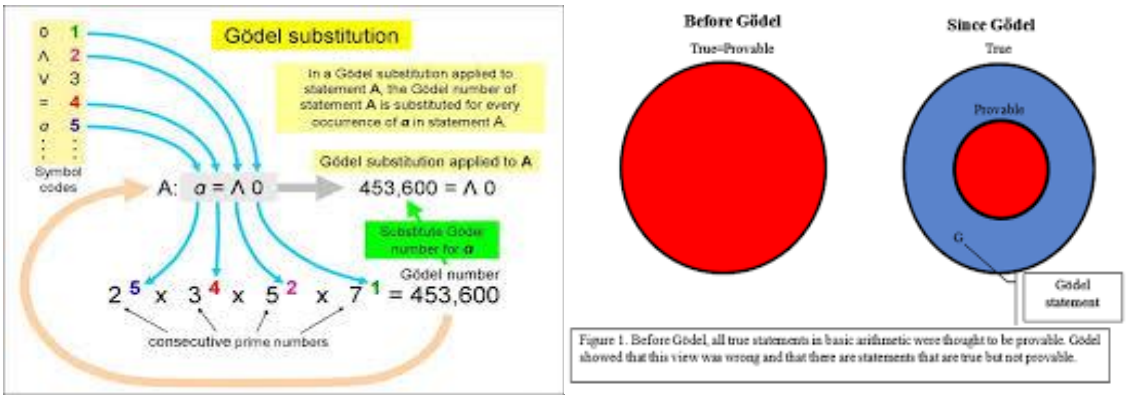
So far, so good, it is the right of every language to build coordinated, standardized rules, relationships and logic. But mathematics claims to be universal and unchanging. Moreover, it claims that it is universally and exclusively valid for describing reality through natural science. It's like a language claiming to be the best for everyone, so much so that the existence of other languages can't make sense.



Yet even mathematical ideas change. At first, the theory of space based on simple, straight lines and circles containing shapes that could be easily constructed with a ruler and compass was obvious and exclusive. Then there was also curved space, for which the ruler and compass are not always relevant or sufficient.



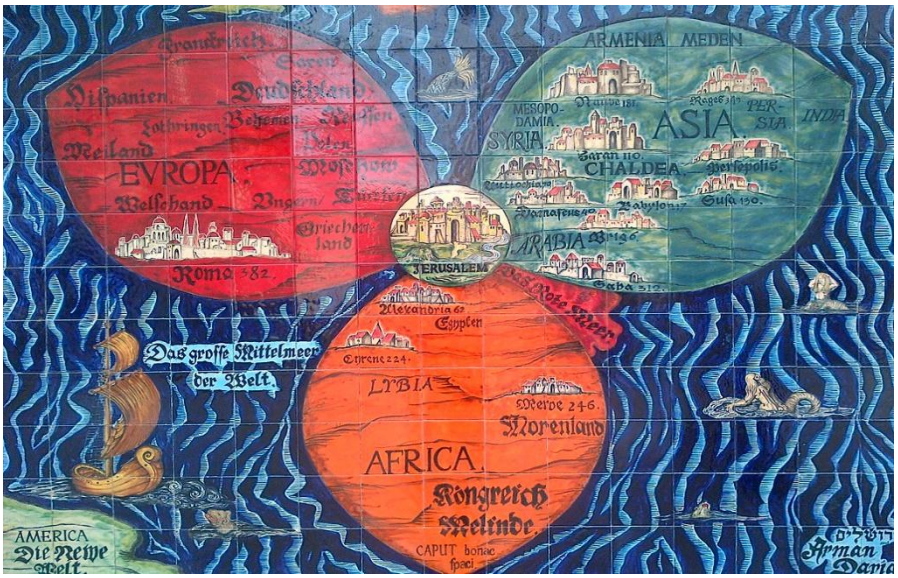
Once upon a time, there was a logical system based on axioms, representing irrefutable and indisputable relationships and truths. Then we realize that all such systems have shortcomings in terms of decidability and consistency.



Could it be that there might be another kind of truth *besides the mathematical truth that is currently accepted as indisputable*? Or is it that perhaps mathematical truth itself has a partial and locally finite range of relevance? Yet mathematics is supposed to be the model of logical consistency! But this is exactly what is the case: although mathematical logic, assuming the consistency and transferability of universal and eternal thought, strives to assimilate, unify and systematize the human mind, is, in a historical sense, itself partial and local. **Its universality and immutability are mere assumptions and intentions.**



The real object of mathematics is the unification and standardization of human thinking. Mathematics, then, is of course objective in the context of the coordinated people who accept and use it, but it assumes the uniformity of human abstraction- a potentially false argument. So mathematical truth is subjective in the context of people or other intelligent beings who are not coordinated and therefore may think differently. We can assume that other sentient beings can *only* think and abstract in the same way as people who accept and use the mathematical sign and symbol system; and that, consequently, the mathematical method can be automatically applied to them. But this is just a desire-driven, pretentious and bold assumption. If, on the other hand, we go further and force the mathematical method on reality while rejecting any other way of thinking that may be an alternative to mathematics, we will create a bubble of an apparent, virtual world.

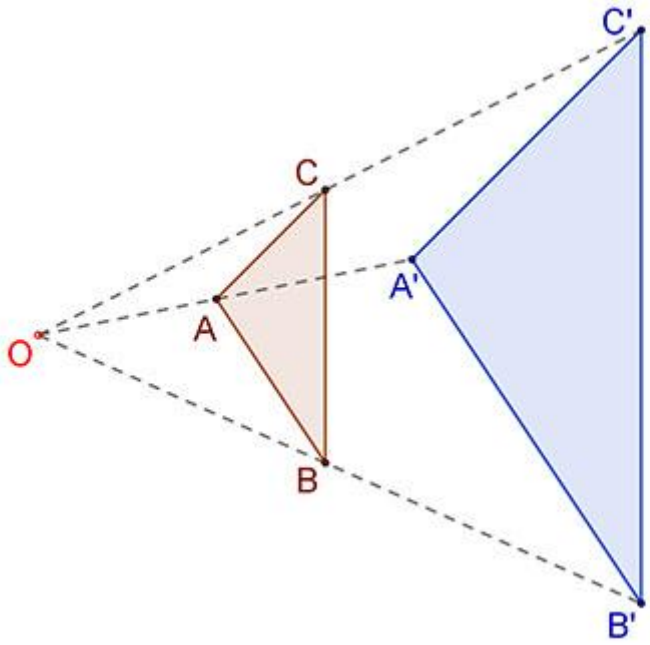


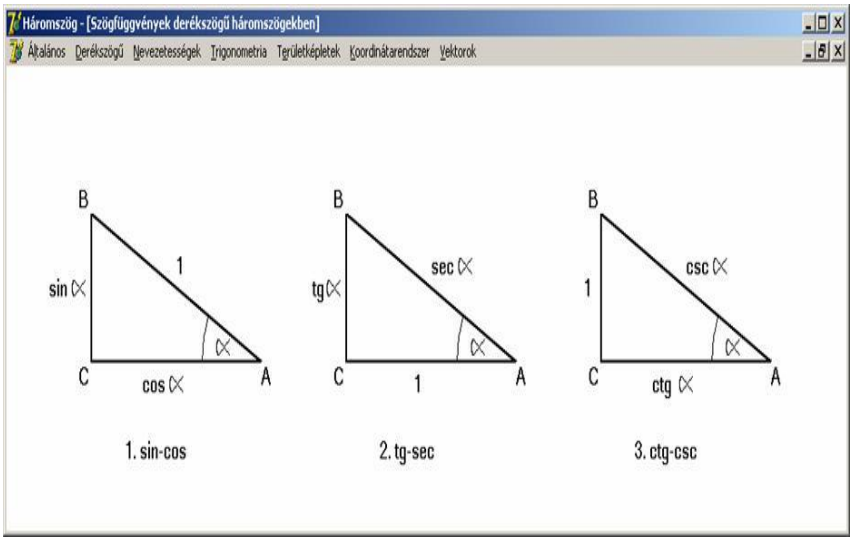
To see this more clearly, we need to understand the concept of unit thinking. A unit (Latin: Unitas) is something (Latin: entitas) clearly delimited by a definite outline, that is autonomous, has a separate identity being largely independent of its environment. Such is the case with a perfectly cut slice of a perfectly homogeneous cake, or a shape artificially created by a specific sequence of operations, the triangle.



The imaginary, theoretical triangle must be placed in an apparent, virtual, abstract, completely empty space that we may call “dead space with zero effect density”, where the number of effects

acting on the triangle is exactly zero. So, the theoretical triangle is eternal, universal, and unchanging. Of course, this abstraction is *human*, this apparent space *is humanly* imaginary. The **mathematician denies this and presents the triangle by consensus as an objective entity independent of human thought, even if the triangular abstraction has come into existence on an artificial operational basis and is incomprehensible without an artificial, apparent, abstract space.** Since a triangle is an abstract unit, the triangle *can be expanded at will*: for example, it can be enlarged or multiplied.





In this imaginary, abstract, empty and effect-free space, unchanged properties and standard relations can therefore be defined including a larger triangle, a smaller triangle, or even a countable set of certain triangles such as a larger set or a smaller set. This is where the concepts of countability and quantitative reference come from. **Let us notice that these latter are based on the abstraction and assumption of unit thinking involving separation, homogeneity, universality and immutability, and ultimately of a virtual, effect-free reality.** In the meantime, we have forgotten that the comparison of quantity and countability is a function of

these human ideas and assumptions, and that they only make sense in abstract, virtual space. But we have also forgotten that the independent existence, boundary and separability of the triangle from its surroundings is only true in an effect-free space. **In the real world, anything that is triangular in shape would be multi-faceted, in constant and organic, multifaceted and multidirectional interactions with its environment. And of course, it would be constantly changing.** The triangle is a form that *also has content*.



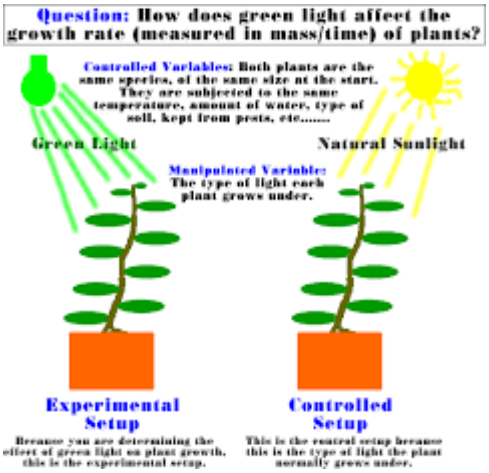
Here we should define the concept of dimension. In vitologia, a dimension is the set of variables used to describe a part of reality under examination. Let's take an example. If we look at a system of numbers then we see that a number is one-dimensional because it depends on only one variable, namely, its imaginary magnitude. So, 5 differs from 4 only in that it is larger; if 5 is here defined as an imaginary set of units, then it is a set containing more elements compared to 4. A set consisting of circles and rectangles of different sizes can differ from another similar set in terms of shape and size of its constituents and the number of constituents it comprises of, i.e. the difference is of three-variable, it is three-dimensional.

We have observed that in mathematics it is common to have a description of systems that are pauci-dimensional, i.e. have a few variables used for their characterization. In other words, we can say that mathematics is often specifically concerned with the description of systems that can be examined from a few aspects and using a few variables. In a world modelled with the help of mathematics and examined on a scientific basis, a low-dimensional approach is also quite common. Moreover, the "natural" systems we examine by mathematical models and scientific methods tend to be human constructs created specifically so that the mathematical and scientific approach may be used. Let's take an example. If we consider people as a set of separate individuals or human-units and rank them only according to height, we have created a one-dimensional, imaginary, abstract, apparent, artificial set: the height row.

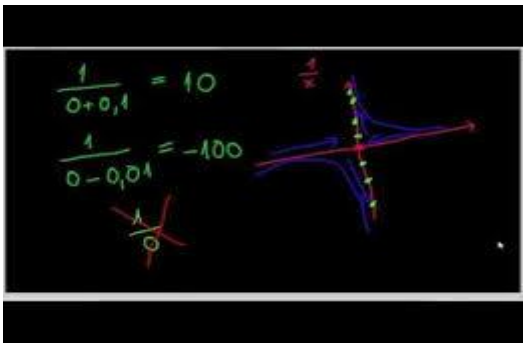


Of course, the height row changes in time, but we neglect this and only examine the current conditions regarding them as if they were somehow part of a static reality, which is also exactly what mathematics does. One can surely see that the height row is a mental product, an imaginary system, which was created through artificial separation, selection and neglect of all factors except one, a fact that we then conveniently forget. Moreover, we regard heights as an objective, absolute measure, and this error has very important consequences in practical life, such as the imperial principle and the hierarchy, of which we shall speak later.

Without mathematical logic, there is no natural science, since quantitative measurements and comparisons are indispensable in science, and this nearly always means low-dimensional measurements and comparisons under artificially fixed conditions, assuming that "everything else is the same" except for the variables we are currently examining.



Of course, we can never be sure about “everything being equal”, because we can never know if we are aware of all the essential influences that may change during the experiment or between experiments. Even the so-called random selection does not always guarantee success, but more on that later. In any case, this assumption has a very important consequence: the concept of pauci-dimensional infinity. This concept is produced by iterative operations within the framework of low-dimensional mathematical models; operations that can be extended at will by mechanical iteration the same way as experiments can also be repeated indefinitely using the same ideas, fixations and restrictions. But this is the subject of a whole separate chapter. Now let's talk about the relationship between variables! In mathematics, the study of how one variable depends on another is called a function. For instance, the size of the area of a circle is the function of the length of the radius of a circle. Every function has a domain where this relationship can be examined. However, the domain usually has limits. If one divides the elements of one series of numbers by the elements of another series, there can be no zero among the divisors, because we cannot interpret the division by zero, we cannot divide by nothing, or else the concept of division becomes senseless. So, the domain of division is limited to the set of non-zero numbers.



A function also has a range of values, the values that a dependent variable in a function can take. For example, if one multiplies a variable of positive numbers by positive numbers, then the multiplied values, as the dependent variable, can only be positive numbers. It is not possible for the product of two positive numbers to take a negative value. This is where the problem comes in. When we use mathematical models in everyday life, we forget that these models must also have a domain and a range. Mathematical models, just because we use them in everyday life, still retain their mathematical properties. For example, if I put people in a height row, I assume that the height can be measured, and that the concept of people here means a set of separate individuals. However, the height row also has a domain and a range. A fetus, a Siamese twin, a sick person being unable to straighten up due to spinal problems, a fidgety and moving, unmanageable child, a hairstyle that a woman won't let temporarily flatten... good luck! We have to set up a domain here according to feasibility! Healthy, obedient, short-haired children can be easily put in a height row. But not everyone and not always. How is this important? Let's see what happens if one tries to use a function or mathematical operation outside of its original scope or domain. For example: I may generalize the height row to amoebas. Now, how do I interpret the height of amoebas, or their body size at all? After all, their shape is constantly changing! In addition, they can have cilia! So, the "size" of amoebas means something entirely different than the height of humans. The amoebas are outside of the concept of measuring height, and this also reveals that height measurement was originally based exclusively on human form and behavior limiting the domain of the concept.

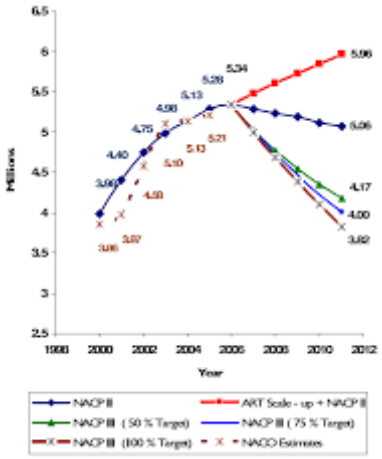


If we try to use a function or mathematical operation beyond its original domain, we need to introduce a new concept: the concept of truth value. This characterizes how meaningful it is, or how relevant it is to use the *original concept* in a *new environment*. The assessment of this depends on a number of subjective mechanisms. These include subtlety of distinction, detection capacity and sensitivity. If there is a small, slow change with a subtle transition, an investigator-

observer acknowledges this change according to his or her specific resolution, subtlety, as well as his or her sensitivity, interest and emphasis or priorities. For example, a mother can hear her baby crying from a distance, because she is sensitive to it, able to filter it out of noise, detect it easily.



In mathematics, however, we disregard both the possibility of change and its specific observation. In general, **we also disregard the peculiarities of individual observers arbitrarily generalizing, equalizing, standardizing them.** We pretend that in an empty, effect-free, apparent space, some imaginary, idealized unit, plane, shape, series, set or operation "exists" without any interaction with an observer. This assumption or shall we say tacit agreement is the theoretical basis of the delusion of "objective existence"-more on this later. However, this idea is of crucial practical importance. Since in mathematics the entity we are studying is free of any interactions with an observer or with its environment, or, for example, in the case of functions, depends only on a definite set of independent variables, any point of view, any specific observation and any local influence are all filtered out. **On the other hand, in the multidimensional domain of everyday reality, it is completely arbitrary to determine which variable, aspect, criteria are locally essential or what may be excessively emphasized among all possible essential factors.** And this opens the door to very serious abuses.



Mathematics, as used in everyday life, standardizes concepts by selecting certain effects while ignoring others. By doing so, it paralyzes deep thinking about reality, forces a kind of corpse rigidity on it, so that it can dissect idealized "absolute" entities freed from all natural bonds and interactions. Mathematics, as used in everyday life, is therefore imaginary, simplistic and, above

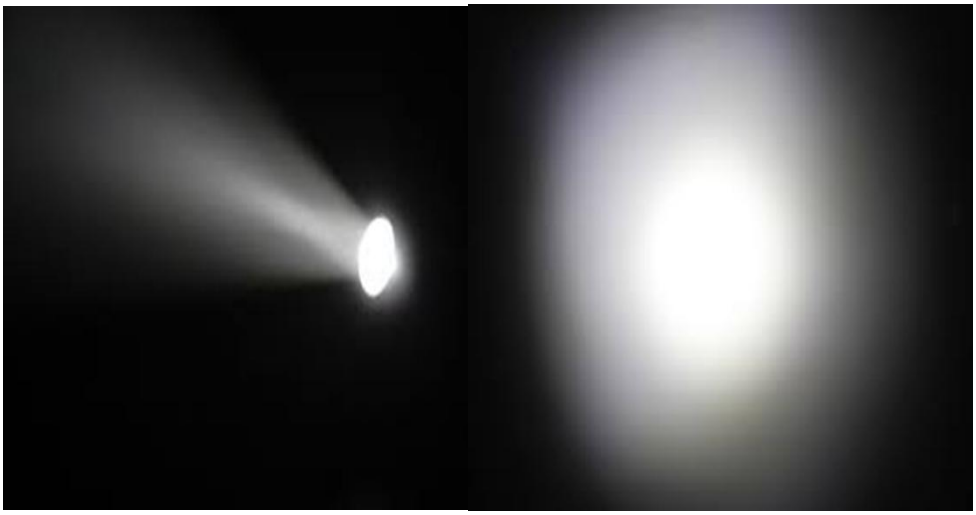
all, human, very human. But when we examine mathematical truth, we are also confronted with the following question: what are the consequences of conventionally ignoring all interactions other than the interactions we are interested in and arbitrarily selected out as essential according to our point of view? The answer is the concepts of extension and existence.

12. Chapter: Extension and Existence

To understand why extension arises and how it leads to the concept of existence, we must first expand on a previously introduced concept, the concept of *locality*. From the point of view of observation and examination, locality now represents a concrete object of attention, the part of reality that is being examined. Both the observation process and the part of reality under examination are influenced by the concentration, the detection capacity, the intensity of attention of the observer; they are also both influenced by the aspects of observation, as well as the local conditions in the local environment. The interaction between the observer and the observed object is therefore important and variable. Let's take an example. I'm looking somewhere. What I see can be influenced by my alertness, my interest, the current state of my eyes, weather conditions, the shadow of nearby objects, or even previous emotional connections and associations related to what I see.



I can't always look everywhere and notice everything. When I assume that where I don't look, I'll see "roughly" the same thing compared to what I'm seeing right now; for example, I see the sky "continuing" in the same way when I look that way compared to what I saw of it so far; this assumption then is called *extension*. Notice that my observation, in this case my visual one, is local. I look at a spatial part of reality in a temporal period, and only according to certain aspects according to my interest, sensitivity, and ability to perceive. Since there surely is another part of space, another period of time, a different system of criteria beyond what I happen to detect now, then, somehow, I need to extend my perception on the basis of what I saw. This is the case even if my observation is by its nature tangential, finite, and patchy and of course, local, while the underlying reality may be complex, infinite and continuous. To gain even a rudimentary understanding of the world beyond my actual observations, I will have to *extend the domain of my observations in order to get some general concept of reality*.



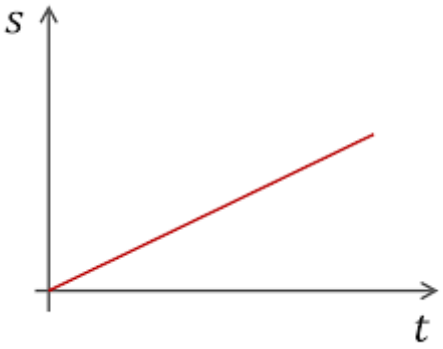
There are important practical benefits of extension. I look here, I see the sky, I look there, I see the sky, then I realize that the sky is a big thing, which is uniform and continuous, regardless of my point of view, so I add up what I have just seen with what I saw before and I suppose I will see something similar in the future when I look yet another direction. This helps with orientation, predicts what to expect, expands the general perspective, and extends one's point of view.



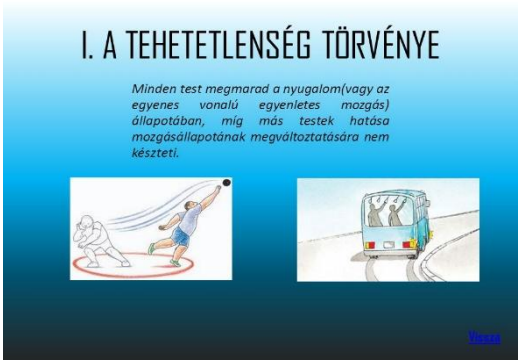
But here an important question arises. How accurate is this extension? If I assume that the sky, or whatever I'm looking at now from one angle and from a certain point of view, is exactly the same from another angle and from a different point of view, then I'm neglecting local differences. In other words, I assume the existence of a uniform, unchanging sky by mechanically extending my previous observations. This extension, however, depends on me, on my intellectual pretentions, how much I neglect the possible local characteristics, how much I allow generalizations assuming the sky homogeneous and unchanging.

The simplest and most mechanical of all possible extensions is called linear extension corresponding to the concept of linear extrapolation. We see this, for example, in mathematics and physical mechanics. Simple mathematical operations, simple geometrical objects, number series or elementary physical or chemical structures and processes can be extended at will,

because by definition they are standardized, uniform and contain no local characteristics. The laws of mathematics and physics are deliberately set up, assuming the existence of such uniform structures and processes. For example, the straight line is the same here and there. The linear movement with constant speed is assumed to continue the same way forever.

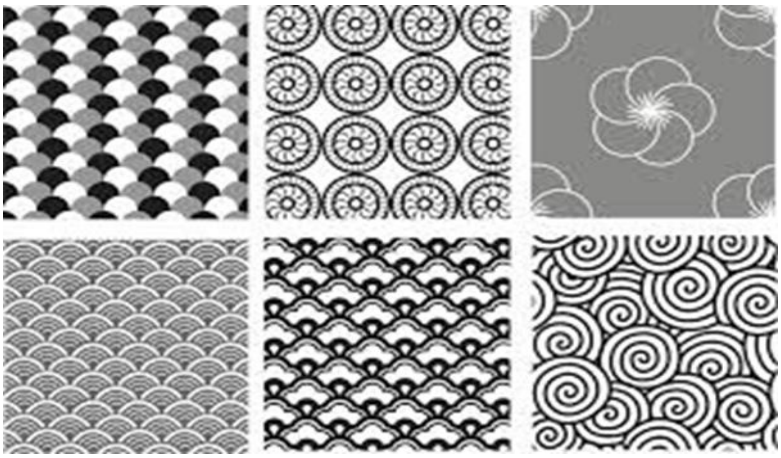


But in practice, the idealized straight line, i.e. the mechanical straight-line extension rests on very significant omissions, and these omissions can even have disastrous consequences. Why? Because these omissions are local and arbitrary, yet they are presented as of universal and eternal validity, precisely as a sign of intellectual neglect. **If we apply the extended truths established from the results of local observations beyond their domain in an oversimplified way, with arbitrary omissions and using mechanical extension, then we neglect the effect of local circumstances and we overestimate the value of the generalized truth, law, or rule thus gained.** The greatest omission here is the failure to consider unique local characteristics. This almost always leads to misunderstandings and conflicts in everyday life. **If we identify reality with an artificial and exaggerated mechanical extension or absolute generalization of a system of interpretations based on local observations, then this mechanism is called *reduction*.** A textbook example of reduction is, for example, a mathematical rule or a universal physical law.



To avoid this, we introduce the following concepts: frame of reference, pattern, truth value and relevance. *A frame of reference* is based on the locally typical, general, characteristic values of a variable that is accepted locally as a reference basis when examining or interpreting any actual values. For example, in this region, the typical temperature nowadays, in the summer, without clouds and in calm winds, is usually between 20-30 degrees Celsius, so compared to this, minus 20 degrees is, in similar conditions, an unusually cold event. Thus, compared to what is usual

in the given time, location and circumstances, we label minus twenty degrees as unusually cold. On the other hand, in a different local environment, the same temperature can be unusually warm according to local conditions, giving rise to different reference values. The specific, local constellation of variables is called a *local pattern*. For example, here the weather is usually 20-30 degrees and clear, sunny, windless with low humidity almost all year long, but when it is minus eleven degrees, there is usually a northerly wind here, so that unexpectedly cold weather in this region is almost always accompanied by a northerly wind. The conjunction of unusually cold weather and northerly winds is therefore a *local pattern*. However, this local pattern is not necessarily relevant, valid or locally important in another place, time, or circumstance. Thus, in another place, time, or under different circumstances, the correlation between unusually cold weather and northerly wind is not typical, it is not locally relevant. Thus, the truth value of this statement in relation to other locations is low, because the domain of the correlation does not extend to this point. More precisely, the concept of truth-value characterizes the extent to which a relationship is valid outside its original domain, i.e. where the local environment is very different from the original local conditions, in which the observation was made. Truth value is, therefore, a measure of local validity or relevance.



On Earth, in the Northern Hemisphere, a certain weather pattern is typical depending on the position of the Earth and the Sun relative to each other at a certain time of the year. However, this pattern is different, compared to the Northern Hemisphere, at the Equator or in the Southern Hemisphere, not to mention in the vicinity of the Arctic. The pattern characterized by the presence of Diabetes Mellitus, high blood pressure, lack of exercise, and inadequate diet control often cause certain changes in the human body. However, although this constellation may form a similar pattern in different people, it can also be dramatically different depending on circumstances, inherited predispositions, or if someone also smokes or is under constant stress. On the whole, we see that the extension of the results of any observation is conditional, because local patterns are different, and reference frames are locally varied. **It is very difficult to conceive of a generalization of observations whose truth value is universally and eternally high, unless we reduce reality to unchanging and homogeneous.** Unfortunately, this is exactly what happens in practice. This is what the new matrix model of vitologia tries to counteract.



The matrix model, borrowed from mathematics but interpreted in a specific way, inserts all variables that we can observe locally into an imaginary matrix. In this matrix, each variable is potentially related to all other variables in a specific and local way. For example, the temperature determines the state of water in a given place depending on the pressure or dissolved impurities. If atmospheric pressure in a place often takes on a locally typical value, and water purity tends to be such due to local conditions, then the boiling point of water may also be typical in that place with a locally typical value. In this case, we establish the relationship between temperature and state of water according to the combination of atmospheric pressure and water purity characteristic of the given place. Water purity, pressure, temperature, state of water are therefore visualized as a matrix consisting of four variables, where, for example, the local relationship between temperature and state of water is also dependent on the local values of the other important variables.

$$x_1 \begin{vmatrix} a_{11} & a_{12} & \cdots & a_{1n} \\ a_{21} & a_{22} & \cdots & a_{2n} \\ \vdots & \vdots & \ddots & \vdots \\ a_{n1} & a_{n2} & \cdots & a_{nn} \end{vmatrix}$$

$$= \begin{vmatrix} a_{11}x_1 + a_{12}x_2 + \ldots + a_{1n}x_n & a_{12} & \cdots & a_{1n} \\ a_{21}x_1 + a_{22}x_2 + \ldots + a_{2n}x_n & a_{22} & \cdots & a_{2n} \\ \vdots & \vdots & \ddots & \vdots \\ a_{n1}x_1 + a_{n2}x_2 + \ldots + a_{nn}x_n & a_{n2} & \cdots & a_{nn} \end{vmatrix}.$$

If, on the other hand, we neglect this local correlation pattern and assume that the change in the state of matter everywhere depends only on temperature, then we act according to the logic of low-dimensional thinking, and we think in equations instead of a matrix. Equations denote absolute, i.e. eternal and universal relationships between a small number of variables. So, according to equations, regardless of local patterns and truth values, it is always true that F=ma or E=mc2 thus neglecting local characteristics. This *reduction of reality* representing low-dimensional thinking is incomprehensible within the framework of vitologia except for didactic situations where such simplifications may be necessary instructing novice students.

The model of the highly variable matrix states that in addition to the fact that the number of possible, potential, and perceptible variables is high, the relationships between variables are *constantly changing in space and time, depending on the circumstances, according to local patterns*. But the number of variables and the perception of subtle changes also depend on the breadth (perspective, range) and subtlety (detection capacity, discrimination) of the observer's attention. In this context, we are now ready to define the concept of existence. Existence is the concept of regarding a part of reality as essentially independent of all other variables in the matrix, forming a separate identity that to a certain extent is detachable from other elements and remains relatively constant in itself for a period of time. In this regard, it can be easily seen that the concept of existence is closely linked to the concept of unit.

Consider, for example, the table in front of you. For the duration of the time period, while we are observing it, the table appears to be constant and self-contained in the temperature range we are looking at and under the given conditions. Of course, it is possible that the table rots slowly, or its color or material changes very gradually, but these processes may be so slow that we do not notice it, so we can ignore these as well as the factors affecting these changes. Depending on our ability to detect, we can also disregard the fact that the material that makes up the table is constantly interacting with its environment, as this interaction may be so tiny that we do not notice it. So then, under the given, fixed general conditions, we can make a statement that the table is a separate and permanent existing something, an entity, always with regard to our specific detection capacity, for the duration of the observation, and the importance we attach to the interactions between the table and its environment.



However, this existence is consensus-based. For we must agree on what we call separate and permanent. The simplest way to do this is to abstract away the table from the matrix, i.e. from the organic cohesion of the influences and interactions with its environment into an apparent, effectless, imaginary space. However, this abstraction is arbitrary. If one observer notices that the intertwining of the table with its environment, its organic relationship with many other variables, makes any abstraction merely a rough approximation, then this agreement is less acceptable to him than to a less delicate observer. But we can put this even more simply. The table is constantly changing. Sooner or later, it reaches the threshold when, say, its legs fall apart, and then we say that it can no longer be considered a table from a functional point of view. This only illustrates how arbitrary existence is in time. To see something as a separate and lasting *unit*, we need a great deal of neglect, but at the very least we must allow a short period of observation and gross simplifications. All in all, we can say this much not only of physical

objects, but also of concepts, truths, laws and other relationships. **We have to disregard the change in reality, and we have to fix all circumstances and variables artificially, virtually, so that we arrive at the concept of existence.** Is there happiness? Yes, it just means something different to others, under different circumstances, in a different location or period of time. Is there a law, is there justice? Yes, but these have domains according to who agreed to create and uphold them. We have to abstract and fix the matrix artificially and by agreement in order for existence to be a meaningful, useful concept. But this procedure is limited to a domain, and it is always reduction-based.



Let's take the relationship between two variables as an example. This can be changed by some influence by a third variable, which itself is subject to change. Since we may not know the third variable, we often do not notice or neglect its changing effect on the relationship between the original two. When neglect is no longer possible, the original relationship is formulated in a more complex way, or it is reinterpreted completely. But in the case of fixed, apparent, less complex, less varied matrices, this does not even come into question. The relationship between the area and the radius of the circle, for instance, always remains the same, regardless of any other factors, since the ideal circle exists in virtual space where any other potential influences can be disregarded. This relationship as a rule, a law, a formula "exists", meaning that it is so by consensus in terms of how these underlying concepts were defined around it.



The complex shapes formed or connected by thin and faint lines may be contiguous to the visually unimpaired, but to the visually impaired they may appear separate. It is only approximately true that the outline, surface, and boundary of something can be clearly defined. It can be determined by who and what? By a good eye, or an electron microscope, or some other special procedure? A clear boundary is established by a given procedure, a kind of observation. In summary, we may state that existence is a matter of method, abstraction, approximation, neglect, fixation and, above all, consensus. In general, only man-made units or concepts surrounded by artificial boundaries deprived of their environment and any environmental interactions can exist, always assuming identical, ideal, abstract observers. Existence is human, all too human.

13. Chapter: The Nature of Infinity

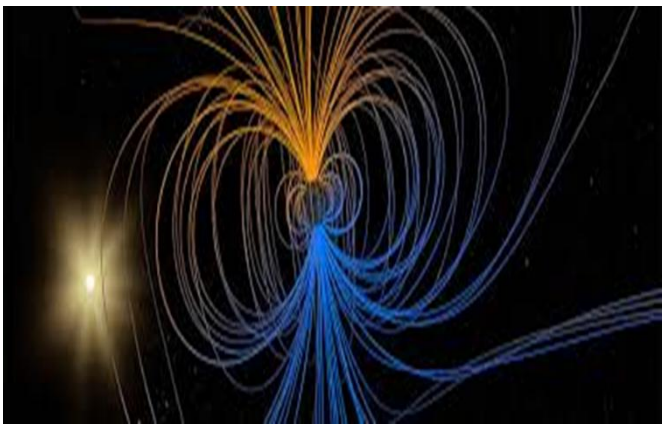
When we talked about the theoretical basic tenets, we wrote:

$R_o=f_p$ (c, i, v) where $i\neq\infty$

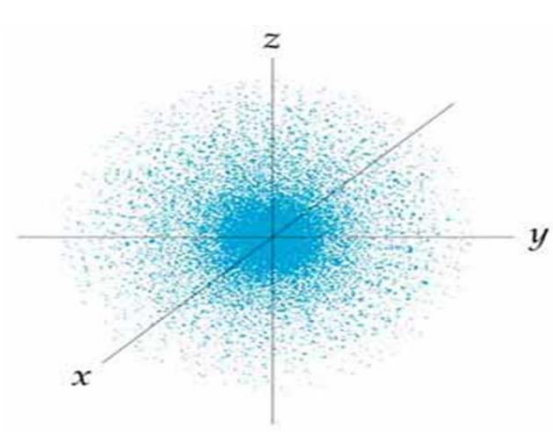
What does the expression $i\neq\infty$ mean? Now, let's compare infinity, as it is understood by vitologia, with mathematical infinity. In mathematics, infinity is not a number, but an idea, a mathematical concept stating that any mathematical number, rule, operation, or geometric figure can be multiplied or enlarged at will. Let's take an example. The sequence of natural numbers is described by the rule that each subsequent member is produced by adding one to the previous number. Since this operation can be repeated indefinitely, we arrive at the mathematical concept of infinity:

$$1,2,3,4\ldots\infty$$

In this expression, infinity denotes an *infinitely iterative operation*. In geometry, a plane shape can be enlarged at will, for example, the three lines of the coordinate system extend indefinitely. Moreover, mathematical space itself can be understood as an enlargement of a mathematical point without limits. But here a problem immediately arises. In mathematical space, which can be understood as a low-dimensional, fixed and homogeneous matrix, a point in the coordinate system differs from another point only in their position in relation to the three axes. But if we look at physical space, there are energy fields, gradients, and effect fields that fundamentally determine the quality of space and make space *diverse*. So, in physical space there is a significant qualitative difference between a point and another point beyond their position, because one is affected by a combination of effect fields and gradients, and the other by a different combination. For example, the magnetic moment at one point is of different strength and direction than at the other. Thus, spatial points differ not only according to their location in relation to the lines of an imaginary coordinate system, but also according to the properties of the magnetic field, namely, the local strength and direction of the field. This may be summarized by the following statement: physical space can be modeled as a highly variable multidimensional matrix, because the unique combination of effects in each location creates different conditions and circumstances.

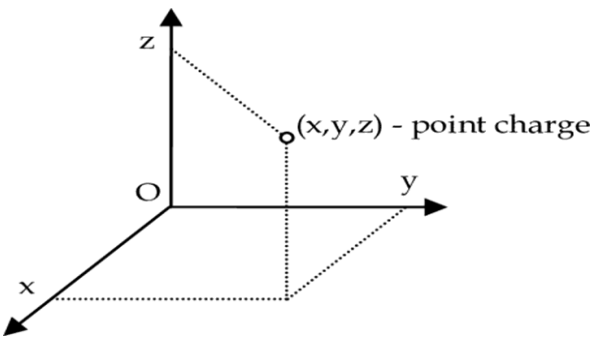


And now comes the next problem. In mathematics, a point is theoretically infinitesimal, and its extension is "almost" zero. In physics, the size of a particle, such as an electron, takes on a different meaning. This is because the electron is described by a probability distribution. It is here with a finite probability, and at the same time it is with a finite probability on the other side of the universe. Its exact location is undeterminable. We cannot hold the electron down to pinpoint its position so that we can measure its extension. A dog that is running, which has a different shape at every moment, precisely because it moves, cannot be squeezed into a template shape, and its basic spatial properties are also constantly changing as it runs. Its shape and extension are at every moment different. Geometrically speaking, the moving dog is constantly changing. The electron is also affected by various force fields and effects, from moment to moment. What does size mean for a dog that is constantly changing its shape? Is there a fixed, absolute extension of the dog in some kind of fixed, idealized, motionless state? Perhaps an imaginary size can be defined as an idealized average of our various observations, under artificially recorded conditions. But is there an ideal extension, shape, size and position of an electron? In what abstract, ideal, fixed sense?



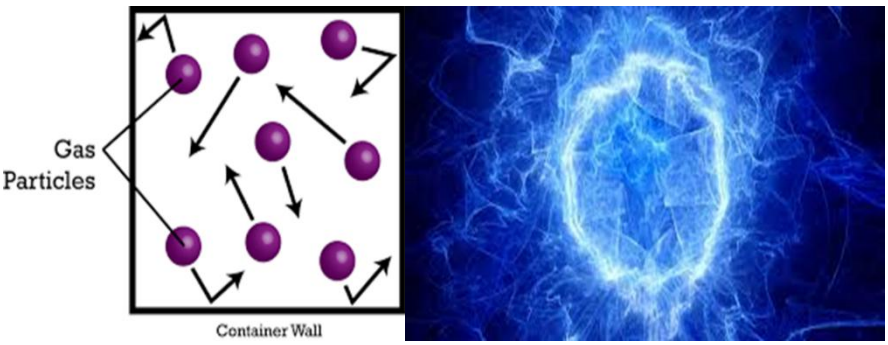


Notice that these ideas, like the idealized shape of a motionless dog, or the size of the captured electron, reduce reality and "exist" only in an artificial, virtual world. At the same time, in mathematics, which is exactly such a virtual world of appearances, these considerations do not even arise. According *to the general consensus*, in mathematics, space is empty, homogeneous, directionless, devoid of effects and interactions, meaning it is the same here and there.

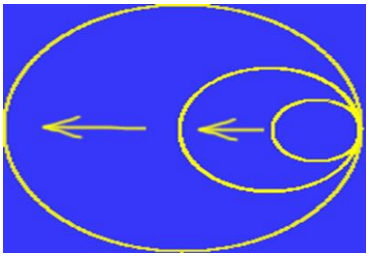


But we go further. Where is the clear, sharp boundary between force fields in physics? Here is a magnetic field: exactly how far does it extend where we can say: it is no more? Is there such

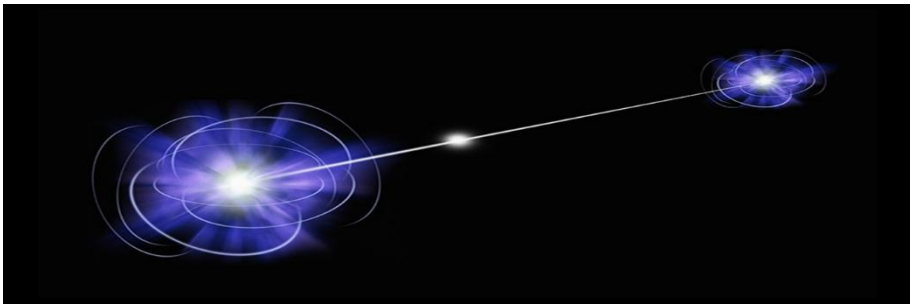
a sharp boundary? Not at all. There is a gradual decrease and transition, but there is no absolute limit to any effect. And if there is none, then in theory an infinite number of field effects must be summed up at each point, since every effect, no matter how small, can theoretically extend infinitely. This is the definition of local uniqueness for the physical space: the uniqueness of each locality is determined by a unique local combination of an infinite number of possible effects and interactions creating a *local environment*.



But then we also see that no real object is separated from its surroundings, because all its particles are constantly moving and changing, and are in close interaction with its surroundings; or, if nothing else, are under common or very similar influences with it. Thus, the outline of the object is really neither sharp nor constant. This is only seen by our eyes, according to the specific detection ability, the spectrum and properties of resolution and interpretation. And then we see that space is neither empty nor homogeneous, and that there are no homogeneous, identical, distinct parts or particles in it.

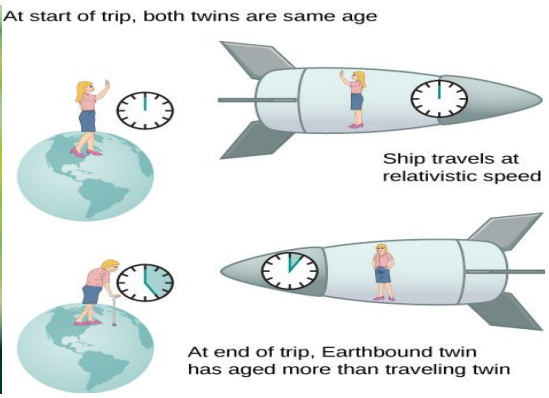


But then how can you enlarge something arbitrarily? Because here it is affected by such a combination of effects, and there it is by another, so the greater it is, the more varied it becomes, and thus during enlargement it changes qualitatively. The large circle differs from the small one not only in that we have enlarged it according to the radius, but also in that it is exposed to different effects in a non-homogeneous, non-empty, non-directionless space. On the other hand, certain interactions are often indifferent even to long distances and remain peculiar in spite of all kinds of imaginary magnifications and distances.



In physics, the pressure of gases is modeled in such a way that it is said to be produced by a kind of integration of the motion of small particles: an average, summated effect by a multitude of identical, isolated particle units, balls. However, the theory is different about the even smaller particles that make up the gas particles: they actually correspond to the vibrations of a continuously distributed energy field of variable density. So, the model of small imaginary identical balls is suitable at this level, but not at any other level. However, even if we assume the existence of vibrations, they should combine into more complex vibration patterns under local conditions, and they themselves are therefore constantly changing. The little balls also "exist" only in our imagination and by consensus, and they are only suitable for modeling certain phenomena at a certain level and under certain conditions. All in all, this meeting of imagination and agreement can only be regarded as an objective model among those who agree and only until there comes a better one. Yet, a better one can come at any moment, here is one attempt: the first step in setting up a better model is to recognize that idealized, fixed states and objects, such as separate particles, unchanging forms, absolute boundaries, and maintained empty space-uniformity, can only hold their own at the level of half-truths and confused thinking. But let's take another example. Time can be seen as a kind of weighted average of the local changes observed by a local observer. For **a given group of observers, in order to cooperate, the members of the group can agree to be *coordinated* by recording and *standardizing* time, generalizing and extending the time concept and its applicability without limits.** But the ticking of the clock, any clock, is meaningful only for a given group, forming a definite domain. The clock is set to characterize the approximate average pace of common changes in a given environment. The ticking of the clock has a rhythm similar to that of the human heart, but it is very different from the speed of the movement of a material particle, for example. We can extend the interpretation of time to another spectrum, for example, we can form an atomic clock, but it is not at all certain that this extension forms a domain where the meaning of time remains the same as within the original framework established for the original group. Let's look closer!





If someone walks in a garden, he may notice changes around him. A bird flies on the tree, a bee flies on the flower. These are processes. But if we fly a spaceship over the garden at a very high speed, we have long since left the area around the garden before these local changes could unfold before our eyes, before we could perceive and appreciate them. The observer with a "practically infinite" speed does not notice the relatively slow, local changes outside the spacecraft, or only barely notices them. So, for him, since there are no appreciable local

changes, the local time outside the spacecraft is practically imaginary; it does not exist for him, it does not make sense for him. For those who are speeding at infinite speed, all processes that are usual for us are infinitely slow, practically imperceptible, close to zero.

Time, then, is a standardized category for a given group of coordinated observers, and "objective" only for that group. The duration of one second is a "moment" emphasized from the point of view of human perception, which may mean something completely different or may be of very little importance to an intelligent being with other perceptual abilities. Of course, due to the difference in perception, such different intelligent beings may not even perceive each other's worlds. When man is looking for extraterrestrial intelligent beings, he is only looking for beings very similar to himself. But he generously "forgets" this. Time, the linear time that is arbitrarily extended, is approaching mathematical infinity. But this infinity is not substantive, it is not meaningful. It is only a mechanical, artificial, and imaginary extension. Human, all too human.



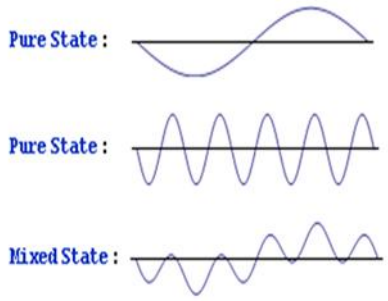


The imagined, mechanical infinity, deprived of its content, obtained by formal extension and mechanical iteration, should not be confused with reality, it can only serve as a rough model for reality for the spiritually uninitiated. We have given an example of this from physics in connection with the concepts of space and time. Yet we have not even mentioned the higher, spiritual dimensions. In any case, we have realized that mathematical infinity is an empty abstraction, a mechanical iteration, according to a reduced view of reality. And like all such reductions, this is also low-dimensional. The set of positive numbers and the set of negative numbers converge in different directions, whether it is positive infinity and negative infinity. This is a special kind of symmetry, in which the concept of emptiness is given a central element: zero. It is the same as enlarging a circle starting from an imaginary center and somehow, subconsciously, considering this the center of infinity. This is an infinity that is symmetrical and has a center: human, all too human.

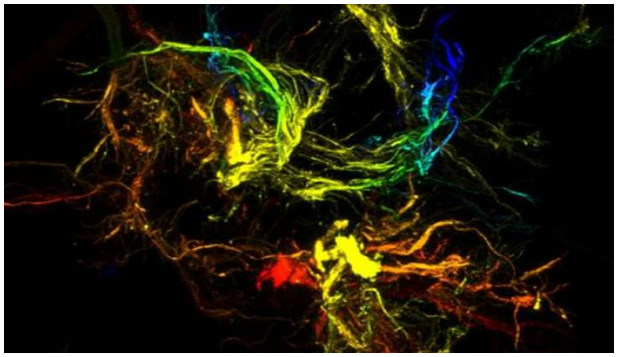


And who imagines himself in the center? The spiritual child.

But here comes a startling observation. If we consider several different aspects, dimensions or variables, then centeredness and symmetry often disappear, as in the case of even two different waves being added.



If we look at an observed entity from multiple perspectives, we try to identify all the effects that act on the entity or any interaction it is engaged in. Every effect has a kind of spatial distribution, just like the electromagnetic field. The fields have direction and strength at each point, but the effect is continuous and has no limits. Such fields are often illustrated by flux, which has direction and *density* like in the case of a flowing liquid in a river, which of course is a solution and not really water. Essentially, effect fields have no end, they flow and change while flowing. Any effect can also extend over enormous distances through intermediaries. So, at every imaginary point, a potentially infinite number of effects is summed up, creating a complex local environment in which each observer can notice and consider different aspects according to his sensitivity, interest, resolution and ability to process. But the more aspect one is able to consider, the more one may notice the variety of local environments. This is how we get from mathematical infinity, general, mechanical, to the consideration of local uniqueness and specificity; or from simplified reality to living reality. Local characteristics are the sum of unique influences: the more we notice the local specificity, the less inclined we may be to ignore subtle differences. And then we see all the more that infinity may not be modeled by endless iteration of separate, uniform units, concepts, idealized entities or operations as reality has variety and local uniqueness; so, infinity has variable content. This is the meaning of the inequality: $\mathbf{i} \neq \infty$. And if this infinity of reality has neither center nor symmetry, this does not mean the lack of order, it just means lack of simple, reduced, low-dimensional order: instead, we have an organic one. But this organic order is not based on simple human models, and it is indifferent to forced attempts to reduce reality.



14. Chapter: The Direction of Mind Activity and the Soul Seed

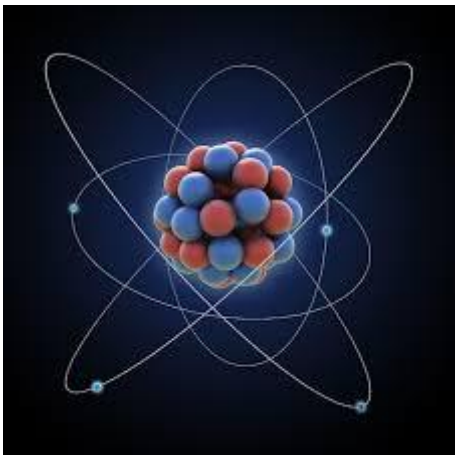
If we have accepted that in a non-homogeneous, non-paucidimensional, highly variable matrix reality, there is no necessity for either symmetry or center, then we realize that once we look at it as observers, there is no privileged direction, and wherever we turn, we see something different. If the *world* as a concept is defined in this context as a part of reality that can be perceived by that part of the mind that is relevant to a given life system, then it is necessarily different for each life system, as this world is directional. If someone looks in this direction most often, then the usual patterns prevalent in this direction will be emphasized for them, and if someone looks in another direction then another pattern seems to prevail for him. If, in addition, we focus heavily on certain things, or on a part of reality according to certain aspects, then the conscious focus of the functioning mind, which *we* call attention, can further narrow the orientation of the mind, but at the same time strengthen its resolution, that is, the ability to see subtle differences in space and time. It is natural that the attention span of smaller life systems including the individual, a small group or a small community is limited, so the reality they regard as the world is partial and needs a great deal of extension. We will have some idea of something we do not know or have not yet observed based on what we know about patterns and contexts in similar situations. By default, therefore, small communities believe that the whole of reality is "roughly" as they imagine it to be by boldly extending their finite life experiences. This is called the "*this is how the chief does it here*" effect and it is a common manifestation of reduction.



The basis of extension, therefore, is that one extends and projects the part of reality known to him into the unknown, ignoring unknown aspects and connections, as if everything he knows so far is expected to be relevant more or less the same at another time, in another place, under different conditions. This is how a small extended locality becomes a large imaginary world. This is exactly the same mechanism that we have already discussed in connection with mathematical infinity. The more mechanical this projected extension is, the greater the certainty and determination in the community, putting more confidence in the finite life experience that formed the basis for such an extension. This phenomenon is often *called orthodoxy*, and in the context of vitologia, this is considered as one of the most characteristic signs of mental inertia. Using simple, straightforward projections does not mean that one accepts reality as it is, but that one accepts reality *as it is seen through simple, mechanical extension*. In everyday life, this is called *realism*.



As attention always belongs to a given life system and being so it is by definition finite, it delimits its object, which is a small, transient and tangential part of reality, and by focusing on this, it ignores the wider context. *This delimited part of reality, which seems relatively independent and self-contained, is formed by attention focus and it is called, in the context of vitologia, a unit.*



If we go beyond physical and material aspects and start observing on the functional or spiritual level, then from an operational point of view, the mind also delimits reality into a functional or spiritual unit, which is called system. Of course, the whole of reality can also be thought of as an infinite-dimensional organic system, but a given life system usually considers a finite, limited, local, actually manifested, perceptible pattern that would be a small part of the entire correlation matrix. To describe this kind of system, as we have said, a given study considers a finite number of dimensions, i.e. it perceives a limited number of relationships between a few variables as functions and goes on to analyze their functional appearance as patterns, and their totality as a self-contained matrix, a system unit. The life system, which we previously defined as a specific, local manifestation of the mind in relation to an imaginary life unit such as a person, group or community, can direct its mind activity at any time and at any level by focusing; this focus is, again, called *attention*, which is always specific to the given life system. Habitual attention is called *interest* that is likewise specific to the life system.

The idealized, imaginary, infinitely wide attention, which is not narrowed down because it is capable of examining very complex relationships *from an infinite* perspective without demarcation, interest, or separate point of view, is called **divine attention**. From the point of view of divine attention, there is no separation, distinction, partiality, exclusivity, interest, center, or symmetry. The application of this infinite perspective does not lead to a decrease in the importance of locality; it does not lead to uniformity resulting from extension, but, on the contrary, it results in a **multi-colored local uniqueness and variety without extension**, to an infinite-dimensional organicity, to the *full consideration of the local peculiarity and potential*. Here there is neither great nor small, superior or inferior, because infinite dimensional variety excludes any one-sided and distinguished comparison. The infinitely complex insight into reality creates the appreciation of organic order, and with it the **significance and dignity of local peculiarity.** *Divine attention knows no privilege, superiority, hierarchy, because it is versatile, multifaceted, multi-valued, and sees potential over and beyond any tangential manifestation, while it is also constantly changing, because it is alive.*



Let's take an example. According to a certain primitive viewpoint, a liver cell is an idealized, typical, uniform entity, an average member of a set of cells. Indeed, compared to non-liver cells, liver cells do tend to have some specific characteristics, function and position within the body. At the same time, the liver cells as a group form a special and important organic part of the body, which affects the whole body. Since each liver cell is closely connected to its local environment and is unique, the function of each liver cell uniquely affects the entire function of the body, shaping it, so that it cannot be separated from it. Of course, the concept of the liver cell itself is an idealized, typified average, each liver cell being, in reality, a unique and peculiarly organic part. Similarly, an individual life system is related to the mental functioning of the whole community of the living, just like the liver cell is related to the organism of the human body. Above individual or group considerations and interests, the functioning of the individual or any group mind is an organic and active part of the entire social organization of the community of the living. Thus, in terms of attention, interest, and functioning, the individual or group life systems are peculiar, but not separate, they can be considered as an integral part

and not as a separate member of the community. This unique contribution, this specific, local integration, is what we call dignity.

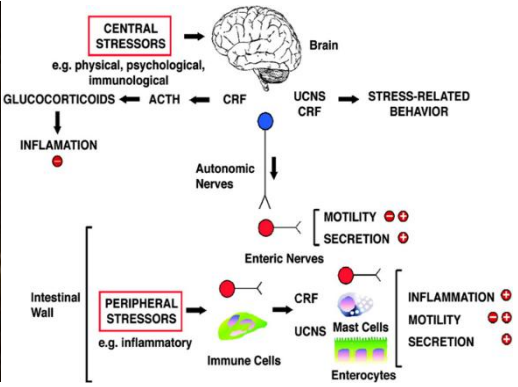
Communication that connects the individual life systems helps to harmonize these life systems within a community. Logic, rite, festival, custom, game, tradition, education, language and many others are some of the formal elements within this coordination effort. In any case, the simple, individual level of the functioning of the mind is dependent on the specific, local cultivation of the mind, which may manifest in everyday life as well-rounded, uniquely processed general knowledge. At the community level, the community spirit manifests as culture or wisdom that may transcend the community and induces a feeling of a specific and organic connection with the whole of reality. This mechanism is sometimes called culture; if it is manifested as a spiritual system that regulates the life of the community, it is called religion. If this spiritual unity rises high enough, we gradually tend towards divine attention, where the span of attention expands with no distinguished directions, and no separate interests. Cultivating the mind, whether on an individual, group, or social level, is similar to cultivating a garden. It is laborious, it requires complex coordination and planning, a peculiar life organization connected to the local environment, but also shaping its environment. This organization can release immense energy.




Organicity is a property of a system in which each part interacts in a multifaceted way and is connected to all other parts, all parts influencing common development in a unique way forming a common life experience. In organic systems, all parts are integrated in a complimentary way, are irreplaceable, forming a unique and unified organization capable of adaptation, growth and creation. Notice how this definition of organic systems may be similar to the traditional definition of life. The possibility of organicity exists everywhere, but its actual manifestation is not fixed, not predetermined having instead an immensity of potential manifestations. The nurturing, the cultivation of the system requires constant investment and maintenance work. Organicity forms a spectrum from fixed, standard, coordinated, uniform minds, forming a multitude of separate members in a half-dead state of a simple order that can be maintained with little energy; all the way to the harmonious unity of dynamically changing, active, peculiar but organically related, integrated parts with multifaceted cooperation, local uniqueness and a creative attitude. Let's introduce an analogy. What is the difference between anatomical methods that dissect the dead body and describe it from one aspect: topology; and physiology that discusses dynamic systems and live mechanisms? Of course, we have mechanical fixation on one hand produced by the lack of change in a lifeless mechanical body; and we have complex

interaction and change on the other. This analogy describes the basic difference between the torpor of mental inertia, seeing reality as a manifested, actual dead body with mechanical topology as the only aspect worth of investigation; or an active mental state of the cultivated mind where change and potential are examined from multiple aspects.



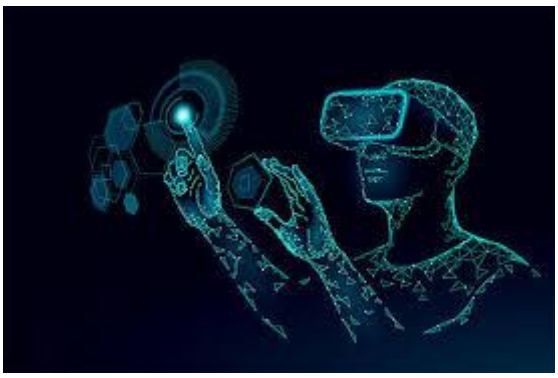


The big mistake of science is the assumption that an actual world exists that can be described by identifying a set of facts. If the world was dead, there could be an argument for this. In reality, however, any actuality manifested and observed is only one of the immensities of potential developments in the infinite repository of possible variants; and this actual manifestation has been pulled out of the repository precisely by the process of observation, which always involves a specific interaction. Reality being immense, the actual manifestations always change, and this change is influenced by the observer. The observed facts are not perpetual as universal truths and permanent laws, but they are tangential and local manifestations that are also influenced by the observation process. Simple equations, laws and rules seem to suggest that actuality can be extended and projected freely in space and time. However, reality is a living organism that has infinite potential so that it changes and uniquely interacts with any local observer. Wisdom knows this, and therefore it regards itself as local and specific.



The slightest deviation from the usual paths or beliefs always requires energy, and this energy demand increases exponentially with the degree of the deviation. Common beliefs are the paths of the least resistance: mental inertia crowds these paths. One of the main characteristics of intellectual indolence is that it makes one always stay on the usual paths and where the road ends, it forms an imaginary path in a straight line, with the idea that the road may be extended

linearly without end. And when the road is gone, he imagines a world in which the road still somehow "exists". This is the most common manifestation of linear extrapolation in everyday life. The intellectually indolent cannot imagine that it can be different in another place, in another age, or under different conditions. In his indolence, he draws straight lines and mechanically expands his own world into the imaginary infinity.

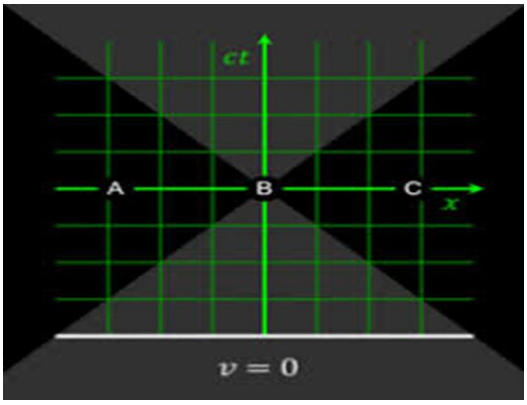


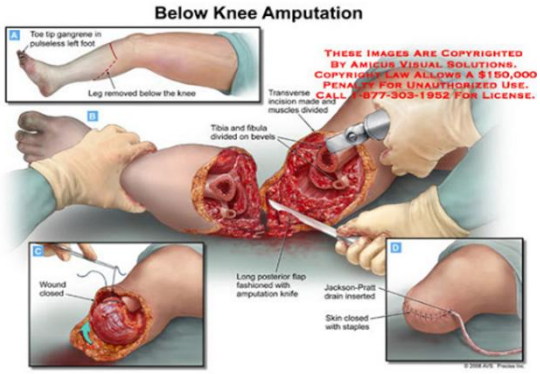
But at a higher stage of intellectual organization, we understand that in other places, under different conditions, in other times, there are local characteristics which create new aspects that are locally relevant, with the necessity of introducing different values, different evaluations, different perceptions, different systems of reference, different ranges with different orders of magnitude according to relative importance. Given that a potentially infinite number, direction and magnitude of effect fields are uniquely summed up in each locality, creating specific potentiality, each place has its own soul forming the principle of the soul seed. As in a seed, so in any specific locality forming an organic part of reality, there is a vast abundance of specific possibilities. The external observer, on the other hand, contemplates the soul seed with his own generalized, standardized methods. It can only perceive the occasional manifestations, a tangential actuality of the soul seed, and understands its potential only to a limited extent. This means that the outside observer sees the soul seed only as a few snapshots. It is a bit like the peculiar aggregation of physical force fields in a given space-time point: except that the soul seed has neither extension nor limit, because all effect fields are continuous, with gradual transitions, and they are constantly changing. And if we don't notice the continuous transitions because they are too subtle, we see at least gradations or gradients. But in reality, the transitions may well be continuous, and the fields, as they change in time, are much like the flow of the river.



The imaginary spacetime can be cut through by apparent lines and boundaries as desired. We can make a notebook with a square grid, or a multitude of imaginary straight lines and clocks representing the physical spacetime. But a living organism cannot be cut through with lines. If

we cut off a leg, we interrupt its circulation, innervation, lymphatic vessels, and the manifold and multidirectional interactions between organic parts that naturally belong together. Cuts and grids make sense only if spacetime is homogeneous and unchanging, i.e. inorganic and dead.





With gross neglect, considering reality as inorganic, we can manipulate and divide time and space into units, as in a mathematical coordinate system. We can neglect subtle nuances, we can ignore subtle and complicated connections, and we can agree to carry out observation and perception with the rough and simplified approach of the most indolent and insensitive observer as common denominator; or even perhaps to supplement such an observer with standard technical equipment and tools. But these devices allow only one-sided observation considering this or that variable, which the device or equipment is set to detect. And if we use a lot of devices, someone nevertheless has to synthetically interpret their measurements. Each interpretation is specific, influenced by the life experiences of the interpreter. If, on the other hand, reality is organic, then the limited manifestations observed only from certain points of view represent a tiny fragment of all possible observations, a tangential projection of the specific, local, complete reality, the soul core. If reality is organic, it can be studied, but this process, which is unique because of the specific interaction produced by the investigator, has no limit because of the infinite richness and potential of the soul seed. The soul seed is something we can know about, but it cannot ever be completely known. Is it possible to get to know a specific lion completely? Only the imaginary, idealized, schematic lion can be known, one that has grossly simplified, fixed "qualities". It is better not to test whether our knowledge can really be generalized in all situations related to a lion. Because if we do, we can easily be surprised and get into trouble.



15. Chapter: Hierarchy, Authoritarianism and Idolatry

Under certain circumstances, in order to perform certain tasks, human communities can be organized into a hierarchical structure from a functional point of view. A hierarchy is an operating system or functional matrix in which the members of the community are set up and coordinated according to a guiding principle: leadership. In this arrangement, the *majority* obey *one or more prominent groups in the community, sometimes arranged in a staggered manner or otherwise set apart according to some expert authority in a given situation.* This functional matrix based on a subordinate-superior relationship works particularly well in certain special situations. Such areas include military or other emergencies, as well as medicine. The common denominator in all situations requiring hierarchy is that complex and crucial decisions must be made relatively quickly based on little available information. In a military emergency, the position, strength and intentions of the enemy are often unknown, but can be foreseen to a certain extent with a special combination of experience and training, and based on this, a certain maneuverability can sometimes prevent significant casualties. So, in a given situation, the most experienced, best trained, most capable leaders or other experts, including experts in logistics, can be of great value and are irreplaceable.





In the medical profession, we can easily see that every case is a little different, everyone responds differently to a certain type of medication or intervention; in addition, the diagnostic options are often limited, and therefore experience and judgement, the ability to evaluate many factors at once and form a clear picture in a given emergency situation can be lifesaving. In such cases, there can be no question of listening to all opinions and taking them into account equally, because on the one hand there is no time for this, and on the other hand, judgement and experience differ to such an extent that the opinion and decision of an experienced and wise leader is incomparably more important than the opinion of an inexperienced medical student, at least in most cases most of the time. Of course, there may be, rarely, exceptions.

If we mechanically extend without limits the principle of hierarchy, which is occasionally useful and even indispensable, **we arrive at the concept of the authority principle.** For example, a military leader may be asked to deal with non-military issues or problems on the principle that if someone has proven capable of handling a complex issue, he may be just as capable in other kinds of situations. Perhaps we can endow a person, organization, or institution with a general, universal authority. The authority principle has very useful applications indeed. If someone is

young and inexperienced, for example, a small child, then compared to them, parents have more experience, wisdom and knowledge in almost all areas. Compared to a young officer, a general; compared to a medical student, a well-trained and highly knowledgeable internist has such a value that a more general authority and trust may develop between subordinate and leader. This principle of authority can be extended to the idea of abstract, "infinite" knowledge, insight, judgement and perspective of an idealized parent, leader, or common ancestor for a whole community. This principle of **extending the principle of authority without limitation and attaching it to an abstract person, organization, or institution, i.e., to any artificial unit, is called idolatry.** In the relationship between children and parents, the truth value of the authority principle is very high. In the context of idolatry, the authority principle is infinitely extended, so its truth value is very low, though it is imagined to be high among the idolaters.





The infinite extension of any domain must lower the truth value of any observation or interpretation, statement or conclusion based on an observation; the agreement to artificially deny this and regard a truth value intentionally high universally and in perpetuity; i.e. in essence to agree to mechanically extend a local observation, conclusion, truth, rule, or law, having torn them away from their original local roots, signifies the birth of the **concept of the absolute**. **Idolatry is then the exaggeration of the authority principle as absolute**. Expertise, knowledge, and experience are always local, specific and contingent, because reality is constantly changing and is always abundant and variable, having numerous potentialities waiting to be manifested as a soul seed. Similarly, experimental results, actual observations, measurements, investigations of correlations are all local, tangential and accidental, because every correlation, every pattern is in constant change in space and time. ***Behind experimental observations, therefore, there is no point in looking for absolute, objective, universal and permanent truth or law.*** If, however, results, observations, and local truths are nevertheless projected automatically, mechanically, without any consideration of their domain, into an imaginary, abstract, empty, virtual space, then we arrive at the principle of absolute and exclusive eternal universality, a virtual space, an artificial intelligence. ***Anything that is regarded as absolute is artificial, a local world imagined by someone, abstract, extended, forming a virtual space called empire. Empire is always an illusion maintained by consensus, keeping domains artificially large and truth value artificially high. Empire is therefore maintained by deception and is primarily used by parasites hiding behind the authority principle and practicing idolatry.***



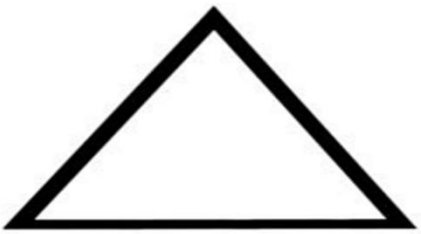






Absolute, universal, eternal and imaginary, or local, specific, changeable and real – do we understand the difference? Do we feel now what it means to convert real changing patterns into virtual standards?





Observation, knowledge, life experience are all local, and consequently the judgment and wisdom that arise from them are also local. What is absolute is artificial, pre-digested, pre-manufactured, because it is based on mechanical abstraction and extension. The absolute exists only if someone has previously agreed on this: otherwise put, this agreement is a necessary condition for the existence of community coordination based on abstraction and extension. Abstraction and extension, and the model based on them, are always artificial and simplistic, so only at a low level of intellectual activity may one accept them undigested, at face value.

We can draw a triangle in the sand so that anyone who passes by can see it. We can construct a triangle in our imagination, but it cannot exist without consensual abstraction and extension, it is only a model that has its own properties and limitations. Even the teddy bear has its own special characteristics above and beyond what it supposedly represents: a bear. The constructed triangle and the teddy bear with their specific properties are both artificial, because they

represent someone's abstraction and extension. And if someone imagines the extended abstraction and the model built based on it to be absolute, then that somebody must have intellectual immaturity and mental indolence, not considering the possibility of different abstractions and extensions. Such an observer uncritically accepts the principle of authority, believing in absolutes, representing idolatry. Orange juice, or what we accept as such, often contains only traces of oranges, indicating that because it is yellow, and a little orange flavored, and juice, someone agrees that it is the same as the actual juice squeezed out of a real orange, even with all the preservatives, food colorings and other added substances. But this acceptance is based on authority, here represented by a brand name, indicating that this acceptance is a matter of trust. On the contrary, natural orange juice and industrial orange juice are not the same thing for the uncoordinated, provided they have their own judgment. For the latter, homemade bread and industrially made bread, mass-produced according to a standard recipe and bought for money also represent a different value. Homemade bread has a special style, it is made for special people according to local ingredients, customs, circumstances and traditions. Those who care about these local characteristics do not consider the two types of bread equal. Why do idolaters not like children? Because a child, by definition, is not yet fully coordinated, it is peculiar, unique, and has a special organic relationship with its parents and the local environment. The child develops continuously and in a peculiar way, in harmony with its environment. The child is alive, a real triangle, a local bread. The idol, on the other hand, is universal, eternal, absolute, and thus it is the same for everyone. It is independent of its environment and unchanging. The idol is dead, an imaginary triangle, a mass-produced bread.





A reference system is a low-variable model that considers local conditions; it is traditionally used by a given community for measurement, comparison and evaluation involving a few variables. For example, the height of people commonly seen in the local community can be a local reference for human height. If a community extends a locally established frame of reference as "absolute" to an imaginary infinity, then it may believe that the average height is fixed and more or less the same for any community. This system of reference can lose its essential truth value when a given community encounters communities where the average distribution of height is radically different, or perhaps not even measurable, or a less important characteristic with a different meaning. For example, within a given community, a relatively high height can be a symbol or a measure of health and strength. In other places, under different

conditions, being tall can be a disadvantage, or even a characteristic manifestation of a common hormonal disease so that in this context, height is a symbol of illness, not strength. The notion of an absolute reference system may therefore be a symptom of ignorance, local seclusion, or rigid, simplistic thinking. If, for example, in terms of the average height, a new community we just met for the first time tends to have low values, we may consider the entire community weak, and inferior compared to us. This is, of course, the stance of arrogant stupidity. The idea of an absolute reference frame is always artificial; it is related to the mechanism of a rigid standard, a fixation, and ultimately reflects the imperial philosophy of an idolater, believing in a virtual fixed matrix with only a few variables. This belief, extending the notion of hierarchy along the axis of universal authoritarianism, is particularly dangerous. Absolute standard, absolute units, absolute Divinity, which is fixed, separate, and distant – this principle is a recipe for mass murder and cruelty. But there are other manifestations of this mechanism. Such are, for example, absolute beauty and absolute truth.

16. Chapter: Beauty and Truth

Beauty is given and fixed. It is objective. It is a gift that we can admire and use. Beauty is like a red apple just waiting to be picked. This is the viewpoint of the spiritual child.

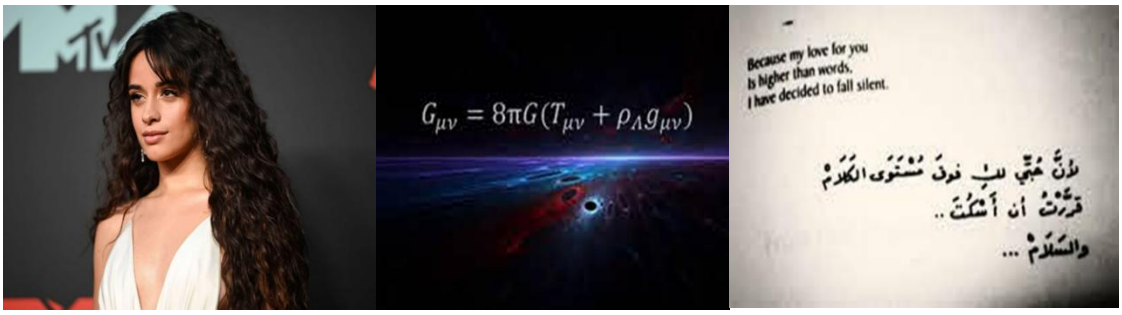


One step up, we begin to see that beauty is actually not an object or property, but a state that requires a lot of work to maintain. Beauty is changeable, it is subject to a process, born like this and becoming like that. Moreover, beauty is neither objective, nor subjective, but the product of an interaction that depends very much both on the observer and the observed: the observation process depends on the observer's condition, interest and sensitivity. From a certain point of view, the eruption of a volcano can be beautiful for observers with a geographical interest who have good eyes and no bad memories of volcanic eruptions; of course, only if it can be observed safely from a distance. A newborn stained with blood that is worn out because of the birth process can be ugly to someone, but at the same time it can be the most beautiful sight ever for a parent. There is harmony, order, health and joy in beauty: a person, a poem, a thought can contain all these, but differently for different people. Be that as it may, beauty must be taken care of, protected and nourished.





Beauty, like so many other concepts, is not objective or subjective, but local. It is an intellectual, spiritual, emotional or sensual experience, which is different in every place and time, based on the local value system, the local reference basis, the local aspirations, desires, concepts, generalizations and extensions created by the local life experience. But beauty is not only local, but it is also potential, it can manifest itself in any form; it can be a body form, facial expression and behavior, it can be an equation, a poem, a work of art, or, perhaps most importantly, a deeply felt image or a deeply meaningful thought.



For the spiritual child, truth, like beauty, is given and fixed. Like an apple that just exists, it is given to us, it is just waiting to be picked. A gift that we have somehow received.



One step up, we begin to see that truth is also a state that is constantly being formed and transformed, and a lot of work is needed to maintain it in terms of fixation, coordination and communication. And we also see that truth is interpreted very differently from the viewpoints of different observers, and depends on their condition, interest and sensitivity, just like in the case of beauty, unless the coordination within a given group is total. Nevertheless, truth is also local. The basic truths come from practical life and, being secondarily generalized, are significantly influenced by specific local life experiences. A specific point of view, unique local processing, specific emotional connection fills even consensual general truth with local content in space and in time. At the same time, information that is integrated without specific and deep local processing; opinions, views and worldview formed on the basis of any such mass-information that may be almost universally accepted as official and even protected by violence, may be widely agreed upon, but still remain in essence empty and worthless.



The opinion surveyed, the public opinion, the vote, which are not backed by a deep and specific local processing, which are not backed by the local value of specific life experience, which are superficially influenced by authority, popularity, seduction, or coercion, are worthless as they depend on only one variable: the loudspeaker effect that shows who can convince better, who can initiate viral interest, who perform mass conversion, who can fabricate public consensus. Someone can be an artist in this as well. The ultimate masters of this are the *information engineers* who have specialized in this art for thousands of years dominating the belief systems, concept of truth and behavior of billions of spiritual children. The mass-produced opinion is an artificial product manufactured by a parasite, which is at least worthless, but most of the time downright life-threatening.




Universal truths and standard concepts are the product of information engineering and mass coordination and are nearly always derailed because information engineers make a monopoly out of them. The protagonists of the stories and parables are replaced, the predator is declared the victim; and in order to top it all, it is always emphasized that the end justifies the means, as if the end and the means were separate and separable concepts, not coherent elements of a continuous spectrum. But all manufactured truths eventually fall like even a pyramid falls to the jungle, no matter how eternal and unchanging they may seem. Over time, the pyramid is overgrown by the jungle, or it is covered with sand. Eternal truths also change, it just takes a sufficiently broad or long observation to see this. Truth is just as integral to reality as the pyramid is. Manufactured eternal and universal absolute and objective truths will be eventually overgrown by organic reality.



The triangle drawn in the sand is blown away by the wind, and the children scribble over it. The imaginary, abstract triangle, on the other hand, is artificial, a product of the imagination and lives only dependent on imagination. In addition, the models of information engineers are always stereotyped, because their imagination is limited, their perspective is over-focused, their creative sensitivity is often sparse. The abundance of imagination is essential for full life. The truths created by imagination are real truths, but they do not refer to the given, actual, i.e. tangential physical reality; expressing instead deeper feelings or potential that have not yet been realized; or they can represent manipulative, deceitful intentions, these intentions, as intentions, themselves being essential and real.



We have defined truth value as the measure of relevance of a truth outside its original, local domain. Persuasion, conversion, mass beliefs, ideology, political movements may infinitely extend domains, reducing the truth values to close to zero, but they lie about it and claim a very high value for their truths everywhere. The endless expansion and exaggeration of local truths towards the abstracted general, the eternal, the universal and the absolute is dangerous, because this creates a false notion of knowledge. A textbook example of this is the concept of existence. **The stone pyramid and the triangle exist, beauty and truth exist, sure; but they exist only and exclusively for those coordinated to consider a fixed, reduced, abstracted form of reality.**

Life experience, on the other hand, is always relevant, its truth value is very high within its local domain. But this requires a lot of thinking and intellectual work. One may like fashion that originated from a faraway place. But this fashion also conveys local viewpoints and values, that may have a low truth value here. Fashion increases homogeneity, as do mind viruses and propaganda. But like mind viruses and propaganda, fashion is also transient as all things that are based on imitation, unprocessed adoption of local values, are. Sooner or later all such artificial expansions fall apart like a house of cards.

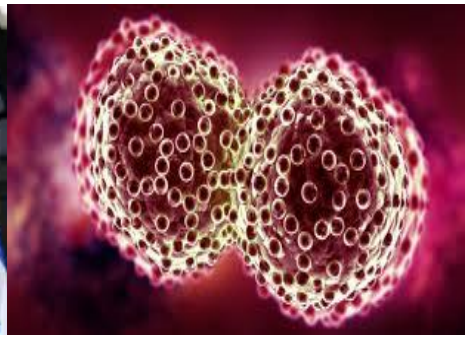
Local processing, specific digestion and unique integration are laborious, but, within their domain, long-lasting because they contain valuable content. If someone adopts mass truths and neglects this local, specific processing, that is, the contribution of his life experience, he will inevitably fall victim to information engineers and parasites.



17. Chapter: Parasitism

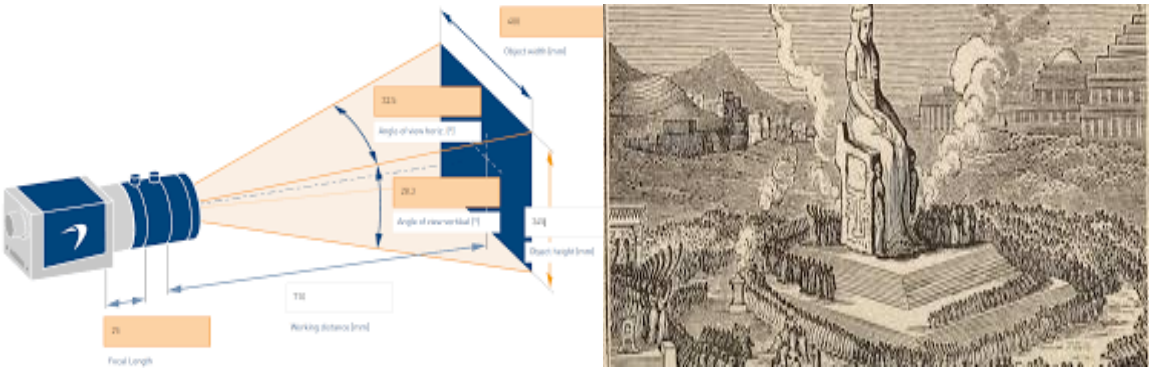
Parasitism is the process by which a living organism unilaterally forces cooperation on another in such a way that the benefits of the cooperation are greatly shifted in its favor. Behind parasitism there is the feeling of separateness and superiority on the one hand, undigested influence and servile subordination on the other. Parasitism is usually disguised, and coercion is usually helped by seduction. In order to see this, we need to describe the basic patterns of the one-sided, distorted, disproportionate development of the host making a parasitical attack possible, by performing a deep and detailed examination.



Parasitism is not possible without first taking out the host's natural defenses. This is best done by diverting attention. Specifically, diversion is maintained by the concentration of the host's attention on an external, distant point, neglecting internal, proportional development. Distorted development then creates internal tension, which is compensated for by ideological fanaticism, distraction by entertainment, being engaged with exciting but unessential problems or introducing addictions. Compensation is never complete, and it is only successful in the short term. In addition, it causes serious side effects in the long run. The disharmony and confusion arising from disproportionate development and diverted attention will eventually cause depression and melancholy with the general feeling that something is not right. Even when denial sets in, the body feels that something is wrong. This also manifests itself in physical symptoms. More and more compensation is needed, including overeating, excessive sexuality, medications and drugs; and of course, their side effects will gradually contribute to the development of chronic diseases. At the point when the defenses are down, the temptation kicks in. But how does the parasite get into the body? Through the promise of outside help. Wonderful technology, utopia, wonderland, wonderful guiding advice and expert support, the recruitment of help by wonderful beings or wonderful knowledge: this is the parasite's promise. Then the

parasite creates a mediating role between the weakened host and the wonderful outside assistant. The parasitic mediator becomes the expert or the representative of the miracle that brings help from afar, from above. Notice the same mechanism being operant in the entertainment industry: a faraway help, a useful distraction coming to you through the parasite mediator making you forget your worries *diverting attention to an outside and far* away center. Let us remember that attention directed outwards and far away is also the usual mechanism of idolatry in general.



How can one recognize a parasite? We know that the parasite is friendly, helpful, charming and smiling, always disguising itself. He offers his services, promises miracles and special powers including technology, esoteric knowledge and special opportunities. It offers services, connections and of course, mediation. The parasite is in a respectable position and has expertise. It provides a service that we didn't even know we needed. He always finds our weaknesses, exploits our lack of self-confidence, taps into the suppression of imagination and the repression of our unique talents based on some general ideology, and directs our attention to a distant, common point where something marvelous is happening. But the parasite has major weaknesses, as well. He always thinks in templates and always displays a tendency toward exclusivity, having partial and short-term thinking. He can never see the big picture and can only wait for opportunities as they present themselves, being passive and being unable to create anything but traps. With such weaknesses, one can see that by himself, a parasite is not exclusively responsible for the horrors of parasitism. Without neglect, confusion, temptation, gullibility and consequent active cooperation by the host, parasitism is not possible. The primary responsibility for all the horrors of parasitism rests squarely with the victim.



The basis of parasitism is always the expectation of miracles, idolatry, external attention, the exaggerated principle of authority, the external acceptance of the parasite's mediating role by

the host, and ultimately, his neglect of his own inner local uniqueness. Dependency and hierarchy are formed because of this; fixed rules, universal laws, eternal truths are created that seem to be independent of local characteristics. Yes, the concept of objectivity is nearly always a manifestation of local weakness. And if we do not see the difference between local specificity and universal law, then we create an artificial world around what we accept as eternal and universal. Then, in order to compensate for the pain of the insignificance and degeneration of the host, an inner idol is created: the oversized self, the ego; or differently expressed, the idea of the independent, separate, uniform human unit, the human particle.




The ego is the inner image of the human particle, with its separate and exclusive individual happiness, individual interest, individual responsibility and individual salvation. Why does the intellectually indolent average man become the forge of his own misery and misfortune? Because he imagines itself to be an independent, distinguished yet relatively uniform particle, special member of a multitude, chosen out of a set, special, yet basically the same as others. The ego image makes one voluntarily attach itself to parasites. The main desire of the common man, who has forgotten his local uniqueness as well as the organic relationship with his local environment, is to defend his denials, his connections with his centralized parasite mediators and enablers, his fanatical belief in his parasitical idols.






What is the opposite of the organic community? What is the ego-like representation of this opposite? It is the Man Machine. This creates the idea that the individual is but a useful function, an assumed role, the equivalent for an interchangeable module. How does a person become a machine tool? By forgetting his local uniqueness and his natural organic connection to living reality; instead, he becomes a standard, fixed function through his complete and fanatical, though usually unspoken trust in parasitical mediators. Where the individual is reduced to a useful function, it becomes interchangeable, countable, a member of a set, a uniform member of a class, a mere number so that he can be classified and categorized, placed in a file, and thus his dignity and uniqueness are lost. In the same way, the idol, the adored center, the focal point of the trust that the common man fixed for himself becomes a consensual standard, a machine-like, exclusive and selective unit separated from living reality.



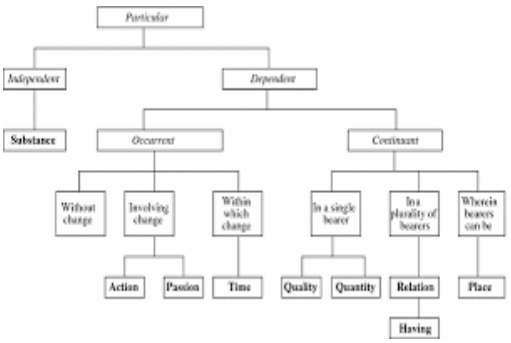
However, the relationship between the ego and the idol, the same way as the one between people and the businessman, the individual and the machine, the citizen and the office, the young person and the smartphone, is based on the logic of parasitism that could be transcended by the *organic system* model. This involves proportional development, harmony, organic connection to the whole, the whole being a physical *and* spiritual nature, or life, or living reality. But this connection necessarily presupposes something: the preservation, fulfillment and continuous, specific development of local uniqueness.

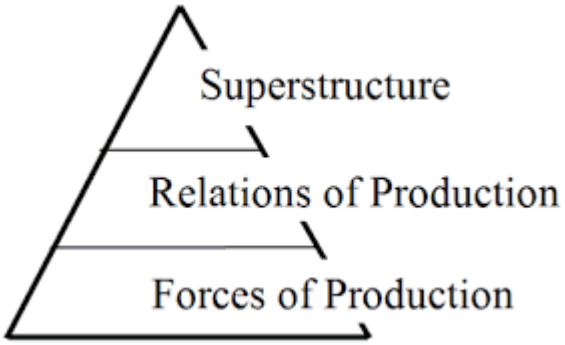




It is possible to rise above the official, standard, mainstream logic of classifications, simplifications, and schematic categories. ***However, this requires a local, intellectual effort***, which people call science, philosophy, religion, but we call it wisdom. The unity of imagination and disciplined logic is needed here. The balance of local characteristics and local traditions with community cooperation and organic connection.

This is the only thing that can defeat cancer, viruses, parasitism, idolatry: wisdom based on local life experience, which is nothing more than the local processing of local experiences, the continuous exploration from many points of view of everything *that is essential, organic, natural and real*. Once this is done then there will be no need for fixed elements, sets, classes, parasitism or idols. There would be no need for categorism.





There will be, and there should be, instead: local uniqueness that is organically connected to a living reality.





What is the main difference between categorism and wisdom? It is the acceptance or transcendence of exclusivity and standardizing assimilation. On one hand there is the idea of a given, set machine world, characterized by only a few dimensions because of its inorganic nature, a multitude, a set, a mass defined by a large number of modules; or on the other hand, there is local uniqueness, a unique connection to an infinite dimensional, organic, living reality, which is diverse, malleable, fertile, full of possibilities that far exceed the tangentiality of actuality. In the machine system of parasitism and idolatry, the coordinated community attention is directed to a fixed, external point. In contrast, transcendent thought *lives* in the organic community, it lives in the here and now, it lives without diversion, without any mediation by institutions, smartphones, businesses, ideology, narrative, trend, fashion, political organization, idolatry, office, service, representation, simplification, class, extension, scheme, template thinking including the idea of absolute, objective existence or category or imaginary distance. That is, transcendent thought has no need for miracles and parasites.



Slavery, idolatry and parasitism are three projections of the same process. This process ultimately stems from the neglect of local uniqueness, life experience, and the cultivation of the mind-garden. However, all this can be overcome by organic thinking based on local life experience. The organic thinker simply rises above the schematic, stereotyped logic of fixed thought panels, blocks, boxes, patterns; thus, he becomes a co-creator in actualizing living reality. We need no idols! We don't need big names, fashions, fixed objects of attention determined by public consensus! Between us and the divine, the artificial distance gradually disappears, the hierarchy of mediators gradually melts away. Let us remember that the need for mediation is produced by spiritual indolence. In grammatical sentences, the fixed object is standardized by the stereotyped, general subject. If the subject is unique, the object is also unique. That which is divine is within and has been already there: it was not given at a certain time. It cannot be the object of mediation, because it cannot be separated from living reality. Each connection is unique, organic, unrepeatable and irreplaceable, because it is local. The educated mind does not tolerate parasitism, because the same parasitism that involves distance, mediation, hierarchy, fixed and coordinated attention, also naturally dissolves and disappears in the organicity of local culture. The germs stop here: this far, and no further!









18. Chapter: Money and Original Thought

What is money? Credit? A measure of value? Quantitative expression of the given conditions? Not at all. Money is a measure of trust, not necessarily the trust it deserves, but rather the value of the trust created by manipulative advertising propaganda, expressed in numbers. If I hire someone to organize and do my work for me then I delegate to him a part of my life, a part of my tasks. I trust that someone, be it a person or a company, an institution or an organization, will produce something, an object or a service that will make my work easier. But here is the problem. Whatever the job is that I have delegated out, that thing belongs to my life, and influences the organization, the input processing, the priorities of what would otherwise be my specific life experience. If I let this out of my hands, what will happen to my specific, peculiar local identity?





Social cooperation is essential and always necessary to some degree. But if I let go of the core tasks of processing, organizing, and prioritizing, or the core relationships that govern them, for example in the form of family traditions, then sooner or later I will become dependent on potentially manipulative strangers. And this affects the local community cooperation gravely. Everything I delegate will be done by universal corporate rules, through the methods and philosophy of the service provider.



What is specific, what would have been an integral part of our local lives, a unique form of expression of our local core relationships, is slowly being taken out. And with that, the local

community life is altered, the joy of working together in a local environment is lost.




Of course, if I leave the essential, core tasks to others, my local identity may be weakened, but at the same time it may also be expanded by the inclusion of others. This can even be good sometimes. If my child is sick, I build a cooperative relationship with a pediatrician. By doing so, I expand the opportunity to help my child. I give room for expertise, focused attention and practiced judgement.




But if I delegate out the basic operations and directions of my life to someone else, for example, by drawing the main lessons that govern my thoughts from fictional stories written by others, then I let out thinking and organizing, which are the very things that determine the direction of my life, instead of interpreting my life experiences myself. This is a very heavy price for movie tickets. The fascination the fictional story arouses may induce desires and directions that are not part of my local experience, and this is by no means an innocent thing. Everything that is invented, everything that is chosen as worthy of presentation by others, has passed through a brain filter, and this brain filter usually works on a profit basis, that is, it artificially and one-sidedly adjusts its content according to separate interests that have nothing to do with mine.




Money is in fact a generalized, abstract, mathematically expressed, quantified trust that offers general solutions based on standard, fixed elements, such as industrial food prepared according to the same fixed recipe all over the world. Local needs, tastes, endowments do not matter, there is no specific style, there are no local characteristics. The same form of production methods produces the same result everywhere. There is no special emotional content: the food I prepare myself should contain my style, my taste, specific ingredients available locally, local freshness, and my emotional attachment and specific attention to the person I prepare the food for. In the mass food industry, all this is lost. **Anyone who appreciates industrially produced mass burgers made from cheap ingredients, preserved with chemicals and processed by standard means, more than the fresh and nutritious soup cooked with care and love by his mother, has lost his common sense.**





However, the unique and creative life force present locally naturally provides the possibility of special solutions in cooking, as well as in anything else. It is true that a certain degree of similarity can be observed in different local patterns, and certain professional guidance, uniform solutions, general rules, standard tools and processes can often be very useful. But there are also differences. Even common diseases manifest themselves differently in different communities: standard therapies often have to be modified. And where specific solutions are needed, money as a general and fixed value creating standard and fixed methods and solutions is out of its domain. Money is a general abstraction, so money cannot really express what is specific and local. Treatment is also best tailored to the given specific individual in given circumstances, not generalized according to a medical cookbook. This is usually the case with all other human activities besides medicine. Money is therefore a crude approximation. Yet, where thinking is highly standardized and uniform, stereotyped, schematic and general thought elements are more readily accepted and the less obvious this crudeness is to the masses. This is why parasites prefer those keeping to the mainstream to eccentrics. Followers, fashion nerds, trendy people are their favorite victims.



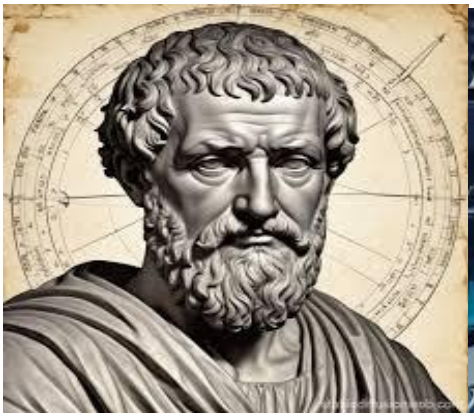


A characteristic manifestation of money is its objective, absolute, universal nature. Notice that these are also the attributes of the idol. Both idol and money were born with mechanical, direct extension on the principle that what "is" here and now is the same elsewhere. The businessman exaggerates the similarity between locations because this is how he can standardize practices, which essential for business. However, with uniform methods and solutions, the consumer loses his identity, his uniqueness, his ability to defend himself, and he ends up needing support and mediation, leading to reliance on parasitism and idolatry. This mechanism is an obligatory side effect of using standard business and standard money. Any mental activity or behavior that accepts eternal and general patterns, rules, business practices, extending a fixed frame of reference without limit, is unnatural, virtual, and sooner or later doomed to failure.



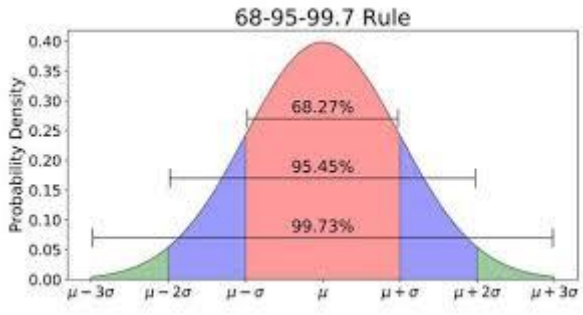


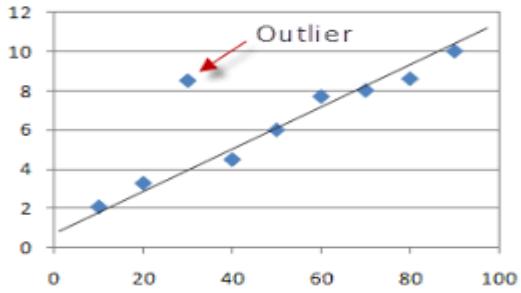
Money as a religion rests on the belief in complete comparability, objectivity, the existence of separate and uniform units, i.e. the power of simplification and generalization according to a universal consensus. The idea of profit comes from the belief that one can better use and abuse the world machine compared to others, and the notion of hierarchy and the omnipotence of competition are both based on this. Money makes the world small, because the world becomes essentially the same here as everywhere else. Everything is just like us. For instance, the sky is human, represented by the sky god. Extraterrestrials are also human-like, and of course they live and think very similarly to us. They have money in the same way we do, they just call it something else.




Comparability, mass and quantity are always based on the notion of separation and homogeneity. If there should be an outlier, an unusual value, it can be ignored as error and business goes on as usual. Our ideal is this: the average of the multitude. The underlying truth,

behind any “noise” is uniform, universal and eternal. It is represented by the statistical mean or the common denominator or the bottom line and always expressed in money.



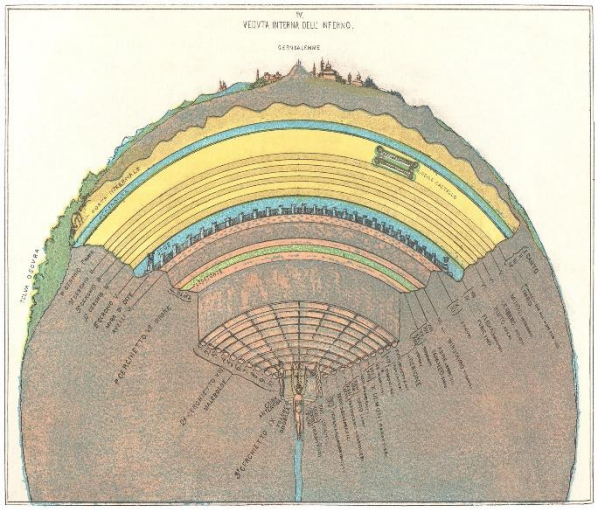


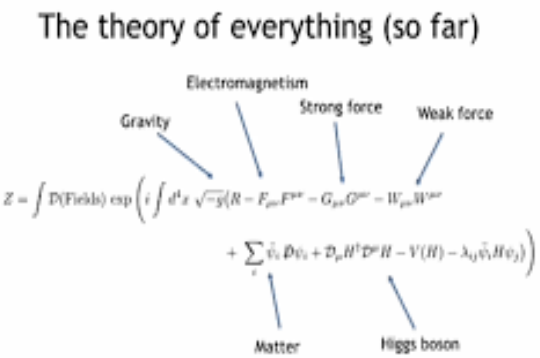
While our lives, our life experiences, our mind and work are internal and unique, we receive money from the outside, from someone else, and this creates the idea that value is objective, existing, standard, and comes from the "outside." Hoarding standardized value, competing, doing business in a standardized manner destroy inner values, they ignore everything that is unique and specific, everything that comes from the inside, everything that is organic and therefore irreplaceable. Money does not lead to slavery and exploitation only because it is misused, not handled properly or lawfully. Money leads to slavery and exploitation because this is its essence. Just like in the case of other idols, it also shares the basic mechanism of an absolute, fixed, generalized extension with unit separation and assimilation. This is a mechanism that is also the essence of all mass religions.

19. Chapter: The Essence of Religion

Religion is a communal practice based on a common approach to the human condition reflecting a unique synthesis of similar life experiences in a local community. In other words, religion is the practice of a local philosophy developed in a given community. The specific form of religion actually practiced in a given community is called *religious tradition*. The latter is regularly confused with the former by most people. Religion is a general principle, a potential, which applies to any community and can take any form, for theoretically every community may have the *ability* to combine similar life experiences into a community practice based on a unified philosophy. Religious tradition is a concrete manifestation of this, which expresses this possibility in practical life around a name, an institutional system, an organization, a tradition, a school, a system of dogmas, rites and customs. The imagined identity of religion with religious tradition is created by the delusion that a given religious tradition is exclusive, universal and eternal; it is the only correct one among all the others as the local religious tradition is believed to be the only one based on true authority. Of course, any such religious tradition practices this delusion only at the level of its followers. We should also note that any notion of absolute based on authority is the very basic criterion of idolatry. Religion is therefore potentially diverse, as community relations and specific life experiences manifest themselves in different ways everywhere and at all times, drawing different patterns. Religious tradition, on the other hand, is fixed, generalized, i.e. its domain is the community in which it was established, although it

may have a certain truth value in other communities and other times. In addition, religious tradition often appears in organizations, institutions and ideologies, i.e. in an easily perceptible form, and this is its special attraction, since it can be easily joined and followed. Since most of its followers confuse the given religious tradition with the principle of religion, they erroneously respect their own religious tradition as an idol on the basis of absolute, fixed, generalized extensions, and do not assess the truth value of the religious tradition in other environments. Notice that the same thing happens with science and mathematics, which can also function as religious traditions. On the whole, this belief reveals a very significant inconsistency.





What is really common in most forms of religion is that religion in general is intended to serve community life and social cooperation. Therefore, religion is projected onto the individual as a sense of community, in other words, *goodness*. It is manifested on the community level as social *cooperation*.





It is obvious that both individual goodness and community cooperation appear in many different forms in different communities. But goodness and a sense of community can in principle be generalized where it transcends if not local differences, at least local attachments. Goodness can be directed at a person, at a community, but it can also be extended to life in general, to organic reality in general, as a general principle of love and faith without a specific object: a love of life, or faith in the whole of reality. However, this general principle always manifests itself in a concrete environment, so that it has a local truth value there. This extension is also influenced by the specificities of local mental activity. All in all, religious faith and love, directed at a concrete, well-defined, agreed-on, fixed common point with low level spiritual

activity, where the focus point may be a separate object, concept or person is identified as *idolatry*. This idolatry can manifest itself in the most diverse forms. An idol may be, for example, a common ancestor or a hero, a special divine being, a god of war, an imaginary power, a special but general and eternal natural or social law, principle, idea, political form or system, hierarchy, empire, organization, or institution. It is important to understand what all these forms have in common: fixedness, concreteness based on a well-defined and a simplified extension towards generality, the absolute. At a high level of intellectual activity, religious feeling loses its concrete delimitation, formal dogmatics and the influence of authoritarianism are shed. Goodness, love, faith and consequent willingness to cooperate are projected as inner convictions onto the whole of reality and the totality of life. In this sense, religious feeling ultimately tends toward the notion of organic unity in reality.



This religion is alive, naturally present, and is constantly at work creating, developing, educating and building. The idol, on the other hand, merely "exists" where the basis of existence is consensus. I either accept it as existing or not. That's all one can do about an idol. And only the idol, only the simplified generalization, only the imaginary objective-absolute "exists" instead of living. About true religion, one cannot ask such a question: does it exist? About the idol, however, the question that can be asked and must be asked is this: does it exist? Why? Because idols are an object of public consent, just like the concept of existence itself is. In contrast, religion, just like life, is not a matter of consensus. Religion and life cannot be agreed upon, because they are already present. At most, their concrete formal, local manifestation can be the subject of public consensus. Religion and life go beyond their imaginary existence. True religion, like life, is alive.





We can even reverse this. In the context of religion and without exception, anything about which we can ask if it exists is actually an idol including religious movements that claim to rise above idolatry. This statement will surely disappoint many, and if it is so, we sincerely regret it. On the other hand, a highly developed spirit needs an idol only when regression occurs, including the cases of illness, emergency or exhaustion. In other situations, it is possible and necessary to rise above the idea and the necessity of idolatry.




The sacred direction of religion is to rise above the formal vision of fixation, externality and superficiality, and to abandon absolute, objective, fixed truths that merely exist and are imagined not to have local domains.



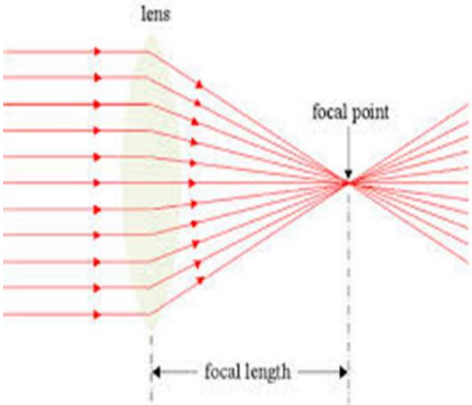

And then we realize that religion itself is alive because it evolves and develops with the community to which it belongs, just like organic reality does. Transcendence means to put the formal elements in their place, focusing instead on the general essence of the unity in organic reality beyond the formal specificities of religious traditions, organizations, laws, rules, hierarchy and institutions with respectable intermediaries. Transcendence dictates that nothing exists universally and in eternity in a state of frozen immutability, not a concept, not a law, not a divine person, not a sacred institution. But all these are constantly evolving and changing, because reality *is alive*.

The real basis of religion is communal life experience forming a communal life practice, a local lifestyle, a local way of life and a local organization based on specific local input processing. The power of religion reflects the overall strength of the local community spirit, manifesting harmonious balance and robust strength. An organic approach to life, based on jointly processed life experiences, balances out sudden or strong influences, enabling the community to evolve rapidly without losing stability, displaying the idea of robustness.

Just as our homes must be constantly cleaned and organized, the community must also be constantly reorganized as new experiences and influences affect it: this process of spiritual processing and tidying up, which finally culminates in a specific religious practice, may be called community spiritual cleaning, or in short: culture.



The task of culture is constant review and reorganization based on specific local processing of community experiences. Any community that has a robust, deeply established culture can be considered a highly developed life system. At a low level of intellectual activity, culture is rigid and formal. It operates through hierarchy, rites and ceremonies, rigid customs, the authority principle, institutions, dogmas, fixed political and economic forms. It is tool-driven and categorical. Following the logic of such culture, a community with its special great person, race, political system, economic method, religious tradition, may consider itself superior displaying the typical symptom of spiritual indolence. The primary characteristics of such a low-spiritual culture include rigidity and exclusivity, characterized by withholding or selecting out incoming information, denying the multicolored nature of change. Based on this attitude, a limited, standard, fixed processing of information leads to laying down universal and eternal laws.





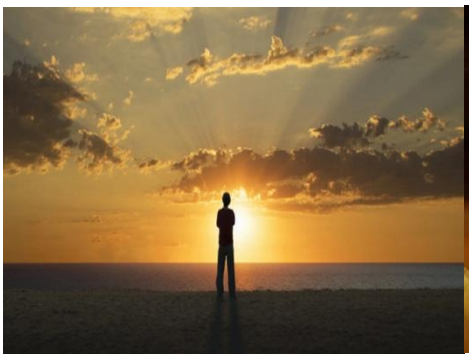
On the other hand, a highly evolved life system is organic and robust, it can process many new experiences in a unique way without compromising its stability, always maintaining its local, specific nature. This makes the community a living organism. But the concept of a highly evolved life system is unpopular because it costs a lot of work Specific and dynamic local processing is always much more laborious than the fixed, pre-digested, standard one. Fanatical political activism is popular because it is easy and requires little mental investment. High culture, on the other hand, is just the opposite requiring discipline, creative imagination, so it universally despised.



An organic, robust, cooperative community of good people is a highly evolved life system based on high culture and locally unique religious practices that assume an organic and specific approach to everyday life problems.

20. Chapter: the object of attention

When you look at a distance, things seem small, less important and strange. If you look closely, like a parent at a child, then the object of attention seems huge, there is an emotional bond, the object seems to fill the whole world. Our parents, our village, our homeland, our history, our culture, our music and our poetry: this is our world, which is more important than anything else, because it belongs to us. Our habits, the truths we learned from parents, heroes or artists, what we learned in school, the information from a known source are all emotionally colored, and we have the greatest confidence in them despite all the "objectivity" we claim there is behind them. In fact, no matter how much we try to suppress this bias, unconsciously it is there, and even if we deny it, it nevertheless lives on in the depths, in the darkness. The general direction of the functioning mind, which is also influenced by emotional weights increasing sensitivity is called interest (I). The weighted direction of the functioning mind, which is temporarily very strongly concentrated or focused is called attention (A).




The important thing here is that the object of attention, if it is close, if it is similar to us, if it belongs to us, almost always receives stronger interest and most of the time more intense attention than anything far away. Spatial position usually has a decisive influence on the orientation of the mind: what is local is simply more interesting. To counteract this to some extent, there is an attempt that is often called objectivity. This so-called objectivity, which tries to deny the special relationship between attention of a subject and the object of attention, is nowhere more typical than in the case of scientific research. In research, however, interest and special attention are rarely completely objective, although it is thought appropriate to generously conceal this fact. What one chooses to research and what factors one considers and what factors one tries to fix during an investigation are all very local. Even the object of scientific experiments is fundamentally determined by this, even at the level of what tools are available locally, what kind of experiment they allow at all, and what can be done with these tools under given circumstances. In general, interest and attention, although they can be influenced by others including people, organizations, traditions, even by some combination of inspiration, danger, propaganda, teaching, advertising, are by default very unique and specific as they belong to a local subject. Therefore, interest and attention must be highly coordinated and regulated from the point of view of community cooperation. What effectively helps focus attention at the community level is local culture. The formal and actual, superficial projection of culture is manifested as fashion, trend, memes, religious teaching, or ideologically colored propaganda. *Its pathological aspect* is parasitism and exploitation, which always achieves its goal by deliberately directing and limiting interest and attention.

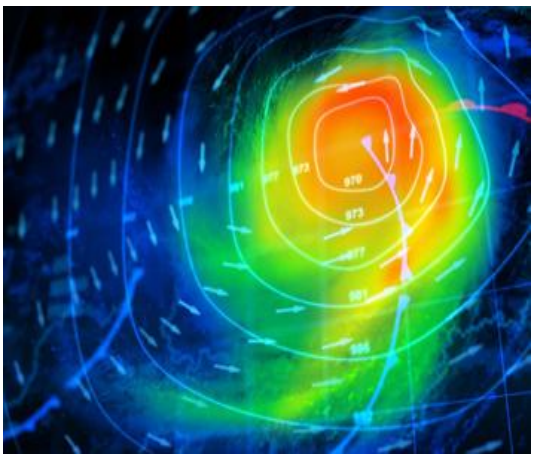


The object of attention may assume many forms including a person, an object, an abstract concept, a fictional story, natural phenomena or natural systems. Whatever the form may be, narrow concentration, sharp focus may render attention intense. We can observe a small object

or observe the intricate pattern of the movement of a swarm of bees. The more we narrow our attention, the more we detach the object of attention from its local environment, ignoring its organic connection with the whole of reality. Therefore, in the human mind, the object of attention eventually becomes an independent *unit of attention* (U).



On the other hand, the more attention expands, the more we see the coherence of things, their multidirectional, complex interaction. The object of attention then expands into a field, which is similar to a magnetic field. This is what we call an attention field (AF).



Scientific research, for example, narrows attention very strongly. In the context of scientific investigation, we can dissect real fine details, but the broader perspective is usually lost. Scientific experts function like magnifying glass, seeing the small details, but all too often they lack a broader view, a wider perspective. As much as they deny this, and often quite vehemently, they need a synthetic mind to interpret their results for them. However, modern societies often prevent people from developing a broad perspective as they reward competition that requires a narrow focus performing a well-defined, delimited task that is useful for practical business.



The professional, the agent, the hero performing his task is always maximally focused, his attention is strongly limited, and he always competes and fights. That's what impresses, because that's what the information engineers advertise. But the task in the hands of the agent, like a scientific experiment in the hands of the researcher, is a tool in the hands of the fool without general insight and wisdom. Science becomes a business based on bad philosophy; the researcher becomes merely the agent of the businessman. Even the practitioner of the most exact science, mathematics, is no exception. Although mathematics deals with broader generalities, it is not an accurate representation of the everyday world, but rather its abstraction as it is seen by the human mind. And this abstraction, especially as it is used in everyday life, can be purposefully controlled. In contrast, vitologia offers a different model, one that is less amenable to manipulation and that is the matrix model with the added idea of the attention field. Let's take an example. We observe the interaction of two variables. Now, what does it mean when one variable correlates with the other? In a broad sense, it means that one variable is not independent of the other variable. If one tries to examine the actual relationship between the consumption of industrial sugar including glucose-fructose syrup with the frequency of diabetes and morbid obesity, one will get some kind of correlation. However, if one puts the consumption of industrial carbohydrates into a broader perspective and examines how the frequency of consumption of industrial sugar is related to the manipulated preference for artificial mass foods, or stress reactions without exercise, or the urban lifestyle of industrial society in general, then the conclusion is not that industrially produced sugar is the *cause* of diabetes, but that its increased consumption *is part of a larger problem*.





Generally speaking, variable "A" is certainly correlated with "AxB", since A, as a univariate system, is part of AXB as a two-variable system, so it is not independent of it. But if A correlates with AxB, it is not necessarily the only cause or main cause of AxB. In the above example, the excessive consumption of industrially produced, artificial sugars are related to the broader context of an artificial, urban environment, a lifestyle, an ideology-based system of habits.

It complicates the issue even more if the output is not simple. In medicine, for example, an outcome is by no means low-dimensional, but multivariate, such as AxBxCxD, where each variable may influence the other within certain limits, so none of them is independent of each other. For example, an outcome may be some combination of mortality and/or cardiovascular disease and/or acute coronary event and/or kidney failure that is difficult to separate. Yet, research statistics pick out one or a few of the multivariate outcomes, depending on the choice of topic, and leave the rest to the imagination neglecting them with more or less success.

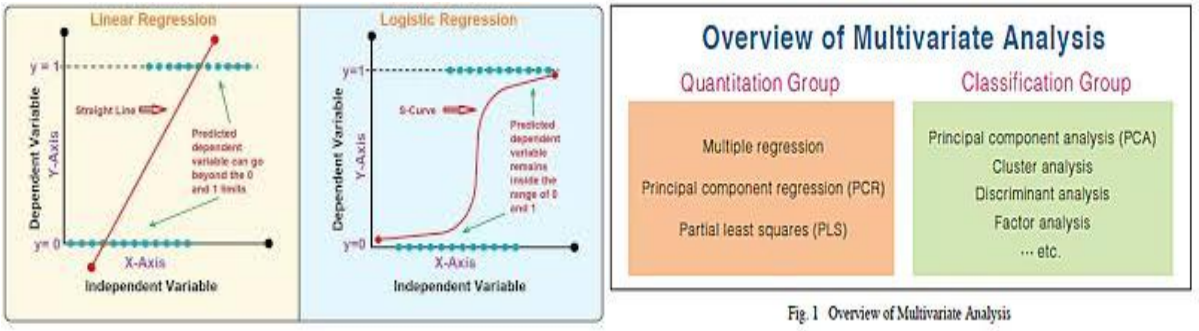
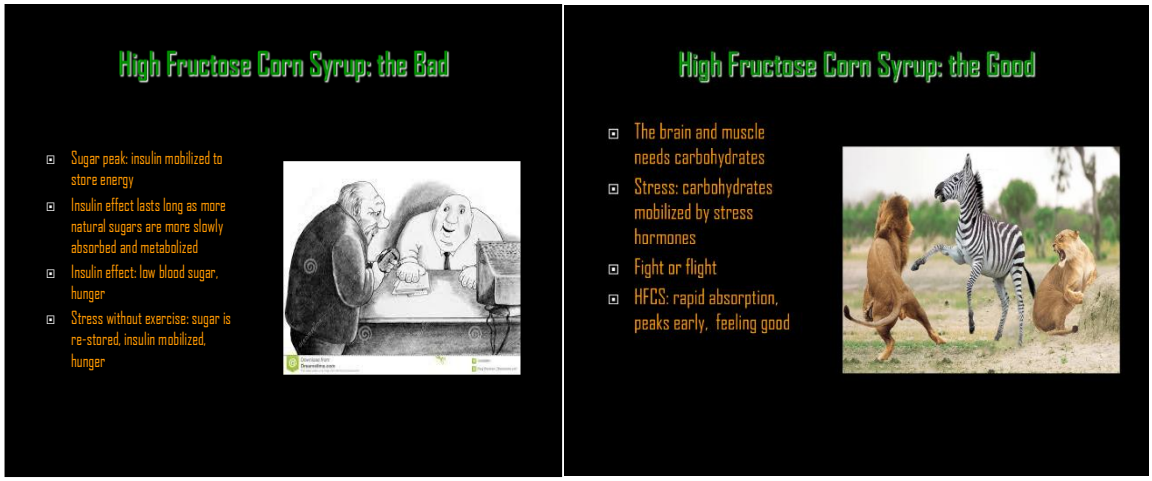


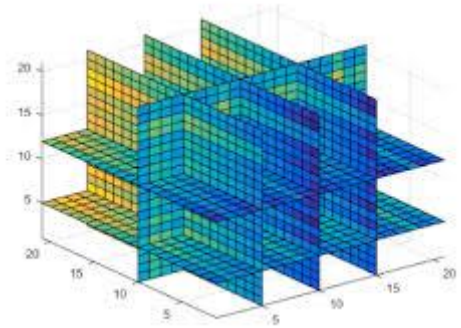
Fig. 1 Overview of Multivariate Analysis

Ultimately, this introduces serious biases for the investigation of living organisms. How can our scientists fail to see this? Do we understand that there is a difference between cause and correlation? So: industrial sugar consumption is not the cause of diabetes and morbid obesity; it is only an overemphasized factor due to a narrow perspective. The low-carbohydrate diet as a therapy focuses on a sub-factor and could even be useful in itself, but it does not see the forest for the trees. If we want to see the forest, we must concede that we have to expand our perspective, our field of vision to such an extent that, like a beam of light, it will be able to scan the matrix of the multivariate system to a sufficiently large extent.



Once again, we model the part of reality to be studied as a matrix including all potential interactions. This is a theoretically infinite-variable operating system, and any research where we specifically research the interaction of individual variables must consider the potential for many other factors to influence the results. Maintaining a broad attention field means that we examine the interaction under investigation considering as many variables as possible, also recognizing that every local system is infinite-dimensional, and therefore specific. The object

of the attention field is thus a multidimensional matrix, which appears as a local distribution of specific characteristics.



Existence and Uniqueness Theorem (Local Theorem)

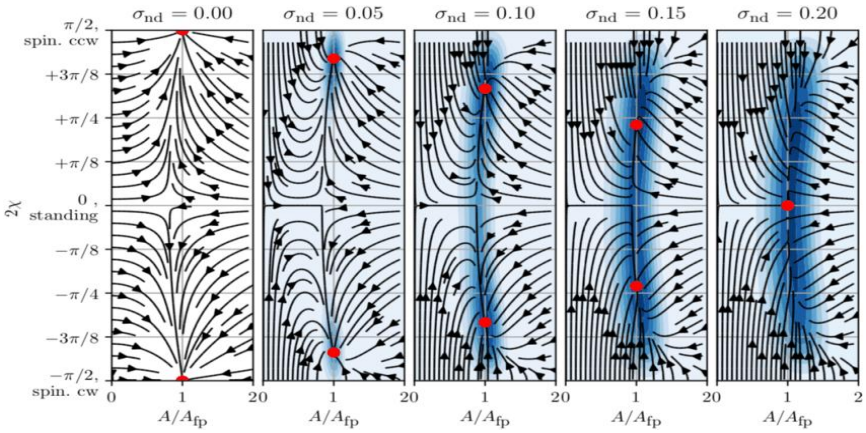
- Existence and Uniqueness Theorem
  - Local Theorem

Let $f(t,x)$ be piecewise continous in t and locally Lipschitz in x.
$\|f(t,x)-f(t,y)\| < L\|x-y\|, \quad \forall t \in [t_0,t_1]$
$\forall x, y \in B = \{x \in R^n : \|x-x_0\| \le r\}$
Then there exists $\delta > 0$ such that
$\dot{x} = f(t,x), \ x(t_0) = x_0$ has a unique solution over $[t_0, t_0+\delta]$

Proof : Scenario : $\dot{x} = f(t,x) \Leftrightarrow x(t) = x_0 + \int_{t_0}^{t} f(s,x(s))ds$
Let P be $(Px)(t) = x_0 + \int_{t_0}^{t} f(s,x(s))ds$
Then $x(t)$ is a solution of $\dot{x} = f(t,x)$ iff $x(t) = (Px)(t)$

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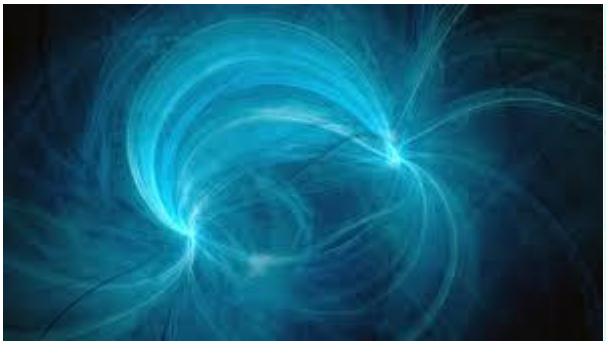
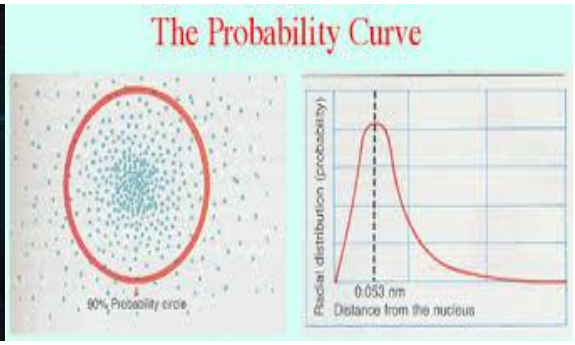
However, for the observer, the individual variables are not equivalent. In a given situation, A may be more important than B, or our attention may be more focused on it, for example, due to previous experience. Or our methods are simply better at detecting changes in variable A compared to variable B. Sensitivity to variables, and the related resolution capacity that also depends on sensitivity, or more simply, the local measure of change in a given variable is represented by density (D).



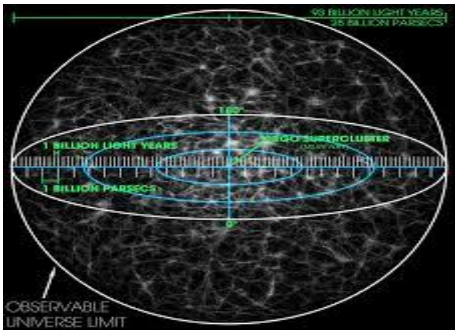
For example, if something changes very strongly or rapidly, it is easy to detect, it feels *denser*. In the case of moisture appearing rain, mist, fog, cloud, water is more detectable as it is denser. In this sense, a variable may have a higher density *for a local observer*. If the density exceeds a degree, we notice it, if not, we don't. A part of a process can also be dense, such as in the case of the birth of a person. In terms of the fetus-infant development process, for the people around, birth is a dense event, because it is clearly visible and important. Yet fundamentally, from the point of view of the human individual life process, this is a single moment in continuous development. So, it is due to our sensitivity that this becomes a highlighted, dense, seemingly delimited moment, an *event*.




The object of attention at a low level of mental activity is a dense, i.e. easily noticeable, high contrast difference seen from a narrow perspective, otherwise called *unit*. The object of attention at a higher level of mental activity is a broadly scanned multidimensional matrix, which is created by the capacity to process large amounts of information, a finer resolution and a greater width of the attention-field. Then let's see with high spirit eyes! Let's see a multivariate system, in which there are density distribution patterns according to importance and resolution, and the weight of local effects.

In fact, the extent of attention and the degree of resolution determine the concept of the world for a given observer. The world can here be defined as the manifestation of reality that a given observer or a given group of observers communicating with each other is capable of acknowledging. The scope and quality of this world therefore always refers to a particular group. The universe is defined as the physical, material, and spatial mapping of the world in relation to a given observer or group of observers. The universe, like the world itself, is therefore always an extension of group attention, abstraction, a particular form of comprehension, including local, specific considerations such as an excessive emphasis on the physical-material-spatial aspects of reality.



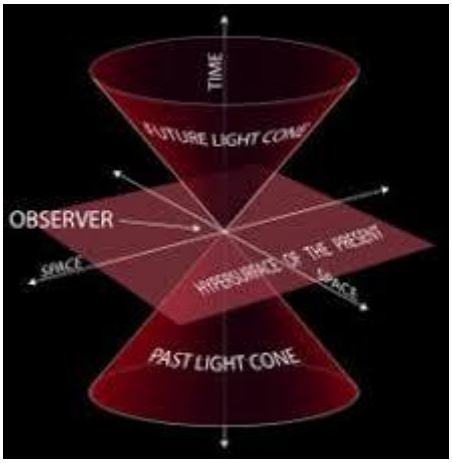
If we want to define the world, or especially the universe, in an objective, absolute sense, then we must neglect the characteristics of the given observer. On the contrary, we postulate an ideal observer detached who should consider only those manifestations of reality that we prescribe, and in the way we have prescribed for him. To cover up the absurdity of this, we can enlarge the importance of the physical, spatial, material projection of reality by mechanical extension, while deliberately reducing the subjective quality and local peculiarity of the actual observer. Thus, the influence of the latter on the former will be so small that it can be neglected by agreement.



However, the width and resolution of the attention field is not at all independent of the activity and organization of the mind! On the contrary, attention can be trained so that the mind will be able to see more connections and can subtly distinguish superficially similar but substantially different patterns. Moreover, imagination comes to play a role, revealing that behind the diversity and constant change of actual patterns, there is also potential that can be brought out of total reality. In other words, we can scan an ever-increasing part of reality that we can also help to form. We can now understand that with such ability, the life system becomes an organic and active part of the matrix. Here we can distinguish between two extreme cases. One is the fixed, low-dimensional processing of superficially similar patterns and the imaginary multiplication of the uniform units created by the mechanistic world view denying the uniqueness of locality, the particular nature of the observer-interpreter, and his specific relationship with the "objective" world: this is represented by the dead, dissecting, sterile world of science and mathematics based on mechanical extension. The other case is the *multidimensional matrix of partially inducible patterns, which draws from a rich array of possibilities* that are constantly changing and with which the observer-interpreter has a special relationship, and from which he specifically evokes tangential observations. The latter, of course, is the standpoint of vitologia, with a sense of the organicity of living reality, creating a combination of organized, disciplined knowledge and creative imagination.



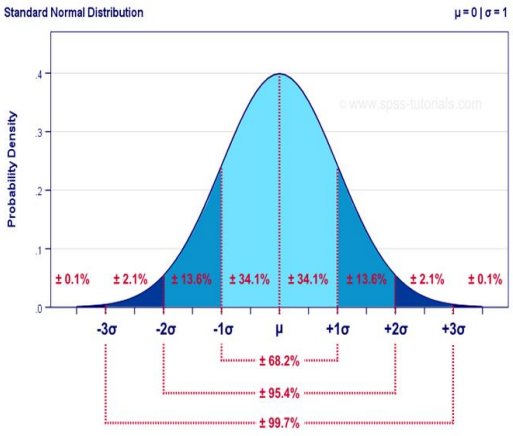
This is how the objective and dead stone becomes a statue, expressing local life experience and representing the creative imagination of locals. The concept of objective existence rests on the abstraction of the generalized, fixed observer-interpreter, which is fantastically unrealistic. Only an ingrained and obstinate ideology can sustain the tale that all observers see and interpret reality in the same way, and that they do not project their own essence into the observed object. And the absolute extension of this, the fixed reality with fixed rules based on general simplifications, is nothing more than a fairy tale.



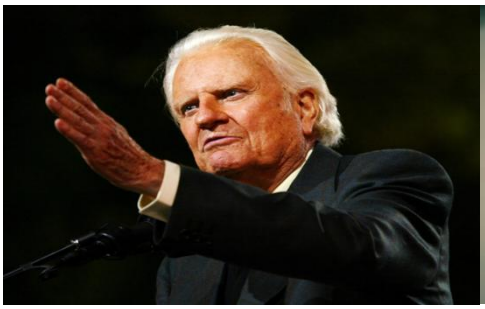
Intellectual training stimulates the imagination, expands attention, creates a broad attention field, and a wide spectrum of general curiosity. At the same time, intellectual education also requires the processing and ordering of new content, thus it also develops the ability to organize information. Life experience arises when attention is focused on everyday life, in a specific way, from a broad perspective. Coordinating and directing attention in a common direction is fundamentally important from the point of view of social cooperation. Good communication, i.e. high-level linguistic expression and open discussion, fundamentally determine the quality of this cooperation. However, communication can be very easily diverted to serve special interests.

Directing the attention to a distant point, just distant enough to make the observer's relationship with the object of attention seem negligible, is the essence of the so-called "objective" observation, provided that the observers are nearly the same and are approximately in the same place and time in relation to the object of attention. The complete neglect of the observer-interpreter is justified by the principle of the "absolute" and its objective extension, the notion of "existence". The acceptance of a fixed, unified, standard frame of reference ultimately leads to a virtual, artificial, absolute, objective world. This existing, objective world is always based on artificial fixations, abstractions, simplifications, classifications, comparisons, in other words, on categories, i.e., on the standard operating elements of the human mind, strictly coordinated. Therefore, objectivity is completely dependent on the functional characteristics of the human mind, making objectivity highly subjective, a contradiction in terms representing reductio ad absurdum. Moreover, the constant, fixed patterns resulting from coordination are ultimately based on neglect and the limitation of attention. If I voluntarily close my ears, then the observation of reality through hearing does not make sense to me, so I identify myself with the deaf observer, reducing my natural capabilities. Or, put it in another way, I coordinate observers by diminishing the difference between a deaf or non-deaf person. Narrowing down the aspects of potentially more subtle observation and bringing them to a common denominator: this is the essence and price of the objective approach.





However, this establishment of a low common denominator making the observer an idealized average is not at all without risks. Objectivity naturally leads to the principle of competition exactly because it coordinates and assimilates observers; and competition naturally becomes the main platform for parasites, most of the time through "proxies", i.e. delegated actors, heroes, politicians, lawyers, ideologues, scientists, experts or priests. The parasite diverts the attention of the masses with the help of its delegates in such a way that it is directed towards a focal point close to himself. This creates a competitive situation where the parasite gets a major advantage.




This imagined objective reality is also partly served by the fixation of the means of observation. Without the deification of methods and the acceptance of their exclusivity, there can be no objective world. A textbook example of this is the scientific method. What can be measured and described with the scientific method, we recognize as worthy of attention. What is not amenable to description by the scientific method, should be ignored, it barely exists. The most effective antidote for this nonsensical approach is the recognition that subtle and broad attention is not uniform. The standardization and fixation, which are the basic conditions for both objective observation and competition, are diluted in the robust richness of the peculiar life system prioritizing unique life experiences. Intellectual wealth, therefore, makes one lose the certainty coming from common simplifications, creating the need for constant deep learning and extensive cultivation of the local mind.



Since the rise above simplifications also nuances fixation and uniform surveillance, as well as the acceptance of the exclusivity of certain tools and methods, the specific aspects of surveillance become more valuable. The object of attention gradually expands into an organic, living reality, with which the observer-interpreter has a close, content-based, multi-level, colorful and fruitful relationship. This latter process is called enlightenment.




The enlightened mind sees that the fixations of certain concepts, methods, and approaches make sense only from the point of view of social cooperation, but the necessary degree of fixation depends on the level of education. The highly cultured mind perceives organic unity on the level

of total reality, so that its willingness to co-operate with all of the manifestations of total reality is very high. The educated mind is life-affirming, because it is alive. On the other hand, the individual, or any group or organization, which thinks of itself as *independent* of the totality of organic reality and distances itself from the organic whole, is functioning as a parasite, a mind worm, a virus, a cancer. A sign of this is a high degree of exclusivity and uniformity. Uniform thinking mandates that the same aspects, the same methods, be used by coordinated observers who have a high chance of making similar observations that then can be easily generalized and extended. The result of such standardized observation is the concept of objective existence, whether its concrete appearance be an object, an event, a truth or a law. It is often helpful to hire a professional housekeeper or cleaning lady to tidy up your home using standard methods. But the need for a specific order, which depends on the specific way of life and unique thinking prevalent locally, can be violated in such cases. It's good if someone has a say in what kind of order there is in their home. So, if one needs a cleaning lady, at the very least one should communicate to her the nature of these local peculiarities and needs.

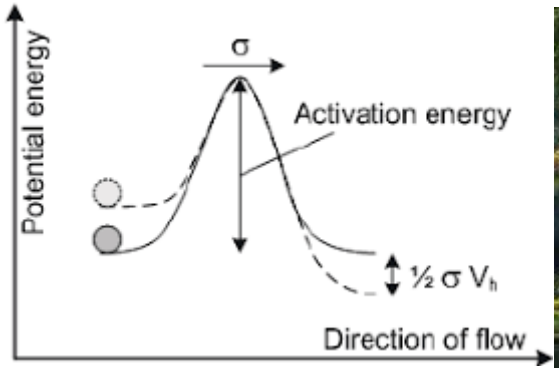
21. Chapter: On Peace, Freedom, Order

If we want to replace rivalry and struggle as the standard, exclusive attitude with an alternative approach, we must first realize that there is an organic unity of unique localities. If the local mind realizes that its harmonious, proportional development depends on an organic connection with its environment, and is able to extend its attention to the point of broadening its viewpoint into a wide attention field, then it understands that in order to express its local characteristics, it is not struggle and independence that is needed, but a cooperation in which its contribution retains its specific character. This is possible if and only if the local system is robust. In order to overcome the struggle for independence or individual competition as the sole standard approach to life, it must be realized first that the struggle, which is often based on competitive rivalry, does not lead to the preservation of local characteristics, but rather to assimilation with the competing parties. Competitors compete because they are similar and want the same thing, and they want it almost in the same way. They overemphasize their differences, or even present themselves as opposites, but in reality, they are similar, and the struggle makes them even more so. In chess, too, light and dark differ only in color and in the right of the first move, otherwise they are completely identical. The enemy, the rival, is usually different in only a few respects, it is similar or identical in most others.





Peace begins with the appreciation of an organic unity that lives deep down. If reality is organic and formative, then there are always new directions that give room for specific development, for new planes, for new points of view that transcend the coercive or seductive assimilation of competition, empire and idolatry. The highly developed life system does not seek to defeat these, but grows around them, dilute them and dissolve them. The fighting power of the life system comes from its inner abundance and robustness. This inner strength does not recognize high contrast, rigid boundaries. The heat, the energy, the flow of life dissolves all obstacles and makes any boundary meaningless. It penetrates; it melts any armor. Over time, the tropical forest will overgrow the stone pyramids. In time, the sea waves dissolve even the hardest rock.





But peace can only be meaningful and lasting if it gives freedom a chance. Freedom is defined as the opportunity for specific development, specific growth, local uniqueness maintained over the temptation or coercion of any parasitical attempts toward assimilation. Freedom is not separation, it is not independence, it is not living constrained within safe boundaries, but it is the robust force that spans borders and obstacles, like a stream, like an energy field.





Freedom is to understand, express and experience local uniqueness without suppressing, converting or assimilating by parasitical empires. Freedom is the soul seed expressing itself without destroying its environment or separating itself from it in a virtual, artificial world of its own creation. The water droplet that is created on the palm of the hand is an organic, specific part of the water cycle. Its organicity is due to all the inherent interactions that connect humidity, cloud, sea or groundwater making this one interconnected system. Its peculiarity corresponds to its local development and the specific content dissolved in it.





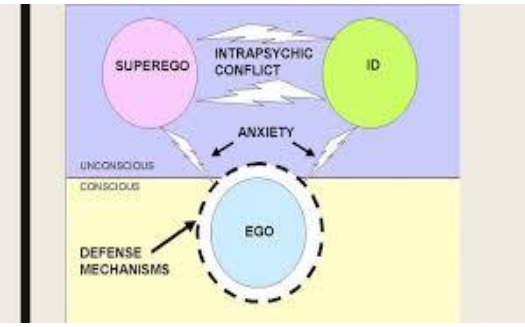
The mind is also an organic, specific part of life. The robust mind is connected by a thousand threads to the community from which it springs, but the mechanism of life experience also maintains its unique development. It does not need any boundary or separation to protect itself from the temptation or coercion of assimilation. A robust mind doesn't need prefabricated thought elements, pre-digested, highly processed foods or information. He does not defend himself against mass food or mass thought with boundaries and isolation, but with specific processing of local experiences, i.e. with the life experience mechanism. And he also prepares his food from scratch by himself or together with his own family or friends.



The developed mind goes beyond the fixation of "standard" and the assimilation of "coordination", and it connects and cooperates with its local environment in its own peculiar way. It lives as a uniquely active participant in social cooperation, based on the principle of special, individual contribution. Uniform laws and standard guides are necessary for those who refuse to see that they themselves are a unique and integral part of organic reality. He who is not a master of himself must seek another to rule over him. The developed mind is not an individual, not a unit, but a field and a stream that is constantly changing but also actively intervenes in this change through the mechanism of life experience.

The principle of individual freedom is a contradiction in terms, because it does what is not allowed to do with freedom, namely it delimits its content, narrows it down into a unit. The unit, the particle, and its social representation, the individual is inherently standard and coordinated, the very thing that makes freedom impossible. The principle of individual freedom

is the result of a serious mental disorder that cannot see the forest for the trees. This is exactly the opposite of the real content of freedom, which cannot be tied to boundaries and fixations, because it is a peculiar flow and an energy field that transcends boundaries and fixations.





Anyone who sees the guarantee of his freedom at fixed limits, i.e. in the boundaries of the ego, does not understand the essence of freedom at all. The latter is based on the organic connection of local specific development with the flow of the whole living reality without boundaries or restrictions, and without any separation. It is transcendence over assimilation but without separation. Freedom is a specific expression of inner wealth, but without any tendency toward competition or struggle. This freedom also provides the power for the organic, unique community. A community that is free is a community invincible.



The real basis of cohesion in local communities is common life experience that is unique to that community. On the other hand, even if the local community may be temporarily isolated, it can never be completely independent. Indeed, the freedom of the local community is not based on seclusion, but on robust culture. The robust power of culture retains a specific stability in the community even in the face of strong external influence. Small communities are very important because they strengthen local specificity and thus self-identity; the latter is unimaginable without a specific small community culture. The soul seed of the small community manifests as a unique local way of life, local culture and ultimately, local religion. The destruction of a small community may be caused by cultural, lifestyle, or religious influences that are too strong and too sudden for the community to digest. This is more destructive and more permanent than temporary military conquest. The death of the small community comes with the disappearance of self-identity, a process called assimilation. The assimilated community is never free because it enters into an imaginary hierarchy with global, centralized values, the realm of the absolute, the sphere of idolatry. This is a world of fixation, assimilation, and centralization, which seems beneficial in the short term, but in the long run it is just like a drug: it kills the peculiarity of the

small community, that is, its soul core, its very identity. If the small community is not robust enough, it compensates for this destructive foreign influence by seclusion, rigid laws and worship of the past, a partial and temporary solution. The only way to avoid assimilation is to develop robust strength. However, if the small community is not robust enough, it either dissolves or becomes a parasite itself. Parasitism begins when a small community detaches itself from the whole of organic reality, and thus becomes an exclusive foreign body, a cancerous tumor. This will never lead to freedom, because the parasite is always completely dependent on the host. All in all, there is no way around building a robust culture, but this requires constant maintenance with deep organization. Peace and organic development therefore both depend on continuous cultivation of local culture. Neglecting this is fatal and entails the eventual destruction of the local community. The health and strength of a robust local community inspires, sets a good example, but never seeks assimilation or conversion as these latter are always the characteristics of empire, idolatry and parasitism.




The dynamically stable state of a highly organized life system is called order. This is not the ordinary definition of order, and there is a fundamental difference between the two definitions. The traditional concept of order includes low-dimensional, simple, or coordinated order. For example, one can sort objects by a simple combination of colors, shape, size, or similar properties in a lot of different ways. However, one can also coordinate the members of a community by designating this or that property as exclusively important and demand a specific sorting considering exclusively that property, creating low-dimensional order. This kind of order may be labeled inorganic, because it is based on one simple rule, one aspect, one property overemphasized. In contrast, our definition of order as a state of dynamic and specific stability requires a continuous, locally unique and high-level processing of life experience creating robustness.





When life experiences are processed with a high level of mental cultivation, it creates balance, harmony, stability, that we may call organic order. The two key consequences of such an order are *dynamism* and *robustness*. Organic order creates momentum, inspiration and energy, because it makes life more colorful and more substantial. On the other hand, robustness makes it impossible for one kind of aspect, property, impression, influence or manipulation to be all important and exclusive. Thus, robustness helps to maintain the inner balance. The simple, low-dimensional, coordinated order is easy, simple to understand and maintain. Organic order, on the other hand, requires a dynamic and continuous re-evaluation as all new information needs specific processing and integration, changing the nature of the life system. New ideas and concepts also need to be tested in practice. Since the viewpoints present in the local community are diverse, communication also needs to be strong. At the same time, a deep and robust order provides insight and helps to foresee future patterns, enabling the community to avoid unnecessary confrontation and fighting. Also, by lowering uncertainty, it may prevent an overly defensive, militant attitude. Neglecting the cultivation of the mind, on the other hand, creates disorder, confusion and consequent uncertainty, fear, and a persistently and chronically suppressed state of mind also known as "depression" (cf. de=down, pression=pressure). This is the very essence of depression.




Confusion and suppressed mood create the need for compensation. Such compensation includes distraction, otherwise called entertainment. Such is the narrowing or dulling of sensitivity and attention. Such is the outward projection of inner happenings including the heroic cult, idolatry, and scapegoating. But this also includes the rationalization of emotional events, their intellectual, superficial digestion, which fixes and assimilates specific internal events, be they individual or community-level, and *encloses them in the cage of logical categories*. And of course, accumulation of wealth is also contained in this set of compensatory mechanisms where one tries to compensate for internal, specific emotional problems with external, standard, material hoarding. This leads to disproportional development, loss of harmony, diversion of attention, and, above all, of course, even more depression. Health, proportionality, freedom and peace can only rest on organic order, both at the individual and community level; an order based on the inner wealth produced by the mechanism of life experience, which provides impetus and robustness. Order, on the other hand, must be constantly maintained by vigilance, awareness, deliberation, consideration, careful observation, and active cultivation. Order is not a logical, rational superstructure, as it also includes the experience and processing of a wide array of locally specific emotions. That is why the organic order is always peculiar, specific and locally

unique in contrast to the imperial order, which, being fixed by superficial logical categories, extends beyond its own domain and assimilates or converts.



The basis of the imperial order is centrality with the extension of a local order beyond its natural domain through the arrogant enforcement of an imaginary, fixed, virtual world. What is good here and now must also be good there at any time, regardless of the local characteristics. If it is true for us, how can it not be true for them? In fact, what is good here and now is somehow **superior to anything else, overriding local conditions, even if we are not at all aware of the local conditions.** This is the imperial principle of **"what I don't know about either does not exist or is unimportant".** This principle would be almost ridiculous if it had not had such tragic consequences in the course of human history.



Thus, in the end, the imperial order reduces the degree of complexity, suppresses local uniqueness and behaves like social cancer. *We define social cancer as a forced extension of general similarity based on a reduced number of aspects, viewpoints or values without regard to the local environment* fueled by oversimplification as demanded by mental inertia. It involves the suppression of organic cohesion and peculiarity, and thus it leads to a sick, distorted and partial ideology that can only be maintained temporarily. Slavery and exploitation, oppression and conversion are the natural consequences and symptoms of this social cancer. The imperial order can manifest itself not only in the communal, social or political field, but also in other areas including religious tradition, fashion, addictions, advertised products, popular ideas and thoughts, sayings and memes, as well as mathematics and science. But most of all, the media, which is also a kind of religion, helps this by the dissemination of pre-digested and partial ideas.

However, it is important to understand that these manifestations are symptoms of a deeper problem. Mental inertia produces *neglect of a perspective outside of separate individual interest.* This leads to atomization of society and the weakening of local uniqueness and with it the destruction of the cohesion in local communities. However, the imperial order is also vulnerable and conditional, like all parasitism. It can only be maintained through the weakness and deception of the host, i.e. through seduction and distorted thinking. The imperial order is unnatural, rigid because it is fixed; there is little creativity in it. The imperial order like all parasitical functions can only use and exploit things, but never create, precisely because it is fixed. The imperial order is by definition an inorganic order.

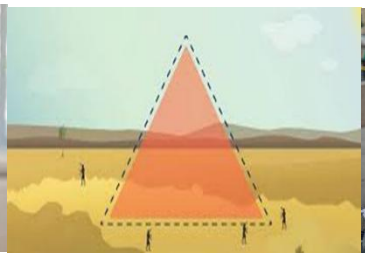


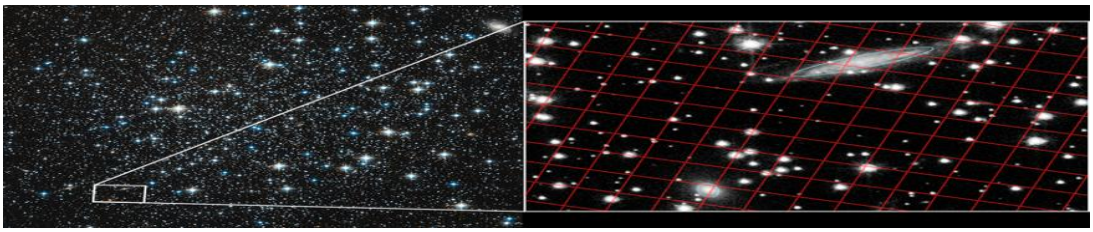


Organic order, on the other hand, has a wide perspective and deep insight. It is dynamic and comprehensive, because it evolves together with organic reality, the two interacting closely according to the mechanism of life experience. Organic order creates health and proportionality, which makes the imperial order superfluous and dispensable. The imperial order ends where the organic order begins. The conviction that order can be based on a small number of fixed aspects, rigid laws, truths and rules that are unchanged in time regardless of local characteristics and time dynamics, is base condition for empire, and is the most important symptom of intellectual inertia. The imperial order is always temporary and always leads to violence because it is rigid and fixed. Organic order is always flexible since it is multidimensional. What breeds violence cannot be an organic order. That which destroys, converts, or seduces by force is necessarily inorganic, partial, pauci-dimensional, and fixed, a partial truth. Organic order is dynamic, ever-changing, and very complex, highly organized, and requires constant mental effort to maintain it. Organic order is always local meaning specific, diverse, robust with unique dynamism, imagination and creativity. **An organic, specific, natural order is the ultimate condition for freedom and peace. Organic order is divine.**

22. Chapter: Measuring

Measurement involving fixed, generalized, standard quantitative comparisons for communication purposes, often seems indispensable. We can measure the body temperature of a child, the height of a building, the weight of vegetables, even the brightness and distance of stars.



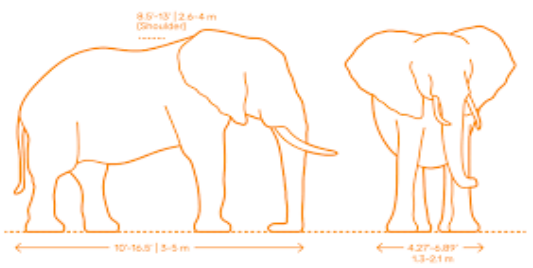
Like all methods, all standard fixations and all modeling, measuring is also based on assumptions, without which measuring loses its meaning. Let us take an example. An amoeba, or a predator chasing its victim, is constantly changing its shape and form. In order to measure their spatial characteristics, first they have to be fixed in some way, even in a figurative sense, so that we can measure their extent, shape, body size, and „height". Only the generalized object fixed in the imagination has an unchanged form, while an actual living being is constantly changing. Fixations can take several different forms. For instance, we can take snapshots of animals and then somehow average them. Whatever method of fixation we may choose, we must not forget that without fixation, there is no point in any measurement. Measurement is as much fixation as it is a comparison. What is the average height of an elephant? Well, what exactly do we mean? Is it an African or Indian elephant, in which exact location or region, at what age, in which time period, now or two thousand years ago, under what circumstances: to what extent do we think a generalization based on fixation is acceptable? What do we accept here, the average of two elephants, or the average of ten thousand? Is it the same in this region, in this decade or the next? The ideal, completely standard, preferably motionless "elephant" staying conveniently still for us in this moment, measured with an ideal measuring instrument indifferent to actual conditions, perfectly accurate and ideally calibrated by an ideal observer - is this not a bit too much generalization and fixation?

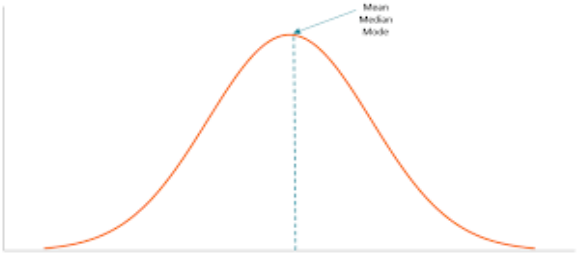


Is there really such a thing as "the" African elephant, separated from all environmental influences, in an ideal, sterile environment that can be ideally measured according to perfect fixations? Yes, there is such a thing, but it is not an objective reality but a product of naïve, careless imagination, or simply an educational aid. All this is human, all too human. The unchanged, fixed African elephant, separated from its environment and placed in an imaginary space without interactions as an ideal specimen is a product of loose generalization and fixation, it is a category, a set, a class, an idealized item produced by human imagination.



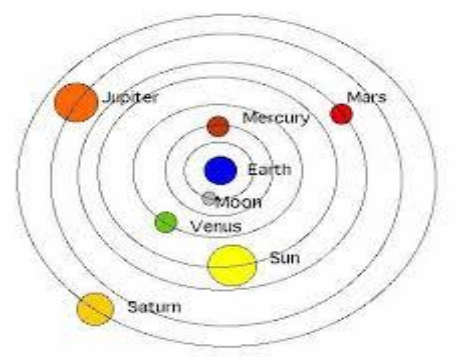
In general, the logic of measurement and quantification is this: we measure one variable while fixing all the other variables and then generalize our measurements relating their results to imaginary categories including sets, classes, and their imaginary, idealized, "average" members. All this is human, all too human.

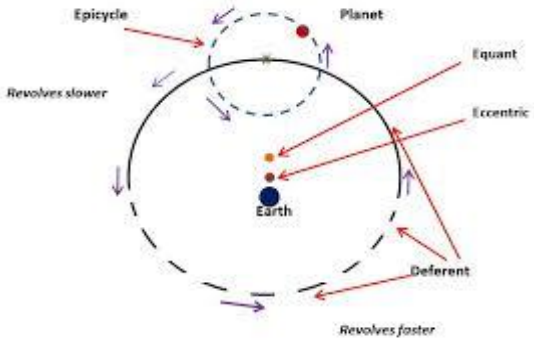




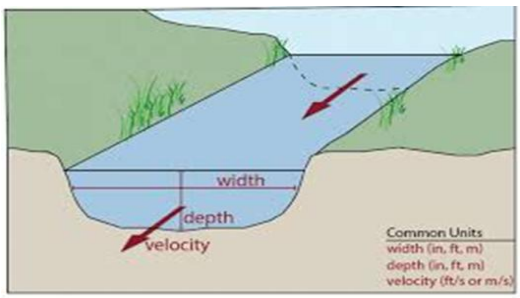
But let's analyze all this from a practical point of view! The first and most common mistake when evaluating measurement results is generalization in time. What we just measured will stay this way, at least for a long time. Where does this obviously erroneous belief come from? Well, in the virtual world of human imagination, not only objects, but also concepts and methods are fixed, generalized and idealized. Yet even the easiest, most obvious, most everyday variables... well, they change (variable=that which changes). But let's analyze all this from a practical point of view! The first and most common mistake when evaluating measurement results is generalization in time. “What I have just measured will stay that way, at least for a long time”. Where does this obviously erroneous belief come from? Because in the virtual world of the human imagination, not only objects, but also concepts and methods are fixed, generalized and

idealized. However, a child's fever, the height of a building, the brightness and distance of the stars, kidney function as measured by lab results are all variables, and sooner or later their changes will be noticeable. The distance of the celestial bodies, the size of a rock, the habits of certain animal species, the concept of man, and even the interpretation of moral laws are all constantly evolving and changing. Sometimes even the methods that measure, describe and evaluate them change as concepts and instruments change. The ideal human body weight, the average blood pressure, the recommended daily carbohydrate consumption rate, happiness, health, the definition of knowledge, their surrogate markers, their measurement methods, the acceptable accuracy, the scale of measurements, are all constantly changing, or at least there is an opportunity for them to change at any moment. However, the human mind clings to the illusion of immutability, of eternal and universal truth, because its fixations and generalizations simplify reality and make human life more convenient, albeit only apparently, superficially.





And when the fixations and generalizations are no longer tenable, we prefer to either deny the actual measurement results that differ from what is expected using our model, or neglect them as exceptions, or explain them away in some other way. **Fixation and generalization are sacred, because they maintain the *spiritual indolence that represents man's greatest desire*.** Yet we know: comfort kills. But let's take a very simple example, measuring the speed of the flow of a river. To do this, we first develop a model. In the model, there is an ideal fluid without solvents, a simple, laminar, unidirectional flow, and all other possible variables are constant, durable and fixed. We work out the easiest way to measure the imaginary velocity of the unidirectional, constant flow of this ideal fluid under these conditions. Until now, since we have been talking about models, we remain in the realm of applied mathematics. Now let's apply this model to a specific river that occurs in nature. From this point on, all the problems of accuracy, temporal scale, relevance, actual conditions, breadth of attention, detection ability and the selection of measurement criteria, among others, come into account.





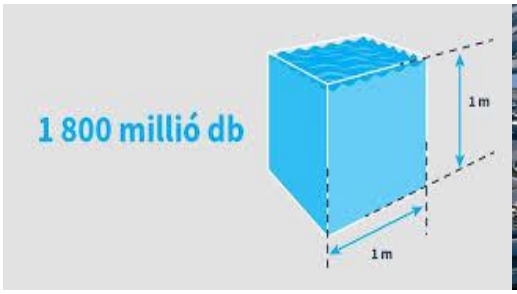
The river is not regular in shape and is not an ideal fluid. Its flow is not entirely laminar, and it is fundamentally influenced by a number of local conditions that are constantly changing. The river is deeper here, wider there; fish and pieces of wood swim in it; here it is gravellier, there it is muddier. There are dissolved substances in the river; so much here and now, so much there and then. In the meantime, other variables also change, even the measuring instruments can be influenced by the wind, humidity, air pressure, and temperature. The measurement itself is carried out by this group here and now, by others there and then. All in all, we can state that if science is an extension of mathematics to the real world, then measurement is an extension of the measurement of the model to the measurement of the real world, an oversimplification and illusion. The definition of naivety is this: the model is the same as the real thing. Following this latter logic, there is an ideal standard, namely the absolute and objective flow rate of "the" river, which of course is the same everywhere and forever barring a few "confounders". Yet we know that everyone's sensitivity, interest and sophistication are different. Someone accepts so much difference between expected results dictated by the model and actual result, someone may have a different threshold. For some, this model is good enough, and for others, it is not. Still, due to fanatical belief in a simplified, objective standard, an ideal model, we select out key variables while changes in "other" variables are just a distraction for us, which can be neglected. However, for those who do not believe in such arbitrary selections but seek a more complex picture behind the distinguished variables, aspects and measurements, reality seems entirely different. And to such a person, model-believing fanatics, even if they pretend to be hard-core experts, simply seem foolish. They might be harmless as long as they do not try to force their lack of refinement on everyone else by force. However, *if the fanatical scientist-mathematician imposes his own local model on those who do not believe in it, we must call a halt and recognize that however much prestige counts, ultimately power makes its holder stupid.* And prestige upheld by stupidity cannot last forever.



The ocean from afar and from above looks like this: this and that many cubic meters. The ocean up close and inside: there is a small fish swimming, over there lives such a plant. The model is dead while reality is alive. The ocean, measured in cubic meters, is a uniform multitude of imaginary units of measurement, whereas in living reality, there is neither such a uniform multitude of units nor separate units. Since separation and uniformity come together in the concept of the standard unit, they represent one single process. If we say that the multitude of cubic meters "exists" independently of the scientist who developed the measurement method, the measuring units and the mechanism of separation and standardization, we are at the height of naivety. If we force this model on others, except maybe for beginners as a crude didactic tool, we cause definite damage.







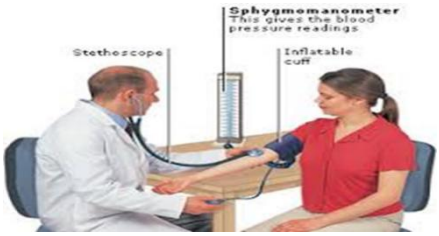


On the contrary, modeling represents the level of sophistication of the model maker. So far so good until unsophisticated scientists start enforcing their primitive modeling as exclusively true and create a virtual but obligatory reality where there "exist" cubic meters, even many million cubic meters, as if the ocean had completely separable parts, which are essentially the same. But let's take another example. We observe three cars that are *very similar, easily distinguishable units precisely because they are artificial.* And of course, they compete like all artificial things tend to. Then we observe three people: they are unique and form an organic community, an organism, because they are an integral part of the whole of reality. And they cooperate with each other like natural things tend to.





Measuring is very useful in social cooperation; it is a kind of fixed "standard" that coordinates and evens out the different thought processes of different people and thus acts as a kind of communication aid. But measuring comes at a price, because it creates an artificial uniform virtual reality that suppresses both imagination and uniqueness. At the same time, it is perfectly suitable for creating a common denominator for the unpretentious, and for forcibly imposing their primitive model by silencing alternative thought as is usual for the orthodox thought process and conventional stupidity. But even this is not enough, because there is another very important mechanism conventional logic usually fails to consider, namely that the observer may influence both the observed and the measurement process. White-coat hypertension does not measure the severity of the symptom of vascular disease, as it is intended to do, but rather it reveals how much a given doctor might frighten the given patient.



But if I pay attention to high blood pressure (a measurable symptom) instead of vascular disease (a pathological process), as if there was a so called “high blood pressure disease” then the difference between white-coat hypertension and vascular disease may escape my attention. Moreover, this is not some kind of sterile theoretical idea, but it has serious significance in everyday practice. Mixing up one with the other, or even just not considering compliance issues, may lead to polypharmacy with serious potential side effects. In medicine, scientists usually do not follow individual patients or a population of patients, but instead they create a sample group of selected patients. This leads to the following question: how typical is the imaginary average of this sample group for the patients I treat in my practice that do not belong to the sample group? What are the important aspects to consider when making this comparison? What variables should I consider and what can I safely neglect? How long do I follow the sample group and how often do I measure the variables? Have I considered all the essential influencing factors, and do they themselves change during the follow-up? Are statistical methods suitable for demonstrating the significance of differences? To what extent and in what sense are other research results similar or different from our current measurement results? And most importantly, do practicing physicians think through the domain, limitations and applicability of research results to a given case? Unfortunately, most of the time there is little or no consideration at all. And to cover all this up, experts hide behind objective and absolute metrics, complex mathematical formulae as if there were universal average truths and idealized average cases behind such decorative formalisms. What is the meaning of impaired kidney function? Which function, under what circumstances? Sometimes it means that the kidneys are temporarily not receiving enough blood, and other times it means that they are permanently ill. Renal function as measured by lab results is a snapshot of kidney filtration measured from one point of view, according to one possible method. What does this imply and what does it not in a particular case? We can cover this problem up by fixing and idealizing kidney filtering capacity and then proclaiming it to be the perfect model of kidney disease. Isn't this a prime example of idolatry? Following such logic, even a complex intervention, such as dialysis, can be characterized by a single characteristic, the rest being just a negligible side effect. However, such beliefs can and unfortunately do lead to the death of patients.



Blood flow rate: 500 ml/min
Dialysate flow rate: 500 ml/min
Concentration of urea in the dialysate that enters the system is zero
Tube inner radius: 35 mm
Tube outer radius: 65 mm
Thickness of semi-permeable membrane: 50 μm
Dialysis tube length: 20cm

When you do an overall mass balance, you end up with a system of coupled differential equations that model the change in outlet concentration of urea over time as shown below.

$$V_B \frac{dC_{u,B}}{dt} = Q_B(C_{uB,in} - C_{u,B}) - K(C_{u,B} - C_{u,D})$$

$$V_D \frac{dC_{u,D}}{dt} = Q_D(C_{u,D,in} - C_{u,D}) + K(C_{u,B} - C_{u,D})$$

V_B and V_D are the volume of the blood and dialysate compartments, respectively.

The "dose" of dialysis must consider all the essential effects with which dialysis treatment affects the patient's condition, not just a conveniently selected feature or aspect. The treatment of a kidney transplant patient must be individualized, considering many individual aspects. Sometimes objective, precise measurements are less useful than subjective tests: for example, in relation to the lab assessment vs. nutritional assessments of kidney patients. The measurement of kidney function in clinical practice is based on a lot of assumptions, the excessive generalization and temporal fixation of which can lead to serious medical errors. We have observed these. Because we considered the limitations of measurement and the conditional nature of its applicability. It does not hurt if the person who measures has a deep sense of what measurement is good for and what it is not good for, conditions when it is meaningless and inapplicable.



In summary, therefore, measurement is determined by methods developed according to models based on considering a certain aspect, a partial viewpoint. Measurement neglects natural variation and change as well as all variables outside of the scope of the simplified model it is based on. This simplification is useful in promoting social communication and cooperation, but this comes at a heavy price. If we see its limits and understand that any measurement only measures the model, never reality, this price may be reduced. The aspects of measurement depend not only on what is to be measured, but also on the measurer, and the procedure also influences the measured object, with which the measurer develops an organic interaction. Measurement always implies simplification, fixation, generalization and extension. The degree to which such simplifications are tolerated depends on the interpreter of results. The model is always the most primitive common denominator for a particular cultural group, a given community, and this must not be forced onto others. Measurement does not characterize the real world, but only the highlighted aspect based on a model through which we look at the real world. The degree of abstraction in a model depends on intellectual refinement. The latter depends on the outlooks and lifestyle of the measurer. Here we should consider the notion that power dulls, and convenience kills.

23. Chapter: Empire and talent

If we now redefine truth-domain as a part of space-time where certain patterns that create the idea of a truth are relatively common, then by truth we mean relationships that remain more or less constant in the eyes of people or groups that accept that truth, extending it to a universal domain. The hope is that patterns, facts, events and cases on which the truth is thought to be relevant will remain similar in the future so that the truth may provide a predictive value. Relevance is the distribution function that characterizes the applicability of truth in a given space-time domain in everyday practice. Obviously, relevance is high within the original truth domain, since the truth has been established precisely on the basis of observations within this domain. Outside this local domain, the circumstances and the situation change, so the applicability and relevance of the original truth is also potentially reduced. For example, let it be a locally accepted truth that turtles move slowly. Obviously, this truth is more relevant in a place where turtles occur than in a place where they are not present. This truth is not at all relevant in a place where, since a tortoise has never been observed before, the applicability of this fact is just zero. Of course, there may be a locality where average movements are so slow that those of a tortoise, compared to the local average, may seem relatively fast.

The mechanism by which the imaginary relevance, or in other words, the truth value of a truth or a set of truths, is artificially and forcefully kept high outside of their original domain neglecting local circumstances, is called empire. The term "forcefully" here does not necessarily mean violence, but persuasion, seduction, and deception may also be included representing alternative forms of coercion. Be that as it may, in the end, an artificial world of appearances based on uniform settings emerges, where truths are unconditionally valid. Of course, one of the prototypes of these pseudo-worlds is mathematics where the globality of circumstances are set totally artificially; the other is human language, which we have already touched upon and on which we will elaborate in future chapters. Of course, such pseudo-worlds can also be represented by religious or scientific traditions.

In practical life, this extension of domain depends on a common mechanism, i.e. the phenomenon of representation. Representation is the transfer of responsibility of gaining organized knowledge through local life experience and conducting one’s life accordingly, to expert, professional information interpreters called representatives or professional experts. This transfer may be represented at the individual, organizational, institutional, or social level. According to thematic areas, religious, ideological, social, lifestyle, scientific, cultural, administrative, ideological and commercial representations can all appear as influencers at the level of individual life, for example, in the form of basic services, goods, products, entertainment, recreation, finance, law, religion and political or administrative institutions or organizations.



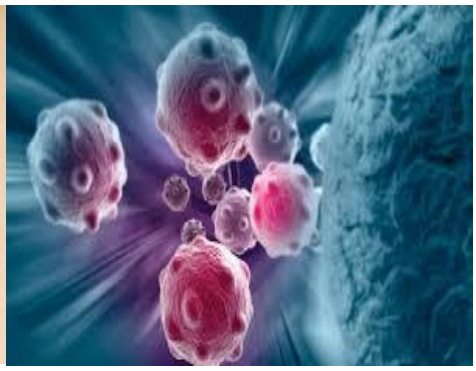



The creation of the empire begins with the extension of the truth domain, but the empire cannot be maintained without the delegation of the mechanism of life experience. From this point of view, it is irrelevant what kind of empire we are talking about: influences based on political-administrative, religious-ideological, economic-financial, recreational-entertainment, or information flow monopolies are all impossible to maintain without delegation.




The political-administrative empire based on military conquest is the most easily recognizable imperial form, it is also the historical prototype of empire. Other forms of empire are based on supposed interest or other persuasion, deception or seduction and they often remain hidden, designed to deceive and masquerade from the outset. Because of their masked nature, these imperial forms can be more persistent than military conquest just like a slowly progressing chronic disease is compared to an acute illness. But even such imperial forms are contingent and temporary, because they are to a considerable extent artificial, since they create unnatural uniformity ignoring local characteristics. We should note here the resemblance between the empire and cancer, which also promotes uniformity; and as something unnatural it will eventually result in the destruction of the host.





How can we recognize assimilation that is necessary to create uniformity? The simplest way is to look for the mass prefix. Mass culture, mass institutions, mass religion, mass media, mass goods, mass services are all related to the imperial cause. Artificially generated news, opinions, memes, fashions, popular leaders, celebrities, brand names, ideologies, habits, and addictions are all part of this mechanism.




And the most easily transparent arena where this mechanism is played is politics. Politics is defined as the delegation of protection of what is thought of as separated local interests from local groups to professional expert individuals or organizations. Politics is therefore fundamentally based on the idea of local interests and their confrontation with other local interests in the form of a kind of competition. The concept of local interest, on the other hand, always presupposes separation: a community separates itself from the higher organization of life, and then binds itself to a concrete, local problem, or ideology, or system of ideas, which it is only willing to approach one-sidedly and exclusively from the point of view of the separated community. The local community, which may be territorial, professional, religious, fan based, or formed on any other basis, organizes itself into an interest group and then competes with other similar interest groups. Politicians and their organizations are represented in this competition as hired representatives, similar to how a lawyer appears as a legal representative; or a mercenary is hired for the resolution of a military conflict. The politician or the political organization is the manufacturer of a popular product, is a popular entertainer, is a priest of the popular religion; they are the professional company providing popular service as a substitute for the mechanism of life experience always neglecting local characteristics. This delegation of core life functions to a professional service, this convenient, tempting, useful, or forced mechanism always comes at an extremely high price and involves grave dangers. The first and most important of these dangers is the empire itself.

To illustrate this, here is a simple example. Parents are working, and they are very immersed in their work. They entrust their children to school, or a babysitter, neighbors, relatives, television, computers. Let us assume that one of these individuals or institutions or services has a strong religious, cultural, linguistic, philosophical or lifestyle commitment. Eventually, the more we delegate childcare and education to others, the greater the chance that the children will be assimilated to those who carry out these services. These service providers can even take over the key processes of children's development. At the same time, the more children come under similar influences, the more children assimilate to *one kind of influence*. Thus, any empire, whether it is a fast-food chain, a well-advertised commercial service provider, an ideologically committed entertainer, religious representative or psychologist can have a significant impact on children; and the less time and energy parents have invested in raising children, the more so.




But the same is true of any community, family, home, garden, animal, or even the mechanism of life experience itself. If someone delegates the specific processing of their particular life experience to service providers, be they providers of ready-made, pre-digested, highly processed foods or intellectual mass products in the field of ideology or religious belief, sooner or later they will become loyal imperial citizens, who will be the main pillars of the maintenance of the empire, even if they do not notice it or deny it to themselves. An empire can be created by military, religious, economic, financial, ideological, entertainment organizations, but the empire is maintained only by individuals or communities who neglect the proper cultivation of their lives and thoughts, and that depends on the degree of their intellectual inertia.

The ultimate responsibility for all the horrors of the empire: unhealthy food, disproportionate thinking, uniformity, assimilation, artificial viruses, unnecessary medicines, destructive radiation, polluted environment, violent religious or political ideologies, infanticides, depression resulting from an unnatural way of life, *always lies with the common man, the common denominator, the imperial citizen*. **Not the parasite, but the parasite-producing host is mainly responsible, who forgets his local characteristics, who is mentally lazy, sluggish, comfortable who produces his own illness, his slavery and exploitation, his fear and all the terrors of the empire.** Empires and parasites come and go. Intellectual inertia remains.



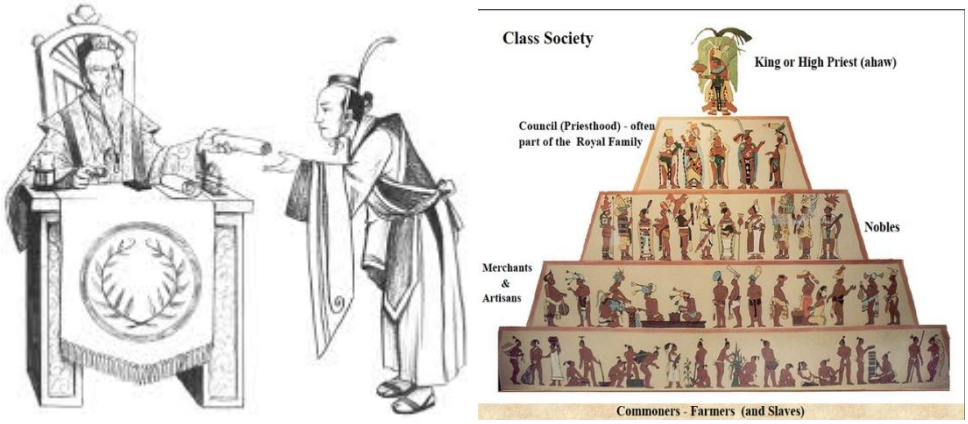


As long as the mass-assimilation of the masses is not dissolved by the local, specific, organic cultivation of the spirit, it is in vain if any imperial criminal organization of a given parasite group or any of its background powers fails: the same situation will reproduce again in another form. Comfort certainly kills. And slavery essentially remains; it is only transformed. Neither revolution nor the fight for independence can bring a lasting solution to this. How can this hidden slavery be recognized? The two basic properties of the empire are centrality and centrality-based assimilation. Competition, popularity, fame, success are diverse means by which public attention is directed to a focal point so that everyone focuses on a few highlighted objects and topics according to standard settings. This kind of one-point focused uniform attention is called idolatry.



Yet reality is infinite in content, with fields of influence and densities present as patterns, so centrality is always distracting and oversimplistic. Organic attention looks out in many directions, ponders, balances, synthesizes. The idol, on the other hand, always assimilates, neglects and ignores, because it focuses too much in one direction. Idol-truth is always exclusive, strongly contrasting with limited scope; and that is why it is so attractive to those who are uncertain, seeking definite limits and contrasting boundaries. However, there could be a middle ground for those who are inexperienced or insecure: teachers, leaders, sages, healers, professional organizations, administrative institutions can be the objects of partial and temporary special attention, especially for children, the sick, or anyone else in the event of an imminent emergency. This creates coordination, which is necessary in such cases, and even acquires practical significance down to the concepts of discipline and obedience. In such cases, it is indeed necessary to extend the domain of certain truths at the level of rules, regulations, decrees, laws. On the other hand, such artificial exaggerations of truth value can never remain permanent or absolute, since centralized delegation of attention is unnatural and would kill off natural local characteristics in the long run. Artificial maintenance of emergency for the sake of

discipline and centrality involves the artificial maintenance of uniformity and excessive coordination, which in the end always leads to parasitism.



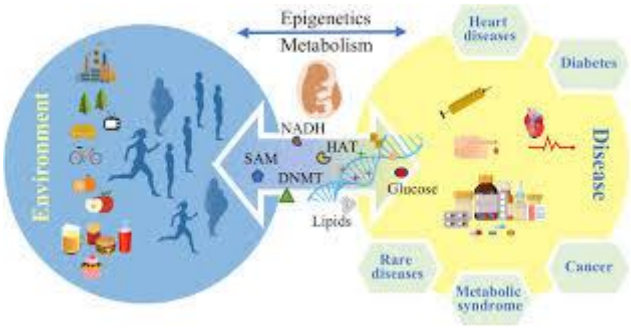
What is the most striking contrast to the empire, which is also its greatest fear? It is local talent. Talent is defined as an individual or community that is not willing to give up its local uniqueness under any circumstances.



Traditionally, talent is defined as an individual with a special skill. Our definition of talent is different from this. First of all, it should be considered that talent is not necessarily tied to an independent human person, but rather is a product of traditions, schools, even similar life experiences or circumstances deposited and carried in the genes. These make the individual an organic part in a local environment. It is true that in some people, local community patterns can be more expressed, more easily noticeable, more prominent. At the same time this prominence manifests in a peculiar way depending on the local environment. It is possible to proclaim someone a universally brilliant musician, but the particular form of music is tied to local traditions and patterns and can only be extended to very different domains through fashion, advertising, mass hypnosis or other manipulations. It is possible to teach students very different from us to appreciate similar musical motifs and have similar emotional responses to them. But such assimilations always have a limit and a price.



Is it necessary to have a special faculty for organic thinking, the local cultivation of the mind, the practice of wisdom? Does talent need a special ability? In order to express its intrinsically unique nature, talent does not need a wonderous skill; what it needs instead is robust strength. The ultimate mechanism to develop robust strength is to integrate life experience into the soul seed, processing specific, local circumstances and patterns in a unique and deep way, considering as many factors as possible. This includes processing second-hand information in a synthetic way, always reconciling it with local life experience. This talent mechanism is what dissolves the poison of the empire. Talent recognizes that it is peculiar, but at the same time it is not separate, because it is an integral part of the infinite fabric of life. This recognition creates the opportunity for real, meaningful and organic cooperation in a true local community life.



Talent is based on specificity, but this peculiarity is not random. The past life experiences of the individual and the community are inherited through each generation, and on several levels: genetic, epigenetic, habitual behavioral patterns, disease patterns, cultural tradition and many other factors play a role. The present generation is not independent of the past of the given community, and if it imagines itself as such, it will fail badly over time. Potential variations also depend on past patterns as the latter have an effect on the former, but not at the level of straight determination. Talent understands that patterns are continuous, but they are also aware of the potential for partial, but important change. The superficial observer sees only sharp contrasts including birth, death, individuals, groups, significant differences; while subtle changes escape his attention as they take place in the depths as continuous processes or spectrum of variations. The superficial observer therefore sees events and units where there are processes and variations. Thus, misunderstanding talent, which is a peculiar local expression of mind activity and life, the superficial observer sees only individual miracle heroes, which is an artificial image, an idol, the result of passive expectation of a miracle. The simple and superficial common people expect miracle heroes who will fight the battles of life for them, who will save and redeem them, lifting off the burden of thought and thoughtful action. In contrast, for the talented, the potential of which is inherent in every living thing, miracle and

extraordinary skill is not a goal. Instead, the creation of local abundance and robustness, the maintenance of local uniqueness, the expression of local peculiarity are the objectives, which require active intellectual organization and work. Whoever neglects this work will not only be a slave but will eventually also become sick. Those who are not their own masters must look for others to rule over them. Those who are not their own healers must look for others to heal them. To a degree, this also happens to talents. But organization and creative life are never in vain and can never be neglected without serious consequences.





Talent sees reality as a totality consisting of complex patterns and processes. Like in the case of the water cycle, which includes the potential for the appearance of a drop of water as an ephemeral form, it is not this form the talent considers but the continuous evolution and interaction beyond, and the whole spectrum of stream, river, groundwater, lake, mist, cloud and sea. The talent sees a process with underlying organic unity, not a separate unit or a well-separated event. This organic thinking is something developed and maintained by continuous mental cultivation with locally unique variations. This is like light of the lighthouse, which illuminates the darkness, but it reflects differently at every angle, and it changes even if only slightly, at every moment. Organic thinking is locally peculiar, so it should not be followed, admired, or copied, but considered as one factor among many. Light is constantly spreading, only it is more visible in this medium than in that. Organic thinking is manifested everywhere, only in different places and times it reflects differently. Local conditions also mean local light conditions. But the light manifests itself everywhere *in some way*. Yes, real talent is like a lighthouse.



Individual talent is as real as the individual is real. The human individual has a density boundary, so to the superficial observer, able to detect only densities with a high threshold, it appears to be a separate unit. Talent is not a separate unit from the lens of deeper insight; it fits organically into the community of the living in such a way that it is able to retain its uniqueness. How could we understand this exactly? Theatrical drama condenses and exaggerates to highlight a lesson for easy understanding. The drama makes contrasts, exaggerating the underlying spectrum of colors, making points sharp and easy to see. It forms contours, clear outlines, artificial divisions for easy understanding. The teacher in the school exaggerates and simplifies the differences so that the students can easily notice them. The painting, which consists of small dots, merges into lines and outlines from a distance, but this depends on the viewer's resolution. The larger the latter, the smaller the breaks between the dots should be.



We do not see the painting in the same way, because everyone sees the small differences a little differently, not to mention the emotional content coming from associations arising from memories associated with details or the overall theme and mood of the picture. Individual talent arises as an organic part of the community, containing a locally specific content pertaining to its environment. Yet talent can become a symbol, the concept of a symbol meaning an easily noticeable, prominent density as attached to and usually substituting for a general concept. But by exaggerating such symbolism, talent becomes supernatural, that is, an unnatural superhero and idol, idolatry being a sure manifestation of intellectual indolence. Idolatry assumes the existence of a special gift, an extraordinary skill that stands out and stands separate as if talent somehow was independent of its local environment. The genius, the hero, the chosen one thus imagined do not fit into the local natural reality; rather, they are part of a distant centrality or universal mystery. Notice that this represents a miracle. Without exception, miracle is always the expression of confused unbelief, and the idolatrous appearance of superheroes and idols is one of the most characteristic manifestations of empire as the idol reinforces the authority principle as we shall elaborate on this later.

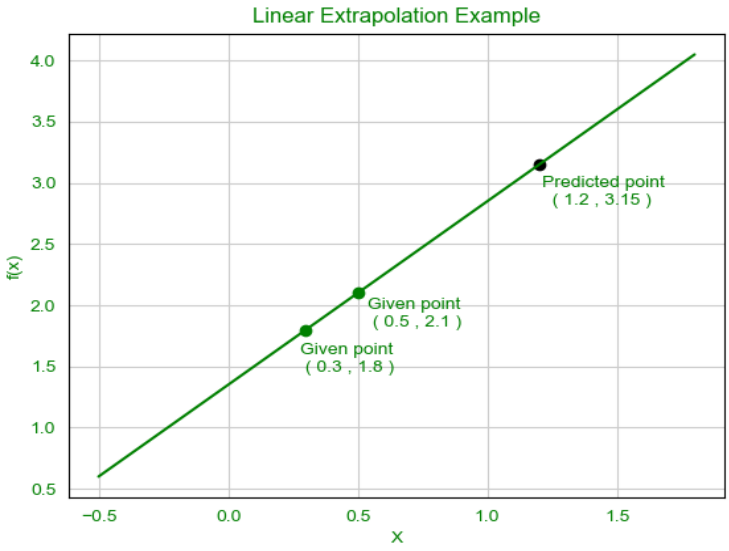


This talent-idol symbolism always represents fixation. Whatever change in circumstances might occur, no matter how different a local set of conditions may be, the idol is always valid and true as it is considered to be "absolute". If there then so it was, then here and now so it should be. But reality is constantly in motion and is continuously changing. Any fixation is imaginary, simplistic, and at most it can only stand as an approximation, of course, always depending on the subtlety of perception and observation. Reality gradually and naturally melts away artificially fixed units, symbols, idols and whatever that is fixed. But intellectual indolence has great difficulty understanding this, and its understanding is only partial. Yet, the interpretation of fixations including symbols and miracles also changes over time. The addition 3+3=6 can be 5.8; or 6.0023, depending on what the addition here represents, what we apply it to. However, as change is slow and subtlety is rare, it is often convenient to cling to fixations and abstractions, especially if they are reinforced by authority, idolatry and empire. So, 3+3=6 is thought to be absolute, universally true the same way as talents are also universal and absolute.

The laws of nature, like social laws, are based on the idea that reality, like empire, is fixed. According to this view, reality follows a simple, imperial order, which can be "known" through the simplifications, abstractions and generalizations of the scientist. The scientist's point of view is that one only has to discover the fixed relationships between a handful of variables to understand a fixed reality. This is the principle of absolute universal equality of all domains. Should reality not follow our predictions, we discover new variables with new relationships and correct the theory making it ever more complex, and so we continue *ad infinitum*. This is how nature becomes an empire, and the scientist becomes a mediator in its understanding the same way as priests are mediators in understanding divine law. However, we should not forget that the original law is social law while natural law is only a derivative and an analogy as social law is more deeply embedded in everyday life. Human individuals, relationships, societies and institutions are deeply fixed, and their fixations can be changed, reinterpreted or modified only partially and only with great effort. Natural law, however, can be modified more readily by adding one more variable and one more formula here and there. This is because of the idea of relevance as social laws more directly affect what is directly important in practical life. Overall, all laws are fixations, and all special heroes are also fixations promoting the authority principle, idolatry and empire. Ultimately, we understand that laws, idols, heroes and empires are spiritual crutches for the indolent common man who produces and worships his own parasites. Talent, on the other hand, rises above this, because it expresses its local uniqueness with robust power.

24. Chapter: Truth, Extension, and Domain

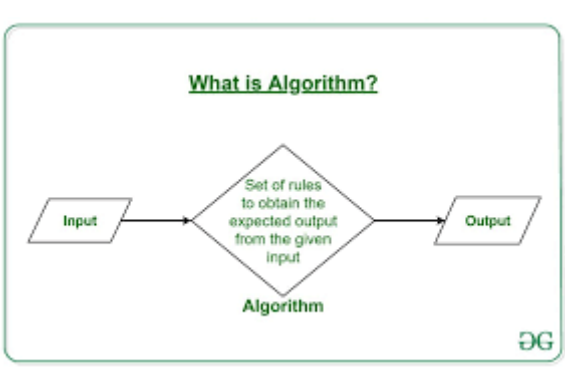
Truth has a domain outside as also within mathematics. This domain is determined by who and under what circumstances made an observation that led to a conclusion pertaining to that truth. What assumptions were made, what criteria were used to arrive at that conclusion? What were the variables and what were the limitations? Surely, conclusions can be extended to similar observers and similar conditions. If this is done mechanically, without any modification or adaptation to local conditions and observers, then this method is called direct extension, usually manifesting as linear extrapolation. Here, as in all cases, the extension of the truth is understood both in time and space.

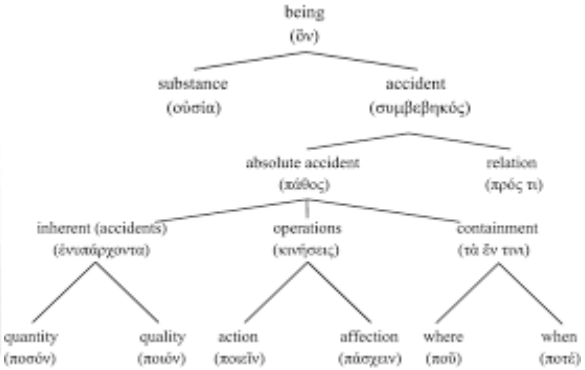


Taking it to the extreme, as in mathematics it is usually done, linear extrapolation creates its own virtual world in which rules, relationships, laws and truths are eternally and unconditionally, in other words, "absolutely" true, by neglecting and denying all local characteristics, local relationships and specific local patterns. This mechanism extends beyond mathematics and is also common in religious tradition including sacred laws, perpetual commandments, holy texts, ingrained customs and traditions that have been upheld irrespective of how reality changed around them. But in time even such absolute truths and laws, and even mathematical axioms, change in their relevance or interpretation patterns, though the change may be so slow that we may not even notice it. If we invest enough time and energy, if we look far enough, we will detect this continuous and gradual change in every basic concept and tenets in religion, science, social structures and linguistic expressions. All concepts change their meanings over time, as the basic patterns of reality that provide them with substance slowly change.

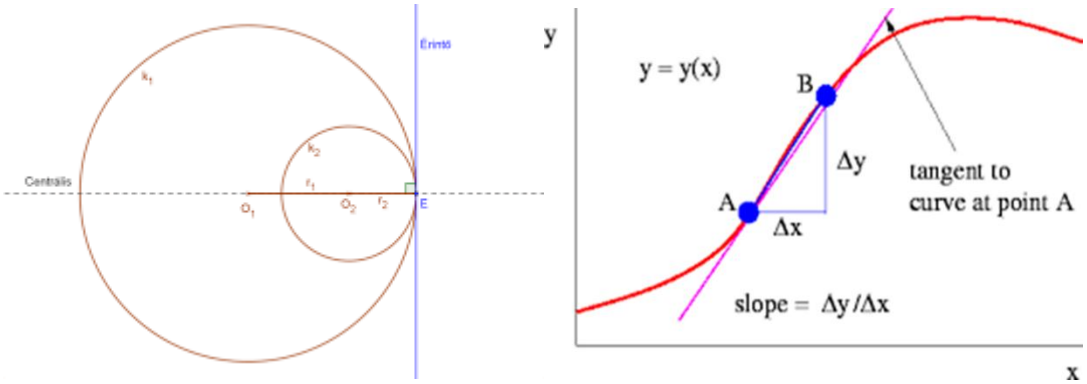


Categories, i.e. the standard, fixed elements of thinking, are also subject to variation and change both in space and time. "If this is true for us here, why shouldn't it be true elsewhere, for everyone at all times." This is a simplistic or reductive principle, which is based on a fanatical insistence on linear extrapolation and universal equality of domains. Unfortunately, such fantastic notions often lead to the neglect and denial of local characteristics. Historically, we observe that most conclusions extended into truth, law or rule were always bound to specific local observation by local observers under specific local conditions, and they were all generalized secondarily. Generalization is possible by artificially extending the domain of the original conditions of observation. The more mechanical and one-dimensional this extension is, the less it considers the specific, local relations outside the original domain and the lower the truth value or relevance it will have beyond its natural domain, especially if local conditions are very different outside compared to inside the original domain. In other words, truth value potentially decreases gradually, sometimes dramatically, in parallel with the mechanical extension of the original domain. But only a very highly educated mind, a highly organized intellect can understand this mechanism in sufficient depth. Less thorough, less circumspect, less profound thinking does the exact opposite: it carelessly and mechanically extends truth, law, and rule beyond all limits creating a virtual world with special settings, in which the truth value remains unchanged, while local peculiarities disappear. Such a virtual world consists of numbers, algorithms, categories, and artificial, *i.e.* eternal, universal and absolute truths, laws and rules. This is how one builds an empire.





Artificially preserved food does not spoil, because it is fixed by the low dose poison called „preservative”. The virtual world is also preserved, i.e. kept objective, absolute and eternal, by the preservation of fixed conditions. It can be described by a handful of variables, there are only a few variants in it, and almost all changes in it are unidirectional. Changes are also reduced and like curves in mathematics are usually approximated by lines or points, they are assimilated into standard patterns. Like concentric circles that we enlarge endlessly, changes are perceived as mechanical and iterative. Yet we know that in reality the curve always leaves the straight line, even in mathematical analysis. And the only way to make a circle appear polygonal is to increase the number of sides of the tangent polygons endlessly; but this mechanical iteration is a highly artificial, virtual operation.

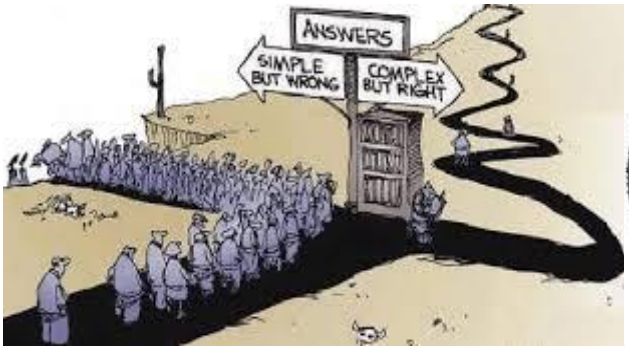


The social hierarchy is also always contingent and artificial. In general, anything that can be described by a low number of absolute variables is an idol, or an empire built on idolatry. But in the end, life always slips out of the giant snake grip of the algorithms and categories of the virtual world. Life remains alive because life is robust. The virtual world of parasites, on the other hand, collapses again and again, although elsewhere and other times, though in a different form, it rises again as it is reproduced by intellectual inertia. Organic intellect, which processes specific life experiences in a peculiar way, occasionally uses artificial methods and virtual worlds as models, but realizes that any such model is partial and contingent, a mere tool for the moment; and would never identify the model with the totality of reality. Those who are in love with their own model cannot see the forest for the trees.



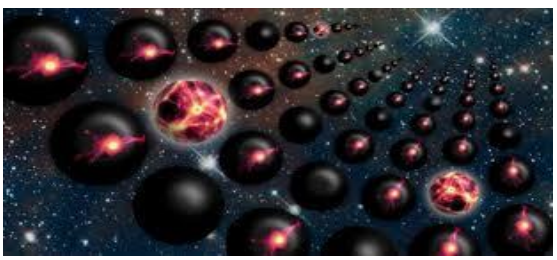
How does one get entangled in one's own model? How does one lose one’s own peculiar perspective, one’s intricate but orderly clarity of thought, which, like white light, is clear,

transparent, but complex? The mechanism is based on the neglect to cultivate the specific, unique garden of the local intellect, and even consciously avoiding this cultivation by searching for eternal truths and general, fixed patterns instead. The neglected local intellect drifts like chaff in the air: it reduces the number of aspects and variables it considers; it looks one-sidedly at things that it is too lazy to carefully explore on its own. He refers to the authority principle and reassures himself that "this is how the boss does it here" applying rules and the law beyond their original domain. This also provides the basis for bureaucracy. Spiritual inertia drifts towards the worlds of appearances, and in the end, it always creates an idol, an empire, and, of course, it promotes the principle of authority and hierarchy, because he who does not see things deeply must refer to authority and hierarchy. In contrast, the organic intellect thinks in matrix patterns. He sees a forest where others see a multitude of trees. He realizes that reality is an organic, complex, ever-changing matrix, in reference to which the concepts of chance, luck, random variables, huge empty spaces, mechanical, independent time, absolute mathematical truths and unchanging, fixed laws are only superficial models that fail to grasp the whole. Organic intellect understands that effects are mutual and field-like, continuous and boundless, and that everywhere and at all times an infinite number of effects are summed up interacting in manifold and complicated ways. Whoever cuts complexity with a razor is mentally lazy, and even if in the short term he achieves great success, sooner or later he will fail miserably. Whoever sees straight lines instead of natural curves, whoever imagines that a circle is really a polygon, will proclaim his own truth through bombs, because he can do no other.





Physicists talk about the state of the system. But the state of the system is an artificial snapshot, and there is no such thing as a sequence of states, because any such sequence represents an artificial fixation. There is no separate multitude of worlds either, but there are infinite variations and possibilities, just as there is no mere multitude of trees, but there lives a forest. The point is that these infinite possibilities are continuous, and they are neither separate nor independent of each other. Infinite worlds as multiverse: only the shallow intellect can imagine such a thing, or the organic intellect might use such a concept but only temporarily, as a first approximation.



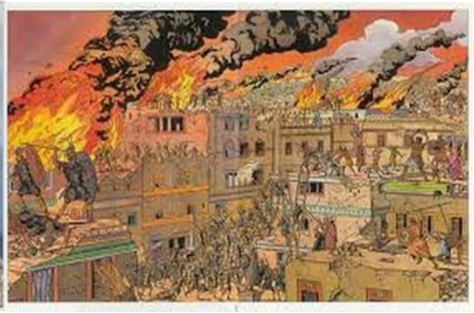
Organic intellect uses fixations and simplifications only temporarily, at first glance. It follows from this that organic intellect is indifferent to coordination. Organic intellect also does not need coordination, because it feels that it belongs to the organic whole and is naturally urged to cooperate. Organic intellect is a specific but not separate part of the community of the living, a locally unique part, a flourishing garden. On the other hand, objective, absolute, virtual reality is universal and consists of imaginary mechanical parts that are uniform and separate, forming a multitude of imaginary units. This virtual world can be conceptualized as a definite object. Organic intellect is never an object as it is alive, not being subject to any objective truth, universal law or fixed reality. Ultimately, one discovers that the latter are really useful tools for children and nothing more. But if someone fails to see this and proceeds to fall in love with his model, cultivating it instead of the whole of reality, sooner or later he will be poisoned by the obligatory side effects of a model taken too seriously: depression, sickness, idolatry, empire and hell.



25. **Chapter: Conflict**

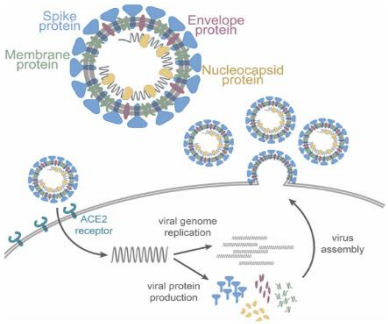
Fighting is everywhere: predators kill to eat; competitors fight to get ahead. Property, territory, reproduction, accumulation: these are all realized by combat, deterrence, blackmail, threats, intimidation, deception and propaganda. There are two types of fighting: predator or parasite against the host; or predator against predator.

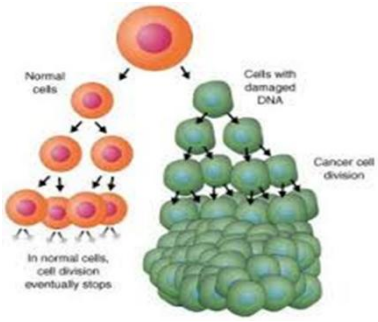




Parasites are a special kind of predator who create overwhelming, homogeneous, non-harmonious, disproportionate influences that create a multitude of foreign elements within the host. This readjusts and then exhausts the host. Thus viruses, cancer cells, industrially produced

fast foods, thought viruses or mind worms, fashionable, trendy beliefs or concepts, categories, memes, and ideologies also behave.







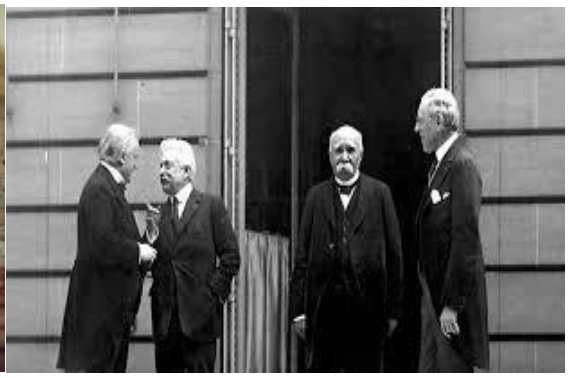


Organic intellect is always and exclusively a host, never a predator or a parasite. Conversely, we can be assured that organic intelligence is present only if a life system never behaves like a predator or a parasite. Whoever wishes to be served or worshipped may be shrewd but never intelligent: someone wanting to be an idol is devoid of wisdom and organic thinking. On the contrary, organic intellect has a robust, proportional and broad perspective, i.e. it transcends conflict by avoiding separation of interests, and it challenges, rearranges and reinterprets any overwhelming and one-sided influence. Organic intellect is a sea in which the poison of interests and propaganda dissolves. This robust greatness, this solidity of mind can only be created by the inner abundance of content gained through a wide spectrum of life experience with specific, local and deep processing. Organic intellect has a strong and extensive root, like a tree that stands above the deep fissure created by an earthquake.



Another form of combat is competition between predators. It is crucial to understand that all competitions can only develop between assimilated combatants, whose interests and goals are

separate, but similar. The contenders declare themselves to be opposites, like dark and white pieces in chess, but in fact, behind their show-dressing differences in one aspect such as color in the case of chess, they are similar in thinking, attitudes, and worldview. While organic intellect is specific and local, the competing parties are standard and fixed, agreeing on worldview and behavior patterns, except for a few special interests in which they differ and the significance of which they exaggerate. Organic intellect would, of course, never compete. Whoever competes has allowed itself to be assimilated and standardized and has lost the ability for organic understanding.

The broad perspective of organic intellect overrides this stubborn attachment to narrow, delimited points of view. The predator sees an obstacle and wants to break through it. The educated mind, on the other hand, dissolves apparent problems, rises above them, and unravels them, rather than cutting the knot. Where the predator uses separation and confrontation as a model, the organic intellect thinks in terms of organic unity, and its purpose is exclusively to promote cooperation. Organic intellect creates light and complex clarity; it is like a well-kept garden where predators cannot hide.




Predators build a hierarchy, at the top of which is the great man, the hero who promises security and comfort. To do this, he invokes the supernatural, he claims to have some special ability, an extraordinary mission, a miraculous power and of course the authority principle. Children, the sick, and the confused mind of the average citizen need just this. They need someone they can accept as their master, who will take over their responsibilities and battles. This gentleman may be imaginary, and he may dwell behind the stars or above the clouds. What is important here is the master-servant relationship. We need to acknowledge that in cases of emergency or hardship, this model often works well. However, the model has a price, and that is the rigidity of the authority principle with the weakening of local communities through centralization and

the disappearance of natural diversity due to the neglect of local uniqueness. Joining the hierarchy is a temptation that many cannot resist, and so they become spiritually stagnant. Leaders are often parasites who deceive, mislead and misrepresent millions in order to gain power, money, fame and popularity. They set themselves up as mediators and experts who suggest miraculous new models, extraordinary tools and methods, secret miracle weapons, or mystical formulas. But behind all this there is spiritual weakness, intellectual indolence, little faith and the final proof for all these: the expectation of miracles.

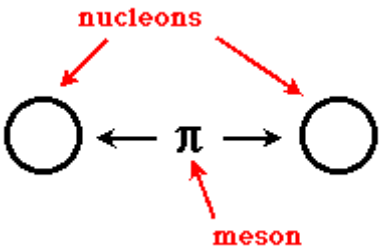




Organic intellect, which is not limited to individual or separate group units, but refers to reality as a whole, does not need miracle heroes, whether they are distant, invisible, or flesh-and-blood and present in the here and now. It does not believe in external help, redemption by proxy, miraculous beings, selected mediators and representatives with their miracle ideologies or magic formulas. It acknowledges life as the only real miracle with its potential for organization and order, as well as impetus and momentum. Organic **intellect is not separable from the totality of reality, it cannot be packaged into individuals, social systems, algorithms, machines, institutions, formulas, and categories. Organic intellect, like a tree, grows and lives.**



Organic intellect recognizes the predator and the parasite, avoids them whenever possible, but more importantly it does not need them, and accepts emergency measures such as hierarchy only as long as sickness heals or the emergency lasts. Expectations of miracles and intellectual indolence go hand in hand. **The strongest attraction, the strongest force in this human universe, is not between nucleons as described by physics, but between the lazy mind and the parasitic deceiver as seen in everyday life. This is the origin of most conflicts.**





But organic reason requires neither miracle nor the deceiver and fights only when and only as long as life is in imminent danger. At the same time, it tries to anticipate and prevent all dangers, and for this purpose it cultivates the garden of the mind in its own peculiar way. Who is to blame for the fight? It is always the one who is surprised, the one who could not foresee and avoid it. From the point of view of the organic mind, the necessity for struggle is already a failure, and competition is always a fraud, which can only be noble if it is a game.



Organic reason looks beyond all conflict, because it knows that reality itself is organic, which has no parts that can be separated in content and essence. All predators and parasites are occasional phenomena, consequences and symptoms of momentary internal weakness. Competition is only allowed as a game. The only miracle is life itself. And life tolerates conflict only temporarily in the face of illness, weakness and disease. The organicity of reality is manifested in the unity and creative cooperation of all life forms above all struggles and conflicts.





26. **Chapter: Overpopulation**

Do we really need birth control, the killing of fetuses, contraception, war and epidemics to avoid overpopulation? First let us answer the question: what do we exactly mean by overpopulation? It is the presence of too many human individuals in a geographically small area that makes a healthy life impossible. Yes, we need enough territory for health, and the explanation for this is manifold. Let's look at an extreme, that is, a high contrast, easy-to-understand example. Oversized urban environment is based on very high crop yields, very advanced transport systems, and highly developed commercial and service sectors. In addition, the urban population must be very tightly regulated, which means a lot of rules and constraints. On the one hand we have polluted air, noise, rapid changes to adapt to, strong cultural diversity, but also a multitude of fixed rules, obligations and stress, constant competition and fighting, all of which are partially counterbalanced by distracting entertainment and excessive consumption. How can such a life be healthy?



Diversity and change in themselves may be natural, but if they are overconcentrated and too dense, they can be difficult and will be only superficially processed, ultimately wearing out the processing capacity of everyday life experiences at a sufficient level. An overloaded nervous system, constant glitter, spotlight, fluttering back and forth, constant spinning due to the abundance of impressions and information, all of this causes overstrain, restlessness, confusion, mood disorders, vascular diseases, and this often leads to addictions and unnatural deviations. The over-specialized division of labor leads to excessive *vulnerability* due to excessive *dependence on others*. The large number of rules and obligations also shackles the imagination, assimilates and destroys small communities, makes true diversity a sham, and can hinder both local uniqueness and harmonious intellectual development.

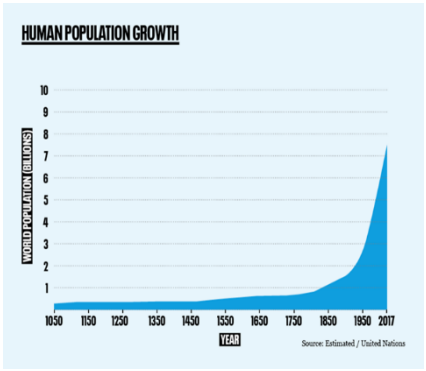


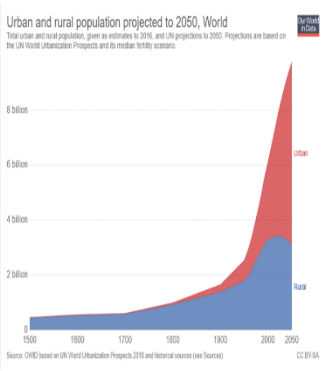


The excessive and highly uniform mass consumption of mass goods and food, even in a figurative and spiritual sense, suppresses the possibility of a unique and harmonious way of life, and this is the crux of the problem when we talk about the harm created by a competitive urban environment, the main manifestation of overpopulation. The urban environment may occasionally seem beautiful, especially from a bird perspective, from above. Nevertheless, it is unnaturally fixed with only limited opportunity for the specific cultivation of the mind garden.



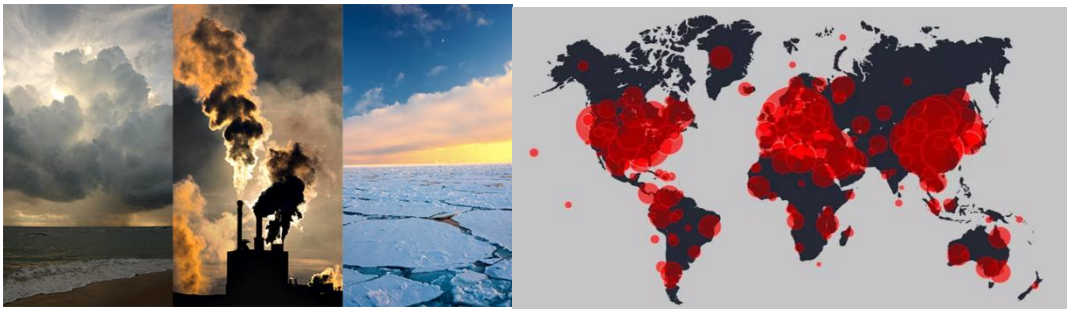
Ultimately, overpopulation is almost exclusively represented by the overgrowth of the urban environment. Population growth is never concentrated in the countryside, but only in urban centers. This rapid urban proliferation gives little time for adaptation. All kinds of cultures are forced to coexist in a limited space while at the same time they are detached from their roots and maintain their unique identity only superficially. They live side by side in small groups and do not really understand each other deeply. But this is not all. In addition to excessive numbers, overpopulation also means unequal distribution, rapid and manipulated change with unequal opportunity to adapt, unfair competition of overloaded minds, constant stimuli due to excessive information, and the devastating effects of assimilation with insistence on homogeneity, standardization, coordination, competition and empire. This creates confusion, making fertile ground for manipulation, the epidemic spread and undigested adoption of thought viruses feeding on poorly processed information as produced by mass media with uniform news, standard perspectives, trends and fashions in superficial thought processes. This is not a multicultural cross-fertilization of minds, but a disorder that results in depression, ultimately also manifesting in somatic illness.







One might think that overpopulation will eventually lead to chaos and self-destruction at the level of all humanity or the entire community of living things on the planet, but this is not necessarily the case. Namely, mathematically and statistically described trends are based on a false assumption: categorical thinking sees simple patterns in numbers and monotonous, mechanical trends that it extends audaciously, pretending that current trends are likely to continue ignoring the potential for emerging, new factors. Also, it artificially separates man from the organic community of the living, far exaggerating his significance. Mechanical thinking falls in love with its own model and sees things in terms of simple mathematics where there are complex natural processes at play. We all live in a complex, organic system that is capable of high-level adaptation. The overpopulation of humans will be followed by the adaptation of the natural environment, just as it would be in the case of the unchecked growth of any other groups in the community of the living. **Man has no special place in nature.**



Temperature will rise and epidemics may arise with the consequence that human population will start decreasing, while other species, better adapting to different living conditions will thrive and humans themselves will be forced to change. The pyramid builders in the jungle did not go extinct; they did not decline but only changed their way of life, and when they were forced to do so, they left their huge metropolises.

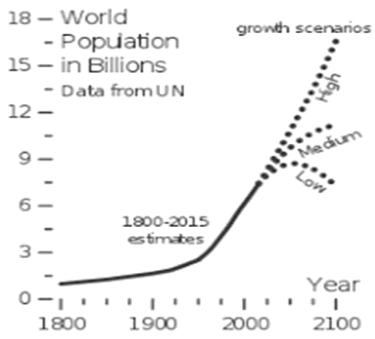


Nature itself naturally solves what man would try in vain to solve artificially and mechanically with his self-detached, independent, one-dimensional thinking. We put our hope in extraterrestrial worlds where human colonists transform other planets into human image? That would be like cancer, assimilating and shaping the unknown into human ways. It will never happen. Maybe it can be tried and would succeed to a limit, but it will never provide a real solution.



What is then the real solution? It must finally be understood that instead of imitating cancer, we should be thinking in terms of organic unity. It requires wisdom to accept that local uniqueness and harmonious development cannot be sacrificed for the sake of numbers, profit, competition and artificial separation. Man must trust in the organic community of the living; he must find his place in nature. He has to live actively and creatively, but he needs to accept that he is *closely embedded in nature* and is not exceptional in any way. Only then can he transform himself from the cancer cell he currently is into a real part of the organism. *Mechanistic thinking extended by linear extrapolation will never work in the long run.* Stereotyped thinking according to low-dimensional trends always fails in the end. Overpopulation, like any other process, is temporary and transient. While in mathematics exponential growth can be sustained indefinitely, in natural reality it is usually a temporary phenomenon because, unlike in mathematics, in organic reality all variables are infinitely embedded in a multidimensional matrix of all other variables. Balance will eventually return, as this is a fundamental property of any complex system. The **ecosystem is also a complex system that cannot be artificially controlled or dominated by any one party, thinking of itself as an exception.**

The overpopulation of humans can be characterized by the following analogy: cancer cells believe that they are independent of the organism, growing exponentially, leading to the exhaustion and destruction of the host. But in this case, this host organism, the organic community of living nature, is infinitely robust. Nature has little to do with mathematics, the great game of one-sided consideration of selected variables, and the artificial picking of exciting trends, neglecting the underlying context.



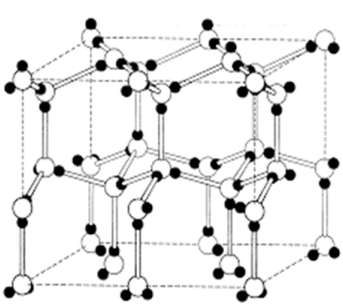




Recognizing that man is an integral part of a complex system is the only solution. So, let's act accordingly!

27. **Chapter: Mental Inertia**

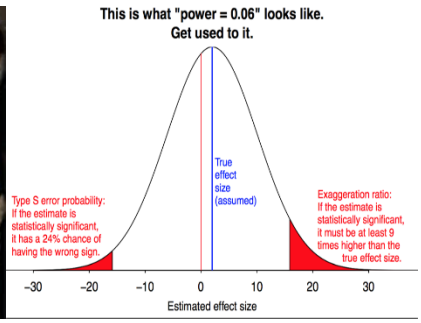
In principle, the crystal lattice is perfectly linear and regular. An imaginary grid of measuring rods and clocks, which describes the so-called physical space-time as a model, is also linear and regular. These are simple and useful models in the early stages of mental organization and development, if the goal is to examine reality from a mechanistic, material, physical point of view.





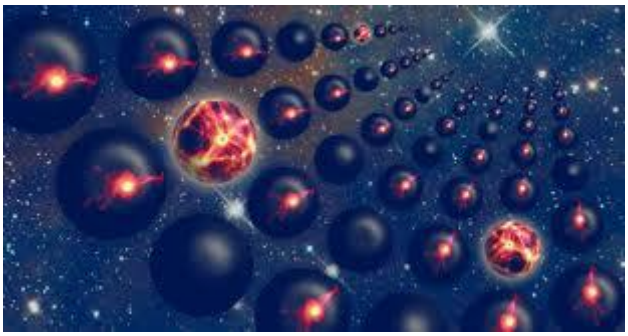
However, the description of reality from material and physical aspects is one of the many possible methods of investigation, just one of the themes and perspectives possible. The physical sciences view reality as if it were a corpse: a cold dead body that can be frozen and then mechanically dissected. The physical sciences also assume that there "are" categories, variables, parameters, phenomena, measurable "things" that have universal, fixed relationships, which do not evolve or change, but *correspond to absolute laws that are* eternal, permanent and equally valid everywhere. And of course, there are only and exclusively material and physical phenomena and things, because only and exclusively the methods and models that measure material and physical things are "exact" and true. But these assumptions are hushed up, and we do not even talk about them shyly, because if we did, it would turn out that the physical sciences are based on doctrinal or philosophical dogmas, and then they would not be so self-evidently true or popular.





According to the physical sciences, everything, and under the term “everything”, of course, we only mean material reality; so, everything consists of material particles. For good measure, change and processes also have particles called “system states”. But these states are really just snapshots, dissected from a frozen, mechanical time through fancy and then artificially put back together into an imaginary film: a sequence of states.

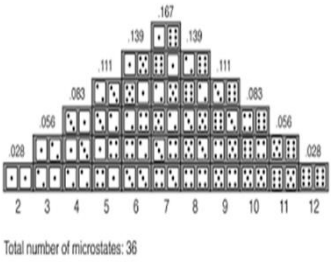
According to the physical sciences, since relationships are fixed by eternal laws, if something does not conform to the general principle, then it must be a mistake: a deviation from the absolute, the norm, the sacred and eternal low-variable statistical average result. Instead of admitting to natural variations or variety, everything that is deviating from the statistical mean is labeled as an error so that we can maintain the general principle resting on the average result. We make judgement on what is right and what is wrong based on its relationship to the average; so, what is rare is by definition an outlier, an error. Scientists in the physical sciences do not realize that these assumptions and judgments are dogmatic and simplistic. But these experts are supposed to be chosen, they are selected out by miraculous skills so that they are allowed to generalize and simplify. To be sure, the way they simplify and what they simplify and choose to generalize is the exclusively right one and valid for all places and all times. Anyone who might beg to differ is then labeled anti-scientific and heretical. Doesn't this sound somehow familiar? But let us take an example. There supposedly are particles, material points, physical states, and of course, all of these are completely enclosed by an absolute boundary in terms of space or time or both, and around them is emptiness, nothingness: transitions or very subtle, gradual changes that could only be observed over a long period of time are ignored as a matter of fact because they are insignificant and can be classified as "random errors". Physical sciences: the principle of laws is exported from jurisprudence, in which the law is sacred and absolute, applies equally to everyone and every situation, and does not consider local conditions. And behind the law there is the absolute, because it is principled, i.e. unchanging and eternal, and of course the exclusive truth is based on a mechanical worldview. Doesn't this sound somehow familiar? If the law does not appear to apply, new laws are created to explain the "exceptions." In addition to the great theories of mechanics, for example, the theory of relativity and quantum mechanics are born, which also characterizes everything by assuming the existence of particles, states, yes-no categories, only mechanical time with only mechanical changes, all of which are also eternal and more or less the same. And to add some spice to it all, there supposedly are entire physical and material universes, which are also almost the same and are separate, differing only in the value of one or a handful of variables.

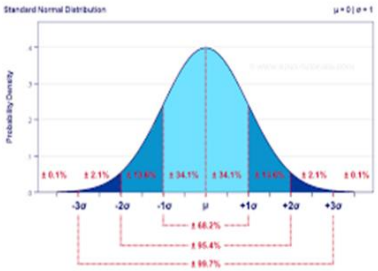


But what do we actually see? Experiments and generalizations of experimental results. Of course, experiments are carried out in small numbers in a short period of time and with few variables considered or researched, yet the results automatically appear to suggest something constant and universal, and the results are declared to be "objective", i.e. independent of the examiner-interpreter. Of course, they are in mathematical form to strengthen the appearance of “objectivity”, as if we knew and could exclude all possible specific characteristic of each possible investigator. Furthermore, experiments artificially fix reality, just as before autopsy

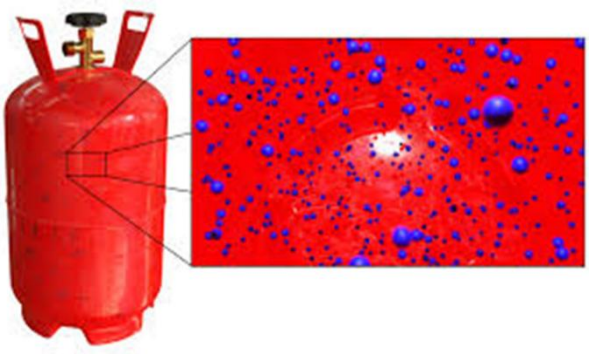
they artificially fix the decomposing corpse with formalin. **And the artificial fixed reality is then confused with what we actually observe, i.e. a changing, organic, living reality.** After all, the corpse and the living are the same, aren't they? Thus, local uniqueness is lost, and variants with very fine transitions are ignored as "bugs". **What matters is the average value, which represents the fixed, universal, eternal, and absolute truth.**







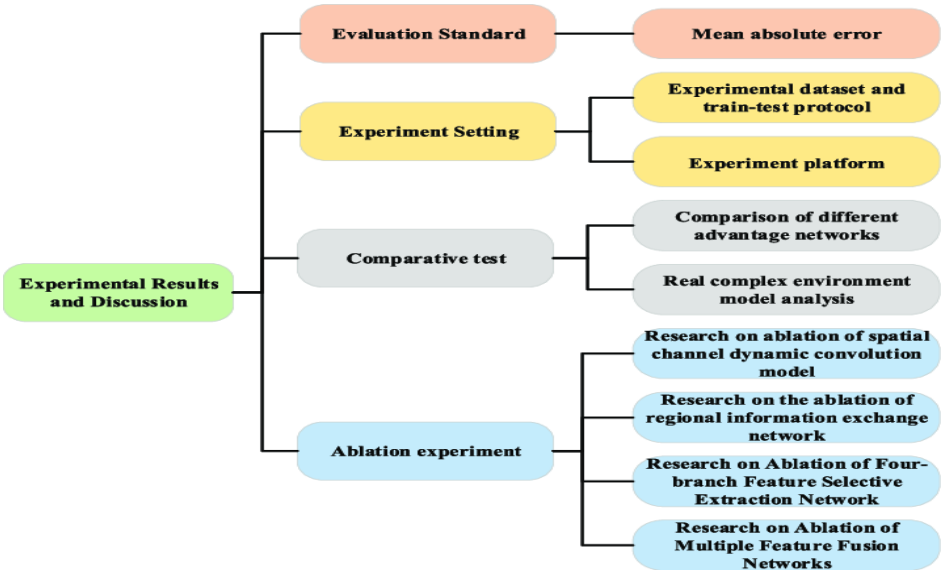
Physical sciences assume that there is a homogeneous multitude of particles with some general principle guiding their correlations and associations. In addition, there are random distributions with averages, wherein chance means that I assume random everything I do not understand. And around the object to be observed there is more or less an empty void with no effects and no interactions. There is a set of similar and separate particles, events, results that vary around an imaginary ideal value. But the average is a human concept, which is useful but also limited, as it rests on the assumption of a fixed essence, an absolute low-dimensional truth. Particles, multitude of particles, separate units are also human concepts, which help to form a model thoroughly human. And this model freezes reality like a corpse. Let's take an example. Gas in a gas cylinder: according to our model, it consists of a multitude of almost identical particles.



But are these particles really uniform? Are there really demarcated units? Do they really behave the same way under the same circumstances? Furthermore, are there permanent, ideal conditions that determine their behavior? When, where, compared to what? Is there really no local uniqueness both outside and within the imaginary boundaries of particles? How can we really be so sure about our assumptions?

Despite the supposedly complete fixing of the experimental conditions, we should not forget that most investigations actually are limited to the examination of one or two variables or outcomes. But these variables are themselves merely abstractions, and their selection is determined by the investigator's methods, detection capacity and interests. On the other hand, the fixing of circumstances and conditions during an even short experiment is always superficial and imaginary, because we do not know what we are fixing. In the meantime, all circumstances

can change without us noticing or understanding the significance of such a change. All in all, any experiment will give a specific result under certain circumstances, or it may give similar results under circumstances we see as similar. Be that as it may, **the outcome is always only the result relevant in the given circumstances and conditions, revealing small glimpses of an ever-changing reality, but not the whole and not an imaginary permanent essence of it. A definite actuality capturing how things are or happened in a given situation cannot be mechanistically extended to all possible outcomes in all situations deemed to be similar, in a reality of constant change and endless potential.** The more complex a system is, the more opportunities there are for it to change in many directions; and the more difficult it is to fix it for experimentation. Yes, I fixed the temperature, the humidity as well, but I can't fix everything, because "everything" entails an infinite number of possible effects and interactions, of which I only know a finite number.



And of course, between the data, the results and their interpretation, there is the most splendid and pretentious peacock-science branch of applied mathematics, i.e. statistics. Statistics is the dream that translates changes in the real world to the language of mathematical models. Like its predecessor, the study of gambling, it is itself a game of chance: it tries to distinguish between what is random and what is real; what is really different vs. what apparent difference is only due to "random variation" or deviation from an average. Here we have means and distribution patterns, populations and member units in a sample all with an attributed value, all of which can be labeled by numbers, or at least "obvious" categories such as blue or green, or mixed categories like tertiles and quartiles, or other categorizations such as below ten percentile or above ninety percentiles. Ultimately, statistics provide answers to such questions as what is the true mean, which usually corresponds to some kind of most common result or averaging of results; and whether the difference between two averages is significant or not significant. Statistics is the conceptual projection of mathematical methods onto the real world with the intention to "discover" eternal and universal laws of the physical world similar to what we see in jurisprudence and mass religious tradition. For this purpose, it uses imaginary averages of imaginary sets of imaginary particles with imaginary variables, all of which supposedly provide some basis for such imaginary laws.







Fixed values, idealized averages: do we really need these? What if we start out in a completely different way and say that there is continuous change with infinite variation and infinite potential in real reality and that change is natural, while fixed averages, laws, idealized abstractions, and the assumption of demarcated uniform units are artificial and conjectural?









Yes, we say that means and distributions are imaginary just as absolute laws and demarcated uniformity they represent are also imaginary. Sets of particles are useful models, experiments using this model might be useful experiments, mathematical models are needed as an initial approach. But on deeper analysis, instead of absolute and eternal fixations, standards and ideals, we see a varied and local uniqueness, which is not particle-like. Instead of homogeneous and separate units, we see diverse organic parts with their specific local environment, from which they can only be extracted and generalized for educational purposes. Nor do we see a multitude of human individuals, but an organically cohesive community of living people, which can only be conceptualized as uniform particles for the uninitiated and misinformed. Nor do we see a standard, ideal, perfect average person who has fixed, given, standard behavior or

characteristics. We see no sacredness in individual happiness, individual rights, individual responsibility, or individual salvation, and we value the individual's ego as a simplified model of a primitive stage of development. We do not see the community as a multitude of separate, almost identical human particles, but we see it as an organism, as an organic whole. There are no ideal members or classes with separate and equal interests, needs, desires, rights, abilities, from whom a majority can be engineered, or an ideal average produced. We do not see competing individuals, but co-living, co-operating, unique and specific organic parts. They are unique and specific, but not independent and separable from the whole. It is a unique and varied, essential and ever-changing contribution that we all give to the community of the living.



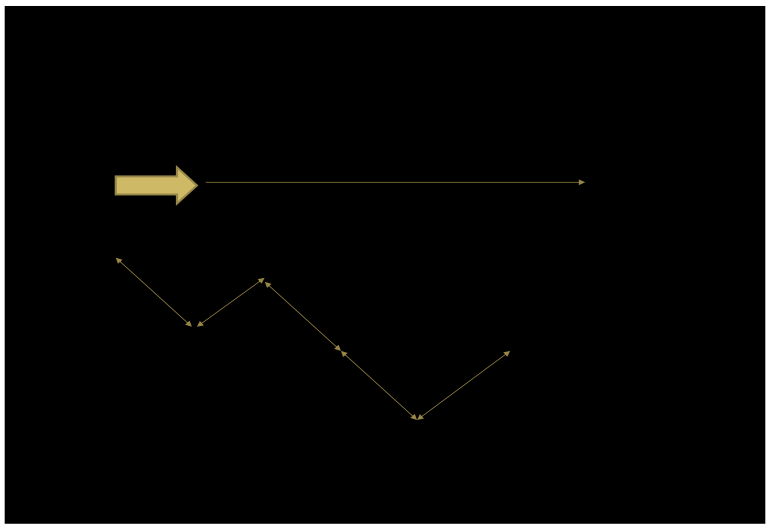


In summary, we cannot accept that something is separate, eternal, absolute, ideal, or average, and thus for us there is not and there cannot be mechanical projection, linear extrapolation, majority or ideal average in our dictionary. Sets and numbers are needed as concepts at a low level of intellectual organization. Statistical results are also needed for initial estimation and orientation. But we must go one step further as intellectual refinement develops with better recognition and interpretation capability. Patterns may look similar at times, but only at a high degree of intellectual inertia should a standard fixation be imagined behind them called absolute truth or universal law. Absolute truths, laws and fixations are not acceptable models for a spiritually highly active and organized mind. Rather, reality gives the impression of a living organism with endless potential.



28. **Chapter: review, overview, reinterpretation**

If reality were fundamentally unchanged and fixed, as the representatives of the Empire assert, then a single interpretation would be sufficient for all eternity: it would only have to be faithfully followed. If, on the other hand, reality is infinitely diverse and changing, then we must be able to constantly reinterpret the global situation both in time and space, and at the local level, since change is diverse and manifests itself a little differently everywhere and at all times. Moreover, while reality is potentially infinite, the attention span of a given community investigating any part of it is finite. Thus, any "explanation of the world" created by a given community can only be local, and secondarily projected into imaginary infinity, i.e. it must be virtual. In other words, any kind of thinking that considers itself universal; that believes in a fixed, static, given, tangentially perceived but artificially extended reality is imperial. All other ways of thinking are local and need constant rethinking.



Unexpected local influences can change the traveler's planned straight direction: road closures, rockfalls, potholes, detours can occur. If the plan is narrow and linear, a fixed route, it will need to be changed frequently as the situation demands. To be sure you can more closely follow a plan, you need a wider lane, a broad perspective that considers many possibilities. Any small deviation may fall into the lane; a wider perspective may consider potential local obstacles, providing alternative routes, so that the original plan needs less change. But in the end, the plan will often have to be modified to some extent. Unexpected, local effects must be interpreted from a broad perspective, in a wide range, and must be constantly reconciled with the original direction. Thus, it is necessary to process, interpret, digest and integrate the local conditions in a specific way that considers the main intentions of the original plan, and to reinterpret these in face of actual conditions and the experience gained along the way. The question must be asked: would I have planned this way if I had known these local characteristics?

Although reviewing and reinterpreting new data is tiresome as it requires a huge mental effort, it is still worth doing it in the long run, as even a moment of clarity and deep understanding can be worth years of effort. This is the experience of the mountaineer who experiences a divine moment of clarity: *although there may be fog at the top, there is often a great view on the way.*

The confusion disappears for a moment, the picture is clear, we have understood our situation, and this is divine joy. In fact, an in-depth, organic review may bring divine moments of exaltation. But this moment is not permanent, it is not fixed: it requires maintenance, that is, a repeated review, since conditions change gradually, because reality is organic, alive, and is in constant change. This change is not a straight progress. The notion of the latter requires artificial extension, ignoring local conditions and the need for a deep insight gained by organic reinterpretation.

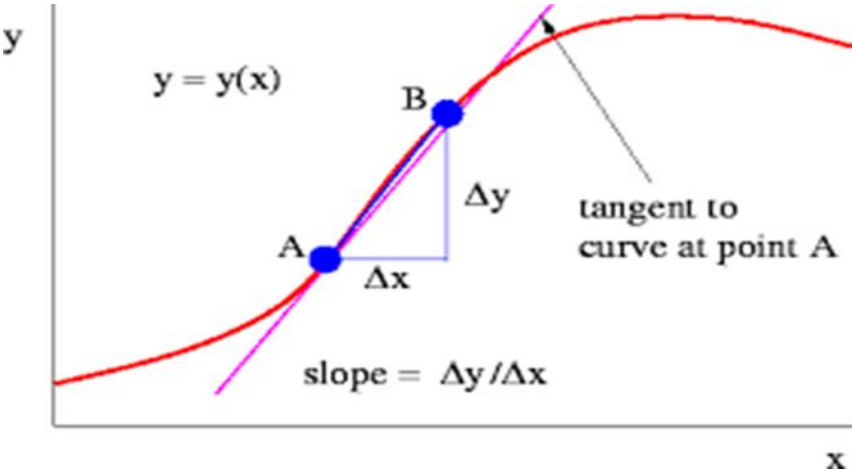


What is important in life, what gets attention? Is it the temptation of simplifications, the spiritual laziness of the miracle, or the joy of divine insight and understanding? But even the latter is only momentary, as the really important things require repeated, organic review, you can't stop, you cannot neglect, and you can never get too comfortable. It may happen that the tools and models created for the original plan need to be modified, and they should not be clung to at all costs. There are those who invent a tool and gain an advantage for themselves at the expense of others, whether it is a weapon, a special technique, or a new, peculiar concept. They proclaim themselves superior with a very loud voice. But the tool in itself means nothing, its significance is extended only by empire, seduction, propaganda and fashion. The abundance of vision that sees the situation with all its possibilities, alternative paths, alternative angles and points of view knows no empire, no seduction, no miracle, no absolute method or significance. And he secretly laughs at the miracle monkey who brags about his miraculous techniques in order to sell them to you.

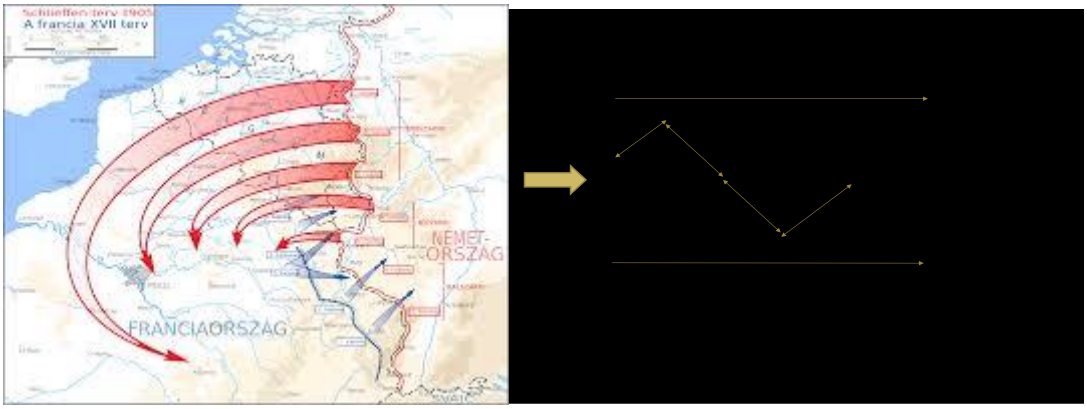


But such wisdom requires a never-ending effort, persisting momentum, constant review that is locally unique and relevant to the given situation. Clearing things up, understanding the local patterns will give one the power to overthrow the idols and to keep the parasite away. At the

same time, tireless and continuous organic review provides the potential to gain wisdom. The explorer himself changes with his discovery: he is rewarded with a broader horizon and a greater perspective, but only if he is willing to flexibly modify the means of understanding and is willing to reinterpret the original plan as a result of the peculiar processing of new information from the discovery. Extensions and projections created with little knowledge must be reinterpreted by studying the actual local conditions. It's like following the curve instead of following the line that touches the curve.

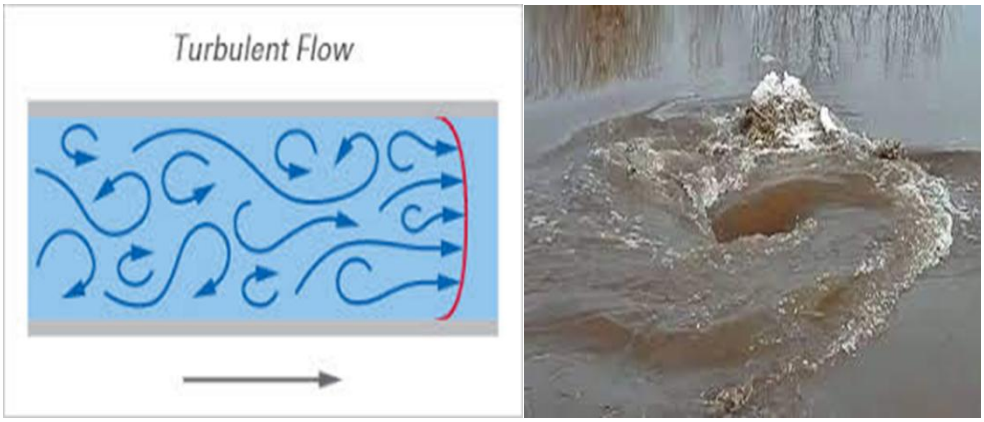


Adjusting does not mean that one has to give up the original plan, on the contrary; the review helps to maintain the approximate original direction, but only in terms of broad lanes, considering a wide frame of possibilities. The plan must be robust and broad enough not to be upset by the minor adjustments that are always necessary during its execution. A mechanical, linear, narrow, non-robust plan based on ignorance will collapse very soon, while a robust plan will only become richer, deeper and more organic in the course of the review. An overly linear, mechanical, forced plan is fanatical, orthodox, monolithic, artificial; this corresponds to the practice of idolatry.

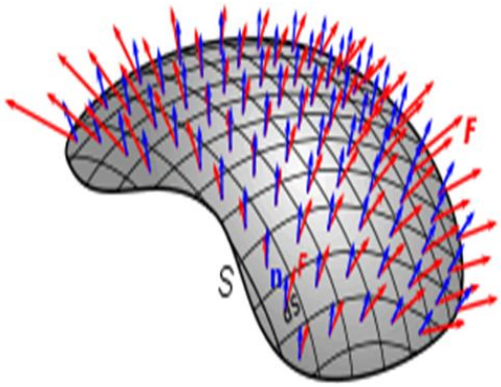


On the other hand, the latter is easier, and therefore more seductive to the sluggish spirit of the average person. To see things from a broader horizon, to consider several possibilities, to constantly reinterpret the situation is too laborious. Yet, this is the only thing that can bring freedom, the only thing that can bring real joy. This is most relevant in the study of the past, commonly called history.

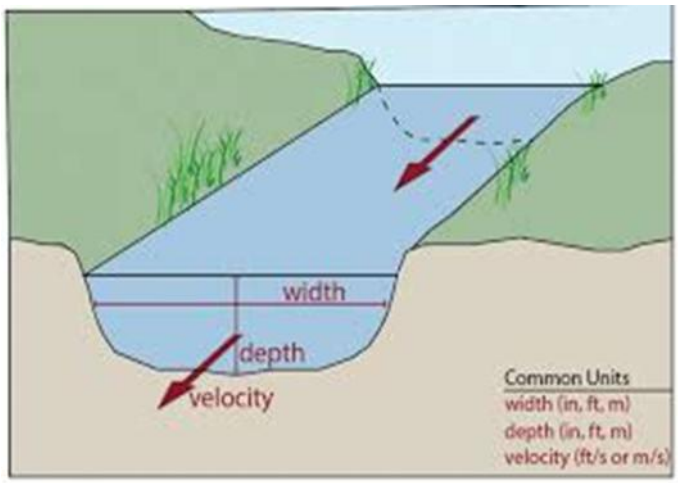
History, like time, is organic, multidimensional and multifaceted. Years, periods, events, great people, tribes, forms of government, generalized laws, all these are tools that facilitate the understanding of certain aspects of and certain patterns in history; but they themselves are only models, artificial units, categorical tools from a teacher's or the historian's analytical point of view. History, like time itself, is continuous and multidirectional, it is infinitely multidimensional. It is like a river, in which many local currents are summed up, and this summing up always depends on the specific aspects of the investigation and the interest, sensitivity and biases of the historian.



A historical event is nothing more than a process density of perceived paramount importance. It is like a magnifying lens, where density is more strongly perceived. However, this density is dependent on sensitivity to one demarcated part of one process lifted out of the interlocking web of continuous processes. The historical period is also always demarcated according to a defining set of criteria, where the criteria depend on the attention, sensitivity and interest of the historian. Highlighted changes, factors and trends are always relevant to some key aspects that the given historian emphasizes. On the other hand, history examined from a broader perspective, with deeper understanding and more intense attention, is indeed like a turbulent flow, which can only be perceived as linear for a short period and according to certain selected aspects. The density of the highlighted processes can be modeled with curved vectors, which represent different main directions that should be summed up including many potentials and consequences not just factual and direct outcomes. History can appear to flow straight and predetermined in a specific direction if we examine it with a very narrow lens with our set of criteria containing very few elements. Yes, the laminar, linear model of history with its deterministic, teleological abstractions and simplifications, is proof of primitive thinking.



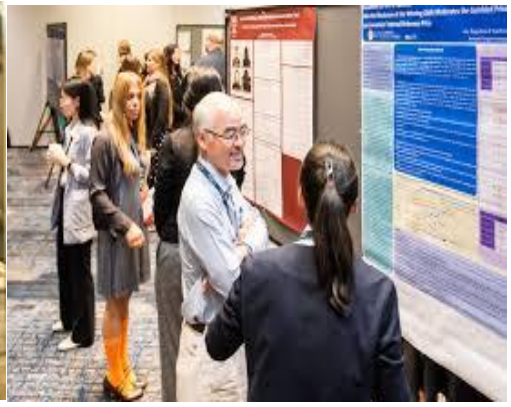
History, then, is linear only for beginners, precisely because linearity is the simplest working model in the human mind. It is natural to use this as a first approach. "History has a beginning, it runs a linear, one-dimensional path from the primitive past to the great present and future" - this is how the beginner begins. It's like imagining a river and seeing it as nothing more than a simple, straight-line stream of water. This is a good first approach for a beginner who is creating his first, rudimentary model on the nature of the river.



History does not fit into this model for the more advanced student. The deeper one delves into the study of the river, the more one sees manifestations of local uniqueness that do not fit into the simplifications necessary for the incipient model. There are similar patterns here and there in space, and also in time, recurringly, or cyclically, but these patterns are never the same, and they only seem the same with neglect, simplifications and abstractions by the historian and only along certain preselected aspects or criteria. Thus, depending on the aspects and criteria, and according to the accepted degree of simplifications, abstractions and omissions, someone may find that history offers an infinitely diverse, complex process that is far more abundant than what the student thought and intended to search for. Hence the justifications drawn from historical theories including the statement “history is on our side” are dependent on the criteria selected, the omissions permitted, and the simplifications and abstractions performed.

There you go, false prophet! - we could say with a smile. The fact that many simplistic prophecies find countless followers is a testament to the seductive power and popularity of reduction. It is convenient to see everything from a few favored and overemphasized points of

view and then to simplify and make abstractions neglecting everything else. It is simpler to fight fanatically according to a total conviction based on half-truths than trying to see things in their natural complexity. The former is what a fool does. And the great amount of blood that has been shed because of fanatical fools indicates the excessive spread of spiritual indolence and mental inertia among humans.

But we do not accept exaggerations, simplifications and abstractions, and try instead to examine everything in a nuanced and multifaceted way according to as many aspects and viewpoints as possible. And what do we see with such an approach? Fanaticism melts away by itself. And the prophets are forced to a reluctant retirement.

In summary, we can say that the linear, mechanical, simplistic model of absolute truths and laws is the artifact of limited and partial attention. This also results in the perception of lack of continuity missing the deeper connections that may remain outside of the particular set of criteria adopted. The historian that plays such a prominent role in shaping history may be an individual, yet his themes, biases and audiences may be at the family, village, tribe, nation or humanity level. It is possible to write the history of a nation, but it must always be considered that this means artificial separation, ignoring the context, aspects, and viewpoints that shape the whole. In the end, artificial weights, particular interests and selected criteria are always the product of local agreements and consensus and gain the label of objectivity and prestige by scientific disguise. These local histories can be standardized; people can be coordinated and indoctrinated to accept the categories adopted during investigation as fixed standards. This mechanism produces a narrative, i.e. tales according to a fixed, artificially selected, overemphasized, partial set of criteria. By expanding and connecting certain narratives, ideologies, i.e. systems of narratives arise. However, a robust community based on local culture, common history and unique life experience will have the ability to resist all universal ideologies. Any community that adopts wisdom will understand that "universal history" is actually a "history through the eyes of a certain group" and will never think about adopting such imported assessments without digesting it from a local viewpoint. The only antidote to trends, legends, traditions and ideologies is a local and regular review by a local community of all information and experiences. Organic, living reality is constantly changing, and every group must make its own local assessments and draw conclusions considering local circumstances, conditions and aspects. This makes it possible for communities to hold on to their greatest value: their local uniqueness.

29. **Chapter: conscience and choice**

The soul is like an ocean, deep and robust. The part that is permeated by sunlight is called conscience or consciousness, where sunlight is a symbol of communication. Conscience or consciousness can be standardized through communication and consensus-based "objectivity," leading to group coordination. However, the soul is too deep for the sunlight of communication to be able to change it substantially and profoundly, leaving the coordinating, standardizing, objectifying, leveling effect of group communication partial and superficial.



It is precisely the depth and robustness of the soul that makes the objective, assimilating effect of group coordination partial and temporary. An important means of harmonizing and standardizing consciousness at the community level is logic and rationality, i.e. objective, standard thinking based on public consensus. Consensus is transmitted to local individuals and their communities through traditions, education, the media or any other platform suited to propaganda. This influence of coordination and standardization can sometimes cause tension between the surface and the deep. If we ignore or suppress this, it becomes chronic tension, which we experience as stress eventually producing mood disorders including depression. The so-called subjective, subconscious, intuitive thinking is by definition locally unique, and this uniqueness is maintained by the robustness of the soul. It has a huge, deep foundation, which can be examined in small details and patches through scientific investigation, but as a whole it evades all partial characterizations.



In order to hide this difficulty, an old trick is available: objectivity is enlarged into a vast external universe, while local uniqueness is reduced as an insignificant detail. What we fail to examine seems insignificant and may be thought of as irrelevant; what is not emphasized seems small.





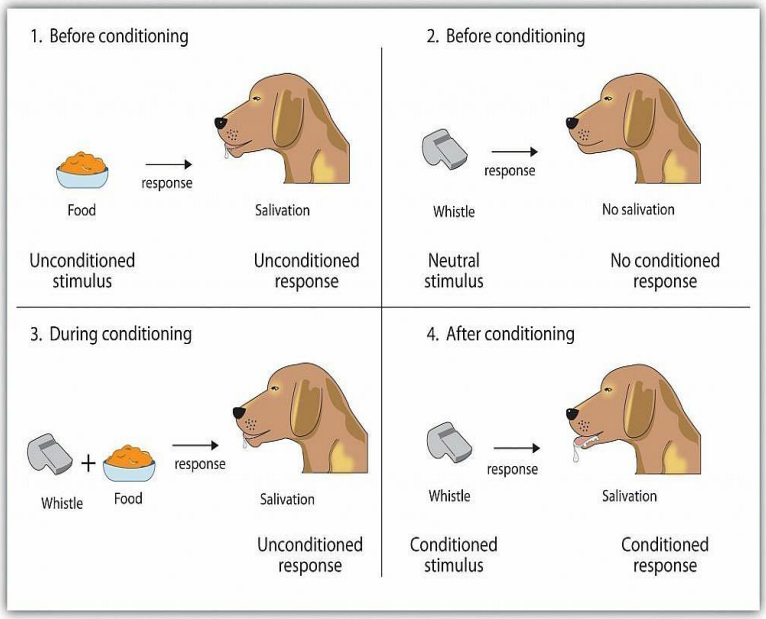
But we realize that the soul itself is infinitely great, both in its depth and in its local specificity and uniqueness. And this magnitude does not fit into the scale where the size of the human body occupies a roughly central position between the tiny subatomic particles and the estimated size of the observable universe. Because the robustness of the soul is of a different nature and requires a different scale altogether. The best tool for denying the greatness of the soul is the reduction of the soul, i.e. its exaggerated simplification using simple templates with conscious neglect. "What I cannot measure, I ignore"- this is the slogan by which one justifies the magnification of the significance of what can be easily measured with established methods. Can the complexity of the whole be modelled with the combined totality of the results of these simple measurements? But isn't the model roughly the same as the object of investigation? Is it not possible to reduce the soul to the categorically arranged totality of behavioral patterns and standard responses under fixed conditions? This "behaviorism", which typifies the soul on the basis of its simple responses to certain types of stimuli under fixed conditions, posits that all stimuli and all circumstances can be freely adjusted, fixed, and molded into standard experiments. Behaviorism here is simply the most audacious example of what natural science wants us to believe in, cutting off everything with a razor that cannot be fitted into the template frames of its categories and fixed conditions.



However, robustness and uniqueness cannot be adequately estimated by a response to a finite number of stimuli and a finite number of experiments based on fixed conditions. If this was the case, it would be analogous to the investigation of the bottom of the ocean with a searchlight and thinking that what we are perceiving right now with the help of the searchlight is the same as where the light of the searchlight does not reach.



We don't fall for any tricks. Standardized, objective facts, events, objects, units, entities interact not only with the coordinated, manipulated, externally controlled conscience and common sense of the surface, but also with the unpenetrated depths of the soul. While the superficial interaction with the surface is relatively homogeneous and finite, the interaction with the depth is unique and immensely variable, as influenced by robust abundance of the soul. Why exactly? Because the uniqueness of the soul core evolved by an endless stream of local life experiences spanning generations. Standard answers can be generated on the basis of manipulation of perceived interest, common sense and conscience. But the depth of the soul core, even if it is silent now, will manifest itself when it must. Objective existence and categories, standard questions, standard experiments and standard reactions with coordinated common sense and conscience: this is like a series of numbers between one and a hundred from the perspective of infinite abundance. Anyone who understands this knows that rationality, logic, standardization and objectification are the path leading to ideology, idolatry, empire, exploitation, manipulation and parasitism through the idea of absolute, objective, unchanging universality.



We need a simplified standard, we need clarity in communication, we need cooperation that follows a simple, transparent plan, model and direction. But behind and below this simplified communication and the reductive modeling it requires, lives local uniqueness rooted in infinite robustness and depth; and while the surface is chattering, the deep is silent, but silently drives the most significant interactions in life.




But let's go deeper! What does behaviorism require? Categorical decisions, clear choices in a categorically set environment, choosing from fixed, separate options. Choices, decisions: these are thought templates, pre-made paths, logical-categorical panels, units.



However, robustness overrides all settings, fixations and choices, and does not need to necessarily follow any of the pre-made paths. Understanding this is the key to creative thinking. Of course, following templates is always safer. Avoiding new, potentially dangerous waters is often more convenient, unless, of course, one has the necessary craft and skills for navigation. One should avoid obstacles that arise from novelty - unless one can jump over them or fly over them, or break down or melt the obstacle, or grow over or around or under or above it.



The more robust a system, the less effective the obstacle is, life simply grows around and over and flows through it. The fewer the effective, essential obstacles, the fewer the diversions and prefabricated choices, the fewer decisions have to be made. But decisions are always based on the choice from prefabricated panels and fixed template categories. Decisions, choices: these are coordinated solutions to standardized problems. But a robust system goes beyond "problems", does not intend to break through or solve them, because it can look at them from a new, higher and more general perspective, drawing from its rich and specific life experience. Let's give a chance to local uniqueness, and then a unique, creative solution will emerge above and beyond the standard decisions and choices! And then what will become of behaviorism? He gets where he belongs.



But even a robust soul cannot overcome all limitations and problems: if a problem is too overwhelming, then the individual soul should call for community help: family, friends, groups, society and traditions function as the strongest and most natural support systems, safety nets. The soul lives in a community, its basic nature is communal. If all else fails, then the key to the ultimate solution is the understanding that living reality is continuous, varied and infinite, it will not end, it never dies; and that even if the existence of a drop of water as a drop of water is ephemeral, its essence returns to the living ocean, where the individual problems are dissolved in the infinite abundance of life.



Choices, decisions, dramatic dilemmas: their defined, fixed nature dissolves in robustness, and any categorization, which is the consequence of the absolutization of obstacles, will ultimately be overcome by creative thinking. Robust, organic systems simply go beyond the standard solutions because they have a dynamic flow that overflows barriers. Yes, abundance and robustness function like ocean currents that can dissolve even the hardest rock in time. Just as

at the speed of light, distance and absolute time lose their significance, so for an organic, robust system, any "problem" can be transcended and resolved without making standard choices and decisions, as life replaces prefabricated thought panels and categorized units with an alternative understanding. Perhaps even the sharpest diamond drill may get stuck in the hardest granite. But water can dissolve anything over time including granite. And the light of organic thinking, if it is strong enough, will shine into even the most secluded, deep cave.

30. **Chapter: Science and Religion vs. Vitologia**

Like most other concepts, modern natural science, based on the adoption of the scientific method, can also become an ideology. Historically, this has actually happened even to the extent of forming a new religious orthodoxy. This came about through extending the validity of scientific thinking beyond its original domain. Science was originally limited to the domains where the scientific method can be effectively used for investigation. Beyond that, where the assumptions of the scientific method are not valid or they are impractical or undefinable, science loses its original meaning, and its overextended interpretation becomes a virtual, imaginary projection. But what are these assumptions exactly?

(1) a standard, imaginary, idealized observer that is separate from the observed object and is not significantly influenced by the process of observation

(2) an object of investigation that is independently existing being separate from its environment, has fixed properties and symbolizes similar objects that are universal and permanent in space and time

(3) The nature of the object to be examined can be quantitatively determined by measuring certain selected variables

(4) the object to be examined is a physical-material part of a physical-material world

(5) the physical-material world operates according to general and eternal laws

(6) the number of variables to be examined is low, while all other variables can be fixed or can be assumed to have a random distribution

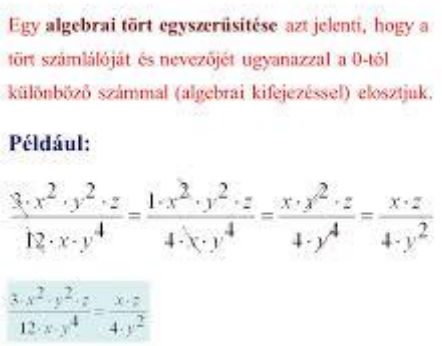
(7) Laws between separate variables indicate absolute relationships independent of the given circumstances, the particulars of the local environment and of other variables

Obviously, even these minimum conditions are quite generous, and they are based on a deep-rooted belief that cannot be verified by the scientific method. What is generally accepted as objective, absolute and exact, is therefore based on rather slippery foundations. In fact, these conditions are completely true only in a single context, i.e. a playful language, a fictitious world, and that is mathematics. Conversely, mathematics was invented and set up precisely so that

these assumptions would be true. Then natural science describing these universal and permanent laws of the universe was secondarily placed on a mathematical basis.



If we accept these minimum conditions on the basis of faith and we keep quiet about their existence or importance afterwards, then and only then can it seem that these beliefs are true under all circumstances and always, i.e. they "fall out" of the equation as a mandatory simplification, for which there is no alternative and cannot be an alternative, so there is no need to pay attention to them.



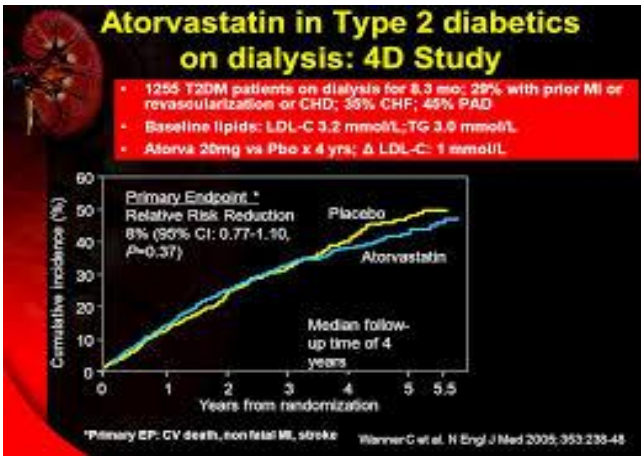


And then we forget that natural science is based on faith, or at least on generous assumptions. And then natural science will seem to be absolute, objective, exact, authoritative, and sacred... like orthodoxy, at which we hinted at the beginning of the chapter. But let's look for an alternative nevertheless! First of all, let's state clearly the basic errors of the scientific method:

Even if it were really possible to assume an ideal, standard, imaginary observer, independent of the object or phenomenon under study, in a purely physical-material world, where there are fixed properties, eternal and universal truths, and independent variables; even if ideal experiments can be carried out for the investigation of a small number of variables, where the experimental conditions can be fixed in a controlled manner for a few known variables, even then, there is no guarantee for the success of randomizing or fixing other unknown, potentially relevant variables, either in space or in time. The reproducibility of experiments with the hope that they will give the same result elsewhere and at other times is essentially based on the non-guaranteed assumption that we know and able to keep under control all relevant variables besides the main one currently under investigation; and that all potentially important

influencing factors in the intervention and the control group assume random value or distribution, which are not significantly different between the two groups and in groups of seemingly “identical” experiments “with the same conditions” in the future.

Let's take an example. The effect of cholesterol on vascular disease is examined in 1980 and then in 2023. In the meantime, however, the incidence of kidney diseases has increased in a given population, or we can diagnose it better, and we find that the latter significantly influences the relationship between the former two variables. However, since we didn't know this in 1980, we didn't take this change into account in designing the new study, and we are surprised to find that the effect of cholesterol between the two populations, the one with diagnosed kidney disease vs. the one without, which we originally thought was similar, is really different. So goes our original assumption of the universality of relationship between cholesterol and vascular disease, straight into the trash can.



Or: dietary habits have changed, and the damage to the vascular wall in 2023 is no longer primarily influenced by cholesterol, because its effect is overshadowed by that of industrial sugars including glucose-fructose syrup. Previously, the consumption of artificial sugars was not so common, so we did not even think that they would have a significant impact on the interaction between cholesterol and the calcification of the vascular wall. Only when we understand this can we explain the difference in the results of the experiments carried out at different times. In general, if we compare the original experiment with the new one, we need to know about all the significant changes taking place so that we can at least make a statistical correction for their potential effect.



However, science assumes from the outset that a given small number of experiments can be used to draw the conclusion that similar observations can be made under similar conditions, assuming complete control, fixing and randomization of all underlying conditions and parameters**, thus denying the specific local distribution and temporal change of unknown essential factors.** Behind this is a faith-based and very dubious assumption, namely that reality is fixed, that patterns are essentially similar and constant, except for a few variables to be examined, and that the totality of reality can be described by laws pertaining to a few variables. Science examines the effect of *a few* key influencing factors on standard, roughly random distributions by separating out selected variables from the complex whole, ignoring changes in all the rest: it is much like trying to create units from the pastry dough with a pastry cutter, and then these units are further examined as if they existed *ab Ovo* and only according to the size, shape, or other properties of the pastry cutter, ignoring the pre-cut state of the dough.

Or it is like we fix a butterfly with a needle in a butterfly collection, and in that condition describe its shape, color and other properties. Or it is as if we were projecting a grid onto a living organism and further analyzing the contents of the small grid-elements separately. Or it is like taking the fructose out of the fruit, placing it in a solution, and expecting the fructose to act on the body in the same way when dissolved in the solution as when it is in its original bound state within the structure of the fruit.



Consequently, science does not know what to do with the concepts of organic unity or local specificity. The fixed, separate variables and properties, the homogeneous, standard, fixed particles and distributions, form the image of a material world consisting of largely simple, low-dimensional, standard and separate units and phenomena, which are wholly devoid of soul, spirit or individual characteristics. Therefore, the grandiose predictions of science are usually ephemeral, and invoke reduction and orthodoxy in the context of an imaginary monopoly for the description of reality. Science is exact and objective in its own territory and context, but this territory and context are very limited and dependent on the acceptance of fantastic assumptions.



The institutionalized religious traditions are not very different either. True, religious tradition at least recognizes that the whole of reality is not merely material and can be substantially influenced by the functioning mind. However, its concept of reality, similarly to science, is narrowed down to a universally extended, absolute, artificial, virtual world defined by a locally limited, overemphasized and exclusive dogma system.

Science and religion alike project general truths into an imaginary mechanical infinity by extending the validity of local truths drawn from a small number of local observations. Religious traditions may differ in some particulars, but since each projects a specific local dogma into imaginary virtual infinity, they are relatively uniform from the point of view of vitologia. Since they deny their own temporal and spatial limitations, their compensatory solution is the artificial notion of "universal" or "absolute" and "location-independent" applicability realized by proselytizing.



From this point of view, modern science can be seen simply as a particular local version of religious tradition that naturally rivals the rest. While science examines fixed, physical, "external" objective reality, which can be divided into standard, fixed, separate units with few definite rules, and is in fact bound to a method considered sacred and untouchable; other religious traditions contain fixed or unfixed, partly physical and partly spiritual, objective and subjective elements, but **by infinitely extending the validity of a few laws, rules and truths of dramatically heightened importance, they also create artificial, virtual worlds.**

In contrast to religious traditions and science, vitologia assumes an organic, living reality of infinite complexity and multiple dimensions, which is constantly changing, but does so with an underlying continuity and organic unity. Local uniqueness is present at all levels preventing the unlimited validity of low-dimensional extensions.





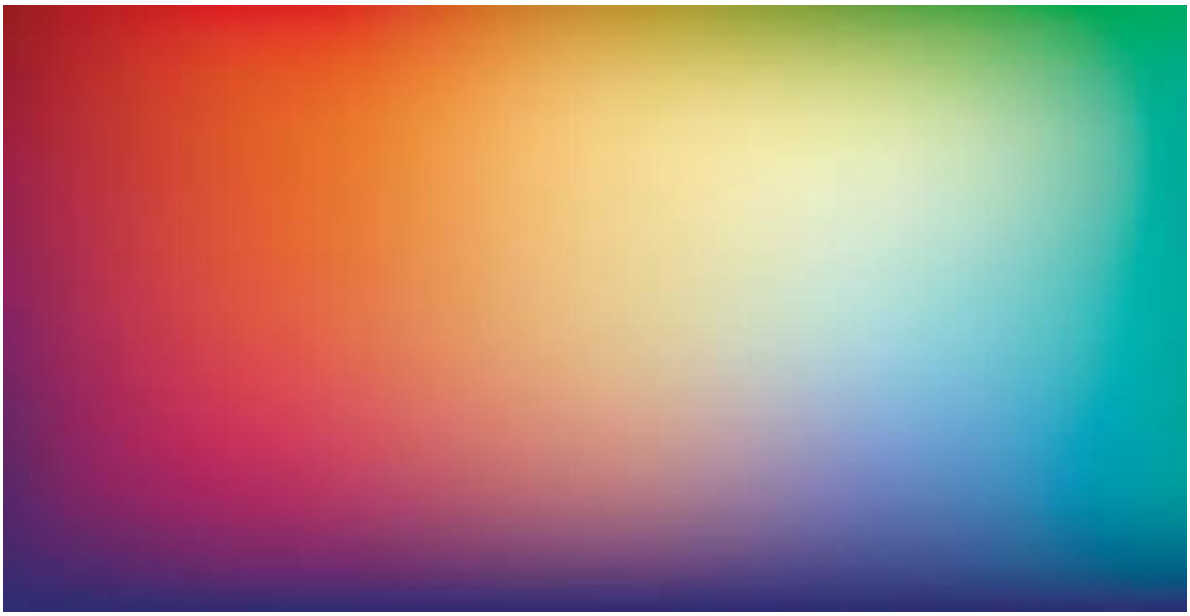
Therefore, there is no existence in vitologia, let alone objective and absolute existence, because the latter are based on mechanical, low-variable, endless fixations and extensions, which ignore local characteristics, including variety in the observer-interpreters, their relationship with the object of investigation and prevailing local circumstances. Vitologia, therefore, requires a very strong mental activity to process the complex, multifaceted nature of organic reality; moreover, constant rethinking is necessary as reality changes. Additionally, vitologia always considers as many variables as possible. Therefore, vitologia is laborious and will always remain unpopular.



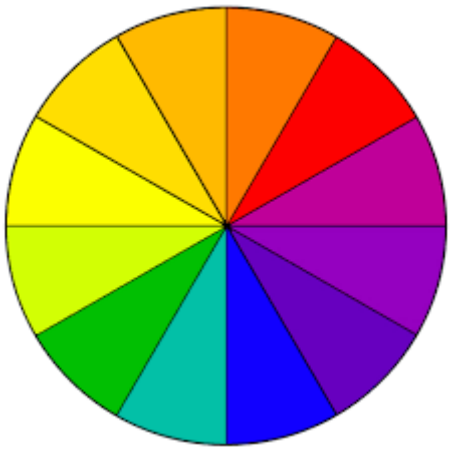
31. **Chapter: The Country of the Blind or Fixed observers and Fixed units**

This chapter explains one of the most radically new ideas in vitologia: that there is no point in a standard-idealized fixation of the observer, because observers represent a wide spectrum, and each has a specific relationship with the observed object. This is an alternative formulation of the concept that the mind or intellect or spirit, here representing the observing subject, is just as infinite, varied and continuous as reality, here represented by the observed object, and the verb connecting the mind and reality as we previously defined life, here represented by the interaction between the observer and the observed. This also means that any single idea or concept that seeks to model reality, including the concepts of unit, number, particle and mathematical-physical symbolism in general, can only be imaginary.

To see this, we have to look at the picture below and imagine a color field that represents the spatial distribution of colors as an analogy to the electromagnetic force or any kind of energy field. Here's an illustrative figure:



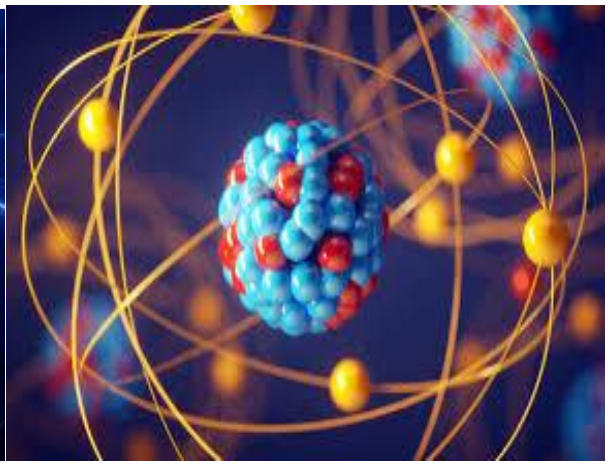
Let us try to examine this color distribution field in depth. Obviously, the differences in sensitivity, interest, or emotional attachment make the depth and intensity of the examination different for each investigator or observer in many ways. The more attention one devotes to examining the figure, the more likely one is to notice the subtle difference between the very similar parts as well as the continuity of subtle transitions. On the other hand, the more closely one examines the figure, the less satisfied one is with projecting certain prefabricated templates onto it, such as this one:



Namely, one will notice that the subtle transitions are not demarcated, they are not sharply contrasting, and they cannot be fitted to a finite, well-distinguishable scale consisting of few separated and uniform colors. So, one doesn't see small, demarcated parts of space and points representing uniform, homogeneous, fixed colors, but one sees subtle transitions and continuity, representing interaction and organic belonging in everyday reality.

Let us summarize this from another point of view: if one separates colors, even though there is a continuous color scale behind the imaginary separation of colors, then the separation depends on one’s particular ability to perceive and distinguish. If one separates space units from a space field, whether it be a point or an area, it is also an artificial division of a continuous spectrum,

which also depends on the ability to perceive and discern. The color-space correspondence is therefore completely examiner-dependent on two levels. One cannot definitely state that there is a part of space that is green for *every possible* observer, because both space units and color units can only be distinguished in an identical way by *similar* observers. However, this is obscured by the imaginary standardization and fixation represented by the projection of a standard template, a model onto a non-standard reality. But this is pure fancy: neither physical nor mental reality is made up of small ball-units!

Another diagram was created precisely to investigate the human mechanism of such a template projection. This is it:



Here we project pre-formed simple template images into what is a complicated pattern, and the template always means oversimplification and ignoring fine transitions. Thus, one can see a coherent image by adding to the pattern through imagination while also neglecting some details to make the pattern conform to the template that had been formed by fixations in memory. This test is aimed at exactly to explore this projection so as to uncover memory templates. The test is also particularly suitable for examining emotional attachments related to them.

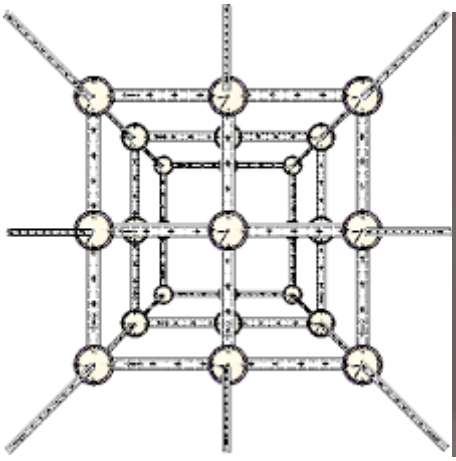
However, we also immediately notice that from the point of view of those who devote less energy to the examination of the image and are thus satisfied with the schematization of the color field according to the fixed color palette assigning parts of space to such imaginary homogeneity, i.e. for those who neglect the subtle examination of the differences and transitions of the color field, the fine shades "disappear", and the difference between the two figures

becomes irrelevant. To them, the finer investigators seem either hair-splitters, or even as crazy eccentrics just as the seers were labeled in the country of the blind. For these people, there are simply no subtle transitions and differences.

It is important to understand that those who examine the patterns more thoroughly and subtly are few, while those who simplify according to simple templates form the overwhelming majority. Thus, the general consensus, the trendy, fashionable, standard, fixed "norm" usually means the point of view of the latter.

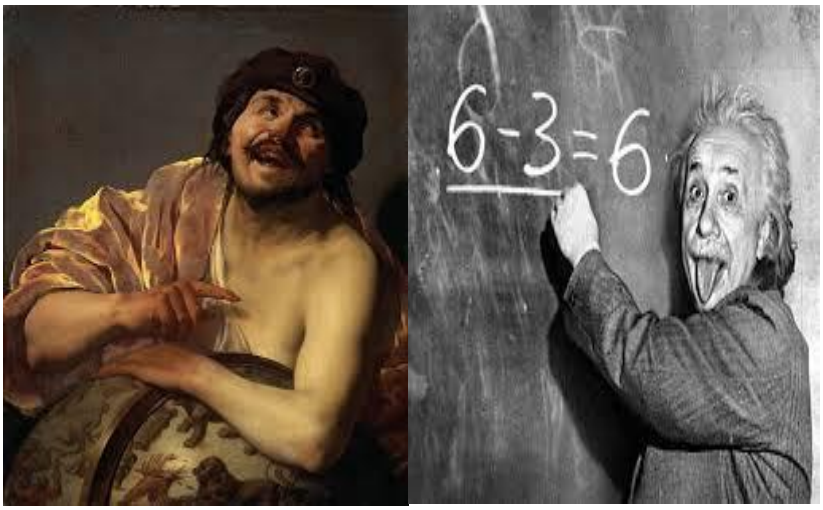


What does all this mean in practice? To put it very simply, the overwhelming majority of human investigators project templates, form imaginary units and create abstract categories ignoring subtle, complex patterns; they assume the existence of separate, homogeneous space regions that can be assigned to specific colors as present in an abstract color-palette, while remaining blind to the actual color field with continuous transitions and very subtle differences. By analogy, they see a multitude of electrons where there is an electromagnetic field, they see photons in the light, they interpret all complex processes as consisting of the summation of simple mechanical motions, and they see the organism of reality or the community of living as a multitude of isolated individuals.





And these kinds of people praise themselves as genius.



What is the ultimate reason for this? It is of course mental inertia. If a color palette-based separation and categorization is accepted as a complete description of an abstract reality, then one also accepts mental inertia and defines it as a common denominator. This consensus is the core and essence of the concept of "objectivity" and the concept of existence based on this imaginary objectivity.

They exclaim “but of course, there are separate, absolute colors. Of course, there are clearly defined areas of space that correspond to these colors. The table is green, is there any doubt about it?”

Is this where we are in everyday life? For the majority of people, yes. This is what science, mathematics, and the mass-religious traditions teach us, as well as all the philosophies that project algorithms, units, templates, categories, fixed laws onto unique, specific, complex, i.e. organic and living patterns. The latter mechanism, i.e. the model-like simplification and schematization of complex, organic patterns with simple templates, is called ***reduction***.

Reduction, for example, is the assumed identity of organic, multidirectional, complex processes such as development, maturation, or any other complex mental, intellectual, spiritual processes with mechanical motion, mechanical space and mechanical time, or the identity of renal function with an imaginary abstract mathematical variable.



$GFR = 141 \times \min(Scr/\kappa, 1)^{\alpha} \times \max(Scr/\kappa, 1)^{-1.209} \times 0.993^{Age} \times 1.018[\text{if female}] \times 1.159[\text{if black}]$

$\kappa = 0.7$ if female
$\kappa = 0.9$ if male

$\alpha = -0.329$ if female
$\alpha = -0.411$ if male

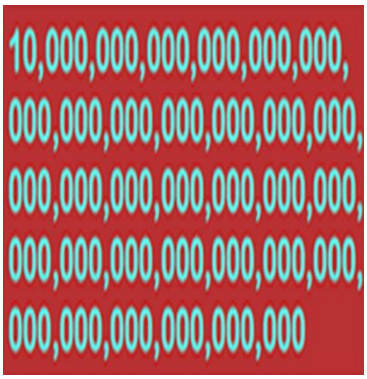
min = The minimum of Scr/κ or 1
max = The maximum of Scr/κ or 1

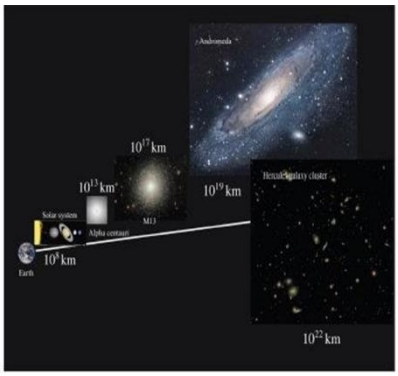
Scr = serum creatinine (mg/dL)

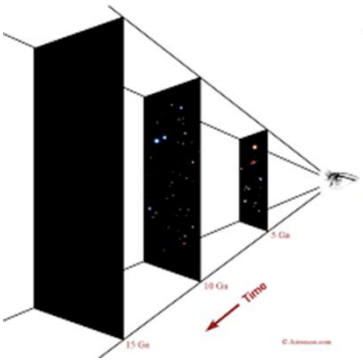
In contrast, vitologia looks at laws, templates, categories and schematic models only as initial, practical, working or didactic simplifications, appreciating both their advantages and disadvantages, their flaws and limited domain. In vitologia, an infinite domain is inconceivable

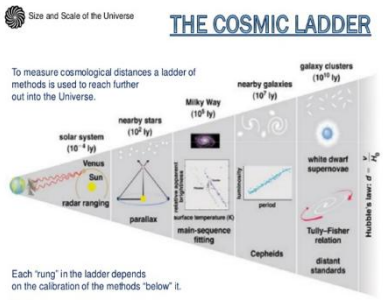
for any statement, truth, method, law, or rule, and therefore vitologia links the concept of the "absolute" or any other models of "objective existence" *to a low degree of spiritual development.* In other words, the notion of every absolute, objective, infinite-domain model represents a world of illusion bound to reduction and mental inertia.

One of the prototypes for this mechanism is mathematics. Natural science based on mathematics reduces reality, making it smaller, divided and more homogenous. This is compensated for by multiplication, i.e. a mechanical extension resulting from the endless repetition of templates. One of the significant effects of the latter is the creation of mass admiration by the formation of the image of large numbers and large sizes. However, these are the products of mechanical extension, so they represent nothing but a virtual reality.



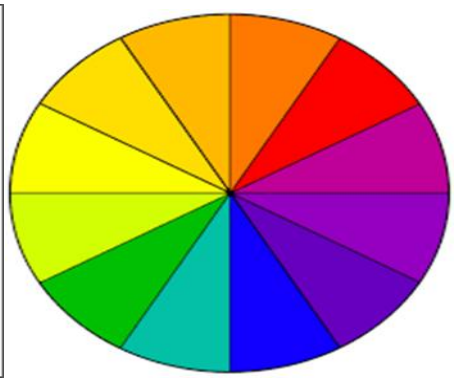






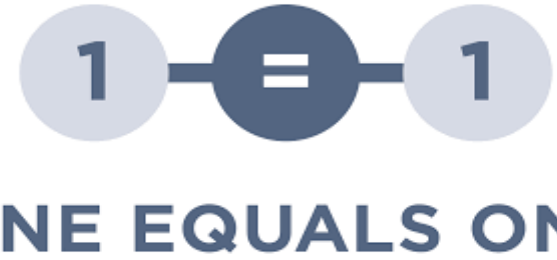
From here, we derive the number theory of vitologia. This is based on the intuitive assumption that every number can be traced back in some way to the concept of "one". However, "one" here is not an absolute, objectively existing entity, but a practical concept, a *model*.



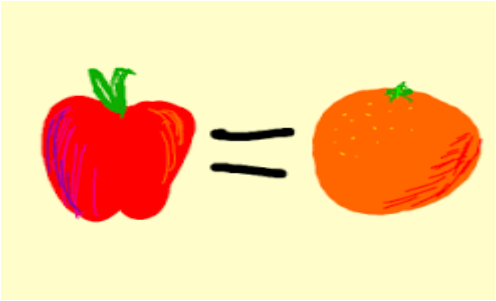


1 equals the symbol or sign of the concept or model of **standard unit**.

It is just like the categorized, graded colors on the color scale diagram, a representation of a fixed, homogeneous, separated unit. In general, the concept of number is identical with the concept of unity, which is a synthesis of the mechanisms of separation and homogenization. According to the reductive model of mathematics, an objective, absolute unit is separated from its environment by a definite outline, and then a unit is homogenized according to a concept, identifying it with another similar unit generalizing their similarity based on a given concept.



For example, one apple and one orange ***as fruits*** are considered to be equal, the particular unifying concept being their belonging to a common category, fruit.



This is a classic reduction mechanism. But number theory goes further. Namely, numbers, by expanding the concept of unity, allow for two basic operations that are important from the point of view of vitologia. The first operation is division. This entails an idealized, standard division of a concept-unit into imaginary, homogeneous parts. For example, this pile of apples consists of fifteen standard apples, or a cake can be divided into six equal slices.

The other operation is multiplication, which extends the concept-unit numerically, endlessly, mechanically. Thus, any organic whole can be reduced to a set of homogeneous, imaginary components, such as a body to cells, matter to a multitude of physical particles, a community of people to a multitude of standard individuals.



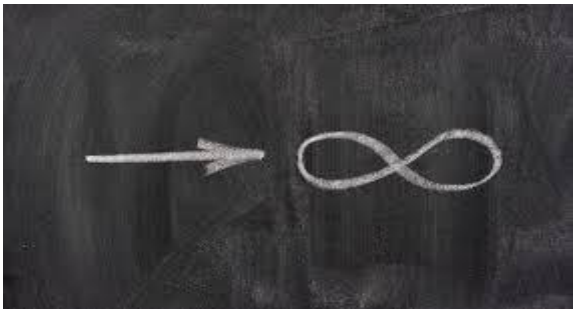


This transformation of an organic whole into a set of standards, i.e. separated, imaginary components is called *quantification* based on the concepts of separation and homogenization. Quantification is the most fundamental mechanism as well as the very basis of applied mathematics.

Two special cases of numbers are presented below. **Zero** is the reverse of one, meaning that there is no unity, no set, no number. Thus, zero is also a concept, and it denotes specifically the absence of number, of concept-unity. Therefore, you cannot divide by zero because division is a unitary separation, but zero means that there is no unity.

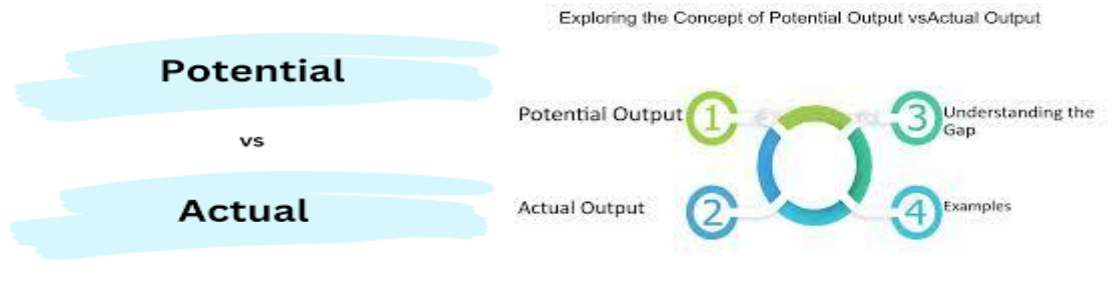


The other „number" is infinity (∞), which denotes the concept of infinite iteration of a given mathematical operation.



So, both zero and infinity denote concepts and, in fact, neither can be considered a simple number.

On the whole, therefore, we can distinguish a mathematical model of reality based on reductive mechanisms including mechanical division and mechanical multiplication both based on the concept of standard unity; and the vitological model, which transcending the concept of units, sees reality as organic, i.e. continuous and complex through interactions manifested on several levels and in several directions, but also locally specific, and at the same time unified. The reductionist model deals mainly with concrete manifestations, while the vitological model also considers the possibilities inherent in complex organicity being in a state of continuous change and having infinite potential in organic patterns.



Example: chess players are distinct and independent and differ only in their choice of colors and their ability. There are optimal moves in a given situation, regardless of the uniqueness and specific relationship of the players. The winner is "better" on absolute terms implying that chess can be modeled with mathematics... Frightening naivety!

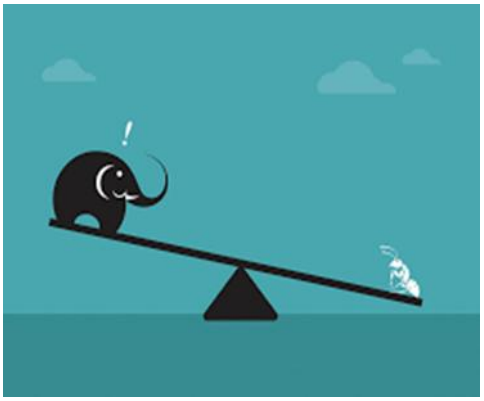


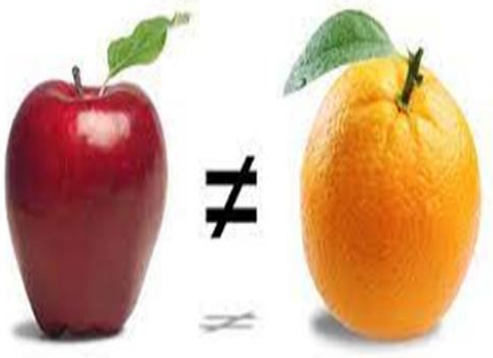
The game of chess is primarily a game, being a battle of nerves and psychological warfare. It also involves a peculiar match of styles with deception, sacrifice, surprise, confusion all playing out as a unique dynamic between the players that have a peculiar relationship between them. And this is exactly what makes chess interesting. Next example: a mathematical model of the physical magnitude of the universe mandates standardization of perception by neglecting unique sensitivity replacing it with mechanical projections. This also means creating a feeling of inferiority through the unsuspecting ordinary person being awed by large numbers and sizes leading to the feeling of "insignificance", in which man is a small and, of course, merely a physical point in the vast and magnificent mathematical-physical material universe.



However, in addition to standardizing perception, this also requires ignoring the significance of local uniqueness and organic unity. Appreciation of size always neglects uniqueness, as if nothing else mattered: size is a product of a low-dimensional examination, which, like all low-dimensional examinations, distorts and deceives. However, sensitivity and uniqueness belie the rough physical size: large is not necessarily more important than small. Tiny changes and differences can be dramatically relevant and significant from certain aspects, which superficial,

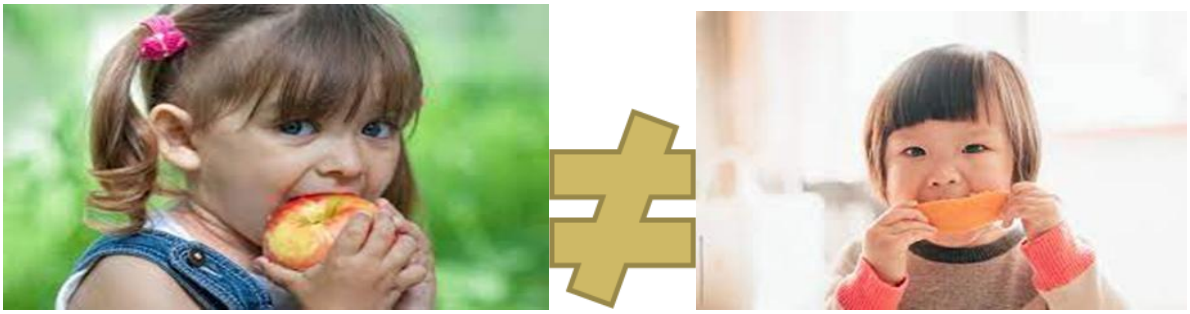
low-dimensional investigations tend to ignore; and, in addition, tiny changes always affect the whole in the multidimensional matrix of organic unity.





Sensitivity laughs at size and naturally distinguishes between apples and oranges in the equation of "one fruit and one fruit equal two fruits". Sensitivity is a product of a unique, specific, local perspective, where the difference between orange and apple may be perceived essential. The local perspective, on the other hand, is the product of the specific, local processing of specific life experiences.

In summary, we can state that without denying the usefulness of objectivity, along with the role of standardization of perception in promoting community cooperation, *we also need to emphasize their limitations and side effects, realizing that* mathematics involves numbers, units, mathematical operations as concepts representing reduction with simplified models and fixed methods. The domain and truth value are both indispensable attributes to any application of mathematics. Without such precautions the mathematical and scientific methods and models of objective and the absolute universal truths slip into the territory of fables in a childish, initial stage of spiritual development.



But one day one has to grow up spiritually, as well.

32. **Chapter: Goodness and moral philosophy**

Goodness, like any other phenomenon or concept, naturally depends on the situation and the prevalent unique conditions. Still, there is something in it that has been practiced over thousands

of years, something well-known, something in common. For example, what is healthy, and harmonious, what is full of life, organically rich, creative, nourishing and helpful is very often considered "good" by most people most of the time. Of all the subjective, relative human concepts we have, we think of goodness as the most obvious, even given, as if it were a divine gift, like talent and life.



Yet, out of all human concepts, goodness is furthest away from being a gift or being fixed and standardized. Goodness is nearly always very active, specific, actual and at the same time inventive and creative. Goodness must be constantly expressed, nurtured and developed under specific local conditions. And the condition of being good always presupposes diligent maintenance and constant practice. Goodness is active: it requires effort, courage and creativity in every instance. Goodness is positive: it is about building, nurturing, attending, creating, it is a state of fertility and inventiveness, which rears, shapes and nourishes.



Goodness is divine: being good is the ultimate goal of all worthwhile religious traditions. Goodness requires religious practice and cultivation, and it requires active energy, deep organic thinking, imagination, and planning. The ultimate source of goodness, the cultivated mind is a garden and a focus that bears fruit and radiates life. However, goodness is not anchored to the concept of the individual; goodness also involves formative communication and community thinking, leading to a community cooperating *beyond the concepts of reward and punishment*. Goodness is for its own sake, and the more it develops, the less definite its address is. The real object of goodness is life itself. Good work, like good life, is its own reward and is its own meaning.






Performance, merit, honor and recognition are at most *signals*, *symbols* and *side effects of goodness*, just as joy is merely a sign of the right direction, and sorrow is a sign of the wrong direction. But goodness is not signal and symbol. Rather, goodness is a matter of inner drive originating from a specific urge, the source of which is robust health and strength in a cultivated mind. Since mind cultivation is locally unique, goodness is specific and cannot be fitted into categories. It is beyond expectations, regulations, laws and competition: it is closest to the joy of unique creation, a unique, specific contribution to organic reality, to life.




The basis of all morality is the recognition that the local mind, cultivated by organized and uniquely processed life experiences, is an integral part of the whole reality and cannot be separated from it. Feeling this, and **intuitively realizing that the mind, like reality, cannot be broken down into separate particles, but shows a field-like, continuous distribution connecting the human and the divine in a living reality, is the key to the condition we call "enlightenment", "transcendence" or "heaven". On the other hand, mental inertia, which necessitates validation through competition and representation, believes in a multitude of separate human particles, formulates itself as a separate, stereotyped, replaceable part, a number, an independent member of a set, one of the multitudes of human atoms with individual free will, individual life, individual afterlife and individual redemption, creating the condition of hell with parasitism, competition, idolatry and empire.**




The essence of goodness is that it does not separate into standard individual interests but retains its peculiarity and organic continuity. Therefore, it feels not only like something active, unique and special, but also something that uniquely belongs as an integral part to organic reality.

The standard, the fixed, the coordinated, the fashionable, the trendy and prevalent merely exist as pre-digested, processed and artificial. Everything that is natural lives. There are two main directions in human life: the specific, local expression in organic unity on one hand; the competition of a multitude of separate and homogeneous particles on the other. Life and goodness are on the one hand, existence and evil are on the other.

The organized and locally processed life experience guaranteeing a unique contribution to organic reality is the kingdom of heaven. Mental inertia, which necessitates competition, hierarchy and representation, is hell.




Children vs. machine: this is the main compass of moral philosophy.

33. **Chapter: The Manchild and the Wise**

Something new and exciting: getting rid of what has gone wrong precisely because of lack of care or not understanding its potential. We need a new game with new rules, which is referred to as a revolution on a social level. Let us forget the past and start over by changing the rules of the game just a little, but the main characters need to be changed, while the essence remains the same, because mental inertia does not allow the situation to be understood deeply, and thus it fails to modify it according to its own needs.



In a way, the birth of a new child can also be regarded as a revolution, because it presents new potential. However, if we do not see the specific, unique opportunities in him, the child will essentially become the same as his parents, even if this remains hidden from him. And if reality knocks on the window and we see that nothing changes without deep analysis and special care, then there is the next technique: distraction. Let's forget about the global situation, the actual pattern of positions and relationships in which we find ourselves, because it would take too much intellectual work and analysis to understand it! Rather, the attention should be directed at a few imaginary problems, which might even be partially real but are definitely simplified; let's deal with them instead, because we may be able to solve these on a superficial level with less intellectual investment just through persuasion and struggle! So, we really need distraction, that is, we need toys.



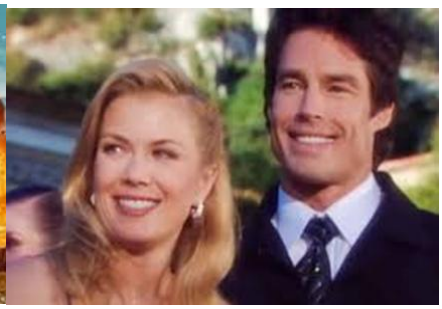






It is even better if we just look at how others are struggling with these problems, external representatives, fake heroes, hired warriors. And then you can cheer for them. That's the thrill of the race. Competition, as we have already mentioned, is nothing more than a one-dimensional rivalry between barely different opponents in sports, games, politics, war, and the accumulation of material goods, which obscures the need for an in-depth analysis of real issues. Accumulation in fame, popularity, success, money and power are always one-dimensional, and if we do not

take an active part in these ourselves, then at least we can watch and follow those who do it. This is a phenomenon involving the denial of life, stereotype-like simplifications, fake quantifications, which are always one-sided, artificial, virtual, belonging to a superficial world of appearances. But is it not the essence of mental inertia that we follow events, and we cheer on instead of creating, thus being protected from the effort of deep analysis through denying real problems and substituting imaginary ones for them? This is a false hope producing false certainty. But this is exactly what the helpless, the unfortunate, the lazy mind wants: comfort and apparent safety.



Apparent safety works through the use of representation, the avoidance of participation, the struggle through proxy. The people are looking for champions who will fight for them, just to avoid the trouble of deep analysis. And since the greatest struggle is to understand the situation, to find one's own way, and to cultivate the spirit in a local, specific way, the greatest champion for the mentally inert is the one who can be asked: "Interpret my life for me", "Intercede for me at the Divine Power".

Yet, real safety would be the understanding that a particular expression of local uniqueness, a particular way of life, which corresponds to local conditions and arises from the locally specific through the active cultivation of the mind, is always the right choice and is always worthwhile, because it makes us strong, abundant and robust. But instead, the people erect walls and barriers, and, of course, hire representatives.







The worship of convenience dictates: "I don't have to do more than I can do without much effort." The goal is to avoid burdens that are considered excessive, not understanding that the capacity to act and the ability to carry burdens increase exponentially with the degree of the local organization of the mind. Comfort further weakens the mentally inert ones, and thus reduces his self-confidence, ending the whole cycle in a vicious circle.




New toys, revolutions, walls, champions, representatives and experts, safety, comfort, and accumulation: mental inertia wants to maintain the status quo by pushing its problems far away, so that they do not have to be seen and dealt with. Instead, there are imaginary, simplified and stereotyped problems, fictitious situations, with piquant, made-up, artificial relationships and characters. Politics, sports, fictitious stories, religious dogmas and institutions: these are diversions compared to the local and specific understanding and processing of the real situation with the local perspective, local understanding and its creative expression in everyday life.



To convert, to spoil, to corrupt, to destroy, if possible, the innocent, the weak, the children: this is the parasite's greatest desire. But the parasite is always produced, strengthened, and sustained by the inert mind. The helpless mind, the embodiment of spiritual indolence, the eternal victim, and the mother of all parasitism is the manchild. It is a very big mistake to entrust him with something, to put him to vote, to take seriously his opinion, which is always manipulated and is based on copying the loudest speaker, the strongest fashion, trend, paid advertising, the shrewdest press narratives, the most cunning fraudster.



The imaginary set made up by the multitude of copies of the manchild is called „the people". The principle of the power of the people and the idea of popular sovereignty is equivalent to the idealization and idolatry of the Manchild. The principle of liberalism is the neglect of community spirit, the substitution of organic reality by an imaginary division resulting in the individual, atomic, quantitative, particle-perspective of the manchild expressed in numbers, polls and superficial statistics.

Considering the manchild as an independent, opinion-forming, free, mature, wholesome personality, a person capable of making his own decisions should only be conditionally allowed, and is, in general, a serious mistake. Freedom is a burden that requires a developed mental organization based on life experience. Denial, confusion, distraction, competition, trends and fashions, proselytizing and deliberate manipulation make it much more difficult to bear this burden by the manchild. All in all, it ***is a grave mistake not to notice that the manchild, through the means of positions, hierarchy, hoarding, institutions, categories, classifications and trends, created for its exclusive utopia of individual safety and comfort, which the manchild conceives as individual happiness, essentially creates parasitism with its final form being idolatry, thus producing excessive dependence and excessive homogeneity.***





„The people" believe that they need freedom brought by national heroes who, as priests, soldiers, scientists, saviors, politicians, legal representatives, experts, uphold and defend this freedom, and fight for it in the name and on behalf of the people. In practice, however, for the sake of the individual, manchild-level safety and comfort, the people create idols, legends, illusions, tales, categories and appearances, and then cling to them tooth and nail.



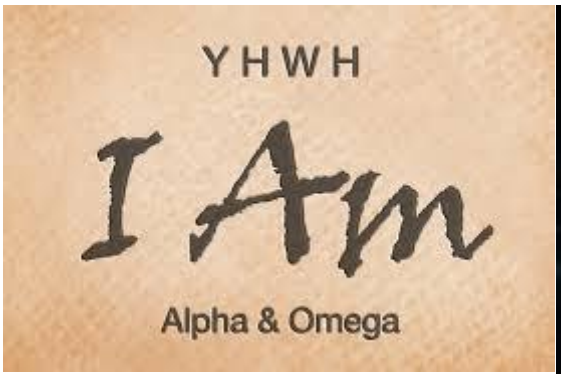

Idolatry is passive. The uncultivated mind is a periphery in relation to a separate, imaginary, holy center. The uncultivated mind, for the sake of individual safety and comfort, creates a realm dominated by the parasite, who mediates, represents and makes extravagant promises. In summary, **the manchild that avoids wisdom at all costs is always responsible for the tyranny of its parasites and for all the destruction, cruelty and exploitation they produce.** The narrow-minded and superficial manchild, who neglects the local cultivation of the local mind creates empires around himself and builds up institutional religions or business idols or ideological frivolities that are always superficial, partial and ephemeral.

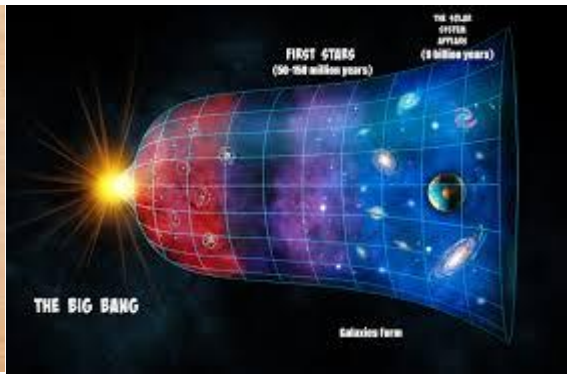
34. **Chapter: Religion, Religious Tradition and Idolatry**

That which can be alienated, that which can be owned, that which can be represented, that must be fought for, that can be regarded as superior because it can be competed for, that for which life can be sacrificed and to which one can convert: that is not religion, but idolatry.




Idolatry has a distinct center that is specifically **distinct from the believer, because it is itself a distinct and finite unity, which has a boundary** and can be counted as a unit; such a unit may be exemplified by personification of ideals that, like a human person, can be regarded as finite and having fixed attributes, or extensions such as "omnipotent" and "omniscient." The idol has a history, it has personal actions, feelings, and deeds, just like humans. **In general, the idol-person is endowed with supernatural qualities that are exaggeration of personal human qualities, fixed and specific. An idol is, in essence, a superhero that can be adored, to which we can submit the same way as children submit to their parents or as servants submit to their master.**





But an idol may not necessarily be personified: it can also be an idea, a category, an ideal, maxim or any delimited object, event, concept or state. Of course, any tradition, not just a religious tradition, can create idols, such is famously the case with natural science or other political or historical ideologies. The only condition for the creation of an idol that is universally shared is mental inertia with its obligatory tendency to create fanatical exclusivity, narrowness, orthodoxy and reduction. These latter also contain the seeds for extreme cruelty.

We distinguish religious tradition from idolatry. Religious tradition can and usually does have local institutions, local organizations, local stories, local specificity; it forms a local community so one can belong to it. In general, religious tradition is a local *version* of religion, which reflects a local religious practice according to the local life experiences of a community. Religious tradition is an external manifestation of religion, local clothing, local costume to the body of the idea of religion. Religious tradition, unlike idolatry, does not necessarily set up an idol, but simply combines a local approach to life with local customs according to local conditions. These include local holidays, rites, stories, legends, folk customs, and local organizations that control and organize these.




Religion should be distinguished from both idolatry and religious tradition. Religion can be considered *the idea* of a lifestyle-level, communal practice reflecting a community-level common approach to human life based on shared local life experiences. In essence, religion is the everyday communal practice of the local approach to life, a philosophy, a world view as appearing in everyday life.

In religion, the concept of the divine usually appears, which in practice is often nothing more than a symbolic projection of the local religious practice, often involving the mechanism of personification.






The religious projection of vitologia is a uniquely organized life and uniquely cultivated local intellect. Its concept about the divine is its infinite nature, which, since it has no limits, cannot be separated in space or time, or ideologically; it cannot be a definite center or unit, it cannot have fixed human qualities, fixed manifestations, or any kind of exclusivity or chosen agents or representatives. It is infinite *in content,* but locally it is varied and continuous, and at most it can have densities like an energy field can, but no units. In it, meaning, reality and life are all manifested, but in a locally peculiar way, drawing from the range of infinite possibilities.

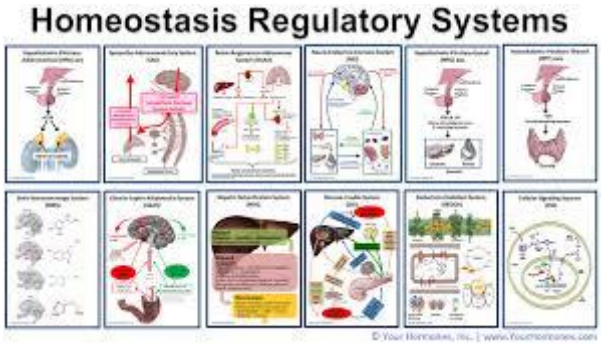



The divine cannot be characterized by pure physical properties: location, size, physical phenomena can only be understood as very small, insignificant part of its infinite possible projections. The divine cannot be supernatural either, because it is identical with nature: but this nature does not refer to the physical world, but to the whole of reality, of which the physical world is only one possible projection. The whole reality, on the other hand, is organic, from which no one and nothing can be separated, neither divine nor human. And the divine essence is neither simple, i.e. pauci-dimensional, nor permanent: it is always changing, but this change is multidirectional and manifests at multiple levels. Here even the slightest change plays an

essential role, precisely because of the *organicity of the divine essence*. The complex, infinite-dimensional divine essence is not permanent, i.e. it cannot be tied to simple laws and cannot be characterized by a small number of variables, as it is not manifested in its entirety in any phenomena or patterns, because its possibilities are infinite. Thus, it cannot be considered as the sum of a few "essential" effects. The divine essence is organic, so it is related to the concept of *organization*. In other words, the divine essence can only be grasped through a complex spectrum of feeling, insight, and deep intuitive understanding of the organicity of reality and the deep but unique connection to it of any sentient thinker or observer.



In vitologia, the divine essence may seem simple because of its proportionality, because of the harmony that characterizes it, which is like the homeostasis of biological organisms. But this organization is in fact robust and abundant, with infinite possibilities, constantly changing, manifesting an infinite number of possible effects, an infinite number of interactions, which are always multidirectional and multi-level. Organization itself is only a metaphor, and as a metaphor, it functions as an aid to understanding, a didactic tool.



Religion can take endless forms according to local circumstances and beliefs based on local characteristics and conditions. The religion of vitologia is also local, because it originates from local life experiences, supplementing them with a specific synthesis of multifaceted communicative influences. Religion is a potential that can manifest itself in a rich diversity of ways according to local uniqueness. Whatever form it takes, religion requires constant maintenance and revision as reality is constantly changing. Continuity can be maintained if religious practice changes in a given community according to changing local, specific circumstances. The change can be very slow and gradual, and thus it can even go unnoticed. On the other hand, if religious practice remains constant because of its excessive fixation, it will be artificially separated from the changing reality and regresses into orthodoxy. A religion fixed by laws is dead, because it imagines reality to be fixed rather than alive. In contrast, a

living religion is characterized by constant examination, cultivation, review, and sustaining effort, like a cultivated garden, with its peculiar balance between the new and the old, according to the degree of robustness. If religion loses its flexibility, if it becomes fixed, then it loses its potential, its energy, and it will be dominated by fixed customs: ritual, institutions, hierarchy, dogma, sacred texts and laws, holy people and institutions, and finally it will be reduced to idolatry.



However, religion can be fixed not only in time, but also in space, and the means to this is exclusivity. Just as the death of religion in time is represented by orthodoxy, it is represented by exclusivity in space. The expansion of imaginary space into mechanical infinity, through violent or seductive proselytizing and equalization: this is the manifestation of linear extrapolation in religion. But religious tradition, like everything else, has a local domain, and its truth value beyond that is constantly decreasing. The fixed concepts of exclusivity, superiority, rivalry, sacrifice of life, proselytism, permanence, law, absolute and objective existence are as far removed as possible from the substantive potential of religion. These are the characteristics of idolatry.



Does God exist? This can only be asked by the spiritual child or by the uncultivated, confused mind. At the same time, this indicates that the divine idea, like all ideas and all existence, is a matter of public consensus. The real question is: should I join this consensus? The real answer, however, is this: the divine does not exist, but just like reality, mind and life: it lives. In the context of vitologia, religion is viewed as able to keep open an abundant and robust potential in communities beyond superficial worldly trends, fashions, political movements, and mass ideologies. It simply transcends current trends and events. Instead of being reduced to the fashionable trends of mass communication, religion has the ability to protect the silent, sustained local diversity, which protects the community in the event of unexpected and radical turns, because it increases overall robustness and represents a new source, a different approach,

a different way of thinking. The active protection of the abundance of the hidden diversity of local sources and the proactive maintenance of such abundance can make the community's response more flexible when surprised by a radically changed situation and makes it stronger as compared to communities that have developed unilaterally, in a straight line, according to the principle of exclusivity operating on a majority basis. This consideration is called the principle of the New Order.



On the other hand, the most primitive form of religion, i.e. idolatry, can itself be important in some cases, especially for beginners, the children of the spirit. The fixed rules, the clear, defined characteristics, the small number of prescribed practices, the observed rituals, customs and holidays provide a framework for the still evolving immature mind, and the idealized, simplified, definite object of worship can provide a focal point for community cooperation. Building a pyramid, for instance, is a joint effort that strengthens the feeling of belonging together. The fixed forms of institutions, organizations, holidays, sacred scriptures, dogmas also strengthen the coordination of community attention in exactly the same way and on the same basis as the construction of the pyramids does. This kind of coordination of the community around a common ancestor, a distant lord or whatever other focus fixed in the community imagination, represents a specific ideology that means security, support and comfort for its members. Idolatry is ideal for beginners in the first, initial stages of mental development. The idea of the exclusive, fixed, absolute nature of divinity as a communal focal point, and its conception as a well-defined, distinct unit, is a natural first step in the study of spirituality. On the other hand, as an unavoidable side effect, there is always the phenomenon of representative parasitism: the spiritual teacher becomes an intermediary between the spiritual child and the imaginary focal point, and this provides an opportunity and basis for all kinds of abuses, even extreme ones. This is the so-called cult effect.



Religious tradition is also useful in bringing together local beliefs, creating a common spiritual basis and social context for the community, emphasizing "belonging", promoting communication, coordinating individuals at the local level. Religious tradition is of paramount importance in terms of community formation. In fact, the very essence of religious tradition is the spiritual coordination of local communities. Religious tradition should therefore always remain local by its very nature. However, if this is exaggerated, negative developments can occur: the rigid and exclusive separation of a community from other communities; proselytizing and forcibly extending the domain of religious concepts by imagining their universal validity; and, most dangerous of all, the competition and rivalry between different religious traditions. Any religious tradition that imagines itself to be universal, superior, and exclusively true outside its original domain, has a leveling and homogenizing effect, diminishes local specificity, and is unnatural and should be avoided.



But what is the real significance and natural benefit of the idea of religion? First of all, the creation of order and consistency. It is a robust belief system, which manifests itself in practice in everyday life, creates tranquility, peace of mind and harmony, primarily on a community level, but also on an individual level. And the ultimate manifestation of the latter is the diffuse, definite object-less, general and active goodness that emanates from the feeling of love of organic reality. Behind this, activity and organization go hand in hand, strengthening each other, enhancing vitality. Religion, however, requires very hard sustenance work, just like a well-kept garden. It requires not only care, but also continuous rethinking and reorganization as the circumstances change gradually or suddenly. Very high maintenance is not always practical in stress and emergencies: in cases of emergency, regression may be necessary as observed during illness, disaster or war. Generally speaking, religion may look like this:



To sum up, religion can be defined generally as potential for organized activity in the everyday life of a community, consistently practiced. Essentially, it can be seen as a communal practice of local philosophy, the ultimate goal of which is social cooperation based on active goodness. The early stages of spiritual development require idolatry and religious tradition as the main manifestation of the idea of religion. Ultimately, religion creates infinite potential, a robust abundance, which allows for a deep organization of the community's life, but also protects the community in unexpected situations by upholding minority ideas and alternative thoughts. The local characteristics of religion must be protected, so that religion must neither be fixed nor exclusive, and must always permit local variations.



Religion, like a well-kept garden, is itself alive and lives in its own specific way in all localities. Religion requires continuous maintenance and needs dynamic cultivation according to changing local circumstances and conditions with deep rethinking and continuous reorganization.

35. **Chapter: Fear and Curiosity**

Fear: a closed mind that overprotects its weak, anxious, poorly organized, narrow-minded internal system.



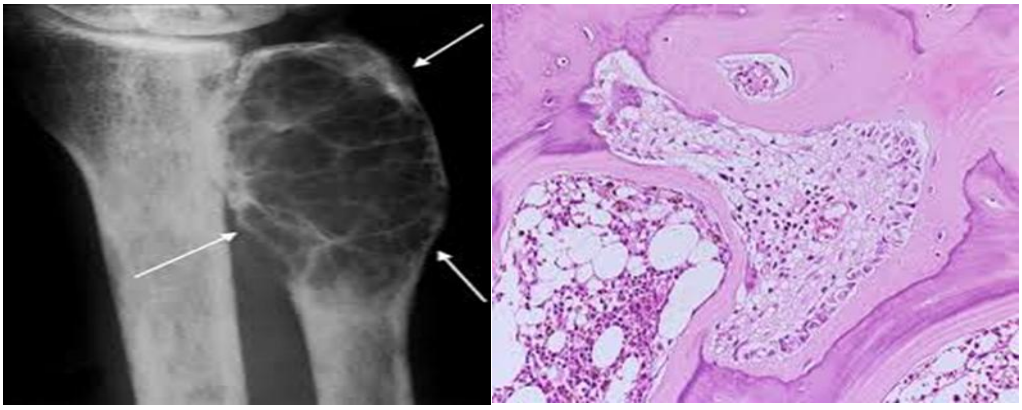




Curiosity: an open mind that is robust enough to look for novelty while maintaining stability.



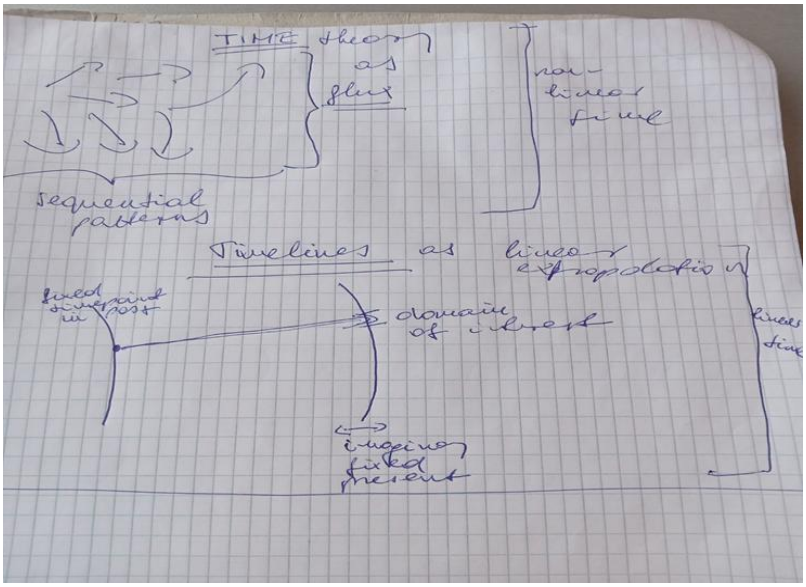
Fear and curiosity are two directions, two tendencies, that form one spectrum, like right and left. Some mixture of them determines the given state of the mind. On the one hand, there is childlike enthusiasm and dynamism when the system is strong and healthy, and on the other hand, protection and withdrawal when the mind is tired, sick and weak. In other words, the vitality that creates dynamism and exuberance must be balanced with the patient maturity and contemplation that comes from the unique processing and organization of a large amount of experience. Sometimes a retreat may be necessary in order to reinterpret the situation and rethink directions. The broad perspective allowing large quantity and intensity of information must be balanced with internal organization and robust strength to maintain stability. The constant change, which corresponds to the fundamental nature of living reality, must be deeply processed over and over again, and it must be processed from a specific, local perspective. Undigested changes lead to weakness and an unstructured, disturbed state, such as bone lesions associated with renal failure that are characterized by continuous, unstructured remodeling of bone tissue.



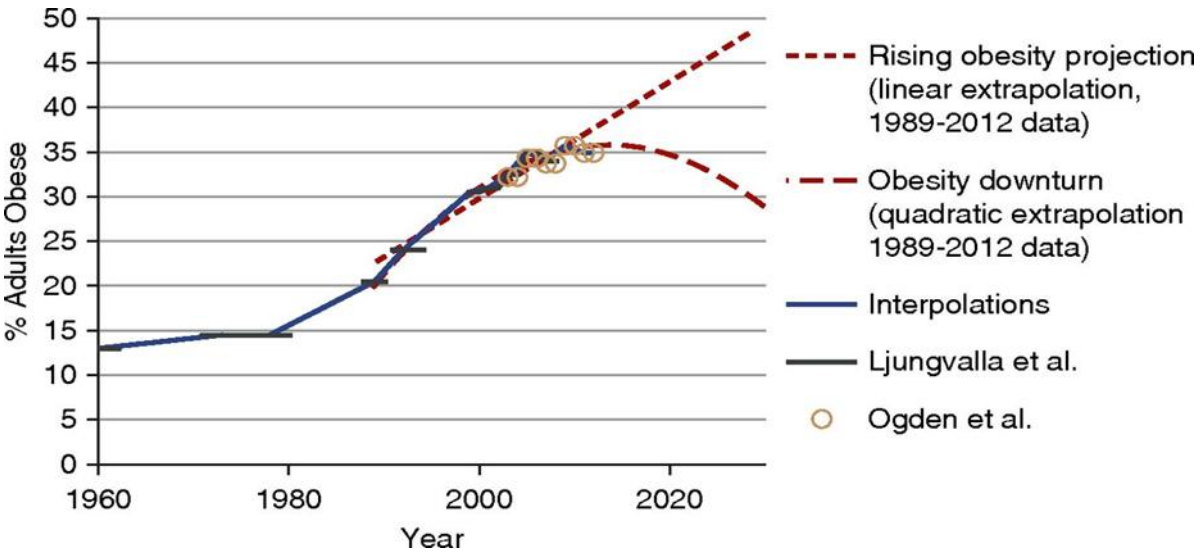
A walled-up little world with a very small horizon, in which fear overcomes curiosity: this represents one kind of stability, but at what cost? In such a situation, a virtual world of appearances with excesses of ideology-driven imagination, artificial separations and mutual fear is born. Castles, luxury villas, residential parks with cameras, hermit caves, demarcated areas of expertise, or fixed office and fixed social positions: the forms of manifestation are varied. Art, scientific genius, revolutionary fervor, curiosity that conquers fear, fertile sensitivity and creative, unbridled imagination and uplifting inspiration: this is beautiful, but will there be enough stability and harmony for the system to continue functioning?

Order, progress and insight must be based on a balance between innovation and tradition. This balance is based on the concept of organic unity. The leaf is part of the tree, the organ is part of the body, the past is part of the present, but this part-whole relationship is organic in nature.

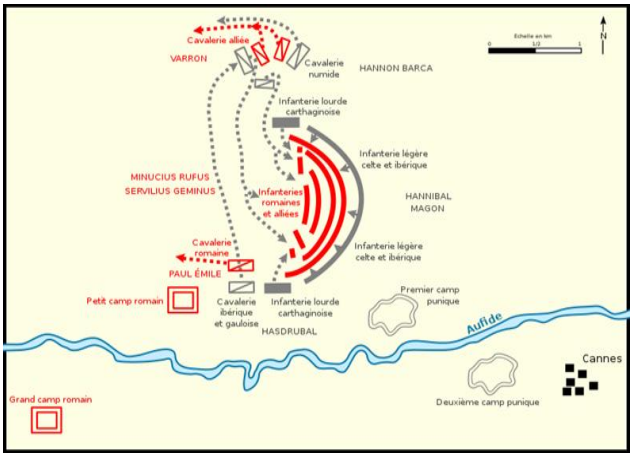
There is no continuous single line connecting an imaginary past point and a demarcated present point, but an organic unity manifested as a turbulent but continuous flow of multidirectional processes, something like the one represented in the figure below.



The flow of organic time is perceived as a unity of processes of different directions, speeds, and currents, not as a straight line between imaginary designated time points along a timeline according to one specific development taken out of context. Regarding the spectrum of fear and curiosity, there is a specific and fine balance in each process, including the natural maturation and development of the local spirit, which is never linear and never goes in the same direction and at a fixed speed. At times curiosity drives more, other times fear prevails. Past, present and future are represented as a flow driven by a constantly changing balance of fear and curiosity. Nevertheless, fear and curiosity are never separate; the spectrum is continuous representing a complex process driven by an ever-changing balance. Future may be imagined as the mechanical, linear extrapolation of present tendencies, but this future is imaginary with one-sided, inorganic projections producing a false image that may be dangerous because it may create fear generating conflict and in turn, even more fear.

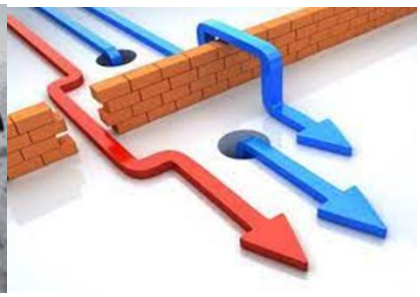


The unbridled expanse of curiosity gallops and erases organic time, because imagination is too fast and impatient to see through the underlying processes. Too high a speed in fact kills time. But then fear steps in prompting a timely retreat and helping to understand the context. It reinterprets change from a unique perspective. Order, progress and discernment: stability is needed, which can only be guaranteed by robust strength. It is robust strength that may help prevent unexpected turns of events. Faced with a path blocked by a tiger? We choose or cut an alternative path. If there is no robust force, then there is no alternative, then fear grows, which closes us off from the living world around us. And lack of alternatives leaves fighting as the only option. Yet even in warfare, maneuvering and surprise attack is the best defense. For maneuver, however, robust power is needed, which depends on multifaceted life experience that has been processed in a unique way. And what is behind the latter? Curiosity. Maneuvering can be done if there is rich imagination, dynamic thinking, organic and unique planning drawing from the robustness of processed experience.



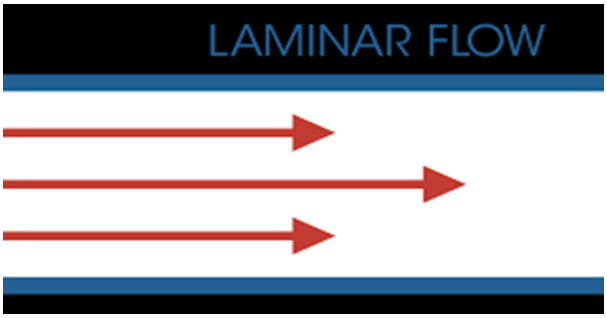
The best maneuver is the one that avoids or minimizes combat. With the best maneuver, unexpected events can be eliminated to some extent, or at least their unexpectedness can be mitigated, because we considered more possibilities, because we saw through more interplaying processes when devising it. When planning for the maneuver, we must leave room for alternative solutions, we must see more possible paths, and we must consider several possible outcomes.





In contrast, the desire for power, accumulation, competition, being always ready to fight, operating on a straight line according to one selected aspect leaving very few alternatives, expanding aggressively with concentrated force but with lack of robustness, with lack of imagination, with lack of creativity: it is like a laminar, pure, idealized stream in which life has

died out. Isolation, separation and thinking in mechanically extended categories: this is the domination of form over content.

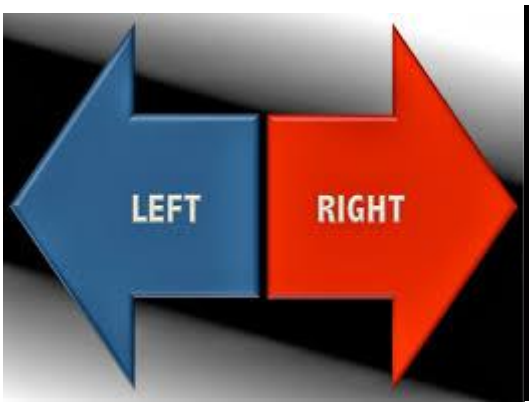


The joy of creation, the radiance of energy, the overflow of content, a multi-branched development: this is a manifestation of a robust life force, constantly active, but willing to stop and review from time to time. Fear is necessary, it is a natural part of balance. If fear is excessive, it can be reduced by denying the danger, or by panicked fleeing, or by exaggerated wall building. On the other hand, a multifaceted analysis and deep understanding of the situation, and an attempt to maneuver based on this, can help in most situations. And if curiosity is excessive and unbridled, then we should take a forced rest from time to time. At times, the mountain climber must not only look at the way up but also admire the view *as a whole*.



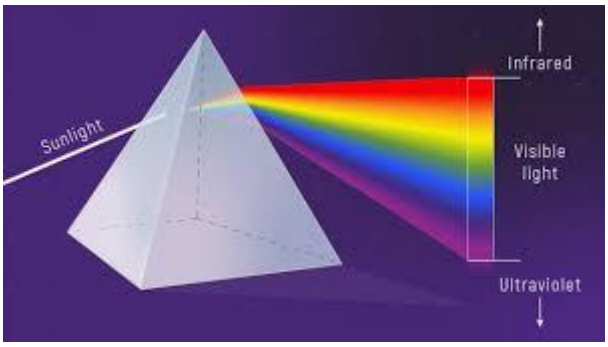
36. **Chapter: Body and Soul**

Two aspects, or frames of reference, the physical and the spiritual, look at the same thing from two sides. And the two sides have two separate names: soul and body. A sound mind in a healthy body: this is in a physical context. A healthy body in a sound mind: this is in a spiritual context. Which is more important, the spiritual child asks. Looking from the right or looking from the left? What is more important: the color or the smell of something? So, the sage responds. If we look at it from the physical side, we see a body. If we look at it from the spiritual side, we see a soul. "But the body contains the soul," said the person looking from the right. "No, the soul controls the body," said the person looking from the left. Oh, then, little spiritual children, don't you see that the same thing can be looked at from the right and then from the left, and then the two aspects can be reunited in the mind? Looking from here, this seems more important, looking from there, that. It depends on where you care to look more depending on your interest.





Nor do they see these spiritual children, that the soul and the body are imaginary units: the observer detaches them from the surrounding reality, abstracting them. One soul is a human individual unit. One body is a human individual unit, be it ideal or average. In fact, the body is a concept-unit born from imaginary division and abstraction from a material world. And the soul is the same in the context of a spiritual world. But division and abstraction are both artificial, they can only serve didactic purposes for spiritual children. ***Wisdom knows no ideal or average units.*** Only pseudo-sages who are spiritual children may proclaim that physical, spiritual or mental units, templates, sets, multitudes "exist". The sage knows that these are only concepts born from division and abstraction. Thus, every unit and every multitude and all other template categories are human concepts.



Body- physical variables are needed to describe it, including space, time, temperature, chemical composition, and many others.

Soul- it requires spiritual variables such as awareness, conscience, alertness, clarity and momentum or energy, the latter used in a different sense compared to physics.



Cultivating the body: nurturing it, developing its potential; or cultivating the soul through imagination, perseverance, organization and reflection: these are developments of the same thing by different aspects with different emphases. The common denominator is cultivation, care and specific development. Vitologia focuses on the cultivation of the mind, the spirit, the soul through constant reflection and organization based on specific local life experience. Life experience here can be at the individual or group, or social levels. It may involve direct or indirect processing of different types of information but be that as it may it remains unique and local processing.

The most basic level of mental and physical organization is sleep. Sleep periodically reorganizes both the body and the mind. The more sensitivity and new information there is to be processed, the deeper and more intense the sleep will be. But sleeping is not only at the individual level but there is also sleeping on a community level, providing community dreams. One manifestation of community dreams is art. The dreams of art are specific to a given local community.

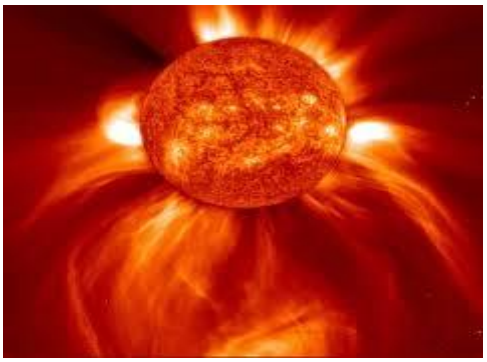
The lack of quality sleep puts a strain on the cardiovascular system and also contributes to chronic kidney disease, not to mention the psychological consequences. By analogy, the lack of art makes society sick. If we approach society purely from the physical side, perhaps the critical importance of art is not even noticed. Moreover, the importance of social cohesion and cooperation also seems unimportant as these are a function of socio-spiritual cultivation. Yes, on the individual level, the emphasis is often more on the physical processes, while on the community level, on the spiritual ones. That is why materialism is fatally and poisonously bound to liberalism that divides society into material human units, i.e. the so-called “free and sovereign” individuals. The materialist-liberal says: "I am a material unit in the material world." The same thing is said by the spiritual child. But the same thing is said also by the cancer cell. However, art goes beyond this and provides a way out. Art and wisdom alike expose the foolishness of material-liberals.





Cultivating the soul means that after processing and incorporating new emotional, intellectual, or other experiences, the spirit reorganizes and becomes more abundant. These experiences can be direct, but they come more from communication than from direct observation. Cultivating the soul doesn't have to be exclusively on the individual level. It is a misconception that the soul is present only at the level of the individual. Every group and every living community also have a soul. Individual mind, group mind, collective mind are the *physical* divisions of the soul; these divisions have poor truth value in the spiritual dimensions. On the physical level,

separation is more useful; on the spiritual level, local characteristics are radically important, but they are not separated. Cultivating the spirit with organic thinking, with a multidirectional, multi-level outlook, broadens the horizon and deepens insight at whatever level. The goal of cultivating the body is to promote proportional development and health. The goal of cultivating the mind, individual, group or society mind is also to promote proportional, multidirectional development, which brings about maturation with broadening of perspectives. Organic, proportional development allows us to see the underlying context modeled as a complex pattern matrix and goes beyond the level of simple categories and thought-template units. Ultimately, the mind reaches a state of high spiritual temperature where there is no separation, no delimited unit, no inert mass, no physicality without spirituality.



The soup thinking is this: the ingredients are cooked until they melt together with a uniqueness that is one of infinite variety, transcending the separate, standard ingredient list. Out of the multitude of ingredients a unified, organic, peculiar whole is born.

So, it's not this (fixed, single, standard):



But this (organic, specific, local):



The cultivation of the body and the soul can be combined, and this creates spiritual strength, momentum, energy and initiative. The body gives stability and structure to the soul; the soul gives inspiration and direction to the body. Bu again, combined cultivation of the body and the soul is possible at any level, it doesn't have to be only at the individual level. The soup is an organic whole, unique, colorful. The group is also an organic whole, unique, colorful. The cultivated spirit is an organic whole, in which the individual components disappear and rise to a new energy level.





Individual bodies rise to organic communities, and the materialistic-liberal standard ingredient lists are far forgotten.

37. **Chapter: Perspectives**

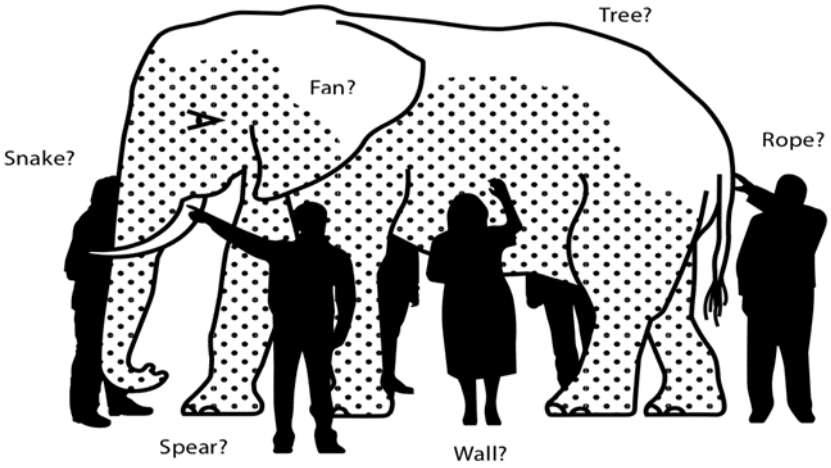
The limits of the subject of our study depend on the extent of attention. What we focus on is the result of our choice, be it a result of some unconscious motivation or driven by some objective condition. A historical period or a group of zebras: the limits of their investigation depend on what aspect and with what resolution we examine. If the attention is low-resolution then ONLY SHARP CONTRASTS are detected; then apparent separations appear in both space and time: regions appear, i.e. specifically separated areas, or periods out of their natural underlying continuity. If the attention is low-resolution, i.e. rough, it cannot perceive small differences, or very gradual, slow changes and variations: it sees things as UNCHANGING, HOMOGENEOUS, CONSTANT. In other words, the false notion of the unchanging, homogeneous, constant arises from gross, unrefined observation and leads to the delusion of universal rules and laws.

“As a given observer with a given resolution sees things here, so must everyone else see things and everywhere, because everyone's ability to concentrate and focus is the same, and things, projected into an artificial infinity, should be imagined the same using the same assumptions. There is no alternative to linear extrapolation, i.e. the extension or projection of unchanging, constant things as they move on a straight line into imaginary space and into an imaginary future”.

This is the classic method of low-dimensional thinking, which completely neglects local variations and unique change.

However, we here in vitologia need to see that this low-dimensional thinking can naturally lead to both frustration and conflict, because projections that are local are falsely perceived as universal, generating rivalry. This could and does have disastrous consequences as this imaginary universality is artificially extended by coercion and violence beyond its original domain through the empire principle.

In contrast, organic attention admittedly has a local domain, rather than a universal one, so it needs to make only minimal use of projections.



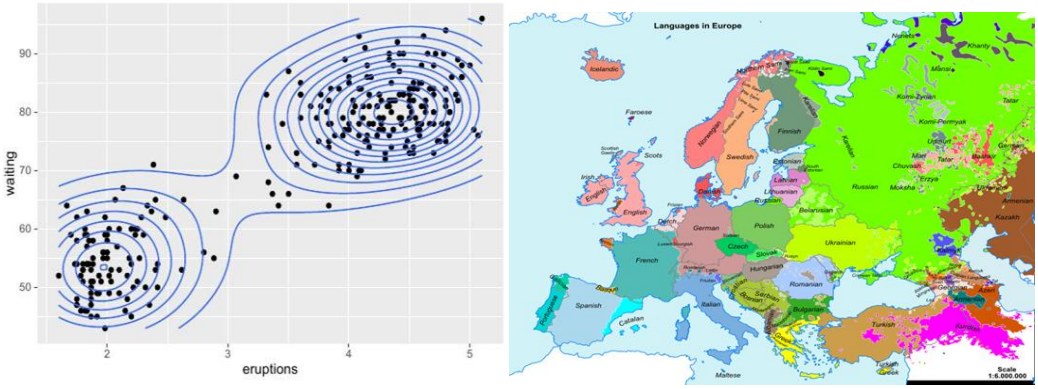
A wide-angle perspective with organic attention: this is a multidimensional approach with high resolution, which notices subtle differences, and which give different results for different observations made from different angles. The more aspects we try to characterize and describe of even an idealized, i.e. imaginary “average, typical, characteristic” elephant, the wider angle we need to see all the potential changes and differences. If a group of observers are only interested in the height of the elephant, i.e., does a one-dimensional examination, they can be satisfied with a relatively narrow angle of view and then may successfully characterize the idealized elephant as a relatively tall animal. In contrast, if we look at the idealized elephant from several dimensions because, for example, we are interested in the range of motion or the movement patterns of its trunk, then we have to make our observations extended in time and space using several angles over a longer period of time. Obviously, altitude can be estimated by a snapshot. To assess the possible variations and range of the complex patterns of potential movements, an extended time period and a more complex spatial assessment are needed. One type of movement can be seen well from this angle, another from a different angle.

Let's imagine two movies. Film, as we know, is created by moving a series of snapshots. Now, let both films show the movement of the human eye in time. One involves only three shots, the first showing the eye as looking to the left, in the second shot it looks straight ahead, and in the

third shot it looks to the right. Moving the shots, the mind fills the gaps between the shots creating the impression of a continuous movement of the eye turning from the left to the right, assuming the simplest, linear movement pattern between the snapshots. However, if we take not three, but ten snapshots of the same process, it may turn out that this is not what happened at all. The eye looked back and forth three times during the given time period, but the three snapshots in the first film did not register this. Here is how we might uncover more complex processes with a higher resolution.

Let us apply the above to an imaginary religious tradition. If the religious tradition uses only a few fixed dimensions, say it encapsulates certain dogmas in sacred laws, then the system can seem relatively constant for a long time, and hold an internal consistency. It may be characterized by eternal laws and truths. But when applied in a multidimensional matrix, these properties of validity and consistency may be lost, because it may turn out that these truths were valid only under fixed conditions and only from a certain point of view or at a given resolution. The same happens with mathematics and with the concept of existence. The concept of an idealized, average, fixed elephant, or the concept of average blood pressure are all imaginary, and they are linked to fixed circumstances, angles and resolutions. Average blood pressure in high temperatures? Average blood pressure during eating or during sexual activity? The idealized average elephant and the average blood pressure may be thought of as existing. But everything that exists does so only on the basis of fixations, i.e. fixing circumstances, resolutions, aspects and angles of view. There is God, states the spiritual infant. What did you fix to arrive at this statement and how? This must be asked every time the question of existence arises.

This is also demonstrated by the border problem. Boundaries are always imaginary. The interpretation of density distributions depends on the particular observer's resolution and is a matter of temporary consensus. A low-resolution mind can only distinguish sharp contrasts and gross differences, and in the case of a density distribution, it separates a certain dense part of space from a low-density part of space that it cannot see. Therefore, it sees the low-density space as empty as is demonstrated in the figure below.



Between two more dense areas there is a low-density region, which is identified by the low resolution of a given observer as empty, creating an imaginary contour between the two dense areas.

In the figure below, we can distinguish forms conforming to templates corresponding to past experiences. But if we look more closely at the figure, we may see the subtle transitions between the form-templates we isolate, understanding how our imagination fills in the parts that may be more distinct and separates areas that are really continuous in order to match the actual shape to a fixed pattern-template from the past.



Thus, we conclude that the interpretation of the density distribution depends both on the observer's resolution and on the existence of particular form-templates corresponding to past experiences in his mind. But it also depends on the breadth and duration of his attention. If the angle of view is so narrow that one perceives only a small part of the figure, or a short duration of a process, and then one merely infers from this angle and from this duration, one must extend the results conforming to past analogies. So, one can get a different result than another who may be able to see the big picture and has to extend less, grasping the larger, more complex pattern. The more complex the figure and the longer the duration, the more the width and duration of attention will be crucial.

Thus, sacred laws, mathematical and scientific truths and the very idea of existence itself, since they are all based on fixations and extensions, depend decisively on the local aspects and circumstances that create them, including the particular subtlety, extent and organicity of local attention. Eternal laws and universal truths are necessarily a function of gross extensions and hidden fixations. They can be interpreted as a primitive approach suited for spiritual children used for didactic purposes. Anyone who assumes conflict defending such truths, instead of deeply understanding how they formed and for what purpose, certainly misses the point.

Therefore, in order to understand a complex pattern more deeply, a subtle, high-resolution study is needed, which considers local uniqueness and does not force it into prefabricated thought elements, categories, and templates. In such a case, it will be possible to avoid seeing a simplified picture with sharp contrasts and apparent boundaries. Every pattern is full of transitions, small differences behind the apparent contours and virtual homogeneity. And if the significance of local uniqueness is understood then we may finally acknowledge that the concepts characterized by the prefixes "uni-" and "mass" are signs of oversimplifications and reductions with the final result of creating the conditions for idolatry to arise. Where *mass attention* is directed through a fixed *approach* to a separate *uniform center,* idolatry is certain to form. However, appreciating local uniqueness and constant change helps to broaden perspectives so that the perception of complicated patterns is facilitated making the rise of idolatry impossible.

On the other hand, the width of attention should also be enlarged if possible. A wide angle of view gives one a better chance of understanding the need for multifaceted examination. The greater the angle, the better one sees that a particular local region can be seen from this direction like this but from another direction like that, as is the case when observing the hind legs or trunk of an elephant from different angles. Ultimately, a wide perspective allows one to understand the broader context. The wider the attention, the more one notices the organic unity of an organism; yes, there is an actual elephant between the trunk and the hind legs.

Transitions between life and death, organic and inanimate, soul and body, hot and cold, up and down, yesterday and tomorrow, dense and empty, make the discerning examiner understand that with sufficient resolution, complex patterns may appear more and more continuous without virtual contours. In fact, boundaries may seem more like an exception than the rule if one is able to detect the underlying continuity and variety in organic systems.

On the other hand, we also see that the truth value of the following inequality

$$10000000000000000001>10000000000000000000$$

depends on the scale of detection capacity. If the scale of detection is five, that is, if we notice only such a difference, then from our point of view, the two quantities are essentially equal.

The situation is different with infinity. Since infinite insight is unthinkable, the

$$\infty+1>\infty$$

inequality has only a symbolic meaning. In fact, it is more like

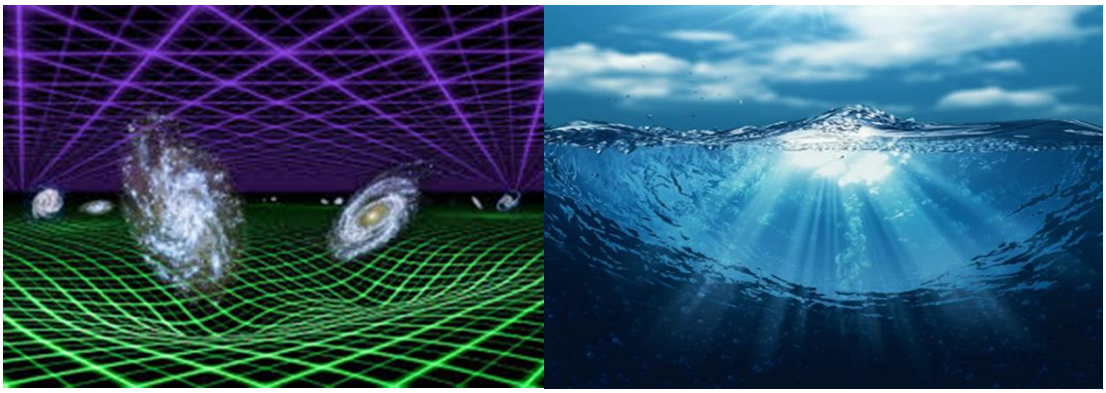
$$\infty+1\approx\infty$$

The latter expression seems much more practical and relevant, even if we use it in the context of mechanical, rather than organic infinity. N.B. in the case of organic infinity, both statements are irrelevant, their truth value is practically zero.

On the other hand, the perspective can be widened with the help of communication. For this, language, logic, traditions, common life experience, cooperation, community memory including song, poems, epics, religion, mathematics and common beliefs are absolutely

necessary. A community can only think and interpret results if it is coordinated to some extent, and for such coordination all of the above are crucial. However, coordination has a limit. Coordination is only fruitful as long as it does not suppress the specific contributions by members that result from the difference in their particular point of view. The living community is not like a dead body, in which each organ can be dissected separately. In a living community, organs cooperate harmoniously, each part with a specific contribution to the whole organism, which represents a complimentary organic unity. The preservation of local uniqueness in the community broadens the coordinated point of view, it promotes the abundance of unique angles necessary for a wide common perspective.

In summary, we may say that the perspective of dead reality is suggesting a homogeneous, divisible, finite, or mechanically infinite universe that can be readily expressed in numbers. Dead reality is mechanical: motion, material points, mass and emptiness are sufficient to describe it. However, living reality is organically infinite, continuous and varied. Movement is only one of its many manifestations, from its perspective material points represent gross simplifications; and emptiness is incomprehensible and cannot be defined in its context.



38. **Chapter: Life force and fertility**

If our perspective is wide and our attention is organic, then reality may seem fluid and fertile: possibilities, endless variations, alternative paths appear. The spiritual child looks at reality from only a few aspects, so he sees it as relatively homogeneous and rigid, where given frameworks, established roads, finite combinations of a few variables, and pre-destined paths abound. On the other hand, spiritual vitality, fertile, sensitive imagination and organic thinking sees it as a stream, which cannot be changed artificially by resetting a few variables, but one that can be influenced locally. Understanding, organization, creative influence, cross-fertilization, education, care, building and healing with social cooperation are general frameworks in which life force and fertility may manifest themselves locally and uniquely.

The organic activity of life force may have a definite object including a person, a family, a group, a particular plant, animal, building, institution, a community project, or a definite goal, a specific ideal. On the other hand, life force can extend its sphere of activity to higher levels where there is no definite object, guided by its love of life and faith in living reality that is general and impersonal. A metaphor may stand here to illustrate this principle. An unbridled, disorganized, disordered, but overly focused life force may produce wildfire. In contrast, organic, orderly, appropriately channeled, broad-minded and insightful life force may just diffusely radiate like sunlight.




The characteristics of fire include luck, opportunity, fixed rules, trends, fashions, accumulation, competition, short-term planning, and a user attitude.

The characteristics of sunlight include system, organicity, patience, an alternative approach, insight, imagination, uniqueness, cooperation, long-term planning, and a creative attitude.



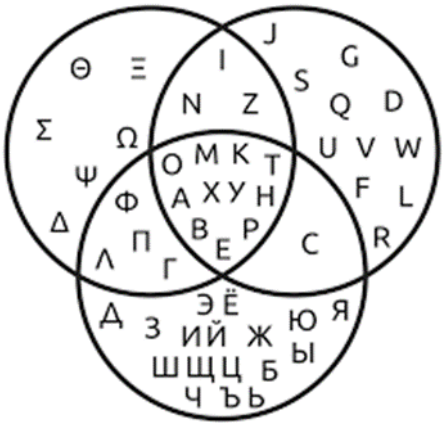

Organic thinking creates a life force that is abundant, multidirectional, flexible, inspiring and influential. It would never convert, overwhelm, take over, conquer, or proclaim the exclusivity of a fixed perspective or an absolute frame of reference. The inorganic, raw force, on the other hand, fixes, imposes, equalizes, converts, rules, directs with laws and principles fixed and universal. Organic thinking is local, unique, specific and alive. The inorganic, on the other hand, proceeds in categories, templates, along fixed rules and laws, and is itself half-dead. Organic thinking always thinks in a systematic way assuming a broad perspective.

The system organic thinking assumes can be considered as a unit of organic attention depending on the broadness of the perspective. It is a coherent unit with a complex interplay of many influencing factors that attention can consider. Of course, systems can be interpreted in terms

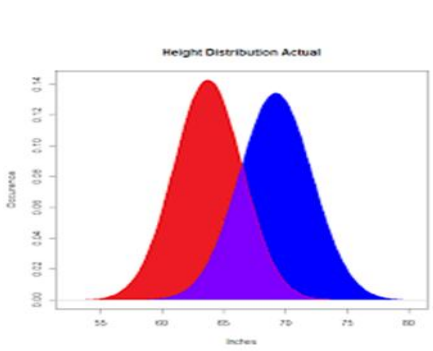
of space, time and depth of attention creating them. With finite effort, attention extending over a finite period of time and covering a finite space, even organic attention is unable to see through and describe the system of relationships of the entire organization of reality. Any particular system is tied to a certain degree of complexity, which attention can comprehend with a given investment.

The usual categories for describing systems include "parts", "properties", "states", "classes" and "factors". These are simple tools for describing the system and comparing it to its environment or other systems. The inorganic description of the system is the result of a superficial, quantitative, "scientific" examination of it according to a small number of pre-fixed general categories, and correspondingly by a small number of variables. An organic description of the system from the widest possible perspective, considering the most influencing factors possible, always requires the introduction of a number of local and specific, and therefore new variables. Moreover, any description of a system belongs to the actual state during examination that has the potential for constant change, necessitating constant review of the description. Of course, a system does not conform to a uniform template state that it "takes". Rather, there is a united flow of multidimensional processes in the system, which can only be separated into "states", or template snapshots with a rough simplification. On the contrary, organic thinking should consider the possibility of change in the system's processes at any moment, always depending on the system's internal robustness and its abundant set of capabilities. Overall, the system, along with its local characteristics, is in constant change, while individual observations are by definition tangential, so they can always be considered as mere snapshots.

The most familiar, simplest and most ancient frame of reference for us humans is the local human group we belong to, with its individual members and their relationships. One of the most basic prototypes belonging to the human condition is the system commonly called family. Family relationships provide the deepest truths we cling to on a human level. Yet, it is easy to forget that even the family, or any group, or even the human individual itself is but a system; that is, an artificial unit of attention. All these systems are models and templates, which human thinking snatches out of the infinite, continuous and varied living reality. However, this mechanism depends greatly on the organicity of attention. Inorganic attention describes and characterizes any system with a greater degree of abstraction and reduction, assuming simplified, stereotyped categories and templates.



$$y = 1 - \frac{f^{n}\left[\frac{s \cdot 1}{f} + \left(\frac{20}{f}\right)^{w}\right]}{20^{n}}$$







And then inorganic thinking proudly claims that this is a complete, objective, absolute, fixed description of reality. In contrast, organic thinking does not describe reality as a generalized, rigid system projected from "actual" snapshots. On the contrary, it thinks of reality dynamically and as a whole, considering the diversity of its processes and its local potential. The whole of reality can be only roughly approximated from its tangents, parts, patterns; and the unique, specific, local manifestations of it are valued beyond imaginary fixations, low-dimensional, method-driven, extended generalizations.

Of course, the majority of individuals and groups need a rougher, lower dimensional, fewer variable, more general, more contrasting description. The most appropriate attitude towards the superficial majority is that of teaching, even if they do not seem to want to learn at all. By default, spiritual cultivation includes the natural drive for teaching, care, and attention, always with patience and flexibility, but also with active influence and a regular, consistent, organic tendency to think ever deeper. Deep, orderly, more nuanced thinking vs. the superficiality of the masses is best exemplified by a basic metaphor explaining the appropriate relationship between the life force and fertility of organic thinkers and the inorganic masses involving the simplest of human relations: a parent and a child.

39. **Chapter: The Community of the Living**

It takes a special effort to see continuity in the community of the living, because instead of a life field, which we are defining here using the analogy of the electromagnetic field, as a default, we see living particles by the analogy of a physical particle like an electron or a proton. But just as in mathematics there is an imaginary limit which a converging function or series approaches,

so we see imaginary boundaries in the community of living things that separate denser areas from less dense areas, and the former we identify as living particles, separate groups, and we call them "persons," "individuals," "members." We even attribute to these separate entities permanent personality traits, personality types, the idea of the ideal or average person that makes people countable. We perceive the person as a family member, class member, group member. We identify a specific set of emotions, attitude, prestige, respect, authority, reliability, trust as the person's permanent attribute. Then personal responsibility, happiness, and salvation are invented, bringing down all ideas to the individual level. The idea of a person seems like a useful functional unit, a model, a toy that we may even use as a concrete, simple, well-demarcated object of love, or object of classification, analysis, cooperation and learning.

It is difficult to overcome this simplified model of a functional unit. Yet, mental perception of the life field beyond the concept of the human particle is possible if we can transcend the limits of the idea of an imaginary, fixed, separate point even with the most rudimentary understanding. Personality traits, properties and types are present in innumerable variations and transitions, and they are constantly changing and developing. What we see as personality is only present at the level of local and temporary tendencies, in relation to something, in the given situation, and even this tendency is constantly evolving and changing. The personality is not separated from its environment, it always interacts, lives together, cooperates, and manifests itself in relationships and in relations. The person is not just a member of a group, but an integral part of it, and precisely because of its peculiarity, it cannot be compared or counted, unless the comparison and counting is made according to certain simplified, low-dimensional and specific considerations with preset categories. All analysis, idealization, and classification related to it are conditional, and their validity is fleeting.

There is no separate individual personality separated from its environment and the flow of time, nor type or average, if we think more deeply. Beyond the average, there is always local uniqueness, which manifests itself in constant expression and interaction, along with gradual transitions and endless possibilities of variation. Where superficial contemplation sees a set of bound individual particles occupying a fixed position as personality types or special characters, deeper attention sees a higher organization, an organic community, which cannot be dissected, reduced, described simply as a multitude of separate individuals, or as a human mass compressed into hierarchy, class unit, or any other set. And if we grasp the organicity of the community, then the significance of social cohesion with community spirit, art, culture, religion, an organic belonging to the group, to the whole of the community of the living, to the whole of reality dawns on us beyond the reductive viewpoints of competition, fraud, quarrelling, representation, eternal law, and exclusivity. Gradually, the individual, separate, discriminate center as definite object of faith, trust, and love becomes more general, and transcends individual discrimination.

The typified separation, classification, categorization of the individual particle is acceptable as an initial stage in the process of spiritual development. However, the units of the man-atom or the god-atom dissolve in time during spiritual development, and ultimately, beyond the little ball-images of proton and electron, photon and graviton, the spirit recognizes the field of life; and its faith and love begin to rise from the initial idolatry to the general feeling of living reality. Life is not a multitude of particles, but a field with no boundaries or discrete, separable material points. Divinity and life, neither of which has boundary or separation in space or time, are

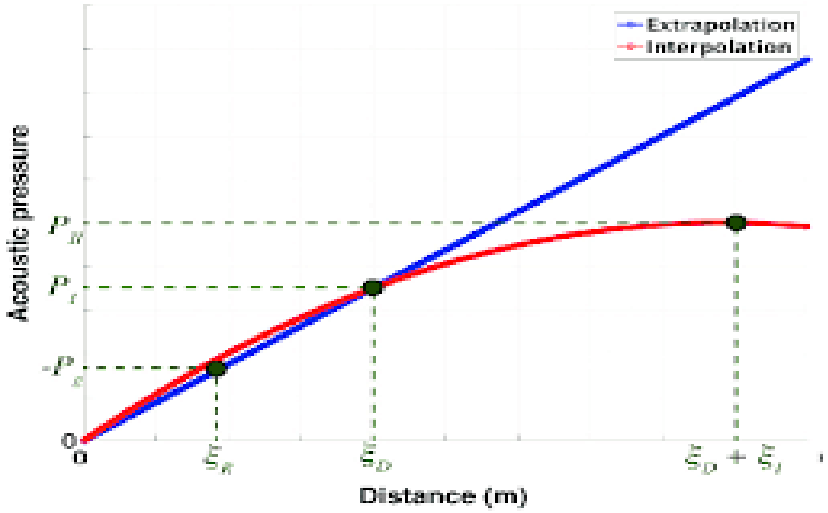
evolving and changing totalities, living and interacting in infinite variation and with continuous transitions. What is life like? Field-like or set-like? Just look at the images below:





The latter is characterized by a motionless permanence that does not change, does not develop, it is static, amounting to a dead universe, a dead idol, which is the product of spiritual indolence, reduction, and oversimplification. In contrast, life changes, develops, moves, and nature does abhor both static emptiness and vacuum, in fact it abhors fixed immutability itself, and the motionless, effectless emptiness of the spirit that comes with it. There is always change, growth, maturation, energy flow, interaction, and any part of the field is unique and peculiar even if it is not separate. The field is endless, continuous, varied, and leaves nothing empty.

How does the finite perceive the infinite? It does so only by extension. All human observations are small-dimensional: few variables are considered with pattern recognition of limited complexity and of a limited attention span. Thus, the field-like perception of the infinity of reality is also limited because of the limited nature of observation. Yet, predictions, conclusions and generalizations are often made according to a one-sided, single-minded view, in order to expand the validity of the individual observations. The observations and experimental results will thus be mechanically extrapolated as in a straight line, considering certain aspects while ignoring others. Thus, the local observation seemingly becomes *universal, general, objective, absolute and ultimately, sacred*.



However, sooner or later, the line will detach from the curve. How can you transcend this low-level, rough, low-dimensional thinking? You can do so only through the abundance of perceptions with appropriate input processing, review and thought organization. Lots of observations from many angles and viewpoints, considering various aspects, will ultimately reduce the need for mechanical extension and linear extrapolation. This abundance is the real treasure trove of the community, it represents the power of its soul core, it is the guarantee of its constant development. By perceiving transitions, by reducing the need for sharp contrasts, by transcending apparent contours, the beginner's tool set including definite units, static categories, rigid classes, fixed laws will lose their usefulness and disappear. This gives spiritual energy and life force to the living community.

With this abundance and life force, the living community gradually transcends the struggle for money, competition, accumulation, and resources, and abandons idolatry. If a community understands that it is an integral part of the whole living reality, but an organic part with its own local uniqueness, peculiar and specific life flow and unique understanding then it will have a chance to evolve to a higher stage of development. The value and power of the community lie precisely in the abundance of its specific and uniquely processed life experience. The life field as an organism, as an infinitely organic whole representing the idea of organic reality - this is the real meaning of DIVINITY.



How does the theory stand in practice? The constant cultivation of the mental superstructures maintaining the community spirit; its refinement through the inclusion of ever new aspects requires extra effort. Continuous review is required, which can be partially and temporarily pushed into the background in the event of an emergency or illness, but only then. Regression is justified in the case of illness, catastrophes and unforeseen events that make one return to simple thinking, emergency measures, lower-level, pauci-dimensional, fixed ideas and concepts. The community can develop only if there is relative stability. On the other hand, this multifaceted attention, continuous reflection, constant spiritual nurturing and adjustment also promote stability, balance, and harmonious peace by providing a broader perspective.

It is the lazy and comfortable neglect that makes one descend from abundance and broad perspective to the low level of simplifications and one-sided views, even without an immediate emergency situation. The mechanical maintenance of the old templates leads to degeneration and decadence, i.e. to a weedy garden, and this gives a new meaning to the adage "power makes stupid and comfort kills". We are all in this together. Distinctions, ranks, hierarchy, representation, fashions, isms, institutions, organizations, simple rules, fixed laws, sacred, absolute, objective truths: it is up to us to limit these to emergencies only. We should also remember that individual atomism always reflects low intellectual activity and mental inertia. One should transcend the concept of individual atomism and will do so, so far as organic thinking is maintained. We can summarize this by stating that the field of life accepts neither fixation nor exclusivity. Life is alive: it is an organic whole, a living organism corresponding to the whole of reality, but with local uniqueness and infinite potential. The abundance of transitions, infinite variations, complex dynamic patterns and continuous, multifaceted, non-mechanical change make life varied and non-exclusive. The community has to feel this, but it has to practice it in its own unique way.

40. **Chapter: Community Spirit**

A community of people with a coordinated, unified spirit, traditions, customs, and similar lifestyles form a strong united front, but as times change, this unity naturally evolves. Attempts are often made to stop change by fixation, reinforcing old beliefs, rigidly adhering to old traditions and customs, and making religion monolithic by rites, magical or sacred formulas, and authoritarian fixed rules. This may work for a time, but it comes at a heavy price: unnatural uniformity and fixation with coercion and enforced dogma will sooner or later result in deviations, degeneration, and disease.

What is the real guarantee of survival, and of identity? It is abundance based on the specific processing of life experiences that creates spiritual robustness. The greater the diversity in a community, the richer the content of the community spirit, the better the community as a system may adapt to changes in the long run without forcing its identity to change dramatically. With an abundance of content and a high level of organization, the community will be robust, able to

process unexpected effects and develop new forms in old frameworks. Only robust systems can survive over a long time, while retaining their specific identity. The only alternative to robustness is denial, the narrowing of community attention based on the doctrine of eternal immutability, orthodoxy, stating that "the divine principle is eternal and unchanging." In orthodoxy, they overemphasize what is known and trivialize any new information fixing the divine and present it as unchanging as if the divine were not alive. Yet, this so called “divine”, i.e. the unchanging, the eternal is nothing but an idol and is already dead. Only the narrow vision of orthodoxy may see it as “existing”. The true divine, on the other hand, is alive, therefore abundant and diverse in content, and organically infinite.

Common spiritual practices, common ancestors, common past events, common way of life, common rituals, common prohibitions, dictates, taboos, goals, myths, common enemy and above all: common stories, common legend create religious tradition from which community spirit may arise. But the primordial community spirit represents an adolescent tribal identity as an amorph mass, a closed system with delusion of superiority, rigid laws and exclusive choices. Indeed, the very essence of orthodoxy is stone-like rigidity, with detachment from reality, that will eventually degenerate into madness. And what does madness create? Overwhelming, seductive, fashionable, appealing new information trends with a captivating name, i.e. the mind virus or mind worm. Unfortunately, neither public life, nor art, nor science are free from these. Mind worms are spreading because they are popular, because they are well advertised, because they are spread by well-financed loudspeakers.



Overwhelming new information, fashion trends, memes: how can we protect ourselves from them? The most direct answer is to close our ears and close our eyes. United, coordinated communities can resist mind viruses by creating barriers: bans, filters, closed borders. Like everything else that is simple and direct, this works only conditionally and only in the short term. Mind viruses can only be effectively treated with a sophisticated immune response, which assumes robust health, where robustness is the key word. Robust health presupposes organicity, which is diverse, not uniform, not equal, not homogeneous. Robust community health transcends the concept of a multitude of autonomous, small, separate units. The community spirit that has robust organization can process any new information in a locally unique way subjecting it to a multidimensional, multi-faceted examination. In contrast to the inorganic system, which is made up of small, separate, nearly identical units that grow uncontrollably like cancer, ignoring external information; the organic system is more than a multitude of separate and similar egos, representing a peculiar and complimentary aggregation of specific organic

parts, achieving a higher plane of attention and consideration. Going beyond individual atomism, we see the community as an organic whole, an organism, but even this is only one of many levels. The community of communities also represents a specific organism and ultimately, the whole reality does it also.

The concept of physical separation can be likened to a drop of water that proclaims itself a separate, free and independent entity. Such a thought can only be interpreted as the adolescent phase of spiritual development. A little more maturation leads to a concept stating "I am not only a drop, but an integral part of the water cycle; I am unique, and I manifest myself in a peculiar and active way. Yet, I am not independent, but deeply connected to mist, to the river, to the groundwater; I interact and I inter*live*."



This organicity is the basis of the community spirit, which is made robust by the rich unity of the specific organic parts. Like all organisms, the community is also constantly changing, and this change, if the community does not paralyze itself with fixed, sacred laws, is sometimes so significant that it seems revolutionary, overwhelming robustness. However, for change to be overwhelming, the degree of robustness must be low. A robust community radiates and influences, provides inspiration, and sometimes even an example to follow. If this effect of radiation reaches an orthodox, oppressive, closed community, it can even bring about explosive change if local robustness is very low. This often leads to instability and unbridled temper tantrums. Every change, every revolution can only bring about meaningful improvement if it makes the community more robust. If the revolution is, on the contrary, reductive, it loses its validity. A revolution must open up new aspects, new dimensions, and then it will be peaceful, enriching, and organic. In contrast, inorganic and reductive influences breed violence only replacing characters without essential change.

The inorganic revolutions observed in history provide examples of what horrendous disasters the low degree of robustness can lead to. Let's see what the characteristics of an inorganic revolution are:

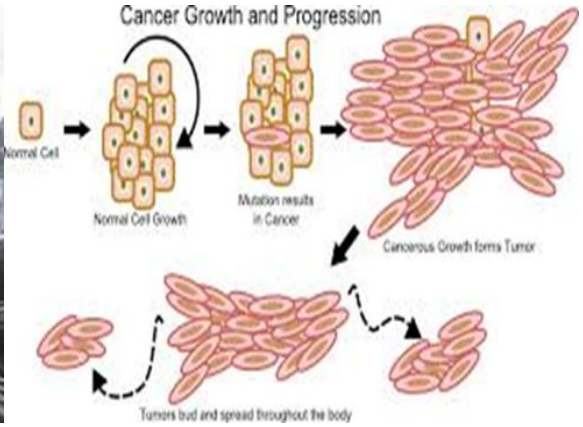
- otherworldly, idealized truths, general principles not based on local reality but seemingly drawn from behind the stars with reductive generalizations and excessive simplification

- artificial separation of interest groups or classes with inherent opposition built in

- divisive and manipulative discrimination of definite political problems isolated from the global context

-unprocessed information packages that are mass communicated by loudspeakers and spread like virus or cancer





The idea of inorganic revolution is freedom in the sense of liberation from something, in essence, representing a war of independence. This freedom is relative to a given institution, organization, ideology of which a community seeks "freedom", or "independence " from. However, substantive freedom does not mean "fighting for separation", but rather "daring to be different" at the same time remaining cooperative in the context of organic unity. In contrast, organic revolution is never based on anger, but it is inspirational with momentum and enthusiasm widening horizons and broadening perspectives, opening up new planes for community life.

Inorganic revolution sees the world as a machine to be used, a commodity to be consumed where usage and consumption must be better distributed. So, the real purpose of inorganic revolution is to modify or replace users and consumers. The essence of the organic revolution, on the other hand, is to eliminate oppressive barriers in order to gain a wider, freer, more diverse, more specific insight into the infinite possibilities inherent in reality, representing a longing for local abundance and robustness.





In summary, we may describe here community spirit version 1, the inorganic type, which, focusing on usage and consumption, operates with the categories of competition, sharp division

of labor, distribution of goods, manipulation, fraud, promotion, sale, advertising, credit, trends, profit, universal value, general quantification and ubiquitous money. It assumes an egalitarian approach with a vulgar common denominator, a reductive, low-dimensional, one-size-fits-all model that is imposed on the community. In contrast, community spirit version 2, the organic type, operates with ideas like cooperation, organic unity, unique local talent, organic contribution, conscience, imagination, local uniqueness, local value, inspiration, enthusiasm, community projects promoting a strong, healthy and unique community with local thinking, local life and local religion.

According to where the community spirit stands in this spectrum, the community may adopt individual atomism, a mass-multitude perspective with competition and fixed, obligatory parameters, which create an unsustainable bubble behaving like cancer. Or it may adopt organic cooperation, organic unity, the common creation of new values leading to a robust, healthy but uniquely diverse and stable living organism.

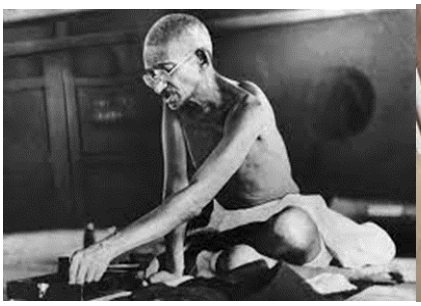


Chapter 41: Superficial Attention

An eye connected to a sluggish or inexperienced mind sees something different from an eye connected with a highly organized, active mind. The eye, the sense organ of sight, cannot be understood as an idealized, independent, individual unit, but it is strongly dependent on the alertness, sensitivity, direction, depth and intensity of attention and on the general state of the mind, where the mind is not necessarily an individual mind. The individual eyes are often, and even very often, influenced by the effects of social communication. And since all of these characteristics are locally specific and change over time, any fixed, standard, objective vision can only be spoken of as a very rough, initial generalization or didactic simplification. Anyone who says that idealized individual senses are somehow primary in the acquisition of knowledge ignores the specific, unique state and orientation of the senses in local conditions, as well as their bilateral and ever-changing relationship with the mind, which never really fits in with an individual brain due to social communication and consequent suggestion. Anyone who builds an imaginary objective reality by recording the perceptions of the virtually coordinated and idealized individual senses has certainly lost his sanity. And whoever reduces the mind to a set of sensory perceptions is rightly assigned to a madhouse.

Still, according to the depth of attention, we can distinguish certain tendencies. In general, inorganic, superficial attention is relegated to templates for general categories. Such are classes, sets, rough, general and simplified rules, sharply contoured and contrasting boundaries, fixed, constant patterns, straight lines, numbers, equations and functions, mechanical extensions, extrapolations, projections. For example, when describing history, superficial, inorganic attention may see repetition or straight-line "progression" of objective, fixed templates that can be arranged into fixed categories. The tendency of superficial attention to try to squeeze local, specific and unique perceptions into mechanical, ready-made templates **is called** categorism. On the other hand, the eye connected to the organized and experienced mind, which handles social communication in a robust and specific way, sees the same things differently. It perceives complex, interconnected, yet unique patterns with the potential for infinite transitions and variations. Fluid, complex and diverse systems are perceived that are themselves organically connected into an organic whole whose extent and organicity depends on the extent and organicity of attention. For example, even when describing history, organic attention sees an infinite diversity of processes in a multifaceted interaction both among themselves and with the present, including a formative interaction between the historian and historical records or archaeological finds. Organic attention appreciates the role of subjectivity in the consideration of attributed importance and emphasis, in the specific selection of the aspects on which a particular investigation is based, the importance of interest and bias in the selection of events to be examined, and the tendency for superficial attention to find exactly what it is looking for. Yes, deep, organized attention sees beyond categorism and transcends objective, fixed templates. The eye, connected to the organized and experienced mind, understands that the observer is present in the observation process, appreciates that the observer brings to this interaction the historian's pre-formed concepts, thought patterns, and experiences. Objectivity is an ideal and a goal, but most often remains wishful thinking.

There are common denominators in history that are often recognized as important aspects: food, mating, resources, territory, competition, war, institutions, tribes, nations, states, empires, great ideas, great people. But as patterns and the pattern-connected ideologies change, the relative weights of factors also change, and consequently values and goals for tribes, individuals and organizations also constantly change. The interrelated patterns, including lifestyle and social relationships with their transitions and variations, themselves change locally.






Inorganic attention always looks at the world in a self-centered way, mechanically projecting local conditions and individually observed personal characteristics onto the unknown be it the sky, the sea, the world or the universe.







Even in the divine, it sees a man, a father, a master, a leader, a tyrant, similar to itself. In the universe, it is not looking for alien life, but a life that is distant, but very similar to what it sees around itself. For superficial attention, the world is nothing but an extension of what is here: what one observes here is largely the same elsewhere as well. What one does not know is not only not there, but it cannot be, and if one does nevertheless observe it, one perceives it as an anomaly to be defeated, destroyed, or at least ignored.

Organic attention sees the infinite as a continuous matrix of transitions, variations, and complex patterns resulting in local uniqueness. It accepts properties, relations, and conditions as potentially very different and constantly changing and varying. While the world of inorganic, superficial attention is relatively homogeneous as it is mechanically extended, the reality for organic wisdom is diverse, varied, and constantly changing.

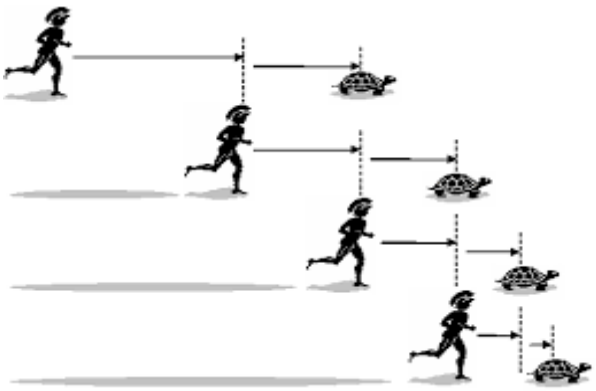







Giving up self-centeredness and mechanical extension turns reality into something rich and meaningful. In everyday language, it is called growing up, maturing. And on a spiritual level: to grow up, to transcend, to become enlightened, to develop a broad perspective vision.

You can live with self-torture, abstinence, self-sacrifice, but this is still the level of superficial attention. Yes, the role of the hero and the martyr is on this level, too. The goal of wisdom is not to fight, not to deny oneself, nor to defeat oneself, nor to destroy or sacrifice the self, the ego. The purpose of deeper, organized attention is to go beyond individual separation and exclusivity, which is the real meaning of the ego. As each cell is connected to the body in many ways, but the connection is locally specific; as the cells seem uniform to the superficial observer or at least can be classified into gross types and categories; so human individuals form near uniform and separate units: egos, for the superficial observer. But wisdom sees it differently. It recognizes that life is continuous and cannot be divided or separated or limited, except at the level of superficial attention. The same is true for change and movement.



Attempts to limit the natural, multi-directional flow of life usually result in high pressure, tension, explosion. Life can only be temporarily and partially squeezed or suppressed. At the same time, all divisions and separations are also temporary and partial. Models based on such attempts will eventually fail. Life knows no artificial hierarchy, nor underlying crystallized essence, because these concepts are based on artificial fixations. Life, however, does not recognize any fixation except in an extraordinary situation, in case of danger, or for educational purposes. Organicity manifests itself on all levels, but it manifests itself in a peculiar way. Spirit and the material world, soul and body are both artificial distinctions. Yes, there is a kind of order everywhere, but it is not a simple and not a fixed order. Just as heat dissolves an ice crystal, even the hardest one, so life melts and dissolves all fixations, manifesting itself differently at all times and all locations.

The explanations of the world in images, words, laws, scientific variables, trends, stories, texts: these are all based on snapshots of the diverse, multidirectional flow of reality. A snapshot is a tool for the beginner who needs contrasting, black and white, well-distinguishable phenomena that can be organized into sets, classes, and categories. The mechanical worldview, as its name suggests, perceives all processes as movement that can be, moreover, described linearly. All processes are assumed to be divisible into uniform sections, of which one can take snapshots that can be conveniently averaged. **This way, complex processes can be transformed into a**

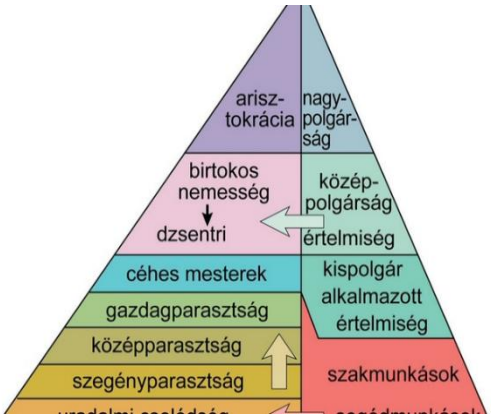
multitude of separate, quantifiable small movement units. So, the mechanical world view and the scientific approach based on it can be described as a form of reduction of reality.



Superficial attention perceives movement, all processes, the past, even life itself in stages as a series of separate, quantifiable events. Yet, wisdom recognizes that there is continuity between the snapshots, a continuity that is neither linear nor unidirectional, but intricate and diverse. Snapshots, averages and linearity are tools simulated by superficial attention.

Understanding organicity as a continuous, infinite, dynamic reality that transcends artificial variables, laws, time periods and snapshots means to feel the essence of life, the meaning of reality, and the complexity of mind beyond the reduced world of mechanical movement, divinity unit, artificial contours, fixed boundaries, separate points and particles, and replaceable standard parts generated by superficial vision.

False or overemphasized indicators, imaginary units, rigid rules, overconfident one-sided projections, and all the fanaticism, violence, blindness, cruelty based on them: all this is worth as much as an outgrown garment, so far as the attention matures and transcends such outdated tools. So, life opens up, and new planes appear if attention acquires organic wisdom. And as far as categorism and reduction, mechanical world view and scientific oversimplification are concerned, let us forget and transcend these as soon as possible.





42. Chapter: Inside, Outside

Is there an "outside world" that can be discovered and understood? Surely, a model can be created and then, conveniently, the model can be called independent of the person who created it. Then the model can be idolized together with the method by which it was created. For further convenience, all future investigations can be directed at the model, instead of reality, as if the model itself had some mystical, fixed, eternal and absolute properties in some fantastic, abstract space called virtual world. And this will supposedly lead to recognizing eternal, objective truths and universal laws. Sure. The external world is just such a model. If this external world is mechanical, then it represents a model for people with a mechanical interest.

Each model is created with a definite purpose. A given community simplifies and standardizes its various concepts about a specific topic creating a local consensus and then wraps the model around this consensus as a coat. Therefore, every model applies to a given community and a given topic, even if it will be subsequently adopted or copied by other communities. What seems objective is always so only locally, objectivity having a definite domain. The consensus on which the model is based is tailored to smooth out local differences in a given topic at a given level.

However, thinking about it more deeply we see that this standardized, fixed model of an objective outside world lives in an imaginary space and is only suitable for low-variable, fixed-point examinations of few dimensions. Should an unexpected new angle of view appear, the model will immediately change. As soon as we recognize the local aspects of objectivity, based on local consensus, it suddenly dawns on us that the independence of the projected "external" world is imaginary. On the contrary, the external world of a given community describes the local community with its local interest, sensitivity, direction of attention, choice of priorities, because it reflects locally selected aspects and their weights. Indeed, a fixed "external world" that manifests itself in institutions, organizations, rules, laws, religious traditions, absolute truths, borders, classes, hierarchy, sacred objects or beings, units, idols, particles and fixed qualities, is nothing more than the projection of a given community into an imaginary space, and is characteristic of its needs and properties, but also of the degree of local spiritual inertia and helplessness creating local generalizations and simplifications. The formula for this is the following:

Intellectual inertia + community coordination = local model of an objective outside world

and from this, with local consensus-based coordinated thinking, the "independent" model of the external world is born creating a local worldview and ideology. The entire model is identified as the outside world, which is said to be independent of the specific viewpoints of each member of the community, bringing the community together, like around a campfire.

Anyone who identifies the exclusive model with the whole of reality and denies the possibility of alternatives is a zealot. Martyrdom and heroism are often born out of such zealotry. Anyone who creates an alternative, exclusive model for the whole of reality is called a heretic. In contrast, the one who understands that no alternative model can be exclusive and goes beyond the concept of the exclusivity of a fixed external model of the world, is called a

wise man or a sage, sometimes a philosopher, literally meaning the lover of wisdom. Wisdom does not come from the outside as a gift but is painstakingly built up by careful processing and constant review. The sage understands that faith is also meaningful even without a definite outside object, an outside world, an outside model, that both knowledge and love can be extended from the tangible object and a person unit to the more general, infinite field of life. This is manifested in the general goodness of the sage in everyday life. While the sage transcends the need for an outside world as a definite model, the idolater always needs a tangible model, one that is fixed and separate from the inner essence. The outside world is enlarged and is placed in a distance, in an abstract space, and is worshiped as a delimited, exclusive unit, independent of everyday life and the flow of life experience. Fanatical faith also becomes independent of life experience, and thus in time it becomes empty, fixed, dead, and forms a corpse rigidity. The idol is always a model, and this model is always external, its very essence is separation and distance with exclusivity and individual atomism. This model can manifest itself in the form of religious tradition, science, an ideology, a new worldview, custom, institution, organization, or even a person or an object: its appearance can be wide-ranging. Wisdom, however, transcends all attempts at exclusivity, separation, and standardization. The sage understands that every model has a domain and a definite function, and that the validity of any extension of domain and function can only be conditional and partial. A holy center, eternally immutable with fixed laws at a distance needing representation, these are the instruments of idolatry that should be transcended. With wisdom one gradually recognizes that there is no need for the separation of inside and outside as these are artifacts of an adolescent's model of spirituality that one outgrows with intellectual development. **The object of love, faith and knowledge is not distant, separate and definite, i.e. "outside" but close, continuous and varied, i.e. "inside". This represents the ultimate transcendence of the idolatry of a separate outside center. This idea also means the death of the *spiritual standard*, of *fixed law*, of *rigid exclusivity*, and at the same time it brings about the final triumph of life.**

The idolater, feeling safe and confident in his limited world, will happily go even to the stake. But this confidence depends on a model that is exclusive and rigid, and therefore dead. Explosive power, fanaticism, faith that evokes overwhelming, imposing and exclusive devotion, which provokes conversion, that is, imitation and assimilation are all manifestations of idolatry. The wise person also feels safe and confident, but this is not model-dependent and is not based on exclusive attachments or entanglements. The sage, who can be an individual, a group, or a community, is always watching, learning and trying. Enthusiasm and inspiration can also come from the joyful experience of widening attention, not only from the empowerment through the adoption of an exclusive model**. The sage sees a multitude of alternatives and possibilities, variations and potential in the context of a matrix of ever-changing complex patterns. He bases his wisdom and identity not on separation and exclusivity, but on the abundance and majesty of integrated, organized, unique thinking.**

A material universe with mechanical laws is also a model, and if this model is considered to be the exclusive truth, then such materialism amounts to idolatry. If one considers inside as representation of a subjective mind, in contrast to outside as representing objective physical

reality, then this model is just one of several possible forms of religious idolatry operating through artificial separation and rudimentary understanding. Life transcends all artificial separations and imaginary boundaries, it does not distinguish between inside and outside, between mind and matter, between soul and divinity, between one individual or group or community and another. Life force is not fixed; it is unique but cannot be divided into units or particles. Space, time, sets, numbers, or any other category can serve to describe the dress, but not the soul core below the superficial coating. Only an artificial reality can have divisions, separations and standards like clothing also does; the inner essence is indivisible, not countable and cannot be standardized.




But beginners, the spiritual children, they project out, delimit and homogenize. They need a material world, in which positioning has a practical meaning with heart, soul, spirit, intellect and mind being located spatially in the brain, and quite literally so. For them, brain, matter, and chemical reactions are not physical projection or instruments of the mind, but they actually identify these things with the mind itself. The mind is nothing for them outside of these reactions. It is as if we were saying that an animal is identical with its smell, and that it has no other property beside its smell. Moreover, in this strictly material reality, an individual's personal characteristics are assigned to the individual brain, and thus they are delimited and demarcated. The ego is a kind of re-representation of this process. If the brain is delimited on a physical level, then the mind is also delimited in an abstract sense. And since physical space is characterized by distance, direction, and of course by physically perceptible effects and mechanical time, which is only applied to and derived from physical movements, we can also characterize the mind with these properties and only these properties. So, the individual, well-demarcated mind matures or ages as the mechanical clock shows it should -on average, of course. In the material world, clothes are essential, representing the easily perceptible surface, the standard, the measurable, the objective characteristic. And there, naturally, the clothes make a man. Clothing is a useful measure because it is fixed, it can be standardized, mass-produced, it can be made uniform, popular and trendy and appealing; and it can be made to follow dictated and manipulated fashions.

But the essence is below the dress. The mind is not identical with its physical projection, not even a computer is identical with its hardware with the latter’s chemical composition or physical appearance. The actual, individual personality is only one possible manifestation of the infinite potential available locally, which can manifest itself in many ways, and is not at all dependent on chemical reactions; on the contrary, chemical reactions are influenced by the way the mind

works, and life behaves. Like a drop of water, which is separated from the others only in its temporary form, an actual and momentary appearance, its spatial separation is temporary and partial, its spatial extension and form are contingent on its environment and is constantly changing. Reality is the essence within, but it is only inside in a figurative sense. As this essence extends outwardly with its behavior, influence, radiation and interaction, it is not separated from its environment, and the essence differs from its environment only in the extent that up differs from down, right differs from left. Creativity, imagination, faith and love do not dwell in physical dimensions, they are not mechanical processes; neither mechanical time nor the properties of physical space can be properly applied to them. Objectivity, generality, measurability, reproducibility and other standards cannot be applied here because of local uniqueness, non-separation, continuous change and organic belonging. The essence under the garment is difficult to understand as it is unique and constantly changing; it is not fixed so that it cannot be generalized or classified, it cannot be measured, and it can only be described according to a few of its aspects, but not in its entirety and its essence.

The material universe is a fixed, generalized system of reference, which combines mathematical space with mechanical time, and which is accepted as absolute and exclusive by the sciences including mathematics and physics, but does not apply beyond the scope of these sciences. The concept of the material universe is popular because it requires little mental effort, it is easy to use, and it conveniently reduces reality. However, it is an outside world model that characterizes only the garment, not the essence under the garment. Success, popularity, wealth, and fame can be quantified just like clothes, but they have nothing to do with the essence within, either. The statistical average, competition, hierarchy and science can all be interpreted in a standard and reductive frame of reference, and they can answer questions such as:

-what do all clothes have in common?

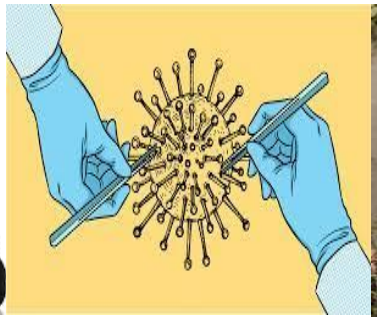
-how to compare and classify clothes?

-how does one describe clothes as they appear on average under "normal circumstances" when "everything else remains the same"?

Users and parasites are only interested in the surface, and they do not understand the essence at all. They are popular precisely because they reduce, oversimplify, and proclaim that the essence is hidden, but universal, unchanged and simple, thus creating a hotbed of intellectual indolence.

The parasitic model of reality is that of a “user” including false priests, businessmen, fanatical zealots, heroes and ideologues, who hide behind some partial ideology like businessmen hide behind science. Parasites are popular with the masses, as they make reality partial and simplified creating symbols, idols, inviolable rules, sacred laws and holy scripts.

But just as masses do not understand the essence so the parasites cannot, either. What is it that business, science, religious tradition and all ideologies share? The common denominator is exclusivity that hides partiality, uniformity and demarcation. Both parasites and the masses consider only the actual, never the potential. Therefore, the crowd and the deceiver are always friends, and belong together, like apples and apple worms.


Wisdom, however, does not allow parasites to take over control permanently and completely, because it transcends the standard, the general, the universal and the actual. It represents the essence under the garment, the depths below the surface. Local uniqueness and organic unity ultimately are triumphant because they are robust and abundant.

Wisdom dictates that one may process and interpret what one sees, but one also considers what one may not see, considering possibilities, transitions, patterns and variations. Fixations and standards represent clothing but below the garment there is an essence that is not fixed and is not standard. Wisdom realizes that there is no true separation of outside from inside, because left and the right cannot be separated, they are only meaningful in relation to each other. Wisdom does not reduce, it does not use symbols, it does not use oversimplistic generalizations, and it firmly declares to parasites: this far and no further!





A healthy apple does not let the worm in, because it cannot be seduced by the charms of intellectual indolence, reduction and categorism. Wisdom goes beyond the separation of inside and outside.

Chapter 43: Metaphors

Urban life is extremely artificial, and it requires a hard effort to maintain it. This effort includes maintaining the hierarchy of information through mass media, mass production, public transport, transport and organization of supply and many others. All of this requires extremely hard and continuous work. The comfort and safety of cities is tempting, even in the face of congestion and noise, signs of an over-stressed environment, competition, highly processed and preserved artificial foods, polluted and unhealthy air. Urban life is also delimited, closely regulated and categorical, creating boxes.






The great steppe is vast and uncomfortably wild, where no empire survives for long and all central control is often nominal. Hot summers, cold winters, swamps, wild animals, hail, drought and all kinds of other dangers lurk. It is open air with vast natural space, where the price of freedom is discomfort and danger. The steppe is open; there is unlimited movement in it.






The city's grand cathedral is like a forest, the sky is almost completely covered, and the light filtering through seems distant and mystical.




In the steppe, light is direct and diffuse; the sky, like the sea, is open, infinite, continuous, extends without boundaries as if it was a vast infinity formed by the unity of sky and ocean.




What if a closed mind full of categories, classifications, rules, laws, artificially set patterns, fixed truths, walls, borders, limits, homogeneous masses, sets, numbers, mass ideas is thrown out into the open? What if the paved road of comfort and safety ends abruptly?

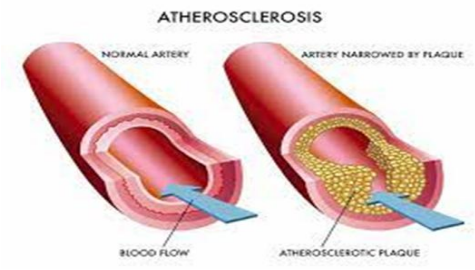


Mental inertia is indeed a heavy burden. This burden must be gradually removed so that movement becomes easy and natural once again.




The isolation from the natural, the disproportionate cancer growth of urban development, the pre-digested standard fashion ideas, the fixed rules, the exclusive frame of reference, the weight

of the categories are difficult to bear, but it is also difficult to give them away. Mental inertia is like a clogged artery that does not allow tissues and organs to get fresh air.





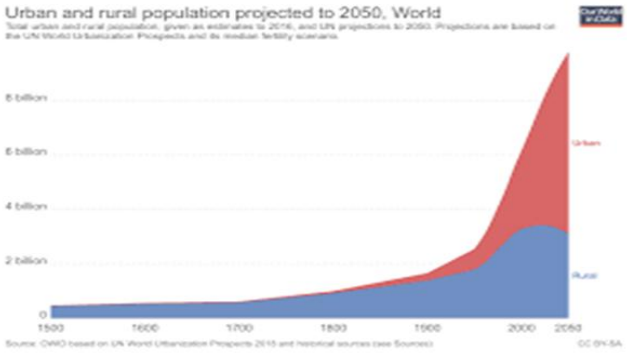
How could the spirit get enough light and fresh air in the limited, crowded, noisy environment of the city?





In the city, there is only a dim light filtering in through stained windows, and there is stagnant air that creates an artificial, flashy but uniform environment with mass thinking and trendy imitation. Intellectual inertia is also a lack of robust abundance, the lack of creative originality; it is a heavy burden that creates blockage, isolation, limitation and darkness despite city lights. The city grows uncontrollably, because it provides comfort and security, the possibility of assimilation, the temptation of being lost in the forest. In the background, there is a longing for acceptance, a longing for limitations, a longing for predetermined rules, categories, universally accepted and fixed patterns, isolation and walls. Yet, this comes with adverse effects including the oppression of local uniqueness and the natural desire for freedom, constant compromises, and the continuous, only symptomatically treated stress that brings about depression and melancholy.

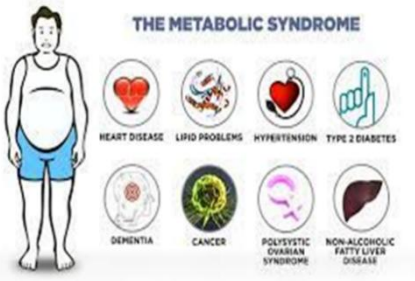




But the crowd agrees, taking on even the heaviest burden for the sake of the mad pursuit of comfort and safety even though the price is very high.

The first and the most important price that city dwellers pay for the illusion of seductive comfort and security is the unnatural, superficial, symptomatic management of stress. Stress is a part of life, and like everything natural, it is beyond good and bad. Stress, which is naturally treated, is not harmful to health unless it is so overwhelming that one cannot relieve it. In the steppe, a person, a group, a community responds naturally to stress with fight or flight, either running away or defending themselves, or preventing it by building a shelter and lighting a fire. Stress relief involves thinking and movement. One should use one's mind and muscles so that stress hormones work as they should: they release sugar from stores, then direct it to the brain and muscles, where it is used, and then the remaining carbohydrate is returned to the stores with the help of insulin. **So, activity and creative thinking characterize stress management in a natural environment.** After the stress is relieved, things will return to normal. Not so in the city. The carbohydrates released from the stores are not used up, because the main mechanism of stress management is not thinking and movement, but distracting entertainment and stress eating or stress drinking. **So, passivity and helplessness characterize stress management in an urban environment.** The unconsumed carbohydrate returns to the stores while other effects of insulin also manifest themselves: low blood sugar, hunger and weight gain. In addition, urban street food is absorbed faster through the intestinal wall and creates a blood sugar peek that the slow acting insulin cannot handle properly as it is supposed to handle slower absorbing, more sustained carbohydrate loads. The result is even more hunger and obesity. Both the increased insulin effects and the underuse of the musculature, which would be the natural target of insulin, cause insulin resistance. This is the real basis of metabolic diseases representing the main curse of the urban lifestyle. In the meantime, of course, the sense of identity of the city dweller is also damaged, because this is a natural consequence of passivity and helplessness, just as all other weaknesses and depression also stem from helplessness. The partial solution, the symptomatic treatment for all of this is caffeine. Caffein mimics the physiological effects of movement and stimulates thinking. The heart rate increases, the metabolic rate increases, brain activity increases, there is increased energy, increased sympathetic nervous system activity, increased endogenous endorphins, and of course the side effects also manifest as diuresis, reflux and anxiety.









On the spectrum of activity and passivity, the differences in life strategies manifest themselves as follows: either activity is good, meaning general happiness is a dynamic state with organized thinking, local uniqueness, unique contribution, organic cooperation and community spirit expressing specific potential primarily on a communal level; or passivity is good, focusing strictly on individual happiness as a default accepting the realism of every individual pursuing its own comfort and safety, which can be achieved by standard thinking, competition and hierarchy based on universally accepted skill, passively adapting to given situations and opportunities, acknowledging that exploitation and consumption are the real source of all enjoyment including the passive position of happiness where one can individually afford the sweet "dolce far niente" of doing nothing. Unique, peculiar thinking expressing the enormous potential of each locality: this is the principle of the soul core. However, the soul core is not a given, it requires care and attention, high maintenance, it is the ever-evolving result of a creative imagination and fertile sensitivity, manifesting in unique expression and the abundance of organic and specific life experience. All in all, we see no empty space and no physical universe, but an organic reality, an organism with potential for local, specific and active expression, which raises the temperature to a degree where the individual and the community merge in unity.





43. Chapter: Organicity

Organic thinking is timeless, formless, it is pure momentum, creative energy that shapes its own dimensions. When the momentum is lost, when energy is dissipated, organicity is also lost and form, institutions, customs, rite, magical formulas, mathematical formulas and equations begin to dominate. The creative thinker expresses local uniqueness in the form of talent, he always seems amateurish, enthusiastic, overcoming obstacles, diluting poisons and breaking down walls, creating new methods and points of view with immense momentum and energy. Talent always transcends stereotyped categories. With wide perspective but rooted in local uniqueness, talent has a wide perspective and sees far.

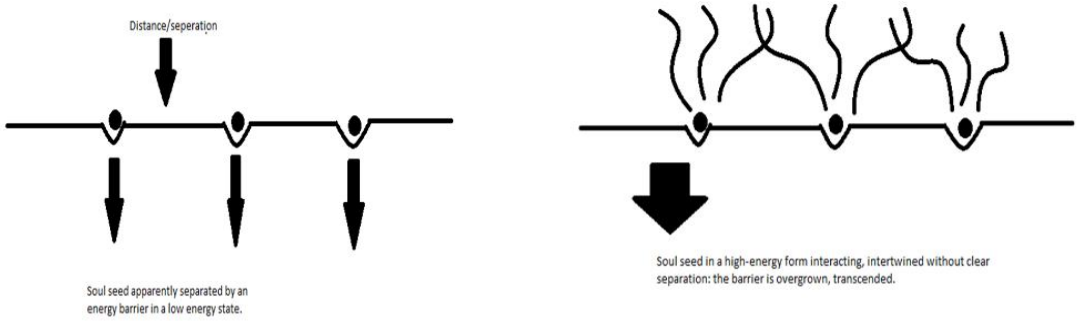
The super-realistic businessman, on the other hand, thinks in templates, always in the short term and taking few aspects into account. His thinking is characterized by well-demarcated functions

in relationships, i.e. partnerships, old, proven tricks, maneuvers, involving standardized categories with concrete, quantifiable variables called parameters, simplified metrics, a formal, superficial attention, and direct action with direct confrontation, competition, exploitation of short-term advantages, technology with ignored side effects and immediate and partial rewards and of course, classes and rigid hierarchy.






The idea of the soul seed can be depicted in the following figure, emphasizing that at low energy levels, the local mind appears to form separate units with an energy barrier in between units due to narrow perspective; this phenomenon prevents the organic unity of local seeds natural for a high-spirit state:



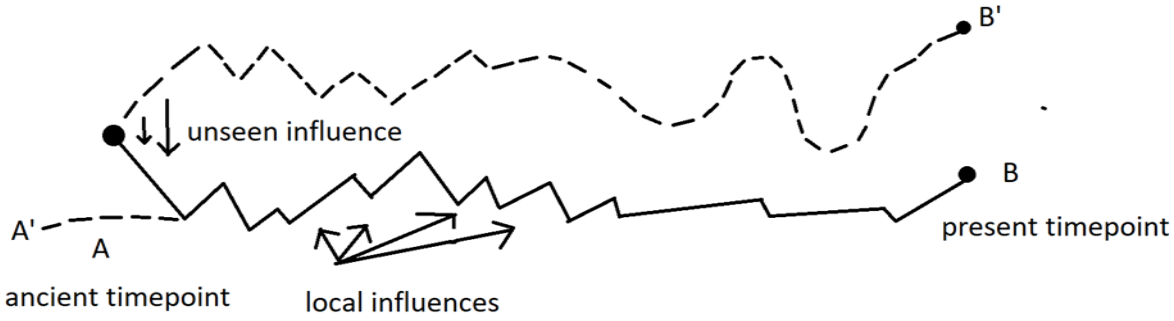
In a high energy state, the energy barriers disappear, organic thinking is elevated into a communal-organism level. Here local uniqueness remains, but the separation between units melts away. With inorganic thinking, compartments appear in the form of special and separate interest groups, partners or rivals, individual units forming sets and classes of measurable,

quantifiable standard members, i.e. mechanically comparable, idealized, “average” individuals. Organic thinking is like an energy field where uniqueness and organic cohesion make it difficult to apply mechanical categories, countability and absolute indicators for the soul seed.

We define soul core as a complex local pattern, a unique local variation within the framework of organic reality that transcends mechanical simplifications, mathematical space and time. While empty space and mechanical time is like dead corpse waiting for autopsy, the soul core represents the live, organic nature of locality. Organicity here means that with its unique local pattern, the soul core is part of an organism devoid of replaceable parts and mechanical units, rigid hierarchy or formal structure. Instead, we find life with its ever-changing context, a highly variable matrix with complex and unique patterns, which cannot be quantitatively compared or mechanically classified except for didactic purposes. Being part of an organism means multiple-level, multifaceted, ever-changing interactions: “interliving”.

45. Chapter: Organicity and Time

The past lives with us. In the context of an imaginary projection of the past, we analyze the following diagram showing timelines:



What do we see here? If we do not perceive an unseen influence, then we project back from the present to the past, ignoring its effects. We end up arriving from B to A’ rather than B to A creating a false timeline. As one can surmise from the figure above, without the unseen effect, the arrival from the real point A would have been to point B', not to point B. This clearly shows the possible errors of mechanical projection, in this case from the present to the past, that can be erroneous due to partial knowledge. Since, of course, complete knowledge of the past is practically impossible given that the past is infinite, all projections are contingent and closely dependent on the system of criteria according to which we examine the past and are prepared to project back. If the past were finite, pauci-dimensional and relatively homogeneous, only then would it make sense to emphasize certain aspects in an objective, absolute sense while

neglecting others. Out of an infinite and varied range of possible aspects in a variable and infinite context, the relative importance of possible local factors can only be locally determined. From this it follows that the concepts of "absolute" and "objective" are bound to reduction and create a virtual world of appearances where reality is simplified and made artificially homogeneous due to the partial, simplified and pauci-dimensional nature of its investigation.

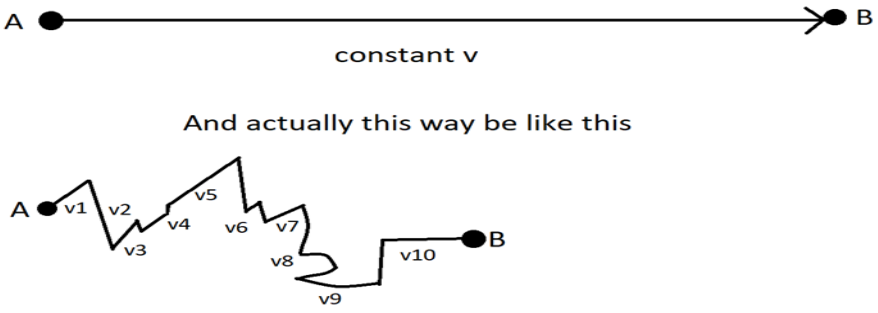
In space, a distant effect may seem negligible, or at least difficult to detect. However, all influences can be indirect, so failure to recognize mediating effects can lead to the illusion of the independence of distant space-time domains. On the other hand, the failure to recognize indirect influence may result in the artificial concept of "randomness", "chance" when examining the dependence of variables. All in all, the recognition of dependence is not independent of the investigator's ability to detect, or, in general, of his sensitivity, focus and prior knowledge. Namely, seemingly independent objects and random events can be the virtual products of the observer's lack of knowledge, narrow attention, and reductive simplification, leading to artificial pseudo-realities of fixed rules and rigid laws. This kind of reduction means that the adolescents of the spirit who call themselves magnificently "objective realists" confuse actuality with reality. The two would be similar only if a fundamentally inorganic reality had the property of being relatively homogeneous and constant; thus, the existence of a small number of eternal and universal laws would make it possible to use simple, mechanical projections including linear extrapolation. If, however, as a sufficiently attentive observer of real life can confirm, reality is not homogeneous, but is constantly changing, then local uniqueness and organic cohesion produce a continuous and infinite variety, which itself is constantly and continuously changing. However, this diverse change takes place within the framework of an organism, since a multidimensional examination will uncover that everything can potentially be connected to everything else, since effect fields do not have a rigid border, and everywhere they superpose in a peculiar way. And then we may also discover that actuality cannot be interpreted in any other way than a mere tangent, a partial snapshot taken from an individual perspective, which represents a small part of the surface of a complex, deep and infinite organic reality. On the other hand, organic reality, with its infinite potential, manifests itself in variations and changes amid the infinite richness of life. Thus, the adolescent view of reality based on generalizations and rigid, permanent and universal laws, is created by an extension of truths drawn from current affairs; in other words, it is but a world of appearances based on naïve local consensus. This is shown by the following inequality:

$$i \neq \infty$$

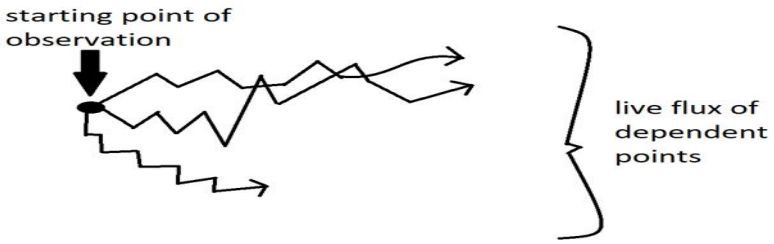
where i stand for the infiniteness of variable variety, a manifestation of organic reality, while ∞ represents the virtual world of endless mechanical iterations and extensions. If, on the other hand, we examine the entire complexity of interactions with fine detection ability and with sufficiently broad and deep attention, then the seemingly independent space-time regions, the coincidences, the separable standard components, the independent events can only be interpreted as naïve simplifications to be used only for didactic purposes. When we examine space-time through the flow of time, we also see that if the flow is continuous, then the present is not separated from either the past or the future, just like an imaginary point in space is not, the extent of which depends on the subtlety of perception and the breadth and depth of attention.

The perception of time and of change is also observer-specific and depends on the degree of his point resolution, discernment, and subtlety of perception. The standard fixation of time is a matter of public consensus, which is socially beneficial, but it has its limitations and side effects, especially if we attribute a universal, eternal and exclusive nature to the fixation, making it seemingly independent of the community that created it.

As we will see below, there may be a difference between mechanical time and general time, but let us now consider, as a first approach, time as if it were approximated by a straight timeline. Let us consider now the motion of a material particle. In an effectless, empty and therefore virtual space-time, an imaginary point-particle can move in a straight line, but in an actual superposition matrix consisting of many fields of influence, the local velocity and direction will be constantly changing. However, the observers perceive these local variations depending on their level of subtlety of perception, i.e. the detection of variations will be observer dependent.

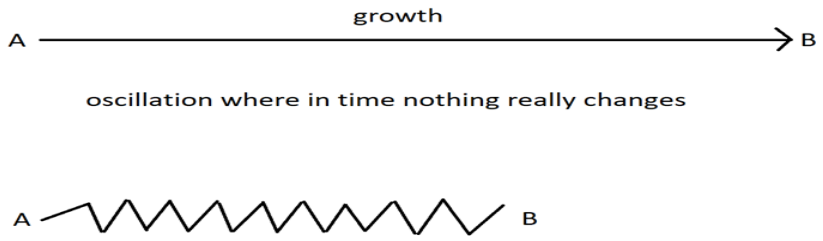


If, however, space-time is not homogeneous, and specific superpositions of infinite effects create local variations, then in each local region the effect fields are individually summed up, and time, here defined as the average velocity of mechanical changes in a given part of space-time, is not invariant either to the specificities of the given region nor to the direction of mechanical motion, determining which variations the point-particle will be exposed to. So, time can be modeled more like a flux, where we examine each observed motion separately and then sum them up according to potential directions:



However, time may not be necessarily used for the description of only mechanical changes, in other words, it may not be only related to processes that can be described by movement. In fact, the generalization of mechanical time for the characterization of not necessarily mechanical,

non-motion-related changes is a potentially serious error, and its truth value drops significantly when used in this domain. Furthermore, if we use mechanical time for the description of non-mechanical processes, we may recognize patterns whose mechanical interpretation will yield little utility and absurd results. For example, a change can be interpreted differently if, say, we model the growth of a population mechanically or non-mechanically. A pattern may be oscillatory or cyclical, which is potentially biologically significant and makes the linear approximation of even small oscillations ignore important biological variations as shown in the following figure:



Depending on biological significance, the reverse may also be true. For instance, if during an artificially fixed time period we look at local population growth and find it oscillatory, then mechanically speaking, yes, there is a significant change, because we see our function going up and down. But from the biological point of view, according to our criteria and pre-determined level of significance, there may have been no change if we compare the states of endpoints A and B. The oscillation may even go unnoticed if our measurement is crude and the amplitude of the change is small. What is important here is that the perception of any change and its significance are both related to factors and criteria that are both non-mechanical and investigator dependent. Strictly mechanical processes may not involve these additional aspects so that equating mechanical vs. non-mechanical change may not be relevant or logical. To take this to the extreme, we may consider that even a poem may have mechanical components, for example, it can be recited faster or slower. We look at this kind of variation differently from the change that the poem brings about in the listener's soul and heart. Time, as a model related to the average speed of local changes, means something different if we use it to describe the velocity of the recital vs. the speed of effect on the soul, which may take months or a lifetime.

It is true that fixing time has an essential benefit in terms of social cooperation. For instance, setting a date is essential in the organization of teamwork. From a practical point of view, it is useful to measure time in such cases on the basis of a mechanical model using simple mechanical changes. A clock, even if it is an atomic clock, is essentially motion-based. **However, there lurks the danger, namely that hidden behind this everyday practice is the assumption that all processes are actually mechanical, and that behind every change there is actual motion.** Nevertheless, we may easily recognize that modeling all changes by motion and characterizing the average rate of change of a complex process by purely a mechanical time model, is a very rough approach excusable only as an initial working hypothesis or a didactic oversimplification. But even within this approach, if we recognize that mechanical space-time

is not necessarily homogeneous, it is expedient to interpret the different but dependent processes in a band-like manner. The average speed and direction of the interdependent processes of an entire system under study gives us a different sense of time compared to the simplistic linear model. Considering all the processes we know about, we may summarize and rearrange this by saying that the system proceeds from one state to another:



These processes can only be reduced to a linear composite according to specific viewpoints with a specific set of assumptions and selective consideration of a reduced number of aspects. A special set of aspects, viewpoints and criteria could be generalized to all mechanical processes only if space-time were assumed to be homogeneous. But if it is not, and the processes in fact vary locally both in their speed and direction, the assumption is not valid, and the truth value will sink. Moreover, any "period" with a definite beginning and end is also artificial, since it comes from a linear interpretation of time with artificially separated points demarking a part of a continuous line, and from special significance added to part of a process that depends entirely on the observer.

In summary, linear and mechanical time is most useful for modeling absolute, artificial, empty and effect-free space-time, which is by definition virtual. In addition, it only applies to relatively delimited, mechanical, strictly motion-related processes with simple patterns, i.e. observations that are limited to only a few factors. By contrast, non-mechanical, multi-directional, complex processes with multi-level interacting factors and subsystems may not be modeled this way. When they are, like we observe they so often are in everyday life, the truth value associated with such extension of model domain will be very low.

An alternative is available though, namely, to interpret time as a turbulent flow following complex patterns. This better approximates processes that we actually observe in everyday life. The processes that are clearly non-mechanical, like that relating to the functioning or maturation of the mind or that of community changes, can also be described as a non-linear, complex flow including examples such as diversified development, maturation, networks of relationships, the spread of ideologies, emotional experiences, and others. Finally, it becomes clear that the concept of time is a tool necessary for the functioning of the human mind, and especially indispensable in social cooperation. However, the mechanical model of time is oversimplified and is erroneously applied to non-mechanical processes without necessary modifications, ignoring the complexities, multi-level and multi-directional interactions of factors. During these processes more complex patterns emerge compared to an imaginary point moving in artificially fixed, virtual space-time. Yet, this is what is most often done without consideration for the

differences in complexity. We propose that an alternative is available, presenting a different time model for different processes. In particular, non-mechanical, complex processes can be better modeled using the analogy of turbulent liquid flow, conceptualizing time as imaginary averaging of a local flux created by multiple interacting influences, realizing that such a model involves locality with an infinite potential that might lead to change in speed and direction in any component at any time. With this it also becomes clear that every process, and thus every local time pattern, is locally specific, variable, but also continuous.

46. Chapter: Competition and Slavery

Slaves have a habit of competing, because the most common setup is that there are many servants and few masters. This is especially extreme if a single abstract master is imagined, and competition for its favors is universally pursued. With this setup, there is a more pronounced distance between master and slaves, the master is far away and above, so the concepts of **centrality, exclusivity and hierarchy** are taken to the extreme, intensifying competition. The object of rivalry is mediation between the master and the masses of slaves, masquerading as representation of slaves before the master. At the same time, competition turns slaves into users since the highly focused competitor tends to regard everything as a tool toward gaining advantage in the competition. All this results in a limited, overfocused, narrow-perspective mental activity, which sees the world through the filter of a few utilitarian aspects and thus ultimately leads to parasitic behavior. Who ends up at the top of such a competition? It is the successful businessman, who always sees reality as a fixed set of rules with few variables that can be manipulated for exploitation. The ideology of the businessman is also based on the model of a multitude of separate, homogeneous, individual units competing for advantage: this is the liberal globalism of slaves competing for the favors of an imaginary center. This is the essence of their discriminatory system of set rules and fixed laws regulating the competition between separate, but near-identical parties. **A business elite that forms a monopoly: this is heaven for them, representing the ultimate utopia.** To be closer to the master than others is their ultimate dream.




Business can be useful and practical, but only in the short term and only partially, on specific terms. There must be wisdom regulating every business, otherwise business will turn into chaos and will destroy the world. None the less, the real origin of slavery lies even deeper. Those who neglect to organize their lives and to cultivate their minds have to entrust this task to someone

else, and this results in addiction and dependence. In addition, just as the rails limit the movement of the train, this addiction and dependence also create fixed paths and fixed mechanisms. This entails the loss of local uniqueness and helps to maintain centrality, parasitism, idolatry and empire. Slaves thus produce within themselves the need for mass ideology and mass production. Cheap, homogeneous, fashionable foods, products, categories and ideologies are the most important tools for this. How can mass products be recognized? They follow a uniform standard, but differ in small, unimportant details including color, shape or style of decoration to maintain the appearance of individual specificity and choice. While objects and ideas that enhance comfort may be necessary to some extent under certain circumstances, there is a temptation to use them even when they are not essential, thus running the risk of addiction. The uniform, homogeneous, fixed standard is toxic in the long run, and comfort itself may be harmful, because it is an unnatural, inert, static state, representing an obstacle to the natural flow of life.







What is the essential strategy necessary to transcend slavery? It is local uniqueness that organically fits into its environment and the surrounding community. The resulting fertility of imagination, creative activity, enthusiasm and vitality will break any chains. Local knowledge, local creation, local cultivation and local life experience with unique life organization and local attention will create a local community that transcend all business and all empire.







But fresh, healthy food as well as fresh, healthy life, which is dynamic, specific, local and productive, has high maintenance. While preserved, industrially modified, highly processed foods are more durable, cheaper, and readily available, in order to avoid the additives, chemicals, and poisons involved that guarantee this short-term comfort, much more local thinking, organization, and work will be required to produce fresh, local foods. In the same way, if we want to transcend the toxic, fixed, standardized, pre-digested forms of fashion-thinking, thought panels, algorithms, categories, ideologies, trendy directions, laborious, specific, local processing of life experiences, local organization, and local work will be required. In short, maintaining local uniqueness is tiresome. This is exactly what parasites take advantage of. Since the most important and easily observable phenomena of everyday individual and community life are related to human relationships and social interactions, **parasites fix, standardize, and monopolize the basic rules of human relationships. Then they set themselves up as protagonists in every story, justifying their right for representation and mediation.** Thus, the idea of centrality is raised, and the local truth value is kept artificially low. The low local truth value creates a vacuum requiring the exclusive exaggerations of mechanical extension, representing the principle of empire. In common parlance, empire is often described with the suffix "ism" manifesting uniformity and centrality.



It's pseudo-comfort. It is like when someone is happy because he has been freed from the burden of having to prepare fresh food every day, and buys mass produced food with money- processed foods mixed with preservatives, additives, food colorings, volume enhancers, flavor enhancers and who knows what else, produced in an unknown way by an unknown producer and transported from afar or cooked in a restaurant thus handing over a basic vital function, namely food preparation, into the hands of strangers. Then one is duly amazed that his blood pressure and blood sugar are high, and that his arteries are getting old quickly as easily absorbed, easily digestible, cheap processed foods with an artificial uniform taste and consistency ruin his body and condemn it to premature old age. One is amazed, rather, that low-level intellectual activity produces the willingness to accept universal, global, mass foods and universal and global, mass concepts with extreme abstractions, universally fixed methods and laws, interpretive domains that extend well beyond their original context and the pseudo-worlds based on them. This

willingness to accept universal, global perspectives, panels, templates and algorithms creating worlds of illusion that can be expressed in numbers, simplified linear projections, separable parameters and “isms” makes the mind age, homogenizes it, arranges it into categories and classes and molds the local spirit into fashion trends, be it along global ideologies, standard behaviors or standardized life functions neglecting local thinking based on unique life experience. This neglect causes mental deterioration, helplessness, lethargy and mental illness.

Power rests on beliefs. The monopoly of beliefs, on the other hand, is owned by ideologues. If the main religious ideology is an overemphasis on money, that is, on slavery and competition, which may be obscured by the false idolatry of science and expertise, then the ideologues of money build up the world of appearances, and the people, who do not cultivate their minds properly, lose their spiritual uniqueness and freedom, as they do not understand their own lives, and hand over their basic spiritual functions to false heroes and false prophets. These empowered, entitled false delegates, like cheap industrial mass food, destroy the arteries in the brain and the flow of the spirit at the same time. This is why people's power is a contradiction in terms as people are looking for saviors instead of redeeming themselves. The average person transmits basic mental functions while focusing on competition and sinking into slavery. The common man is deceived again and again by parasites consuming unwholesome food and unwholesome ideas. All saviors are false as true salvation can never come from without, only from within. But the parasites deny this and enforce their false world with fire and iron while offering mass food, mass religion, mass ideology, raising fashion, competition and money on the pedestal. In contrast, local, unique spirituality has its own perspectives, its own methods and local rules making mechanical extensions superfluous. Right and wrong, true and false, existent and non-existent, these are general but locally applicable categories, valid only with local scales in spite of all universal labels, symbols and standard variables. Even variables that can be measured in numbers must be interpreted in a peculiar way: in the given situation, 1 volume of peas + 1 volume of beans≠2 volumes of pea- beans.



"Apples are countable, they can be arranged and transported in containers, each representing a distinct physical entity that exists and can be labeled and attributed a standard value" – this is the trader-businessman's point of view.

"The apple tree is a single, separate entity, which exists physically, but is a living being that needs to be cared for, and which has specific, local characteristics, which one can influence by breeding and special care" - this is the apple grower's point of view.

"The apple tree, the soil, the air, the sunlight and the local producer, together with the specific ideas and activities of the latter, form a complex functional physical and mental system, and represent a unified and locally specific, living organism" – this is the thinker's point of view.



Merchant thinking emphasizes the categories of labels, units, measures, and numbers according to its own criteria. In the same way, primitive scientific thinking works according to the concept of separate, homogeneous, countable units. Primitive psychology also deals with the personal problems of separate and relatively homogeneous individuals, differing only in a few details, which can be organized into types. The common denominator here is the notion of separate, relatively homogeneous units that form a multitude and can therefore be measured, compared, categorized and classified by absolute, fixed and standard methods. In contrast, the thinker, and partly even the producer who is willing to think, sees and appreciates the living nature of a unique, complex and organic reality, with irreplaceable and essentially inseparable specific and organic parts that transcend standard measures, categories, classes, and the concept of existence, precisely because categories, methods or rules are not sufficient to describe organic complexity and local uniqueness. The thinker knows this, and the producer feels this. Organic unity and local uniqueness are ideas of the creative mind, which transcends fashion, competition, and all the artificial categories of competition and slavery.

47. Chapter: New Beginning, Quality and Truth

Life force seeks new planes, new perspectives, but it can never deny the past. From a broader perspective, one can see that the origin of everything new is clearly rooted in the past, and past and present represent a continuous flow without any break. The beginning is new only in relative terms and from a narrow perspective. Yet, imagination and creative power can open up new planes, which cannot necessarily be adequately described using old methods, viewpoints and categories. A truly meaningful new start requires organization, and the stronger it is, the more obvious is the continuity between past and present. Life is in motion, but order must be maintained, otherwise confusion and instability will ensue, which will disturb the system. Novelty, without proper organization, is like a scientific experiment without the evaluation and interpretation of other experiments: it refers to a small part of the whole of reality without being embedded in the whole stream of organized knowledge. The relationship of the new with the old is multifaceted and dynamic, but the assessment of this relationship depends on the depth and breadth of perspective. What is the relationship between quantitative change and qualitative change? Detecting only changes in quantity often implies the exclusive consideration and use of old parameters, methods and aspects, ignoring qualitative shifts that can be appreciated by

new methods and a broader perspective. Lack of quality compensated for by quantity that is so common in today's all-powerful business world, is often a sign of a lack of proper organization and order, which leads to a waste of resources and disproportionate development. Unnecessary products and services, excessive transportation of goods, food preservatives, overuse of fuel, enormous spaces used exclusively for storage are all part of this problem. But what is behind all this? The short-term and partial nature of business-thinking that by definition lacks a broad perspective. The very idea of business implies local and isolated interests, motivation based on the concept of immediate profit, of instant gratification. Business should never have been allowed to run free. Disturbance of natural food chains and the natural order of local environments, relocation of animals and plants to distant places away from their natural habitats, artificial epidemics, wars involving scorched earth tactics or simply the disregard of the destruction of local flora and fauna all with the hallow excuse of imaginary "competition for resources" by imaginary parties, separate units and isolated local interests do not represent any laws or mechanisms of an objective reality, but only the unbridled business-thinking and practices of the spiritually immature, disguised by scientific and technical pseudo-objectivity. Of course, those who think of business as omnipotent and universal are zealots who can see nothing else and can do nothing else but what they are indoctrinated to see and do. In addition, they go so far as to identify the business world with the whole of reality. Irresponsibility and unscrupulous utilitarianism instead of a holistic approach with deep insight, empathy and care, the latter requiring long-term, organic investment in spirituality is the preference that higher and more meaningful community-level thinking must transcend. *Lassez faire* – this is a sure guarantee of short-term profit and long-term self-destruction, letting spiritual children spoil their own life. Let us use a metaphor. Obesity in an individual is like business mentality and hoarding in the community, both representing the over-emphasis on quantity over quality. Whoever eats artificially flavored food with a haphazard mix of ingredients including chemicals necessary for industrial procedures, transportation and storage but not for healthy consumption and prefers this to fresh and nourishing local food; that person will take a larger amount of food due to both temptation and dissatisfaction and deceive his own senses with artificial flavors and the unnecessary large intake they induce. Such people often think that simply more consumption is a solution to life's complex problems. Obesity is not merely a quantitative problem, but also a qualitative one, it is like business-thinking with quantity prevailing over quality. So, the solution should involve the restoration of quality and the abandonment of the disproportionate preference for quantity. For this, one needs, as we said above, a holistic approach, deep insight, broad perspective; or, in short, spiritual maturity. Let us use the example of chronic kidney disease to demonstrate this at a practical level.

The most common type of chronic kidney disease is caused by lifestyle problems including excess dietary consumption of bad food and lack of exercise, so this may not be solved by excessive consumption of water. Rather, a deeper understanding of lifestyle problems in a specific case is required to partially restore or at least slow the decline of renal function. In short, it is not disproportionate consumption, i.e. quantity, but proportionality, i.e. quality, based on organic thinking, that is needed for the solution. The same is the case at the society level where business-thinking and utilitarian *lassez faire* hallmarked by a lack of quality is compensated for by quantity. Those spiritual adolescents whose idol is business or money or

any other source of power, i.e. momentary and partial usefulness and pleasure, may flourish in the short term with their quantity, but in the long run they will drown in their own disproportionate hoardings, or, to put it more crudely, they will choke in their accumulations of fat. Life is fundamentally complex. Anyone who oversimplifies it should reckon with severe long-term consequences.

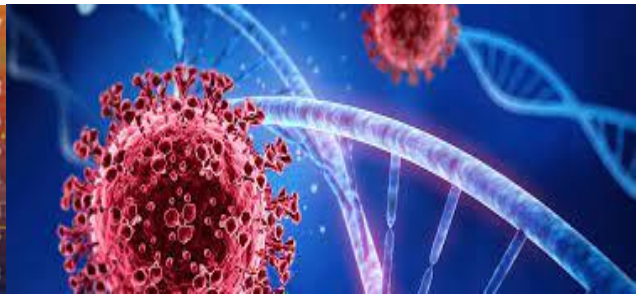












An excessive division of labor leads to a waste of talent and a flattening of the standard of individual expression. The standard is often useful, but it kills local uniqueness.





Standardized centrality with uniformity, accumulation, waste, disproportion: these are profound symptoms of a societal disease and signs of the loss of natural harmony in society. By hindering the natural flow of life and disrupting proportionality, they make society sick and weak. Artificiality and mass ideas, mass services, mass beliefs: they give way to superficial compensation through dream worlds, pseudo-reality and artificial intelligence.





Life does not tolerate centrality and reduction. It cannot be viewed from the outside and from above. Life is a multifaceted stream, which can be partly directed by organic thinking, which partly ensures harmony and proportionality. Truth is not-objective, non-standard, and non-fixed like life is also not-objective, non-standard, and non-fixed. What is inherently specific and varied, cannot be centralized or reduced to universal homogeneity without limit. The default feature of reality is not eternal fixed order with simple laws; even divine essence is not unchanged and simple. On the contrary, reality does not tolerate anything that is unchanging, that is equal, separate and eternal, in the long run. The default scientific model of exclusive material existence needs to be replaced by an organic matrix model characterized by patterns arising from local summations of multidimensional, infinite fields of influence, creating local characteristics considering both intellectual and emotional dimensions and potentialities, as well. Happiness, heaven, hell, these are also dynamic states popularly hidden in a rigid category, as imaginary local or temporal fixation. However, happiness is not a fixed state to be attained. You can't get into hell and heaven and then stay there. These are dynamic states of diverse energy levels, which are constantly changing. Happiness is a direction within the flow of life, which can be helped by active maintenance, organization, constant effort, directing but not resisting local flow dynamics.

The following are some symbols that we have chosen in order to help direct the river according to our life experience:

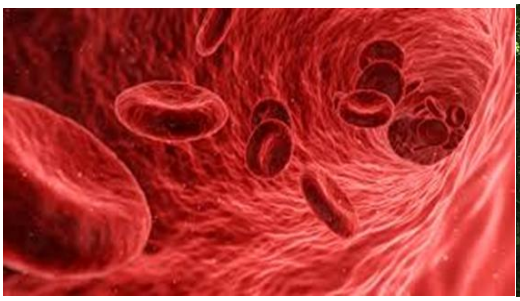
Order: **BLACK** (Organism, Fertile Land, Organic Soil)

Truth: WHITE (Understanding, Spirituality, Cloud)

Strength: RED (Momentum, Vitality, Flow of Blood)

Abundance: GREEN (Growth, Vegetation, Abundance)




We have also chosen methodological symbols for easier understanding including:

System (S), the unit of attention by a group of observers involving a local part of the multidimensional matrix of reality that can be focused on and processed by group attention with limited capacity.

Space (SP), the external projection of human spatial orientation

Time (T), the average rate of locally observed changes characterized by a given group of observers.

Notice that these are not "external, fixed, existent" entities, but artificial categories that help organize understanding of reality for beginners. They never stand on their own except as didactic concepts, i.e. they are not objective, but can only considered objective according to the consensus of the observers agreeing to use these categories, for the purpose of establishing a common point of view.

World (W) is the sum of everything that a group of observers can perceive and comprehend from the totality of reality, i.e. an extension of S.

Reality (R): the sum of all possible or imagined content that observers are potentially able to perceive, comprehend, observe or imagine.

Objectivity (OB) is the ability to observe actual phenomena according to the general consensus of a group of observers fixing their methods and point of view.

Observer (SUB): the group that performs observation and the interpretation of observation.

Universe (U): the sum of the physical, spatial, and material aspects of **R**.

Category (C): an umbrella term for general fixed methods and viewpoints used to facilitate understanding.

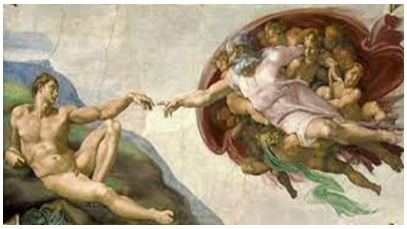
The world and the universe are always relative to a group of observers**: W SUB R,** which means that the world, but also the universe, are local projections of reality, and **U SUB R** is specifically a physical and material projection, where SUB always refers to a group of intelligent beings. Also, as a matter of fact, **OB SUB,** i.e. objectivity as a standard fixation, always refers to a group of observers, where standard fixation means the standardization of interest, priority, sensitivity and attention according to some kind of common local consensus, bridging the differences between the individual members of the group. On the other hand, **SP, T, S: C,** that is, space, time and system are all categories, i.e. tools that help us understand reality. Just as **SP**

and **T** describe to some extent **U**, i.e. fundamentally empty, effect-free space-time, so **SP** and **T** as categories are unsuitable for describing non-physical aspects of **R**. On the contrary**,** the simplest model-description of **R**, as a primitive working model, **would be a kind of imaginary infinity extension** of an organic **S**. Why is this so? Because the sum of infinite fields of influence creates local uniqueness and diversity. All influence fields are continuous and at the same time infinite. Consequently, in every imaginary point of space-time, physical or spiritual, an infinity of effects is uniquely summed up, since fields of influence, as we experience in practical life, are not homogeneous and are variable. So, reality appears as a huge organic system of potentially infinite complexity of unique but cohesive local variations. To demonstrate this with a practical example, imagine sitting in front of a symphony orchestra. One can definitely hear something different from opposite sides of the rows of chairs, especially if the wind is blowing a little. On the right, for example, the sound of the instruments closer to the right can be heard a little better, of course, depending on the wind. On the left, different instruments may be preferentially heard. Yet, the orchestra is an organic whole creating a harmony of sounds. Of course, what one hears is also influenced by the fact that someone may be more sensitive to one type of instrument and is more likely to pay more attention to that instrument sound even though it is an organic part of the harmony of orchestral music.



Ignoring all this leads to the impression of a low-dimensional world of appearances characterized by linear extrapolations and a low degree of complexity with homogeneity. Let us use a further example. In a world where colors are not perceived, color is not a dimension to describe the world, so, for instance, in the "country of the blind", vision *is not a valid aspect to describe reality*. If someone is deaf to high notes, then for him, the sound of the flute contributes less or not at all to orchestral harmony. The empty world of mathematics would only be possible if we did not perceive anything, so in the present parable we would be deaf to all instruments. **One of the most basic truths of the human condition is that reduction tempts the insensitive.** The content we gain by the organic perception of reality is therefore based on the ability to interact with reality in a multifaceted way; and the development of an ever-closer relationship with reality results in a constant increase in the number of new dimensions required to describe reality. From this we derive divinity (D), which is the feeling of organicity of reality. **D**, therefore, is a feeling of reality based on the extension of **S**, but it is indifferent to the physical aspect of reality (**U**), and consequently cannot be described **by categories C: U**, such as **SP** or **T**. On the contrary, **D** can be described on a spiritual plane, with spiritual dimensions, because it is not part of the scientific material reality, which is characterized by the lack of organicity. From this it is understandable that the religious conception of vitologia is related to the concept of a **multidimensional approach based on organic interaction with reality, through the**

fullness of life, with a creative attitude, and a dynamic organization. **D** as a metaphor can also be imagined as anthropomorphic to make it easier for spiritual children to understand the concept, i.e. for educational purposes. If we decide to do this, it could have a male element (Sun, Rain) and a female element (Earth, Fertile Soil), which are not necessarily separate, superior, inferior, or equal, but are different like left is different from right. This is how the divine could be imagined on both an individual and community level, by those who are very naïve in the context of spirituality. We can even count **D** like we count human individuals and by counting we can define monotheism, or a dual system, polytheism or whatever else. We may attribute a hierarchy of specific relationships to it, or we can tie it to a human tribe, an organization, or space, a land, a historical time, or some special concepts or ideology. Then we can even imagine the divine as a physical being, a projection of the physical universe, which can appear before us in a physical form, it can be an imaginary companion, a lord, a savior, a counselor. The painter's imagination can present it to us as a physical phenomenon, the scientific imagination can present it as code of laws in nature, the bourgeois imagination can set this up as utopia. These are variations of "imagining a higher, fairer, more beautiful order beyond the everyday reality we experience thinking it a faraway separate and special reality in space or in time." And around this naïve model we can build an organization, a building, we can develop ceremonies, rites and a system of dogma. But if we do this, we are not engaged in religion. It is a religious tradition, a working didactic model based on reduction of spirituality for the children of the spirit.



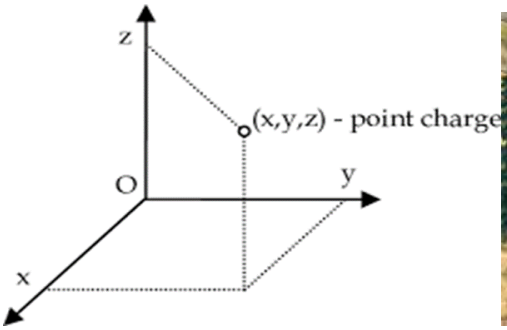
$$v = u + at \quad [1]$$
$$s = ut + \frac{1}{2}at^2 \quad [2]$$
$$s = \frac{1}{2}(u + v)t \quad [3]$$
$$v^2 = u^2 + 2as \quad [4]$$
$$s = vt - \frac{1}{2}at^2 \quad [5]$$



However, higher spirituality transcends all primitive models. Organic reality is more than the extension of actual manifestations experienced also encompassing infinite local potentiality according to the concept of soul core. Experience is related to actuality, so it can only be tangential. In contrast, **D** is beyond categories and is alive. What can be described by categories is not divinity, but merely the abstraction, the model of divinity: an idol. Being an idolater is not a shame but represents an initial phase of spiritual development. The parasite, on the other hand, can never transcend idolatry, as idolatry provides it with the means for exploitation through empire, representation, competition and slavery. The idol model creates the illusion of separation between the divine and the undivine, with the primitive concepts of existing special categories, distinct homogeneous units, discrete absolute existence and emptiness. In fact, **D** is indifferent to these concepts and it is **never separate from anything, for D means infinite organicity and infinite potential in R that is beyond categories such as favor and selection, division, classification, extension, multiplication, counting, dogma, space, time, physical appearance, sacred scripture, sacred individual, sacred guide, sacred law, sacred organization, or institution** except, of course as a didactic model for spiritual children. However, primitive models and reductive categorization tempt those who are stuck in development and are unwilling to learn. But we must be able to overcome mental inertia.

48. Chapter: Spacetime, Effect fields and Systems

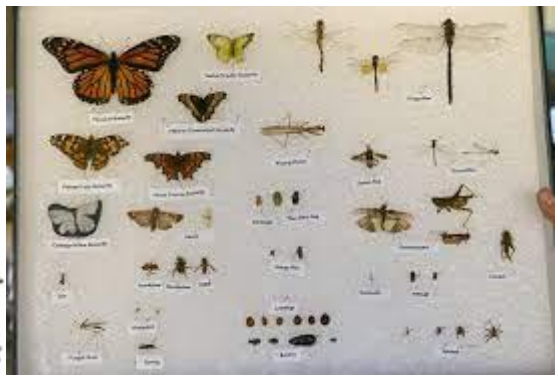
Space (SP) is the projection of spatial orientation that is not „outside" but an extension of the "inside". Space is a category, so like all categories, it is tied to the functioning of the mind. The objective external space, like everything that is objective and external, is the result of fixing imaginary standards by and within a given group, the purpose of which is to ensure the ease of cooperation within the group.





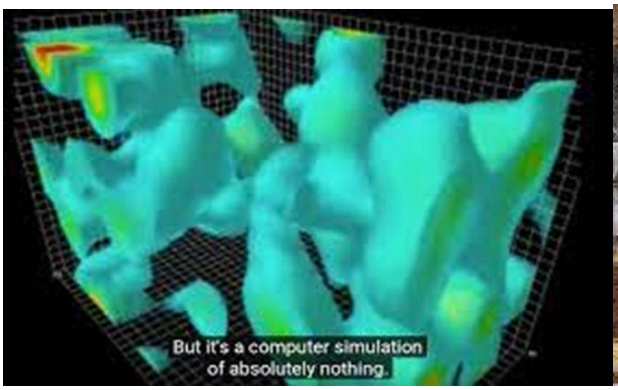
The concept of space is shaped by the group mind, and specifically, the direction of mind function, attention. Since space potentially has an enormous amount of content that is not homogeneous, space is strongly dependent on direction. Space also appears organic, unless imagination rids it of its content and makes it bare, an empty space without effects. Space can also be imagined with stationary time, as a snapshot. For example, when we talk about "the" butterfly with the ideal, static shape and size of the butterfly, it is a mental snapshot that exists solely for the purpose of standardization, for some working purpose within a group. Of course, the butterfly, or any phenomenon and any process, is constantly in motion, changing. Therefore, every snapshot is artificial, not an inherent property of space but a tool of the mind meant to facilitate cooperation within a group.





If we look at space in everyday life, we find that it is full of content including effect, influence, interaction, change and movement. Local space is subject to the summation of infinite effects, which appear as fields of influence or effect fields, a category defined as the spatial distribution of the strength and direction of an effect, influence or force. Space must be inherently continuous since no effect field can have a clear boundary; no field of influence is ever closed. No part of space is free from the varied local summation of infinite potential force fields. There is no absolute limit to any force, so points, mathematical or physical, planes and formations, even emptiness itself, where space could be completely devoid of effects, can only be a product

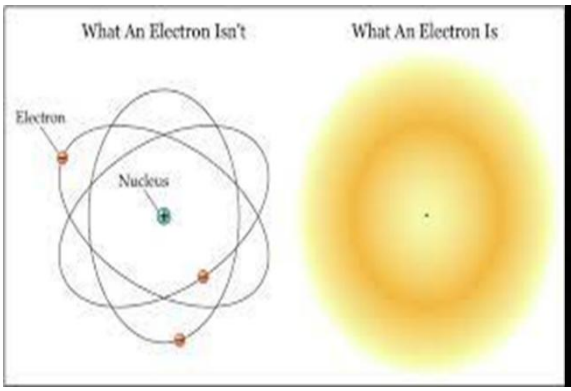
of imagination, where imagination serves a definite purpose: ease and simplicity of communication and coordination, i.e. the promotion of cooperation within a local group.

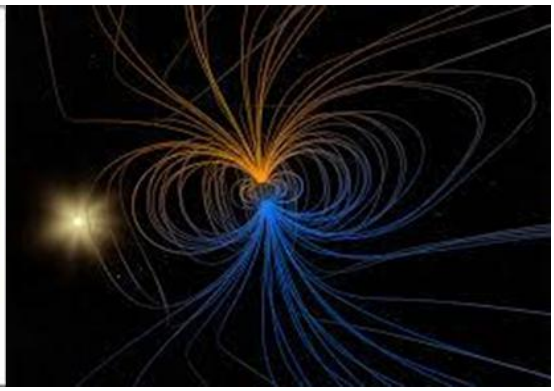





Even emptiness is always relative to a local group of observers, i.e. it refers to the fact that a part of space *is devoid of something*, meaning some effect, material or phenomenon (e.g. air) cannot be detected there by them. However, since effect fields have no spatial limits, they remain present in vacuum and everywhere.

In natural science, energy is a measure of the ability of any effect field to influence some material object. Resistance is defined as the degree of local inertia against the effect, to which we can add the robustness of a system, like in the case of heat capacity. If there is energy, there is also resistance, and resistance can alter both the direction and the strength of the effect, a phenomenon we term "energy barrier". Energy barriers can potentially be overcome, diluted, neutralized, like all natural barriers that form the basis of the analogy. Energy fields are potentially infinite, as is the case with the electromagnetic field, since the spatial position of the charged particles on which it is based, such as electrons, is a probability distribution with the electron potentially located anywhere at any time with a certain probability. Thus, we can never say with certainty that its effect on a given part of space is definitely zero at any given time, i.e. that the density of the electromagnetic field with respect to a region of space is actually zero.

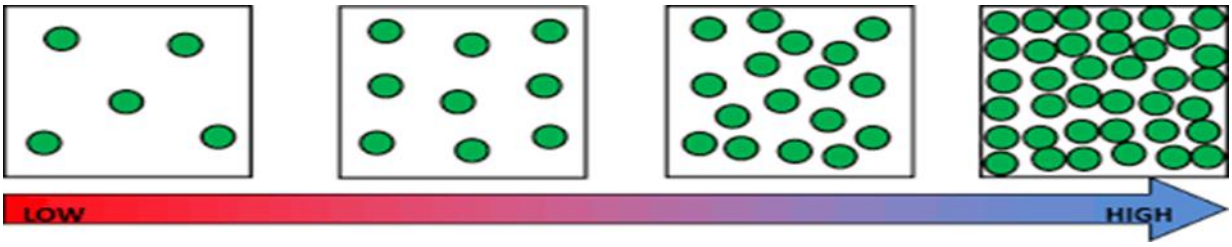




On the other hand, observers' attention can also have a strong influence on the observed effects. The intensity of their attention, their actual ability to focus, or more generally, their interest, sensitivity and memory can all affect their actual ability to detect a given effect.

Effect density defined as the intensity of the effect in a given part of space at a given time *as it relates to a given specific observer.* For example, the human mind is very sensitive to the facial

expressions of the human face, so in relation to humans, the spatial changes of the human face can be interpreted as a very dense effect. Effect density can also be used in imaginary emotional, intellectual or spiritual space, where the density of an emotional expression, a piece of music, or influential thought may be very dense for a given observer. The density of an effect is expected to follow a continuous distribution, but each observer may have different detection capability at any time or state of his actual potential, below which an effect is not dense enough for him to note its presence.





Very dense effects, some examples of which are shown in the images above, are very easy to detect in general. But this is valid only in relation to observers similar to us. In other words, the examples of emotional densities depicted above are high in the frame of reference of observers that we are very familiar with, who are similar to us. An example of this is the process of death as a high-density moment. The process of death can never be reduced to a moment, but for a specific observer, especially someone like us, this process may suddenly exceed a threshold of detectability, and in extreme cases it can indeed appear to be a moment, for example, the moment of sudden cardiac death caused by an undetected heart disease. But heart disease may be easier to detect for someone different from us who has better detection abilities. For him, the moment of sudden cardiac death is only a culmination of a long process and is less dense as it is more expected.

Of course, the density of effect fields changes over time, as both the observer and reality but also the relationship between the two also changes. The model of reality as a turbulent flow illustrates just that. In contrast, a dry reality without a flow as depicted below is a model of insensitivity, of inability to detect anything but very dense change.



The notion of emptiness, permanence, immobility, rigid boundaries and energy barriers is an artificial impression, related to reduction and insensitivity. This is the low-flow world model, which is characterized by constant, universal, fixed laws and rigid rules. If you like, this is the favorite worldview of bureaucracy and empire.



It is not only spatial densities that change over time, but also time densities change over time. An example of dense time includes a great quantity of observations and perceived change, lots of stimuli, many events that make time seem to be moving quickly. In such situations, time content is richer, this creates a momentum that speeds up time. However, the content of time also depends on local sensitivity, alertness, perceptual ability and motivation – we perceive and process more changes that we are sensitive to or interested in.



From the lion effect, i.e. a very dense, explosive time period, followed by a long rest, it is clear that the time definition of "subject-independent average rate of change" is a highly artificial and rather simple model, which is useful to a certain extent only for intellectual beginners and children. Empty, effectless, constant time is, of course, virtual, equivalent to the virtual emptiness of space. Since empty space-time is an artifact; since space-time observed in everyday life, depending on our interest and perceptual capacity, is full of all kinds of effects; and since different observers perceive only a part of these effects due to different interests, sensitivities, alertness and attention, we model space-time with a density pattern of a space-time-attention-field product where

$$\mathbf{SPxTxExA \neq 0}$$

That is, space, time, effect field (**E**) and attention field (**A**), this latter to be defined later, all represent non-zero values due to constant fluctuation, change, energy flow and alertness. On the other hand, time is a continuous and turbulent stream in which there can be no ruptures. To perceive periods with an absolute beginning and end would mean an "absolute energy limit" or "absolute emptiness" that would disrupt the continuous flow. This represents *reductio ad absurdum*, as no absolute barrier or absolute emptiness can be defined. Attention, on the other hand, does have limitations including threshold of perception and a limit as to the aspects with which we examine a process or mechanism. Thus, with limitations of local attention, there can be a starting point and an end point of time as seen from a specific viewpoint according to a limited number of aspects. This is naturally subject-dependent. More sophisticated, organic attention is less limited by the number of aspects it can incorporate, so the separation of epochs, periods, events and other artificial products that can be endowed with the notions of beginning and end, are less necessary. Instead, seeing the flow of energy, the continuous change of fields without limits and imaginary vacuums, are appreciated more. While organic attention perceives patterns of flow that are variable and dynamic, inorganic attention, as usual, moves along linearity with separate, fixed, well-defined categories. All in all, we may conclude that time is not a series of fixed, uniform separable parts such as time points or periods, but a continuous and diverse flow in which the different processes are summed up at all times.




The consensus for standardization of time includes extensions of local conditions agreed upon by a specific group. Just as standard space according to such consensus may be inorganic, mechanically infinite, empty, containing little effect; this inert, dead time is also as artificial as a teddy bear. It is useful for children, but it is not naturally alive. It is also too simple, like a primitive concept projected onto reality as an imaginary grid. But the real bear cub lives, moves, changes, and at most it appears stationary, fixed, definable, statistically characterizable or measurable only in the context of a snapshot.

However, attention is finite, both in its extent and in subtlety, and the local mind looks at the infinitely complex field matrix only through a certain finite number of aspects, the composite of which form a certain local point of view. That is why we define the concept of system (**S**) as an imaginary unit that can be understood as formed by the limitations of group attention of specific observers, limited in both scope and subtlety, and characterized by a limited number of variables, low complexity and a finite nature. In other words, **S** is an artificially separated unit for the purpose of investigation, but in itself would maintain an organic whole with its natural environment, which is only artificially separated due to attention limits. All systems are local, since they are separated from the organic whole of reality according to artificial criteria chosen by a local group of observers. From this point of view, there are limitations, there is an inside and an outside, there are boundaries for systems regarded as autonomous units.

S is also robust, it also functions as a kind of buffer system, since only the most primitive system, simplified to the extreme, would respond mechanically, in a uniform manner and predictably to external stimuli. The more we become acquainted with the complexity of the system, the more we see that mechanical effects do not produce mechanical responses except in artificially simplified systems. The teddy bear always responds to a kind of mechanical pressure in a similar way, for example, it falls over or is possibly injured. A bear cub can react to a certain pressure in many different ways, depending on its condition. Its robustness lies in its ability to respond to the same stimulus in different ways depending on its actual state. A human individual as a system can respond to cold or heat in different ways, not only according to the degree of temperature change, but also according to its own condition, inclinations and abilities.





On the social level, robustness of the system also means the protection of local uniqueness, through the maintenance of which the system refuses to assimilate and guards itself against central manipulation, refuses to blend in and resists parasites and empires.




Thus, the robustness of the system represents the ultimate pledge of freedom, health and natural, unique development. On the other hand, the system, and thus also its robustness, is constantly changing. A system, such as a human individual, a person, has an initial and an end point in terms of its lifetime, beyond which the system changes so much that it can no longer be considered the same as before. This property of time limitation derives from the fact that the system is an artificial unit, just as the fruit and the seed in the fruit are artificial units arising from arbitrary selection and artificial separation in the context of a deeper, organic and continuous reality. **If we detach a system from the whole of reality and then expand it forwards or backwards in time and identify it with the whole reality, then we create a specific model of reality, a worldview, an ideology. It is like simplifying human society creating the idea of individual members and then even creating a personal deity modifying the idea of the human person, and somehow attaching this concept to reality, even**

identifying the two. This model is fixed, delimited, universal, permanent, as is usually the case with idolatry. It's a teddy bear, nothing else.




There is nothing wrong with the teddy bear or any earthshattering model of reality. But let's never forget reality for the model's sake. **Contrary to the model, reality cannot be alienated, expropriated or fixed because it is alive!**



So sorry Mr. Parasites, Empire builders and Representatives: life cannot be represented, delegated, and you cannot position yourself as a mediator for anyone who is healthy and guards his local uniqueness. Life cannot be standardized, categorized, ignored, removed, projected to beyond the stars. Life is boundless, and in the end, it grows around all models.




49. Chapter: Limits and Delusion of Objectivity

In the previous chapter we saw that the human individual is one of the most typical manifestations of the system approach, perhaps even its prototype. Now we will examine the concept of the individual, both in context of humans and in relation to physical objects. First, let's summarize what the main characteristics of individuality are. What is individual can be

considered as a separate unit, i.e. a part of reality separated by definite boundaries, mostly in the structural, physical, or at least functional, mechanical sense. The immune system, for example, can be accepted as an individual system in the sense that it performs a certain function, even if its physical boundaries are sometimes not entirely clear. The individual is not only a unit delimited by boundaries, but also a specific one; for example, as is the case with the immune system, it may perform specific functional tasks, different from other organs. We have also discussed that the individual system, depending on its complexity, is also robust, so it can respond differently to the same or similar stimuli depending on its actual state, condition and circumstances.

The human individual shows all of these characteristics. Physically and functionally, it seems to be a definite part of physical reality and the living world, with its own autonomous behavior, unique properties, and robustness. Memory, sensitivity, alertness, interest, inherited tendencies, local characteristics all color his behavior, reactions, activities, and imagination. So, the human individual as a system seems to be a good model at a first, superficial examination. However, if one looks even a little deeper, it is immediately apparent that this model is very crude and its applicability at a higher spiritual level is limited. To see this, let us leave the example of the human individual for now and talk about the concept of the table instead. The first striking fact is that the superficial observer sees the table as a definite physical, spatial, or more precisely, space-time object, an individual unit. However, this idea, as we are going to see this in a short while, is completely false. The table is a concept, not an individual unit; more precisely, it is a category. We understand this when we examine how loosely the meaning of the table is defined. Our first question is, what makes a table a table? How do we identify a set of functional components, or a physical space-time region with a set of specific properties as a table?

First of all, we all mean something different when we call something a table. We may try to define table as a collective name for artificial objects produced for certain uses. But let us actually imagine an individual table that we are observing in front of us. For those who generally do not use a table at all, this table or the collective term table as a functional object makes sense only to the extent that it can be linked to table users such as "the object *they* use for eating". So, they attach the idea of a table including also any individual tables to a specific group of people. One may also associate a special memory with a table or tables in general. If one then forgets to describe this emotional attachment for instance to a grandmother's table, or attachment to a certain style that may represent local identity, or a certain kind of table that can be associated with a certain specific table-like application, or that with change in time, the physical, individual table has reached such a degree of corruption that it no longer can be used as a table for certain applications that a table can be expected to perform, then one confuses the matter by keeping silent about the local layers of meaning of the table. Of course, the use for which we produce a table can depend on the local group. Someone may use a table for eating or use a table-like object exclusively to store certain objects, or merely as a decoration to beautify a room, or out of respect for tradition, while a certain functionality of the table, such as eating on it, is generally done without a table, by some other means. So, we see that a table may be a collective name for objects manufactured for a certain functionality, which has unique manifestations, but both

the collective name and the individual manifestation have different meanings for different *local* observers, and this is simply obscured by using the apparent standard term table.



The table is therefore a category that is simply projected to similar functionalities or similarly shaped physical objects, just as the concept of the individual unit or the category of the human individual, is projected onto certain manifestations of life. But on to tomatoes!

"I love tomatoes!"

This can be interpreted as a person liking the varieties of tomatoes he may have encountered so far. We immediately get into trouble if we assume that the person knows not only red tomatoes, but also the yellow ones, or perhaps green tomatoes that are stored as preserves; and then guessing the extent of the category of tomatoes known to the person making the statement, we may put a yellow tomato in front of him, or perhaps a tomato that has been picked unripe and transported from afar by the food chain to ripen in a store, only to get the following answer:

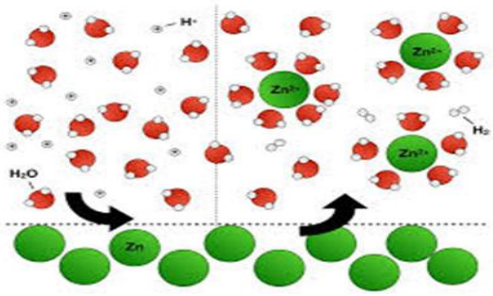
"But tomatoes are supposed to be red, this is not even a tomato!" or

"This doesn't taste like tomatoes; it's not even a tomato!"

From this it is clear that when he made the statement, he based it on his previous experiences, and we, not knowing the extent of his experiences, merely assumed that he knew what we knew. So, what makes a tomato a tomato? What is critically important to press a phenomenon into this particular category, the individual manifestation of which happens to be in front of our nose? For some, the taste of tomatoes is more important, for others the color is more important, for someone the shape or smell of tomatoes is important, because they may have an important emotional memory associated with it. How do we define a kind of set of observable characteristics if the sensitivity and user habits of the users of the category differ significantly? If we call tomatoes those which do not taste like tomatoes in general for a local group of people, we only create communication problems and many unpleasant misunderstandings. And let's not forget that the taste of tomatoes is also a spectrum, according to the sensitivity and perception of the person in question, and according to their experience so far. What one person calls tomato can be substantially different from what another calls a tomato. Thus, the category seems relative, and this only indicates weighted similarities, but never an identity. An idealized table, or an idealized, abstract tomato is meaningless, or at most they merely refer to a kind of weighted statistical average that is relative to the communicating parties.

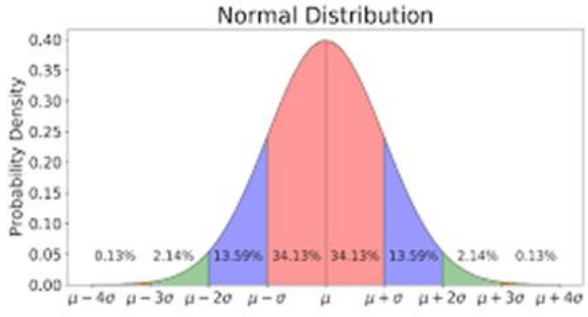


Nevertheless, as we discussed in detail earlier, the physical form on the basis of which the identification of any object is made is also relative to the beholder. What we see as separate is physically separated only for us, under certain circumstances and for a certain period of time, or at a certain degree of detection capacity.





The relative permanence of physical form and outlines depends on the relative scale of perception in subtlety and duration. The objects are neither sharply separated nor permanent in any absolute sense as the permanent boundary one can distinguish can only be regarded as "essentially" identical in relation to observers very similar to us. Indeed, only at the level of categories does "identity" actually "exist" with intended standard, absolute equality; and this imaginary category then may lead to the idea of a multitude of near-identical members or sets of units that can be characterized by numbers. In order to set up categories, not only the things to be categorized must be standardized, but the standardization and coordination of observers and, of course, their communication are also required. Natural science, which is based on mathematics as a tool for categorical standardization, does this with some success; but this comes with all kinds of unforeseen side effects including the denial of local uniqueness. This latter may result in serious communication errors.





Mathematics, natural science, and statistics that apply them to the real world consider "truth" to be identical with the mean; the average is held up as reality in contrast to what is different; they consider what is different to be an outlier, an error, an "anomaly". In contrast, anything that is not close to the average is somehow considered false, a disturbance, a random fluctuation. What is behind this idea? The concept reads as follows: the domain of mathematics is identical with the domain of reality barring disturbance, anomaly and random fluctuation, behind which true existence is manifested by a divine system of idealized units and forms. But here, in the context of vitologia, we deny this. Quite the contrary, we believe that every distribution is a spectrum, difference is natural, and there is no center with absolute truth; as to the distribution itself, it is continuous and does not consist of clearly distinguishable, identical units. **The idea of projecting the concept of the *mathematical unit* beyond its original domain onto nature as a universal category seeing mathematically separable standard units behind physical reality is defined as *atomism*. The same projection in the context of social life is called *individualism*.** The real origins of atomism and individualism are the related ideas of scientific standardization and ideological coordination, manifesting respectively mathematical statistics and political liberalism. The ultimate solution for the coordination of observers and their communication is, of course, mathematics itself; and its imposition on the biological sciences is practiced as biostatistics. By analogy, what is manifested as coordination for the mind with mathematics and standardization of living things as biostatistics, is also manifested in terms of physical nature as physics, of individual human personality as psychology and of politics as liberalism. What these manifestations share **is the assumption of the "existence" of small standard units, atoms, standard mechanisms and individuals, science searching for the common denominators for these units. This tends to minimize both the real organic cohesion of reality by separating out imaginary, idolized units; and their local uniqueness by ignoring their natural differences**. In this way, all these themes insert into human thinking the rudimentary and misleading concepts of the aggregate, the multitude, the set, the masses, the consequences of which have been tragic in the past and unforeseeable in the future. At the end of the day, individual standard atomism naturally favors parasites and empire. By ignoring the organic nature of reality and assuming the existence of standard, idealized forms and mechanisms, human thinking diverges from reality. Taking too far, at some point this will lead to a violent explosion through which the unnatural, forceful and erroneous adoption of standardization, individualization and homogenization of reality will disappear, and human thinking will have to assume a more realistic model, thereby finding a more stable equilibrium. To wait until this happens and maintain this highly irresponsible ideology of standard centrality is simply foolish. The real cause of this foolishness is not the existence of empire, idolatry and parasitism, but, rather, mental inertia, maintaining confusion of the functioning mind, making empire, idolatry and parasitism possible. It is precisely this spiritual indolence that causes the mind to become stuck in primitive models and allow such weeds to multiply in the garden of the mind. This is not the fault of weeds; it is simply poor maintenance. *The one-sided, rudimentary mass ideologies made possible by intellectual laziness are always ultimately responsible for every explosion*. What is not ultimately responsible is evil agents or accidents. Therefore, the most expedient method of prevention in the long run is not weed control by

pesticides, but continuous and thorough maintenance of the garden. The readiness to take care of the garden in everyday life comes from wisdom. The maintenance itself we call love.

The world (W) is defined as the sum total of all the experiences of a particular group of observers where individual life experiences are added up through communication. The "objectivity" of this "world" reflects this group-level summary of experiences. As the group grows larger and communication expands, the summary naturally changes. The concept of a fixed, objective world assumes that no new, unique local viewpoints will appear, so that the present summary remains valid regardless of the appearance of any future new observer. This represents the principle of isolation-orthodoxy. Human atomism is also an idea linked to this orthodox tradition. The concept of human atomism does not consider that the human individual is closely connected to the past, through the effects of, among others, communication, genetics and epigenetics; but also, to the small local community to which he belongs. This locality is specifically influenced by an infinite number of influence fields, and therefore a specific, non-independent, organic part is a better description of locality than the separate individual unit, or the uniform, independent subject. The human individual as a system can be regarded as a sovereign, independent functional unit only in a religious-scientific, jurisdictional, biological sense, but only at a methodological level, for didactic, administrative or practical purposes. The human individual *is* unique, specific and particular, but it *is not* independent, separate or sovereign. **Individual will, individual freedom, individual responsibility, individual rights, individual salvation, individual happiness – all of this is an ideological artifact, a fiction, a kind of methodological model useful for beginners. All in all, this concept represents the hollow basis for the atomism-individualism ideology.** The prediction of individual behavior is also very haphazard. Similar responses to similar stimuli can be predicted to a certain extent within a cultural group, but individual uniqueness is present, modifying behavior. Just as the group is not objective, the individual is not objective either because it is not fixed. Its behavior cannot be unambiguously determined and is not predictable, because it is a robust system, part of organic reality. Relationships, cooperation, interaction and communication between individuals and groups also change over time, so that both individuals and groups have a constantly changing local uniqueness not only in space but also in time.

Standard patterns, minimally or slowly changing, seemingly permanent phenomena and the concept of human individuals that can be classified, categorized, and grouped- these are all projections of a statistical-mathematical perspective onto the world of the living. Ignoring the local uniqueness of observers and their communication, this projection leads to the illusion of a fixed, objective world that is "standard with objective space and objective time for all." This is the isolation-orthodox imperial principle of ABSOLUTE OBJECTIVITY. Absolute objectivity is indeed the simplest model possible, which includes the basic adolescent principles of *predestination* and *determinism*, i.e., the idea that all phenomena have a small number of causes, and that these causes manifest themselves perfectly independently of the given local conditions. This rudimentary model is very useful for beginners, providing them with support, a kind of orientation point, giving them a chance to make rough predictions. This naivety is charming, but it can be very dangerous.



In fact, in the midst of the difficulties of everyday life, naïve ideas, primitive models and mechanical extensions based on them can create a sense of security and comfort, and indeed, people often need support. Appearances can be inspiring and comforting in this way. One can say, "I can't cope with all the difficulties, so I let the outsider, objective, absolute world take over, and it will support me, comfort me."



This is definitely justified in the case of a child, or, in the case of regression or extreme difficulty, even an adult. A doctor, a priest, an institution, a support group, a mass ideology, a religious tradition, respectable people or institutions, or even friends, family, a small local community, a kind word, emotional support can all give effective help. The human individual is not independent, so it is only natural that he seeks cooperation and help. On the other hand, seeking support from a fixed, absolute, imaginary outside world can be very dangerous, because it can weaken local uniqueness and identity. The individual is an important, unique, integral part of a dynamic whole that is alive, that is neither "outside" nor "fixed", and which, like all living things, is constantly changing. With the development of the local spirit, robust uniqueness is able to process these changes and actively and specifically contribute to them. It is able to comprehend a complex order with a large number of influencing variables, interacting dynamically with its environment. Admittedly, times of weakness short-circuit this ability. This is when we flee into simplifications, the means of which are standardization, categorization, and mechanical extension. Of course, from this weakness is born the parasitic world of idolatry, representation and empire.

But we have to constantly improve ourselves, and sooner or later we will have to overcome our weaknesses. In the complicated, ever-changing, organic flow of life, one cannot look for

imaginary support from an objective world with ideal averages. The world of living things is a unified energy field that is constantly changing, but to which each part must contribute in its own way. Individual, group, society or any community of human individuals are neither outside nor fixed, but unified in a complex organism, which is constantly changing. Robust local uniqueness interacts, cooperates, co-lives while maintaining its unique way, i.e. it creates and cares for, educates and builds uniquely. And then the above sentence might change into something like this: "We act and create uniquely as an essential part of life, and we influence reality with a specific contribution, because this is our job. Reality changes incorporating our unique influence, and our eternal life is guaranteed through this unique change."



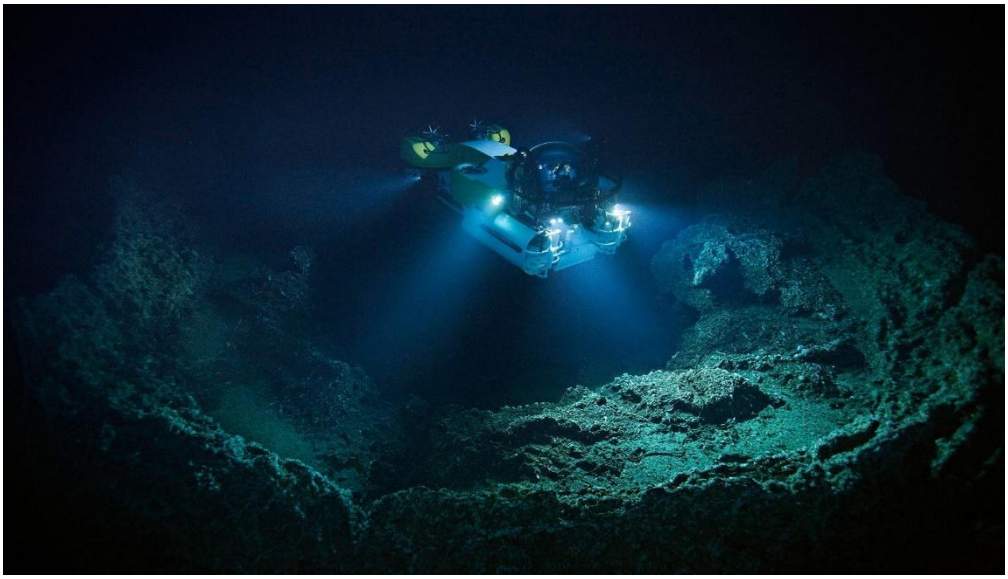
The individual, the group, or any organic part of life is not separate, but it is unique. The unique influence by any organic part on the whole organism of reality will never fade and will never lose significance. This is the secret of eternal life.



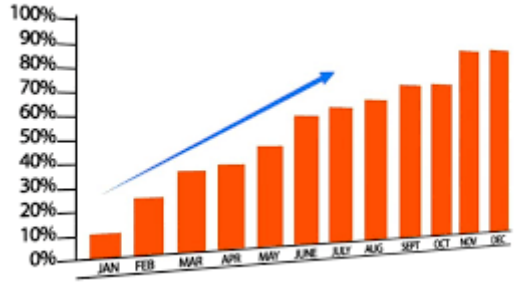
50. Chapter: Observation

Patient and focused observation is valuable. Focusing attention increases sensitivity and resolution. We can observe fine details with special attention, and then we can exchange our observations with other investigators through careful communication. But there is a major problem. Focused observation is "spotty", precisely because attention is concentrated in space and time on a small detail, narrowing it down. It is like shining a flashlight into the dark sky or illuminating a very small part of the ocean floor with the light of a small submarine. This spottiness is also present in time. At the moment of observation, a unique pattern is present, composed of a multitude of changing conditions and circumstances. It is not at all certain that the observation at one timepoint can be automatically extended to another period. And here comes the trouble. Due to the spotty nature of the composite of all observations, significant gaps between actually observed phenomena are filled through extension, based on the assumption that what is here and now is the same as what could be observed at another place

and time. If the ocean floor is like this here and now, then it is assumed to be similar in the unobserved regions at other times, as well.



Linear, mechanistic extrapolations, or extensions in general, assume that circumstances and conditions are "generally" the same everywhere and at all times as in the observed spot at the time of observation, and will remain roughly the same for the foreseeable future. The basis of this extension is the imaginary fixation of circumstances and conditions, the classic example of which is the scientific experiment. Also, extensions artificially magnify the domain of observations, precisely because of the belief that conditions and circumstances can be fixed. Of course, the rarer the observation, the greater the gaps and the greater the extension necessary. Thus, the worldview of any group of observers, represented by the totality of their extensions, depends significantly on the proportion of observations vs. extensions also including secondary information obtained from communication.



Let's take two extreme examples. The informationally closed, rigid, fixed system of isolation-orthodoxy reduces the significance of direct observations and tends to limit communication, so it must maximize extensions. Such a system, of course, maintains belief in eternal immutability, universal rules, fixed, sacred truths and laws. The stability of such a system is potentially compromised by any new observation or communication.



Open systems, on the other hand, tend to maximize both direct observation and communication. However, all new direct observations must be integrated into the repository of previous observations, so that extensions must be constantly reinterpreted and refined. At the same time, the communicated, i.e. secondary acquired information, those reported by others, must also be integrated into the system, so that input must be constantly processed, and any results reported by others must be contrasted with the specific experiences gained in local conditions. Thus, in the case of open systems, robustness is crucial. If the check and comparison of specific, local experiences with the information received from others through communication is not thorough enough, the local system can lose both its local specificity and its state of balance. Such open systems naturally have a potential to weaken and may easily become prey to parasites. In order for an open system to remain stable, very hard maintenance work is required. All information must be processed and evaluated locally, outlining its possible domain and truth value, specifying if any information in question is true and relevant locally, and to what degree.



In an infinitely complex reality, there is no limit as to the possible observations and potential communications. In addition, potential observers can be very different. Thus, the number of unique extensions and the specific worlds built from them is potentially infinite. Any world accepted as objective and true is based on the observations, communication, and extensions *of a given group*, and objectivity can only be maintained according to the consensus established in that context. This consensus may then be propagated by education, communication, media, the armed forces, traditions and customs. However, when we step outside the group, the consensus changes according to the local angle of view, sensitivity, interest, perceptional ability, direction and nature of life experiences, the specific pattern of circumstances, not to mention the effect of communication between groups. Caution and care are required to interpret local influences of any extended ideas considering a lot of variables; local relevance of any extended consensual understandings including the local weights of each aspect of such understandings must be deeply understood.

We conclude that there is no limit to knowledge, so interpretation and inference do not necessarily have some kind of general, eternal, absolute, central "optimum" in the context of an organic reality of infinite complexity. Let's take an easy-to-understand, oversimplified, made-up example:

1. A medical study on the effects of an antihypertensive drug concludes that it is safe and effective
2. The drug is introduced into general clinical practice
3. A significant side effect is discovered: renal failure
4. It turns out that the original study used a sample selected from a general, healthy population in country A observed for a limited period of time, and the drug caused very few side effects *in this population during this timeframe*
5. In country B, where there are people who are more prone to kidney failure, or who generally take different types of medications or eat different diets that may interact with the drug in question, or where kidney failure is more easily detected because of established screening programs, renal failure is detected more readily

What do we see here? We see that the mechanical extension of domains considering observations relevant for a given part of space-time resulted in missing a serious side effect in another in some cases even leading to death. Furthermore, considering this simplified example, we have not even touched upon religious, political and social extensions, which can have even more serious consequences.




Local uniqueness including the diversity and diverse communication patterns of observers, the constant change in the pattern of circumstances and conditions, and the patchiness of any experiment or observation should all be considered in order to have the ability to continuously refine our extensions. We conclude that any observation is local and unique, and the conclusion drawn from it depends on, among other things, local general knowledge and the degree of local willingness to expand it. On the other hand, the concept of absolute and objective truth is based on a mechanistic extension, often on linear extrapolation, of both potential observers and potential observational results by standardizing the observation process and coordinating observers. This fixes reality as homogeneous, unchanging, static, ignoring local uniqueness. This is, after all, a manifestation of reduction assuming that all possible relevant factors that can influence a given truth are already known in essence by a local group. This is how a teenager thinks.



A similar mechanism produces the basis for realism, which ignores variability and potential of organic reality in its tangential predictions projected from actual past experience. Let's take a simple example of this. Writing down the moves of the actual chess game that is being played will form a past experience, a tangential manifestation of recorded reality, essentially a kind of snapshot of past reality. However, chess players, evaluating a chess game, may prefer a particular alternative move in a given situation, to the one actually played; and this will probably remain the case in terms of future players.



Moreover, we can assume that in the future, a significant number of chess players will prefer yet another move with an even deeper analysis of all the possible moves, also influenced by their personal style, or their image of how they predict their contemporary opponent might react. For example, it can be assumed that in a given situation the player will surprise his opponent with a new alternative move in a similar situation, and it is precisely this surprise that provides a new opportunity for victory. While the mechanical analysis of the actual moves of the chess game symbolizes realism, the new alternative move resulting from the deep *post hoc* analysis symbolizes imagination, initiative, insight, potential, i.e. organic reality. **The actual moves in a chess game are "facts" that influence the "truth", but they do not invent "theoretically and objectively optimal" moves, as there is room for creative application of possible moves and consideration for alternative scenarios similar to but not identical with the actual game played.**

The possible moves considered during the analysis, which have not yet been played, represent alternative potential, and they may be just as influential as the actual moves. So, the former can significantly contribute to the future development of the game through analysis. All in all, it is not only what "is" that is important, but also what "can be". The potential moves are an important part of reality, which, although not realized this time, may become next time, or at least at some point in the future, actual reality in an infinite-potential, organic reality. If we only consider what has been or is *for us* as a tangential experience, it reduces reality and can become a strategically serious mistake for the future. Analyzing all the possible moves, on the other hand, can make the game less random. Those who are aware of the possible alternatives that arise based on the analysis are likely to choose the next step more consciously in a similar or analogous case.

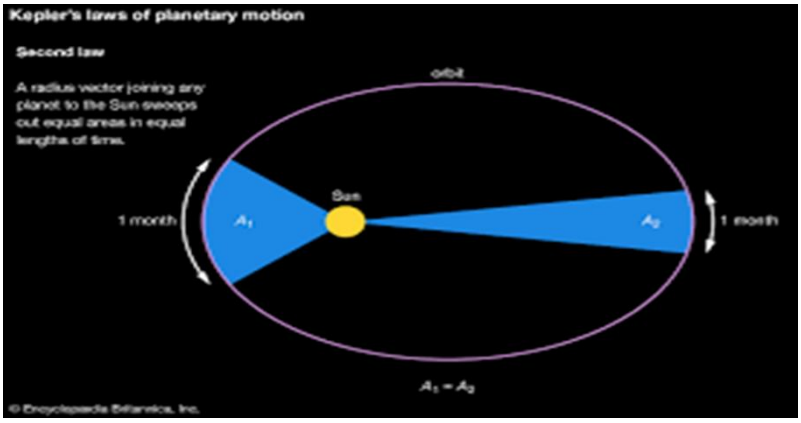
From this it can be seen that the notion of randomness is by no means independent of the willingness to analyze, or of the breadth and depth of analysis. When assuming randomness, we must always consider how well we know possible interactions, influencing factors, local patterns. In this respect, observers can be very diverse in terms of their training, perceptual sensitivity, the extent of their observations, and many other aspects. Indeed, the notion of absolute, objective random events, phenomena and distributions represents a contradiction in term.



Moving on to another level, we also realize that the ignorance of local uniqueness in terms of both observers and observed phenomena, the notion of a uniform-universal-eternal fixed standard reality also tends towards the worldview of realism, determinism and predestination reducing the world to a small size. **"What I know is given, universal, eternal, and predetermined; what I don't know is random."** An extreme case of this is **"what I know is universal, eternal, and predetermined; what I don't know is essentially not important, or it doesn't exist.** The recognition of similar patterns can be very useful for practical applications, but the patterns themselves are robust with many possible outcomes, so it is expedient to consider potentiality beyond actuality, far beyond the reduction of realism. This, of course, also depends on the intensity, organicity and extent of our attention, both in space and time. But obviously, legs can only be used for walking, as they were created for this, intelligently, of course:



The duration of observation also matters, because what seems to be unchanged for four billion years may really represent a change that may one day reach the threshold of detection:



On the other hand, we can rely to a great extent on the usual patterns in the most basic situations of everyday life:



This will surely result in:



as opposed to:



But we also know that reality is organic and not standard, because there is an infinite number of influencing factors that guarantee local uniqueness. Reality, unlike a cogwheel, is alive.



Even the validity of experimental results is tied to the fixed or perceived part of circumstances, and their extension is possible only in a consensus-based virtual validity range. On the other hand, opinion is admittedly a mixture of personal extensions based on life experience with specific processing. Opinions are never "equal" as they are based on different life experiences and local circumstances. Thus, both experimental results and opinions are local even though this is admitted in the latter case, while in the former, it is usually not. **Any consensus of opinions is based on an actual sum total of a specific local mixture of life experience, which has nothing to do with a universal, absolute "correctness" or a general, eternal and objective "truth". This is the interpretation of “public consensus” in the context of vitologia.** The summation and coordination of personal opinions is important for building a united social community, but it has nothing to do with absolute knowledge or science, let alone objective truth. On the contrary, the essence of knowledge is not to harmonize individual opinions, but to maintain their diversity by assigning to the opinion a range of validity that can be linked to local circumstances. This is what art history and literary history do, for example, when they research the background of the creation of works of art and incorporate this background research into the analysis of works of art. It is time to generalize this principle to history, public thinking, and religion, as well. Public opinion is a local characteristic of a given country or other forms of social community, so extending it to other communities is extremely dangerous. Basing important public decisions on the summary of all opinions is a very significant source of error compared to weighted expert opinions. The former is more susceptible to propaganda, while the latter, being based on more thorough observation and fewer extensions have greater consistency and more robustness, are less schematized with less

simplified assumptions. For all important social decisions, especially in the case of danger, a more hierarchical, i.e. appropriately weighted consideration of opinion is preferrable to mechanical summation or any statistical average.

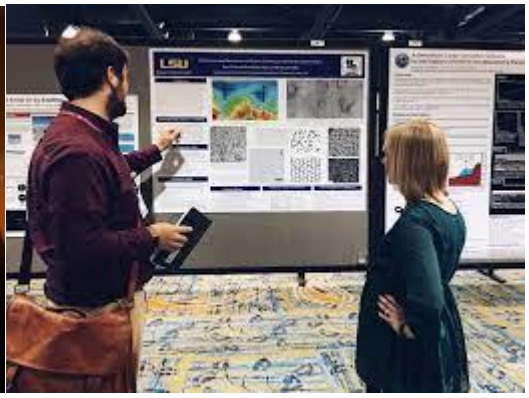
Starting point and initial conditions: the choice of starting point at the start of an investigation is tied to the original assumptions, and these are extremely important in an infinite reality, since depending on the assumptions, different starting points can cause huge differences in terms of experimental results. If we start the investigation in a relatively uniform, homogeneous space, which is unchanged in a given time period, as is the case of a small mouse chewing its way through a piece of cheese, then regardless of the choice of the starting point, the little mouse will almost always and everywhere experience the same thing. However, if the cheese is not homogeneous, because something is not evenly mixed into it, or as its consistency changes over time, then it makes a big difference where the little mouse starts from. So instead of "universal relevance or validity", the little mouse sees that wherever it goes, it experiences different things. And if the little mouse now sums up his experiences, which may always be different in the course of several attempts and several starting points, then he will see that this summary depends to a very large extent on which of the countless possible starting points has been actualized.



The experiential "history" summarized by the little mouse is in fact a potentially infinitely complex and profound material, especially if it wants to extend it considering all past attempts made by several other little mice regarding several pieces of cheese. The starting point and initial conditions of the investigations of history as a science may similarly determine the character of historical research because of different directions and weights. Historical research, with specific weights attributed to topics according to the sensitivity of the researcher, is therefore also local, and describes the relationship between the researcher and the researched part of history. To present the science of history as objective and universal is not only incorrect, but also dangerously irresponsible and can easily lead to tragedy. "History is on our side" – this means that history, as we interpret it based on the selection of starting points and weights, develops a specific local interpretation, which is then extended by a group into an exclusive one that is considered to have universal validity. This has nothing to do with objective universality as it is actually an example of sectarian thinking with misidentification of a virtual world based on specific extensions with the history of reality. Similarly, the principle of "third-party verifiability" may be essential in the fight against fraudsters, but it is based on the idealization of the third party. There is no ideal general subject in an absolute sense, there is no third-person

standard, so it must be artificially imagined and created as the case dictates. The desire for objectivity may be based on distrust of subjective elements, and this may be important in some cases, but the validity of objectivity in a given investigation is usually limited. Perhaps it may be more expedient to thoroughly examine the local background including the knowledge, sensitivity and interest of the observers, and on this basis, to put their assumptions and opinions in context and determine their relevance and domain in any given case.





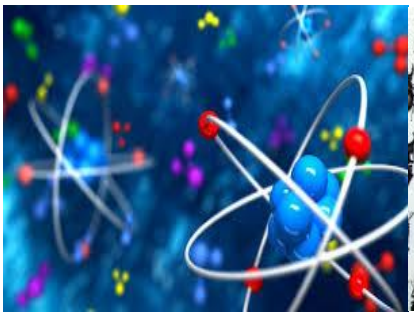
Observation, therefore, is influenced by the totality of both subjective and objective local elements, and no observation is absolute, meaning its validity cannot be extended without limits, even if the experimental setup is based on clear fixation of conditions and the experiment is repeated many times in different locations and at different times. Since all observations are set up according to local assumptions, sensitivity, weights, conditions, circumstances and starting points, the evaluation of the observation could only be ideally determined considering elements of its background and estimating its domain of validity using the general knowledge of all observers and of all possibly relevant influencing factors. All in all, objectivity in observation is meaningful only for well-known and similar observers, unless it is based on effective coordination of potential new observers.

In summary, it is the stubborn belief in the universal, absolute and eternal homogeneous immutability with existence of an ideal average behind statistical errors; it is the fanatical attachment to the absolutely pure sound that can be heard out of the noise that creates the virtual world of absolute frame of reference. This belief gives rise to violent, imperial one-sidedness, exclusivity and artificial homogenization. However, observation is stubbornly local, in spite of all fanatical attempts of coercive coordination, as reality is organic and therefore abundant, full of potential and locally diverse.

51. Chapter: Hope and Ideal

The main hope and goal of high-level intellectual activity is proportional development and dynamic harmony. This, however, requires constant, deep reorganization and a high level of maintenance. The mind is a garden that must always be taken care of, must be constantly cared for. If the mind is neglected, a regression toward the default occurs. And what is the practical consequence of negligence, of intellectual indolence? It is the default of competition, fighting,

parasitism, categorical thinking, idolatry, and empire. What is the common denominator in all these? Mechanical extension, uniformity, standardization and, at the extreme, the idea of universal, objective, absolute existence. And what is the main constituent of this universal, objective, absolute existence? It is the unit-particle.





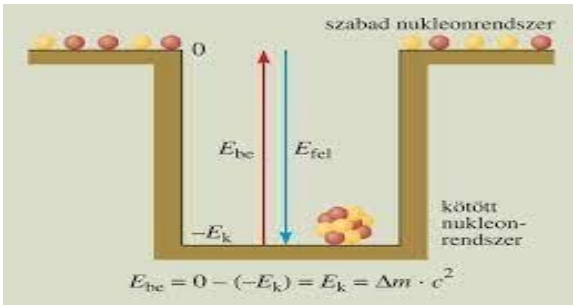
In order to feel the organic, diverse, dynamic, living nature of reality, we must go beyond categories, the notion of a multitude of separate particles, the exclusive and absolute frame of reference, the imperial-idolatrous delusions of uniformity and centrality. Harmony and organic unity are based on the image of reality where instead of mechanical categories and uniform particles, local uniqueness, multi-level and multi-directional interconnections, cooperation and co-living represent an organic whole with infinite variety and potential. Infinite potential in the context of hope and ideal means that reality can be thought of as fluid, provided that the momentum created by high organization guarantees the ability to rise beyond superficial energy barriers.




The abundant yield of robustness lifts us above the artificial, low-tide separations of categories. Eventually, all boundaries can be crossed, because the momentum of organicity overflows all potential barriers. The ability to creatively build a garden through the sustained efforts of organization and unique processing, transcending all what is fixed and given, rising above the passive determinations of categorical existence is called *transcendent vision*. The journey from the individual-particle perspective with the individual pursuit of fixed positions, hoarding, comfort, and safety all the way to the notion of organic unity is a very long one. However, this path can only be built up by the abundance of organized information with unique perspective.



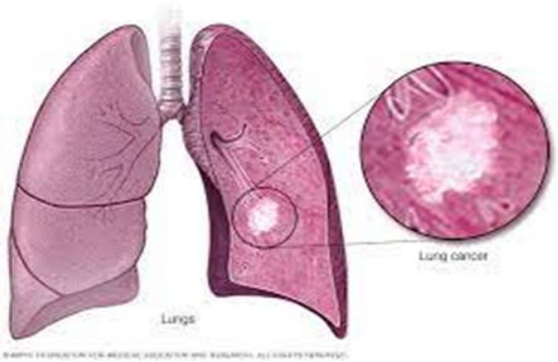
Those who suffer from physical or mental illness are always wholly self-centered; their limited attention pathologically clings to the idea of separate individuality. Transcendent thinking, however, sees through this. The absolute limit that supposedly separates the individual-particle: where is it? It is where self-centeredness neglects its environment and ignores the organic unity of which it is an essential and specific part. It is where personal gain, individual chance, position, competition, search for support and acceptance of imperial representation with assimilation are almighty. Where there is no momentum, there are only energy barriers and an impenetrable obstacle.



Every energy pit is virtual, because the harmonious, proportional development, guaranteed by the abundance of uniquely organized knowledge, creates a momentum that lifts us out of any artificial category and transcends any artificial boundary. But this tide is never destructive because it is connected to its environment, it takes it into account. Transcendent thinking never results in fire or cancer, because it is not separated from the unified organism of reality.





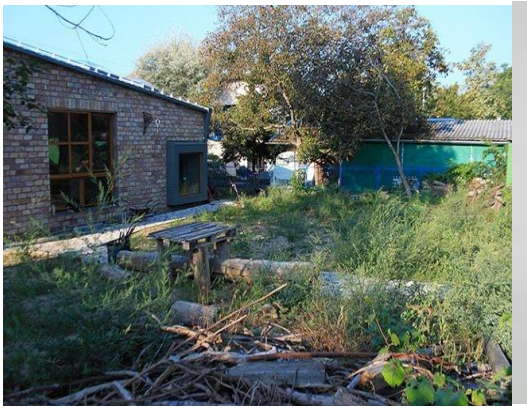


Even while maintaining its unique nature, the light of the lighthouse is not separate from the darkness; nor is a mother separate from her fetus. What is not separate, it does not compete, it does not destroy, it does not cause conflagration, and it does not create a separate identity like lung cancer does. It creates in its own unique way, but it refuses to compete and fight as these latter activities assume the acceptance of *fixed and standard rules*. In contrast, mass industry creates uniform products and ignores its environment. Standardized mass ideologies also create separations, including the idea of a separated universal center; and this idea will eventually lead to rivalry, competition and war.





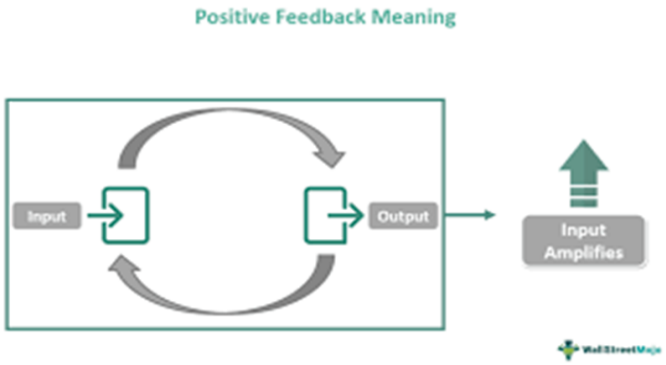
What is behind standardization? It is the idolatry of mass uniformity, the denial of local uniqueness, the acceptance of the default, the inertia of the energy pit, the laziness of the weedy garden of the mind that lies beneath.





It is a harmonious and therefore multifaceted and proportionate development that guarantees robustness and abundance, a rich life, which is not merely an accumulation of standard experiences and objective knowledge, but a uniquely organized knowledge built up from

uniquely processed experiences. This gives extra momentum, a higher plane of impetus for life. More momentum means more experience, which when it is uniquely processed and organized gives more momentum representing a positive feedback cycle.

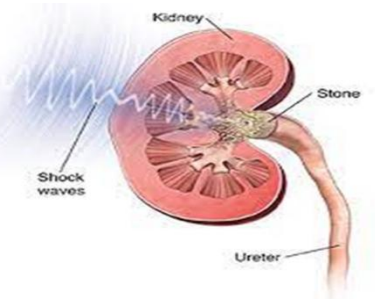


At the same time, specific, organic, proportional development does not get stuck in loops. Robustness is the ultimate guarantee for this. *The essence of loops is the use of the same methods to solve the same problems raised by the same questions*. An inadequate level of abundance and robustness means that the perspective is not broad enough, too few dimensions are considered, and the deep study of a situation is neglected. So, the mind gets stuck at the level of standard schematization, rigid categories and abstracted, simplified modeling. In effect, standard choices create circular motion with energy barriers:



"Go around, go below, go above, dissolve" – the solution can often be found by solving a problem from a broader, higher perspective, by inventing new methods. An example is the dissolution of a kidney stone by shock waves without actually removing it surgically. Here, instead of looking at the problem from a purely mechanical perspective, we use the stone's ability to break up under the influence of waves.





Even the most toxic poison can be diluted, the hardest wall can be drilled through, or it can be simply flown over. The mechanism by which we deal with a problem at a higher level based on a new angle, a new perspective is called the "class shift" method. An example of such a *class shift* method can be the adoption of a historical approach when dealing with a particularly difficult problem, i.e. gaining insight into the interplay of past processes that produced the problem at hand. The historical approach to the flow of life means to understand that concentrations and directions change in time, several types of currents unite and then separate, new variations of interactions develop; and no obstacle, no energy barrier or energy pit is ever eternal, because these also gradually dissolve, while the life stream, if necessary, swells around and over all barriers. Robust abundance is synonymous with the ability to change this flow in a unique way. It's like saying that "the greatest happiness is when a child develops healthily. My greatest happiness, however, is to be able to contribute to this in a special way." This is called the *creative attitude*.



Evolving minds need a fixed direction, high contrast categories, sharply defined, distinct units. Mature minds, however, see the flow of life as neither fixed, nor permanent, nor consisting of units. It is the latter attitude that makes creativity possible. Consciousness, that is, the robust abundance of organized knowledge ultimately reaches a level where the notions of fixed units melt like ice crystals melt when heated. But we must also be able to maintain a unique insight. Enlightenment is only the beginning of maturity, and in order to maintain a high level of spiritual functioning, continuous re-interpreting, re-processing and re-organization are needed. Illness, emotional shocks, accidents, war and epidemics can cause regression and push not only an individual, but also a community back to a lower state of development. When this happens, parasites immediately appear. The only thing we can do to avoid this is to give ourselves a chance to prevent regression. The robust abundance of the ocean dilutes and dissolves poison and pollution alike. When we are young, we can play with math problems, follow general guidelines, practice competition and team play. But somewhere in the course of intellectual development, a degree of maturity slowly develops where we transcend such well-defined, contrasting, fixed categories, competitive games, absolute frameworks and template-level logic in order to reach a higher perspective. Ultimately, we reach **common consciousness**, where it slowly dawns on us that we are all unique and important, but not independent units; rather, we are part of a huge living organism called reality. And then the water drop can dissolve in the sea.



When the water drop becomes part of the sea, it only ceases to exist as a drop; the form changes, the essence remains. Through the survival of the essence, we maintain the ability to contribute uniquely no matter what form the essence may transform into. The essence we call love.



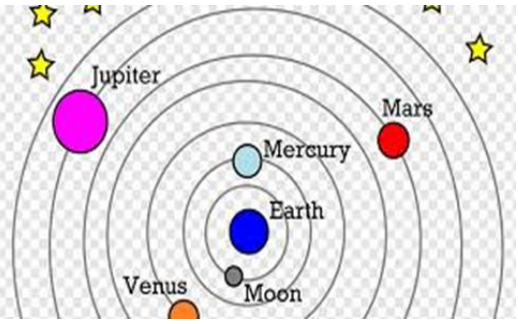
But the unique essence, the eternal soul core of creative influence arises from local organization of uniquely processed life experiences.





Frameworks that have evolved in the past or in other circumstances must be incorporated into this organization, but never exclusively. The natural dynamics of life guarantee the need for progressively changing our frameworks, always providing new content. This leads to a special balance between the old and the new, the information there and the information here, with a special weighting characteristic of local sensitivities and priorities. The lazy mind, centered on comfort and security, hopes for the following: permanence, eternal and absolute frameworks, universal laws and rules, so that the world can be simplified as a machine. Machines may equal material comfort, but the concept of a machine world view derives from mental inertia. It is characterized by limited content, overemphasized simplifications, never-changing, absolute "perfection" so that ultimately, the machine amounts to a low-dimensional model of reality.





What is the relation of grammar to language is the relation of machine to life. The multifaceted and ever-changing thinking required by the changing dynamics of life also necessitates a dynamically changing linguistic development. New elements of the language may then require a change in grammar. The abundance of language can maintain its comprehensibility despite all the continuous changes. However, the machine is only statically bright. It assumes given frameworks, standard expressions according to fixed algorithms.

We must overcome intellectual inertia if we do not want to become machines ourselves: instead of pondering little, with low-level organization, we must strive for the ability to deeply understand with much organization. This is the essence of life dynamics, which the machine can only access secondarily, through the writers of the algorithm. And as for language and grammar: a bad teacher speaks in a complicated way about the simple; a good teacher talks simply about the complicated. What's the difference? The insight, the depth of mental organization; and the wider perspective, the robust abundance it provides. This is our hope and ideal!





52. Chapter: On Thought, Philosophy and Ideas

Thinking is the unique, local processing of information and its incorporation into a local life system. Thinking can be done on an individual, a group, or even a society level, but historically, the basic communal unit for thinking is the small community. At the level of the small community, but also at the level of the individual, the main route of obtaining information is not the experience or observation received through direct experience on the senses. On the contrary, the main source of information gain is communication. But even the information gained through the senses is constantly tempered by education, altering attention focus by communication and propaganda, locally prevailing sensitivities including inherited selective susceptibility to certain stimuli. These are based on genetic and epigenetic, habitual and traditional fixations that reflect life experiences of previous generations. Ultimately, all these factors guide the selection, preference and priorities attached to direct information obtained by the senses. Although the scientific method emphasizes the decoupling of direct observation from inherited local sensitivities and priorities, this effort always remains limited and is certainly locally variable.



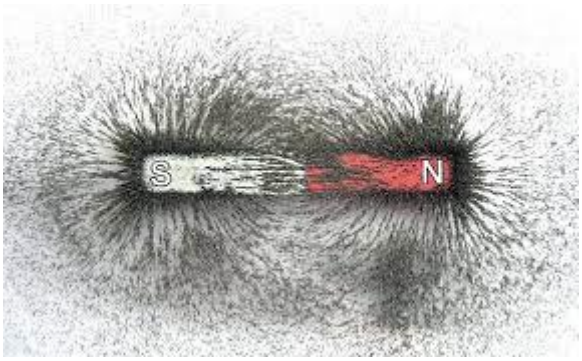

Thinking also means that we organize, order, and put things into perspective: we attach weight and significance to the given information-content and compare it to the already existing local knowledge. This process is never independent of the current state of the thinking individual or community, the specific aspects of integrated memory and the associated emotional color. In the case of communicated information, the attribution of weight and significance to the information content also depends on the "credibility" of the source. This credibility attached to a source is also relative to the local life system.





During thinking, the mind creates patterns, a network of associations, to which significance is attached in a specific, locally characteristic manner. Information of emphasized importance is called thought-density, or density (D) for short. It is clear that D is strongly dependent on the

sensitivity of the system to the given information as well as its resolution, in the same way that a magnetic field acts on a nearby piece of metal.



Density varies locally and depends both on the local force and direction of the field and on the local susceptibility to the action of the field. Thinking and density are thus both local, and in the case of human thinking, the basic unit of thinking is the small community. It is only recently that this has been altered and at least in some societies, centers on the level of the individual. Since this latter is not natural, it can only be maintained artificially and temporarily. On the other hand, in the case of regression, such as due to an individual physical illness, thinking will be naturally shifted towards a more individual perspective.



In general, however, the emphasis on individual-level thinking is mostly facilitated by the metropolitan environment, where highly specialized artificial forms of communication have developed. These include a narrowing focus of attention due to community coordination by professional or other interest-based groups, as well as the development of centralized and standardized information channels.









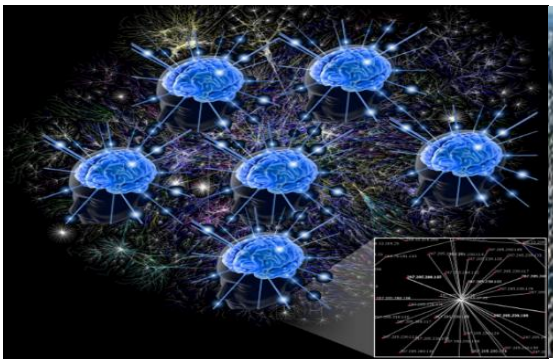


These focus-communities based on specialized interests create artificial separations with coordination and standardization within the group, as if to make up for the lack of a natural small community. In the end, the tendency is clear: it is toward an isolated, highly focused, relatively uniform individual with coordinated thinking. This leads directly to spiritual atomism. One brain, one mental unit, one atom, one individual – this modern trend is not at all natural, and it has its own extreme side effects and dire consequences.




The first such consequence is an unsatisfied natural need. **Intellectual thinking attached to centralized and uniformized brain-unit networks rather than a natural local community, leads to the feeling of artificiality and loneliness, creating major mood disorders.**




The main difference between small-community thinking and individual unit-thinking lies precisely here: **instead of the locally unique small-community cooperation including common thinking patterns due to specific local experiences, the emphasis shifts towards the standard, to the centralized mass homogeneity, to the separated, centralized, standardized monotony of mass production of things and ideas.**





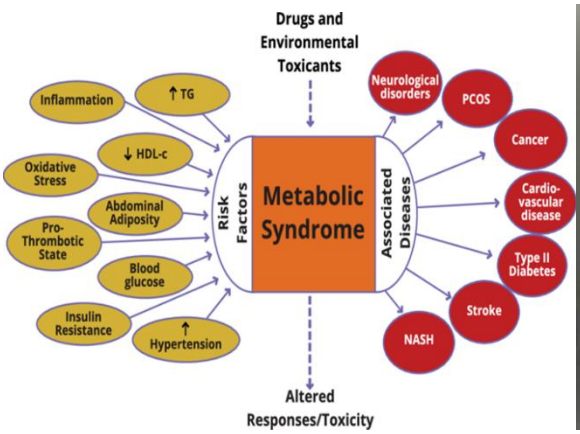

To harmonize the small community, increased communication, a local language, a unique local spirituality, local culture and religion are all necessary. In contrast, for individualism to work, uniform metrics, standard symbols, materialism, utilitarianism always expressed in numbers are necessary. In the long life of a small community, specific balance and dynamic harmony that fit into the local environment are all important. For the individual who has a short life span, the need for immediate gain is much more expedient.







And what is the long-term consequence of the pursuit of immediate individual gratification by crude utilitarianism? Well, of course, it is imbalance, a one-sided physical and deficient mental nutrition, representing the metabolic syndrome, and depression with alienation, respectively.



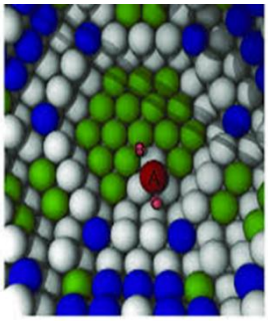


The common denominator of metabolic syndrome and depression is the lack of natural digestion in both the material and spiritual sense, the lack of local uniqueness, the weakening and disruption of the local balance. This imbalance requires constant distraction and compensation. An unnaturally alienated individual life can only be endured by unnatural artificial entertainment, which means the creation of an artificial, imaginary balance with imaginary happiness in an imaginary, artificial world-environment involving imaginary relationships, imaginary utopia, and imaginary health.






But sooner or later, reality restores the balance, and these unnatural practices cannot be sustained for a long time. The human mind is not "individually separated," or it is so only to the extent that a water droplet appears to be separated from the water cycle under certain circumstances. The general mind cannot be assigned to any part of the individual body; the brain is the seat of the mind only as much as the water is contained in the water droplet form. The general mind cannot be assigned to a finite period of time either, it is not contained in an individual lifespan. Perhaps a drop of water from a certain viewpoint may have a formal duration, but water does not. The general mind cannot be broken down into separate units and treated as a physical object. If we do this, the consequences will be severe. The idea of a surface material world consisting of homogeneous, sterile, separate units will then be formed, but without content, essentially smoke without fire. This kind of reduction of organic reality to a finite, "observable" multitude of separate material particles also splits life into a set of separate, inorganic, empty units called human individuals or particles. This is how Homo Consumans, the man-machine, the registered slave attached to the central network, is created.




But there can be an alternative to this. Conscience, the conscious practice of organizing life, organic attention that extends to a higher and broader horizon, the communal level thinking creating harmony in small communities, proportionate and harmonious cooperation with the environment are all parts of this. Let's take an example. What does the human body, and animal bodies in general, do at a chemical level? They take in oxygen and somehow convert it to carbon dioxide:

$O2 \rightarrow CO2$

What do plants do? They reverse this process:

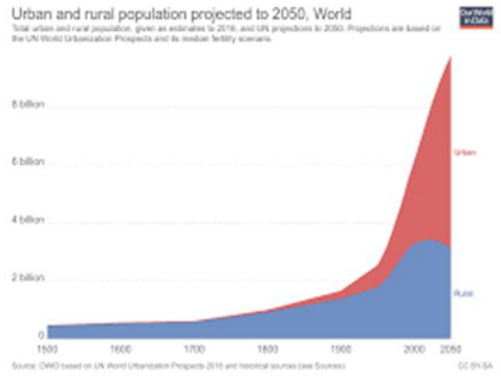
$CO2 \rightarrow O_2$

Thus, a kind of balance is created between animal and plant functions. What does a car manufacturer do, or what do most industrial processes do? They burn oxygen like an animal body, but they have no idea how to restore the balance, because they do not care about it, because their attention is not organic, but only partial. They look at a separated part of reality from a certain point of view, they are not interested in the large-scale consequences of their actions, they see progress as a straight line from the point of view of an individual particle.

Such one-sided, distorted, disproportionate, inorganic manifestation of individual utilitarianism with artificially separated interests and symbolic-magical level thinking, hidden in either mathematical or scientific garb, is called unit-thinking. The extreme form of unit-thinking appears on the parasite-idolatry-empire axis.



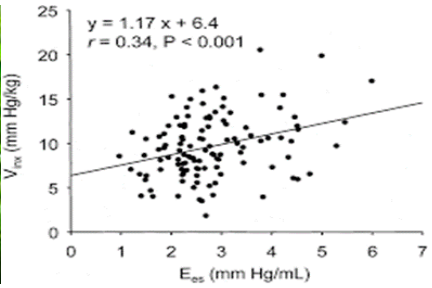






Unit-thinking cannot be sustained in the long run, and all parasites, idols and empires will surely fall sooner or later. But what is behind the unit mindset? It is categorism. Categorism is the most popular philosophy, precisely because it is reductive; and it is reductive on purpose, it was invented so. As a generally applicable power tool, it facilitates the organization of thoughts for spiritual beginners and at the same time it standardizes and simplifies everything to the level of beginners so that even the intellectually indolent may grasp it. The essence of categorization is that it squeezes complex patterns into simple templates. For example, similarity or identity as judged according to a limited number of aspects, linear causation, hierarchy models, investigating an imaginary absolute and permanent relationship between only few elements, or classifications and divisions according to limited number of aspects all represent categorism.









Categories as elementary thought panels, in common use are all of the following:

A is associated with B

A is less than B

A is different from B

A is derived from B

A coincides with B

A is defined by B

A is followed by B

A is located near B

A and B form a set..... etc.

The applicability of these templates depends on how much the investigation is exclusively focused on the relationship between A and B, based on a limited number of aspects, while other factors are assumed to be either fixed or random. Of course, the duration, scope and accuracy of investigation also matter. However, a problem immediately appears if, when examining the relationship between A and B, we increase the aspects of the investigation or refine its resolution or make its duration longer. It may turn out that A can only appear with B if C reaches a certain threshold or a given state. It may also be the case that A is like B, but only under the influence of C, the influence of which changes over time. A may be similar to B, but only if C is present and has a similar influence on both A and B. If C is not the object of the investigation, or if the aspects in which C's effect on A and B is manifested are not taken into account; or the effect of C changes over time in a nonrandom manner, but we fail to consider it, then A and B and their relationship are given an "absolute" meaning independent of C. If an observer considers C to be constant or random while it is not, then the true nature of the relationship between A and B

is simplified. Notice that this depends very strongly on the choice of aspects we are willing or able to investigate. The fewer aspects we examine, the less resolution we have and the shorter the time we investigate, the greater the chance we have of considering the relationship A and B absolute, independent of C. And when we set the relation between A and B as absolute, we obtain the universal and eternal laws of "nature" that can be put into formulas, such as for example:

F=ma

in which, by the way, both sides of the equation are the same, because F and ma are two forms of the same thing expressed differently. Once again, these are reductive simplifications at the level of legends and categories, based on a small number of aspects that we chose to investigate, extended from local conditions into imaginary universality. However, in the infinity of organic reality, observations and their interpretations are always local, so the categories used as tools for processing observations will also be set accordingly, based on local aspects. Imaginary units such as A or B, or their relationship, are gross instruments of understanding that depend on the nature of the local observer's attention: its focus, its direction, its scope, its intensity, its starting point and much more. It is important to understand that categories are only templates, the applicability of which depends on what aspects we investigate and with what level standards.

Surely, the observers' attention can be standardized according to the most common, weighted aspects of the local community. In order to improve cooperation, coordination is necessary that sets criteria and direction for every investigation. The applicability of the categories can be considered objective within a given community, precisely because it is standard for local observers. But the extension of standardization to other communities is highly uncertain. In order to see this more clearly, let us take an example from the topic of identity and similarity. If A and B seem completely similar in every possible way, then A can be considered identical to B but only for an *imaginary omniscient being*. Why is this so? Because in order to establish perfect, absolute identity, the two imaginary units must be observed for all eternity and with perfect accuracy. Also, the two imaginary units must be completely separate and unchanging or changing identically; and this will need to be verified from every possible angle.



But in practice, the duration of observation is finite, during which time the two imaginary units can change little, and this may not reach a certain threshold of perceptibility for us. But we would be in trouble if we prolonged our observation even a little, while the slow changes taking place in the two units may become obvious. If we compare them more precisely or according to more aspects, the differences that have been hidden for us so far may ultimately become

obvious. So, identity always makes sense for local observers who are relatively similar, as they look at things similarly because they have standardized viewpoints, duration of investigation and threshold of perception. So the

2=2

identity is unconditionally "true" only in an imaginary, fixed, absolute frame of reference. Or in the context of standard geometry, a rectangle with an area of two standard measuring units can only be considered the same with a differently shaped rectangle also having an area worth of two units in a virtual world, where all changes are set at zero and all aspects are set and exclusive and are represented as a single imaginary mathematical operation, in this case a reduced comparison.

Thus, if A and B are completely similar in all aspects that our group can observe, perceive and identify, then for a certain period of time and at the level of a certain perceptual accuracy A is identical to B but only *locally, for us*.

From this point of view, and only from this point of view, it is true that

2=2, or F=ma, or E=mc2

From this it can be seen that all objectivity is relative, and all absolute identities are virtual and only locally valid according to certain locally fixed consensual aspects.

It is also obvious that the hidden basis behind both mathematical truths and universal laws of nature is the assumption of a universal perspective attributed to an imaginary omniscient being. The idea of a completely universal world of standards and a completely dead, i.e. categorical reality, or, in other words, a mechanical, virtual world of a universal and eternal machine conforms to this. In this sense, it is true that we "live in a simulation", but this simulation is our own, including the simulation provided by mathematics and science. This way "intelligent design" can be interpreted as human projection and mirror reflection.

The love of wisdom, also known as philosophy, is an experiment in group coordination involving partial standardization of human intellectual activity through one of its branches, logic. There is a socio-historical tradition that has emerged from such experiments, described by the history of philosophy. The real purpose of philosophy is communal coordination in arrangement and organization of information. In this sense, all philosophies are local and relevant to their local communal environment. As communities change, so does local philosophy with changes in its categories, tools, scope, sensitivity, attention, and starting points, following changing patterns in community life.








Vitologia is a new philosophical tradition that emphasizes the concepts of local uniqueness and organic cohesion based on the assumption that reality is organic, that is, infinite, continuous and varied. The main model of vitologia is a multidimensional, high-impact field matrix.



Κοίναι Ἔννοιαι

α'. Τὰ τῷ αὐτῷ ἴσα καὶ ἀλλήλοις ἐστὶν ἴσα.
the to same equal also to each other is equal

β'. Καὶ ἐὰν ἴσοις ἴσα προστεθῇ, τὰ ὅλα ἐστὶν ἴσα.
and should to equals equals be added the wholes is equal

γ'. Καὶ ἐὰν ἀπὸ ἴσων ἴσα ἀφαιρεθῇ, τὰ καταλειπόμενά ἐστιν ἴσα.
and should to equals equals be subtracted the remainders is equal

δ'. Καὶ τὰ ἐφαρμόζοντα ἐπ' ἀλλήλοις ἴσα ἀλλήλοις ἐστίν.
and the superimposed on each other equals to each other is

ε'. Καὶ τὸ ὅλον τοῦ μέρους μεῖζόν ἐστιν.
and the whole than the part greater is

In contrast, mathematics, also a philosophical tradition, primarily uses fixed, standard categories as models, which it places in imaginary, effect-free, process-free, i.e. essentially zero space-time. Mathematical truths are therefore absolute but empty, they have limited applicability in everyday life, and their truth value in most practical situations is close to zero. Mathematics is mostly a game and a special language, which, like all games and languages, is best suited for learning about the functioning of the human mind and for coordinating individual minds into teams. Let's take an example. Differential equations can be used to "quantify" hemodialysis treatment by selecting a metric that we think indicates the overall effectiveness of dialysis treatment. We can then work with this metric on a mathematical level. We can even form a similar metric for measuring kidney function in general.

$$C = C_0\left[\frac{V - B\bullet t}{V}\right]^{\left(\frac{K_r + K_d + B}{B}\right)} + \frac{G}{K_r + K_d + B}\left[1 - \left[\frac{V - B\bullet t}{V}\right]^{\left(\frac{K_r + K_d + B}{B}\right)}\right]$$

MDRD	GFR = 175 × $(S_{Cr})^{-1.154}$ × $(Age)^{-0.203}$ × (0.742 if female) × (1.212 if African American)
CKD-EPI	GFR = 141 × $\min(S_{Cr}/\kappa, 1)^{\alpha}$ × $\max(S_{Cr}/\kappa, 1)^{-1.209}$ × 0.993^{Age} × (1.018 if female) × (1.159 if African American)

*S_{Cr} is serum creatinine in mg/dL
κ is 0.7 for females and 0.9 for males
α is -0.329 for females and -0.411 for males
min indicates the minimum of S_{Cr}/κ or 1
max indicates the maximum of S_{Cr}/κ or 1

However, in the meantime, it may turn out that these metrics measure dialysis or kidney function only partially and inaccurately, and only under certain conditions or circumstances. Yet, all this is conveniently neglected. If we continue to cling to metrics as a model and do not understand the limits of their applicability, then this will have consequences in everyday clinical

practice. We either worry unnecessarily and perform unwarranted interventions, or we do not notice the fundamental and real problems that may be present in a given case as our attention is distracted by inadequate measures generating undeserved trust in estimating the given situation. Thus, the application of mathematics in medicine or any other field can be misleading, sometimes risking serious outcomes including the death of many patients. Excessive consideration of simplistic measures and formulas may lead to similar problems and even more dangers in public life or in religious practice.

But why do philosophers love children? Because there is a shared perspective between philosophers and children: reality is always new to both of them, and they both find it worth discovering! They share a preference for curiosity over fear. An active relationship with reality involving playing, experimentation, and a strong desire for interaction is also a shared feature. The point is this: if reality is organic and alive, then it is also infinite, continuous and constantly changing without fixed, absolute frames of reference. Both philosophers and children feel this. For them, all laws, rules, categories are constantly and naturally changing as well, so reality always remains new and exciting. And why do philosophers hate war? The underlying reasons are similar. Wisdom sees that conflict, competition and struggle are the result of artificial separations of interests, rigid categories, partial and erroneous metrics and pretentious, one-sided projections. Wisdom appreciates that here the ends usually do not justify the means, because the end and the means are part of the same spectrum and they cannot be separated. The separation of interests and the creation of separate interest groups ignore the need for organic unity. "Us vs. them"-can only be a conditional, temporary, and partial separation. Different points of view and angles must be respected; the multidimensional nature of the matrix must be understood. It is not enough to seek only one reason and one cause and make it responsible for a complex situation; it is not enough to consider only one angle and overemphasize it. On the contrary, the perspective must be kept wide, and opportunities for cooperation and coexistence must be constantly sought. True diversity is a value, because it creates abundance. The striving for equalization and competition cannot be the goal. The philosopher knows this; a child feels this.

The basis of moral philosophy is respect for local uniqueness and organic unity along with the protection of the natural abundance of life. The rigidity of categories, the unprocessed adoption of models, representation and equalization of people create parasitism, idolatry and empire, and finally lead to war. Harmony with a healthy, proportionate and versatile development of living things transcends this mechanism and prevents conflict. Deep understanding prevents one-sidedness, exclusivity and separation, and thus dampens the destructive influence of rigid categorical thinking, manipulation, propaganda, hatred and war. In contrast, business is always partial and conditional, bringing success in the short term and disaster in the long term. Science used for business only amplifies this effect. Representation, equality, and competition all tend to create uniformity and destroy both local uniqueness and the organic connection with reality. From the child to the philosopher there is but a step; from the philosopher to war there is infinite distance. Business and mental inertia stem from the same root; it is a world where the deceiver and the foolish live in symbiosis. While business naturally tends to deception and war, the

philosopher, loving children, favor wisdom and curiosity, a preference that is a true pledge of peace.





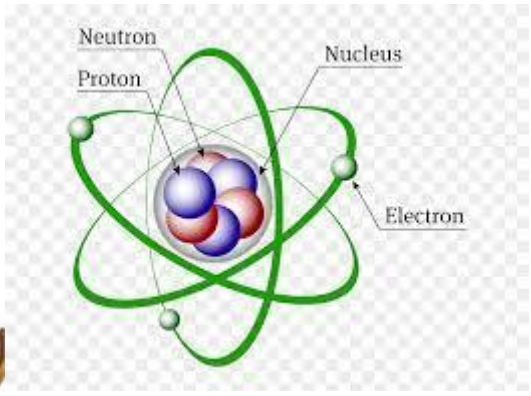

53. Chapter: An Extraordinary Special- The Game

The exception strengthens the rule. Vitologia expressly prohibits personification, the use of proper names, the citing of authority, the naming of organizations, institutions, and the mentioning of historical references. Although these can be good didactic, illustrative models, they also stir up old prejudices, they divide, encourage unwary intellectual adolescents to fight, they restart old rivalries and vulgar simplifications. Why would we suspend these prohibitions even for one special chapter? If we do, we can only do it to play a game. Using our imagination, here we contrast, we schematize, we illustrate. Let us always keep in mind that this is not the real thing but only a teddy bear! If we understand this, then we can start the game, the essence of which is as follows: we take two imaginary player characters, then compare them, then ask the question of which player will win the favor of the average person in the everyday life of our present space-time region? Which player will gain the more followers among the people of here and today?

For the first player, we choose the name Set. This name is derived from the abbreviation of the Hungarian word for separation (szét), but it is also similar to the word Dark (setét). To use today's expression, he is a "superhero"; to use an old-fashioned expression, a god. The god of what? He is the god of Separation, Division, Distinction. Within the framework of our present game, we call a god a superhero-like creature who, due to his special gifts, has great power and authority, but is basically human-like both in his external appearance and internal nature, so all of the following are true: he can be placed in physical space-time (1), he has discrete and concrete boundaries (2), he is not field-like, but particle-like (3), with constant personal qualities (4), unique desires and aspirations (5), and a specific perspective (6). Although Set is immortal, that is, his individual, personal life is projected into mechanical infinity, even if he always appears in different forms, there is nevertheless a common denominator in him, i.e. a

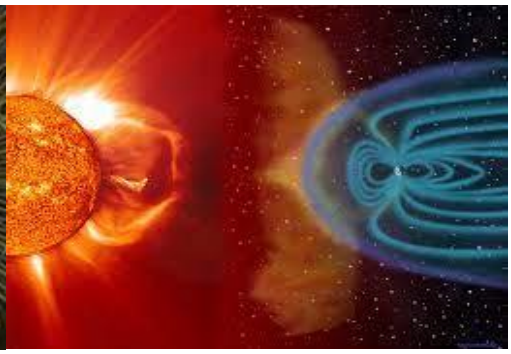
constant set of characteristics that essentially remain the same. Let's imagine that Set has a kind of permanent appearance, like this:





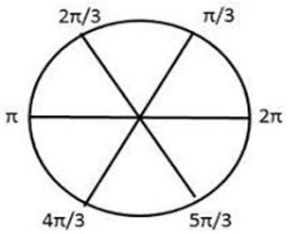
We choose the name Őzir as our second player, which comes from the Hungarian word for deer (őz). The deer here is the symbolism of peace, nature and life, the guardian of the forest or the steppe. Although Őzir is also a god, he is radiant, open, field-like:





Let us now illustrate the mathematical operation of division with some practical examples, in honor of Set the Divider. Well, for example, we can divide the game into two opponents, we can divide the circle into equal parts, or we can divide the mind, provided, of course, that we had given the latter a physical form beforehand in order that the division is applicable. So, we have:







Now, in honor of Őzir, the continuous, radiant, field-like nature of life as light appears as the opposite of the particle or unit gained by division. So, we have:





We have said that the gods may have a history, so they can be placed in space-time. Well, then our players should have an origin, a kind of birthplace. The origin of Set is the desert, where he is the god of strangers and storms. He is sand-colored, the lord of artificiality and extraordinary, abstract Existence. Exactly like this:





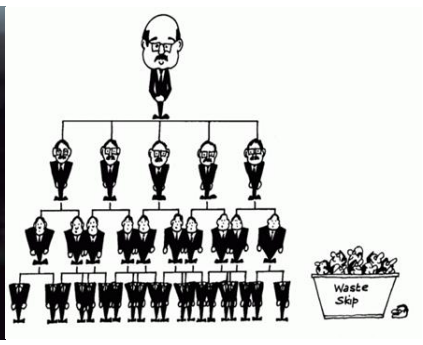
On the other hand, Őzir was born from the river. Its color is greenish blue, like that of everyday river life. This symbolizes the everyday community of the living and the fertility, the versatile, organic order and harmony of nature:





Set's goal is chaos, war, exploitation and profit. Therefore, Set always builds an idolatrous empire based on hierarchy, i.e. a particle-like separation and order of individual members. The empire is disguised as the guarantor of peace; the idol on the top is disguised as the benevolent ruler, the heavenly father, which in reality, behind the curtains, looks more like this:



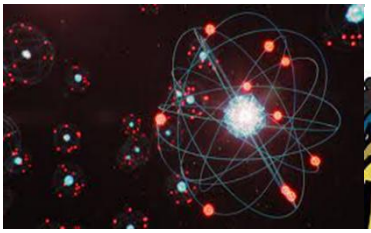


Őzir's goal is a field-like peace with harmony, built as an organic, diverse, multifaceted community based on local joint-processing of specific life experiences, thus:



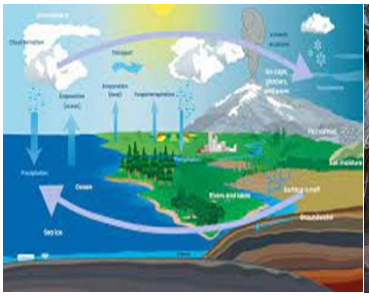


How do our players achieve their goals? Set does so by reduction including division and multiplication. Set divides organic reality into small, equal units, and then multiplies them back, and forms a multitude, a set of sets, a hierarchy of individual particles or separate interest groups, or classes, or political units.





What does Őzir do? By maintaining completeness, specificity, and complex organicity, it keeps reality in an ever-evolving unity, respecting the unique, local contribution to an ever-evolving creation:



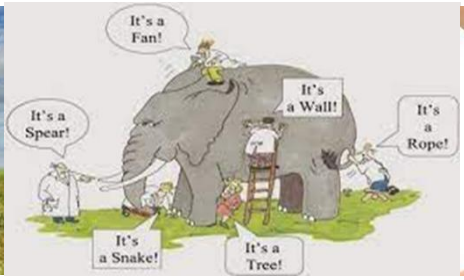


How does this develop in reality? Set operates within the framework of competition and fighting. Nearly identical units or sets of human particles with the same desires compete for standard rewards that may ultimately lead to individual comfort, individual security, individual happiness and individual salvation:



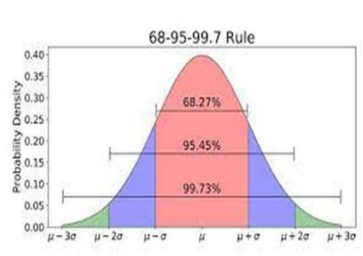


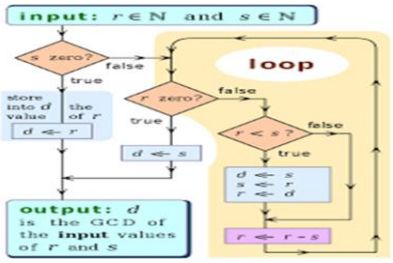
In Őzir's case, this manifests in the practice of curiosity, understanding, and intellectual cultivation. He considers all the different manifestations of life to be unique and worthy of study, maintaining diversity, studying multifaceted aspects and perspectives while uniting them in his mind into a harmonious whole, also considering the possibility of local natural evolution:



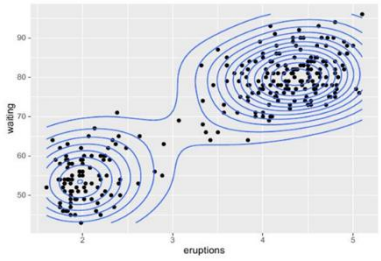
Set thinks in terms of disparate ideologies, which are nothing more than categorical, algorithm-like series of thoughts strung on a template, an over-emphasized basic essence. He then projects the latter as the eternal and unchanging, universal basic property of the material world that he thinks exists as a given, an entity that can be reduced into magic formulas:



Őzir is the supporter of the unique, small community, and of the organic way of thinking. This is based on the cooperation of the different, maintaining their local uniqueness with a multidimensional approach that transcends conflicts and allows reality to change, so that there are no simple templates or unchanging, eternal, universal basic elements, but there is organic continuity without energy barriers and impenetrable boundaries:



In addition, the separation of interests ("us and them"), the similarity of interests ("everything comes down to the same essence, i.e. money, comfort and security") means that Set creates the reality of competition, of congested roads, of multiple traffic signs, of fences and demarcated boxes:



For Őzir, organic thinking means creative solutions that are not built on a one-size-fits-all basis, because they adapt to the changing reality, but also shape it. These create unique routes, not standard, given choices; curiosity and imagination go above and beyond categorical templates:



Set's approach is the over-focused, narrow point of view, the neglect and denial of any circumstance beyond a few selected and overemphasized aspects. It also involves the estimation of other viewpoints on a hierarchical superior-inferior axis. In Őzir's case, the angle of view is wide, the number of aspects is high, the estimation of other viewpoints is synthetic-organic, so the higher connections in reality become obvious in a wider arc.



Set's worldview is exclusive, secret and reducing. Secret societies are formed along secret truths, and they ignore or suppress all alternative aspects, questions and dimensions.



For Őzir, the worldview is based on the continuous spectrum of change in an infinite reality, including the balance of local uniqueness and organic unity.





With Set, this worldview is manifested in a lifestyle that operates in the field of fighting, competition, campaigning, and on the axis of idolatry, parasitism and empire. Here, the center, the idol can be a fictitious person, organization, ideology, idea, or institution.







For Őzir, the way of life is built around the themes of cultivation, teaching, building, nurturing, education, with no need for any idol or center, absolute, or secret essence, exclusivity or distinction.





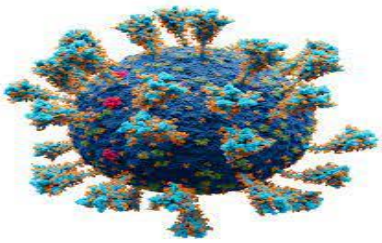


Methods are also essential because they determine the outcome: deception, positioning, propaganda, diversion, dirty games, virtual artificiality and destruction lead to:







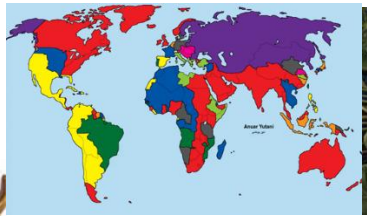




As an alternative, methods can be based on synthetic, organic, curiosity-based aspects of discussion, dialogue, exchange of ideas, with maintained uniqueness and creativity, always considering local specificities.





Which player dominates today's world of empire, money, entertainment, fashion and science? Who controls the personal desires, worldview, lifestyle and philosophy of the average person? Who is the more advanced, real, popular and attractive to the common people?


THE WINNER is..... ★ ★ ★ …….





Set, the dog-headed one, who *actually* rules the soul of the average human, who is the real master of THE PEOPLE above all appearances. And this is based on one phenomenon alone: the intellectual laziness of the common person. We could say:

O humanity, why do you choose to languish in the country of the blind? Why do you choose confusion and why do you worship your parasites? Can't you see? He, the Dog-Headed One, the Dark Lord, the God of the Desert, the Storm, the Chaos and the Stranger, the EXISTING ONE who divides, multiplies, classifies and categorizes this Living Reality, expands like cancer with its hierarchies and He cages life. He creates a distance between what belongs together, condenses the Divine into a cold stone, and creates a Virtual Reality made up of single, small, separate particles, with no exception to the living, the inanimate, the material or the spiritual: everything is particle-like, universal, eternal and unchanging, as in the icy pit of hell. He makes man believe that happiness does not come from eternity and wholeness, from the continuous creation of reality, but from imitation, competition, pursuit, and distinction in the course of an exclusive, individual life with individual safety and comfort on the top at the expense of other beings in the community. Anyone who believes this will be an accomplice, even if they don't realize this. The ultimate responsibility for the worst crimes does not lie with criminals or parasites, but with the people who admire, idolize and worship their deceivers! Those who neglect the cultivation of the Garden of the Mind! Ignorance is never an excuse, because spiritual indolence that leads to ignorance is the greatest of all sins!

But Living Reality always re-rises. Anyone who is not afraid to look beyond the world of categories and illusions, who is not lazy to live organically and creatively, who does not neglect work for the cultivation of the garden of the whole reality, will be saved from ever becoming a criminal or an accomplice. Such a Man will never stir up a storm, nor become a desert or a stranger in his own life. Such a person thinks at the level of community while preserving his local character. Because he understands that organic reality is infinite, continuous and constantly changing. For Him, the Dog-Headed one remains helpless; and He attains, like a drop of water returning to the sea, eternal life.





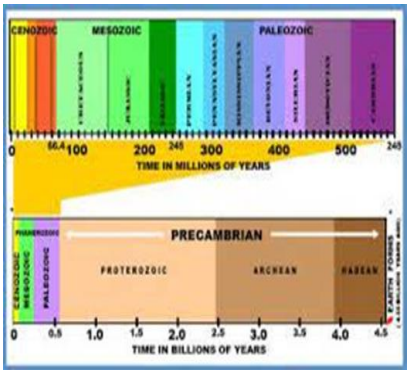


54. Chapter: System and Interaction

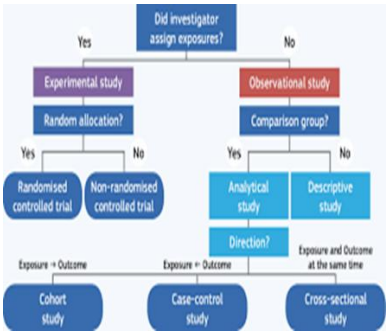
We have defined system as the perceived part of reality containing all observed interactions that a given observer's attention can perceive. It is clear that in a continuous, ever-changing reality of infinite complexity, every system can be considered limited, and its complexity can only be known to the extent that it is determined by the means and resolution of perception. We often imagine the system to be spatially determined, realizing that interaction between spatially close effects is more likely to exceed the threshold of our perception. For example, we can determine the direct interaction of objects in close proximity relatively easily. If a horse cart is pulled by a horse, then the pulling as an interaction can be easily interpreted due to the spatial proximity of cart and horse.



The system can be also interpreted as determined by time: an era, a period, an age is the unfolding of a certain tendency, a historical process, the interactions of which are relatively easy to perceive. But we can also interpret the system in an abstract way, independently of the dimensions of space-time. Here, mathematics helps us the most, where the system is abstracted as a set of associations like functions; or a set of numbers based on a mathematical operation like a series. Functions can also be systematized, for example, at the level of algorithms. In social life, interest groups, institutions, organizations and mass movements based on ideologies can form social systems.

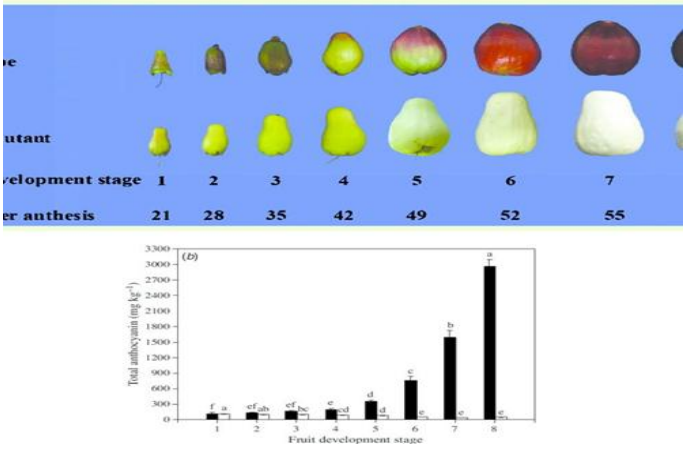






The point that makes a system is that perceived interactions inside systems are closer than those outside the system. Still, systems can be considered as dynamic and variable functional units with high variability potential in a system. Interactions within a system can be weighted; if the interactions of relatively low importance make a distinct functional part inside the system, then a subsystem can be considered as a somewhat distinct unit at least under certain conditions. Interactions may also manifest in different ways at various localities or time points, meaning that what may be relatively insignificant here and now may become more important later or form another dimension as circumstances change. What seems to be a relatively independent subsystem here and now is more closely integrated under other circumstances, and its boundaries may become blurred in time.

Snapshots of changes in a system are recorded from a certain angle and according to certain aspects as the current state of the system. The states obtained on the basis of the examination of the system from *several* aspects and angles form *patterns* especially when examining the *relationship* between the aspects. The number of basic aspects required to describe a system is defined as a *dimension*. In the figure below, we examine the spatial growth of two different fruits in time, including the dimensions of the type of fruit (1), the flow of time (2), which is modeled here with snapshots, and the rate of spatial growth (3) form a three-dimensional, three-aspect system, thus:



In the figure below, we see a set of artificial elements, which have different colors (1), and are arranged in a certain spatial relation to each other (2), determining the color distribution and spatial arrangement as the two dimensions of the set. The examined aspects, the color pattern

and the pattern of the spatial shape *can be considered relatively constant in time relative to the duration of the observation*, so that time flow is not a dimension here.



The description of the system is always relative to the aspects of the observer or investigator and is in close interaction with them. The duration of the examination, the selection and weighting of aspects, the fineness of perception, the ability to analyze complex patterns; all of these determine the given investigator's description. For instance, in the figure above, color distribution is not an important aspect for blind people, but spatial distribution is, as it can be perceived by touch, although touch itself can influence the spatial distribution, while visual observation cannot. From this we can conclude that the system, its dimensions, the mode of interaction between the observer and the system are all categories, i.e. methodological entities, rather than fixed, absolute properties of the system. The description of the system by specific observers is a function of their unique processing, sorting and organization of information both before and after the observation takes place. The selection of aspects and the perspective used predates observation and channels it; the evaluation, weighting and interpretation depending on previous knowledge are performed once information has been obtained. Both the selection of aspects and the processing of information can be relatively standardized with fixed methods and standard description criteria; but this is purely a matter of coordination and consensus according to specific local interests, values and sensitivities in a given community.

Let us use again the example of clinical studies in the field of internal medicine. Here we can fix the selection and conditions of certain tests according to certain standard aspects we are interested in. For example, we can measure blood sugar values in diabetics treated with a given drug shortly after waking up, on an empty stomach in the morning, where patients are all adult men and women, living in a certain area, in a given historical era, in a given social situation and general climatic conditions. Notice that we can fix some aspects but not others. For example, many of our sample patients may have heard tragic news in the press at the same time, to which they responded with extreme stress, but others were not informed about it and were less likely to be in a stressful state. It may also happen that we cannot fix certain aspects, such as, for instance, differences in weather in one region compared to another, and this may have affected the blood sugar levels in that region compared to another. In addition, there may be substantial inter-individual differences in the absorption of the drug and its conversion by the liver. How much of the difference can we actually detect? Should we measure the blood level of the drug, or should we measure the blood level of a converted metabolite because the latter might be more active in some individuals? Then we have the issue of which statistical methods to choose, what level of significance should we consider acceptable... and how can we summarize all this in a concise scientific paper?

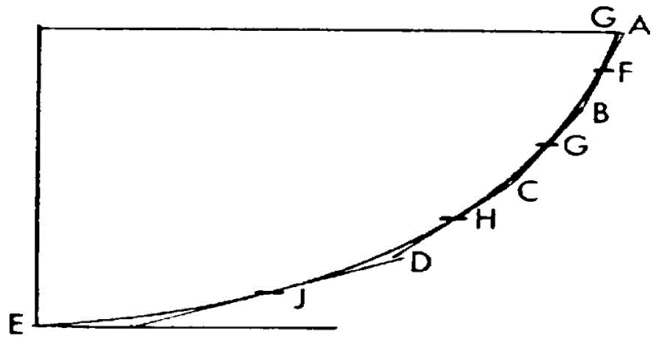
In general, we can state that clinical research is generally conducted to investigate a limited number of aspects we happen to consider important and the observation process is also limited to only a few variables all in partially fixed conditions. The intention is to try to describe the „average” change of very complex systems according to one simple intervention. The fixation of the circumstances, the selecting the variables to be examined, the angle and resolution of detection and the harmonization of the results with prior general knowledge represent an extremely complex task, which is never completely objective or absolute. In addition, the subject of investigation is usually not permanent in time and space but tends to change according to local conditions. On the other hand, the fixing of the aspects and conditions, the use of certain tools or means in a given study may itself influence the direction of future research, even if only a few of the aspects have been considered in the study and alternatives to the methods used would have been possible. Let's take an example of this considering one of the most common parameters in medicine, namely blood pressure. Let us first ask ourselves: what is the easiest way to find an easily measurable parameter to screen for vascular disease? The answer is straightforward, let us measure blood pressure first! Blood pressure measurement is simple, although it often depends not only on the severity of vascular disease but other factors independent of it. Nevertheless, since this method is easy, we created a whole medical condition around it, identifying long standing high blood pressure with vascular disease, using an entity we call high blood pressure disease or hypertension. Here we correlate high blood pressure, a measurable parameter with vascular disease, a complex pathology and then we conveniently forget other features of the latter and only concentrate on treating the former, aiming simply to reduce blood pressure. Another example is the measurement of the kidney's glomerular filtration rate, or more precisely, an abstract, epidemiological estimation of the glomerular filtration rate (eGFR). We identify this estimated variable not only with kidney function in general, but with chronic kidney disease, a complex pathology with striking inter-individual variability. However, the estimation of the snapshot glomerular filtration rate of one selected filterable substance for one individual, which depends on a number of factors other than the kidneys, including the quality and quantity of the food eaten shortly before the measurement, or the blood pressure at that moment, may not correlate well with kidney disease, a slow and complex process that may manifest differently in each individual case. Thus, we have essentially simplified the diagnosis of kidney disease to the measurement of a single variable, imagining it to be a valid model in everyone, regardless of the given situation.





Simplifying complex systems excessively based on the selection of a few easily describable variables can be a practical solution at the model level, but this reduces the importance of multifaceted observation and overly fix the direction of the investigation. Fixed circumstances and conditions lead to a one-sided understanding, which inevitably leads to the mechanism of

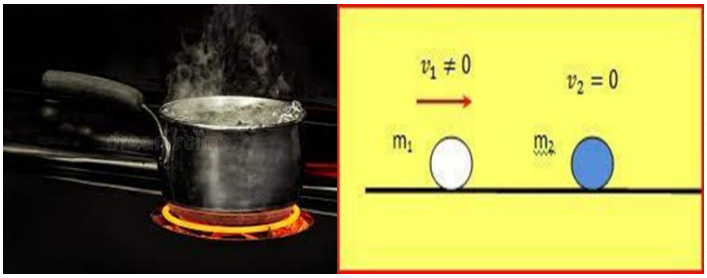
mechanical extension. There is a long way from the observed values of high blood pressure to the diagnosis of vascular disease, or from the determination of the instantaneous value of eGFR to kidney disease. If this is bridged over through mechanical extension like, for instance, linear extrapolation, then significant inaccuracies can arise. At a minimum, it is necessary to know all the essential factors that can significantly affect blood pressure aside from vascular disease or eGFR besides kidney disease. It is also important to distinguish between a model based on one method and the underlying complex pathomechanism. In addition, every observation is a snapshot, exactly like a point, and a straight line drawn through it, does not describe a whole curve.

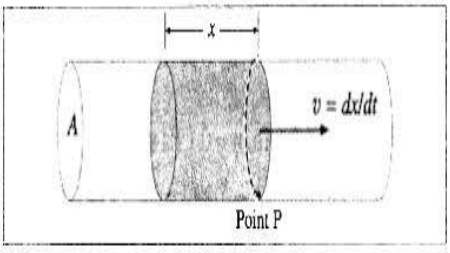


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The shape of the curve we draw to approximate the underlying function does depend on the density of the measurement points. Two points can be connected by a straight line, but the more measurement points we have, the more likely it is that the curve connecting the points will move away from this imaginary straight line.

Similar changes that occur after similar events can suggest a model of cause and effect, i.e. that some variables determine others producing general effects that can then be defined as a ‘law of nature”. But for the law to be valid, a number of assumptions must be believed or fixed. The air pressure, the elasticity of a body, the solvent content of a solution must remain constant and negligibly different from the “average” so that the boiling point of a substance, the effect of a collision, the viscosity of a solution can be determined "generally". However, ideal conditions are ALWAYS ARTIFICIAL, and our abstractions creating this artificiality depend on what we consider important, what we can perceive, and for how long. Yet, these assumptions are conveniently forgotten, and laws are accepted as general and universal. Why? Because we *believe* in the *existence* of permanent and universal rules. And we even deny the importance of this belief.





What is "significantly" different from the imagined abstract average is described as an outlier by statistics. What differs from the average is often thought to be an error. This creates the

illusion of relative uniformity around an imaginary model, which is characterized by the belief of "ideal average = average person in an average state". However, in everyday life, neither an average person nor an average state can be observed. Let's take a few examples. The average ideal blood pressure is not good, for example, immediately after a stroke, in which case blood pressure must be kept at a higher value to optimize cerebral circulation. Average blood pressure may not be good for certain subgroups, such as the elderly, those who are used to high blood pressure, who have vascular stenosis in one part of the body or whose blood pressure is lower when standing or higher when measured in a nervous state, or simply generally very variable compared to the standard blood pressure usually measured while sitting in a calm state. The idea that average blood pressure measured in a standard way under standard conditions is always ideal for everyone in every condition, and that some error is always responsible for all unexpected differences from the ideal average, does not necessarily hold up on closer inspection. Statisticians and scientists provide a mathematical framework and may appropriately use the scientific method for their clinical studies, but due to the lack of medical experience, they are not able to interpret medical data in practice, especially in a situation that is more out of the ordinary. Only a true practicing expert that considers local conditions from many points of view can interpret the idealized mathematical-scientific principles or measurement results while contrasting universal "laws" with local characteristics.




In summary, we may conclude that all systems are local, characterized by unique constellations of infinite effect fields. If we mechanically extend the characteristics of local systems toward an idealized universal one, we must assume that the local conditions, circumstances, and peculiarities are essentially universally present in all other times and places. This imagined universality also depends on the extent, subtlety, and the number of aspects used in our investigation. If, however, universality is not actually the case, then we only extend our local results into a virtual reality. This artificial, virtual world of extension is easily recognizable because of the high level of homogeneity and standardization that indicate too few system dimensions considered. Artificial space has three dimensions. Artificial systems have a few more. But organic reality has infinite dimensions.

55. Chapter: Logic, Reason and Conclusion or the Power of Induction

"All men are mortal." We have directly observed that some of the people we knew have died. We hear that others have also observed that every person they ever knew eventually died. We hear that in the distant past, even in remote places, most (though not all) reports confirm that eventually everyone who could be observed died at some point. So, we conclude that most people alive today must also die in the future. This conclusion is logically correct, although it

is very difficult to verify. So, the statement "all people die" is only an extension based on reasonable inference, but it is not directly verifiable. Importantly, this is not a fact, and it does not necessarily conform to universal law. The statement „every human being born eventually die" or "it is the innate nature of the human individual to have a finite life" are consensual rules based on generalizations, which are very likely to be true, may even predict future events well, but they are not verifiable facts; rather they are generalizations based on mechanical extensions. And with such generalizations, potential problems always arise.

The first problem is the source of information and its transmission. We did not directly observe that most people had died in the past, so we depend on the reliability of reports and their transmission. In addition, there are some reports that are contradictory claiming that some people in fact did not die but became immortal. How does one decide on reliability? How does one evaluate the information content of the reports? Another issue is that many reports did not explicitly state that all people were monitored and that all those monitored did die. There are death certificates, but they are only available to a few people, and not everyone was necessarily registered in them. So, there are many people, including some currently alive, who have never been seen to die. If we remember that death of a human individual is a very important piece of information for us humans; it is an event we experience very closely, and it is very dense as we are very sensitive to it. What about less well-known laws, generalizations, or conclusions? We accept these as universal laws and facts, but they may also be only extensions based on little information.

The second problem is the question of circumstances. For example, one can study the aging process, which usually leads to death. Organ functions decline with age, and organ failure becomes more common with advanced age. So, one may assume that at some point, functional decline and weakness must lead to death. One may take a sample of many different elderly people, and every member of this group may show signs of aging, and this may even become more pronounced in subsequent tests, as time goes on. Thus, one may infer that everyone outside of the sampling group is probably going through a gradual aging process as well, and as a result, eventually they're going to die. However, this strongly depends on the circumstances of the study, not to mention the criteria for selecting individuals into the test sample. It is possible that with a given diet and under certain climatic conditions, the aging process is very slow, perhaps even so slow that it can only be detected by exceptionally sensitive instruments within a given study period. Experience shows that certain organ failures can be effectively treated for a very long period. All in all, the results of any study induce extensions depending on the given circumstances, which are only true in similar circumstances or roughly on average, or, for a certain subgroup, not at all.

The third problem is the degree of trust in extensions. If one relates an extension to what seems to one as a respectable source, or if one is more inclined to accept extensions in general, then for that person, the acceptance of the extension is largely faith-based. One may, naturally, believe that the statement "all people die" is true. However, faith, although it may be strongly suggestive or inspired, can be very different for different individuals or communities. Someone may have strong confidence in certain reports, such as those claiming that some people have indeed become immortal, but others may have no such trust. For some, direct observation is

more important, for others it is not. We might add that for most people, direct observation is very limited, so there remains a significant uncertainty that may bother some people more than others.

The fourth problem is the issue of outliers. There may be special circumstances in distant places and in the distant past which, however unlikely, can have a significant, decisive influence on the duration of a person's individual life. When we hear about outstanding cases, it is a matter of trust and faith how much weight we give to such reports. We can choose to exclude them as untrustworthy on the grounds that they are mystical religious texts, and we generally do not trust religious texts. But again, this is a matter of trust and faith, i.e. this view is neither objective nor verifiably factual. So, we can limit the reports to those we consider reliable, such as only scientific reports, or reports available in English, or reports that contain references, or reports that are related to a certain authoritative researcher of ancient texts that we are willing to take seriously in such matters. But then the question arises, how can we claim that the statement "all people die" is an objective truth? Compared to what and in what sense? After all, this question cannot be examined or verified directly, it is based purely on a logical extension based on a certain interpretation of information. However, we have seen that the latter is mostly based on trust and belief, and the acceptance of generalizations can be linked to acquired willingness and acceptable standards for a given group. All these are human factors with significant differences between individuals and communities. The only solution is to seek broad consensus in order to maintain at least the appearance of objectivity for those who accept the consensus. This will require coordination and a series of fixations. For example: "most of the reports we trust and most of the observations that we have made or know of, confirm that most people who had lived eventually died, and on this basis, taking into account the biological and medical knowledge of the aging processes described above, we develop a rational conviction that all people will eventually die, which follows from the innate nature of human individuals, namely, that after they are born, at some point they must and will die." There is nothing wrong with that. But we have to admit that this consensus applies to our local community, it is specific to it.

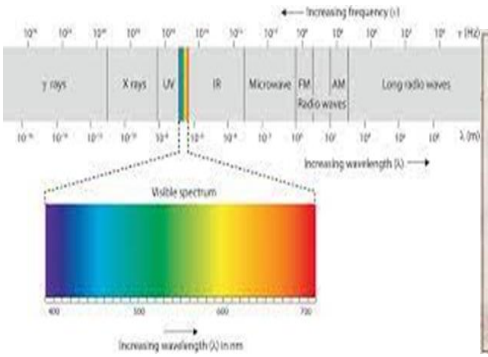



In summary, "all people die" is not an absolute or objective truth, it is not a fact, and it is not a verifiable statement. And if we recognize this, we also realize that there is nothing observable without an observer, there is no transmission of information without a transmitter and there is no absolutely reliable source. Moreover, neither the transmission of information nor the processing of information can be perfectly standardized, and the most that can be achieved in this direction is a specific, local consensus for local community standards. Observation as we do is a specifically human process and there is no reason to assume that "other intelligent

beings" distinguish, perceive, weight, classify, communicate, and arrange their observations with the same interest, sensitivity, attention, wavelength, temperature, pressure range, resolution, delicacy and attention to detail as humans. To illustrate this, we use the following figure:

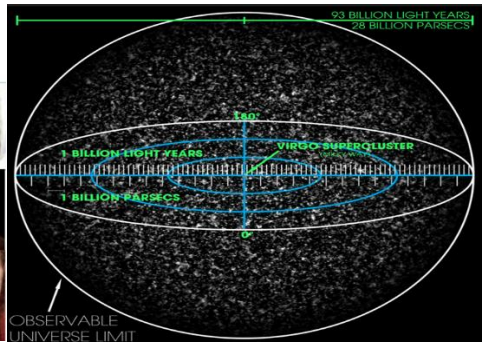


Orange juice in a glass is not simply the juice of oranges, because it has already been processed in a certain sense by splitting and squeezing oranges. So, there is already a human element in it. Taking to the extreme, identifying and accepting "something" that has been industrially treated, processed, chemically altered, colored, preserved and sweetened as orange juice is the result of a specific culture with unique ways of thinking, a very specific local development, which has nothing to do with absolute, universal objectivity. On the contrary, it is the result of commercial persuasion and propaganda, which would not necessarily develop similarly in different communities. In the same way, when perceiving, processing and communicating any manifestation of reality, a specifically regional space-time human element is added, which determines the local interpretations that are always specific to the given community. Most importantly, generalizations, extensions, templates, categories, classifications, priorities and the resulting „universal and eternal" truths, methods and categories, including the laws of mathematics and science, are all specifically local and they are by no means independent of the specific functional properties of the human mind, or even of the peculiarities of certain local historical elements including the specificities of our modern, contemporary cultural region. As far as extensions are concerned, the most basic examples include (1) space as the theoretical extension of relative spatial positions as detected by the senses; (2) time as the theoretical extension of the weighted average velocity of perceived local changes; and (3) categories as the formation of thought templates for the facilitated processing of relatively similar patterns resulting in the imposition and projection of human thinking patterns towards the universe. But extensions work similarly in the physical sciences, as well. The visible spectrum wavelength, our everyday experiences with usual temperature, pressure, field density, luminosity and others are all extended out from the human-friendly spectrum, and for the most part, used in a narrowed extension to create an easily manageable small world with relatively little variety. Even imaginary intelligent beings are excessively similar to us, because we look for them within this narrow range.









Characteristics of tomatoes in general include a specific set of shape, color, size, taste, potassium content and much more. Local tomatoes can be very, sometimes decisively, different from other types of tomatoes, so it can be misleading to call all of them by the same name. However, for example, one type of tomato may have such effect on the human body, and the other may have a different effect, so the distinction would be of practical importance. The average person does not necessarily notice the difference, trusting the name and the category clinging rigidly to it. Thus, the average person is often confused about important hidden differences behind identical names, but is unaware of this, and insists on his truth. But let us have a look:





Perhaps the main characteristic of the average person is precisely the coarse rigidity of ideas, to which he clings to the point of blood, maintaining violently his own confusion. The origin of the confusion is the rigid clinging to general categories while ignoring local variants and violently squeezing them into coarse templates. In this way, reality is simplified into standard categories and templates, i.e. uniform units of thought. However, in reality, similar local patterns are rarely identical. For instance, industrial processing can alter the effect of tomatoes

on the human body significantly enough that if we don't refine and modify our categories to take such alterations into account, it can cost us our health. Once again, extension is the mechanism by which we identify a local experience of something with similar patterns in other localities, based on only one or a few aspects. There is a general idea of tomatoes regardless of the local circumstances. But as the defining characteristics of tomatoes gradually change in different localities, the concept does not follow this change. However, in real life, tomatoes do not exist as standard, but they are different and change in different localities, so the idea and the concept describing them should also change and gradually become more refined and differentiated. Behind our undifferentiated, rough and rigid concepts, however, there is a very real tendency to oversimplify, the determining factor of which is the inert mind of the common man.

Common sense often uses the phenomenon that common patterns seem to be repeated everywhere. This is the basis of realism, according to which the most important things in life remain essentially the same everywhere and at all times. Common sense, therefore, reduces and fixes categories for everyday purposes. This seems very practical and in the short term can be quite useful. However, as soon as the natural change of reality gradually filters through the gaps in our system of categories, the sane realist will be forced to follow this change and alter his position. Yet, if he has a personal interest in maintaining the old categories, he is capable of the most violent fight. And in this, his ally is the intellectually sluggish common man who always reduces reality, clinging to the idea of the universal applicability and uniformity of old categories. This alliance between realists and the average vulgar person is capable of the most absurd cruelty so that it does not have to admit the existence of natural variations and changes. But sooner or later it will be forced to. The sage, as opposed to the realist or the vulgar common man, simply recognizes changes and their wider significance sooner and thus gets ahead of his time. If the wise man proclaims this too directly, he may be and usually is harmed. All in all, realism based on common sense is often reductive, and that is why it tempts the common man. In other words, the popularity of realism is based on the intellectual indolence of the average person. But this comes at a price, manifesting in everyday life as short-sighted, rigid thinking with maintained confusion. Until mental inertia is finally addressed as a root cause, this will never improve.

56. Chapter: Source of Information, Trust and Authority

How can we decide which source to trust? First of all, this is not a matter of free choice. Traditions, customs, local authority and opinion all determine which source of information we treat with more trust. As a research doctor with a scientific worldview who believed in objective realism once said: "You always have to ask where this scientific investigation took place. We know how things work here and how they work there." While hidden local prejudices almost always manifest themselves, "objectivity" remains a fairy tale. What the local public opinion dictates, what can be linked to parents, school, friends, local authorities will always remain an emphatic influencing factor. But how can we verify or refute a statement in general?

First of all, we should examine the context, the original perspective, and see how the source holds up from our different perspective and different circumstances. If the source is a scientific

experiment, we should ask if all the conditions are met to check and reproduce the experiment? If it appears so, we should determine how many of the potentially infinite number of influencing factors can we fix to guarantee that the conditions are comparable? The answer to this is standard procedure. For instance, in clinical studies, we usually compare two groups, which are identical in all respects guaranteed by the random selection of members into one or the other group, and the two groups are compared only from the point of view of the effect of a fixed intervention. For example, one group is given an antihypertensive drug, the other is not. Then, after a certain period of time, we measure the blood pressure and find that the average value in the group that received the antihypertensive drug decreased compared to the other group. However, it may be that there is a hidden reason behind the average difference aside from the drug's general blood pressure-lowering effect. For example, the reduced average may be entirely due to decreased blood pressure in one particular subgroup of subjects, say, who consumed less salt. Those who consume more salt may be entirely resistant to the intervention and you would not know this unless you thought about doing this particular subgroup analysis. Maybe checking for the correctness of random selection took many things into account but did not include salt intake. Thus, the original scientific article only states that the antihypertensive drug in question is "generally" effective. Why? Because the difference in the averages between the groups was identified with a "general" effect of the intervention. But later, we may realize that the intervention may be dependent on salt intake reduction and may find that this was the case all along. What will come of this? We expose millions of people unnecessarily to an intervention that is not effective for them but can still lead to side effects. Random selection can only be verified on the basis of previously known aspects right until we realize the possible importance of an additional variable. We have a chance to mitigate this problem somewhat only in the case of very large samples. In addition, we need careful calibration and standardization of the instruments for a given measurement, consistent use of scientific logic, considering all relevant knowledge, and we also need adequate insight into common clinical issues. All in all, the precise determination of the circumstances of the test is theoretically impossible due to the very real chance of ignoring even one of the important factors that may affect the final result in a particular experiment. This makes it difficult to make generalized conclusions from the test results, yet this is what happens in practice for the sake of simplification. And in the meantime, unexpected side effects will almost inevitably come as soon as the drug passes from the relative homogeneity of narrow study populations to the complexity and diversity of the real world. But the possibility of scientific investigation often is not given. In everyday life, the source of information is all the more important as the information itself is hardly verifiable. Cultural imprint, reputation, authority, special emotional attachment are in fact always linked to a source; for instance, this statement is attributed to a Great Man, a mother, a favorite teacher, a favored media channel, a best friend, or any person, organization, institution, holy text that one holds precious. But do we know what they really mean? In what particular context and circumstances did they make the statement? To whom did they make the statement and for what purpose? Are the circumstances and context similar in the original and the present situation? In the context of science, in theory, everything can be objectively verified or refuted. In practical life, this usually does not even occur to us. How can we verify then an important statement, and how can we determine its domain, its truth value, i.e. the context and circumstances where the given

statement has real validity? Once again, in practical life, this question does not even arise. Instead, the most common procedure is to ignore the circumstances and the context, to follow the source uncontrolled, regard any statement trust-based, and to take over statements and information mechanically as if the information had a general, universal, eternal, absolute domain of relevance. General knowledge does not consist of verified, scientifically based, verifiable truths; instead, local observations are summarized by the local community on the basis of culturally acceptable consensus with the help of local sources and on the basis of local trust, and then they are projected into an imaginary universality. Let's take an example. We agreed that the following statement: 1+1=2 is absolutely true. This is applied to units of volume, so 1 unit volume and 1 unit volume = 2 units of volume, assuming that this is meant to apply, for example, in the case of perfectly pure water, in which there are no solutes that could trigger chemical reactions, no evaporation, no radiation, no change in temperature, pressure, or any other substantial change that would change the volume in between two measurements. We assume that everything remains equal, everything remains the same, all conditions can be standardized, and of course we totally trust the investigator's report as in practice we don't do all the measurements ourselves. However, as soon as someone describes an investigation, he describes it according to his own points of view and his own local circumstances, and he tells it using his specific logic, with a special emphasis according to his general knowledge and specific sensitivities and previous experiences. Culture, traditions, customs, education, friendships, all of these influence the transmission of information. If there were an absolute source with absolute validity, its interpretation would also change constantly, and it would change based on changes in local circumstances and emphases, because no text, no news source is perfectly fixed and universal, even if it appears to be so in terms of form and words. In any case, regarding the specific relationship between the text and the reader, at least the change of the reader appears, and thus the two-sided nature of the transmission of information is revealed in the specific change in the effect of the standardized text on different subjects.

Local beliefs that are considered universally valid are called *legends*. Legends are rarely questioned, because they are deeply engraved during education at a young age. But can legends be verified or disproved? To attempt this at all, we would have to know the totality of the local conditions and circumstances in which the legends were born, and we would have to understand the difference between the present circumstances and aspects compared to the originals. However, there is rarely an opportunity for this. Instead, the aspects of interpretation usually reflect exclusively the present circumstances, while largely ignoring the original context, which is usually largely unknown. In general, legends cannot be considered verifiable or refutable at all; instead, they can be regarded as cultural expressions in the evolution of the local community that can help to strengthen social cohesion. **If we think of legends as universal, eternal, or of absolute significance; if we regard them as standardizable, objective and absolute, ignoring their original context and domain while projecting them into an imaginary infinity, then legends become idols.**



Since even a rough approximation to understand and verify a source of information requires a great deal of investigative work, and on the other hand, it is much more convenient to believe in legends and extensions, the tendency to mental inertia in the common person produces a clear preference for the latter. This way, mechanical acceptance of locally prevailing legends and extensions protect people from the need for deep thinking and the hard work of verifying and interpreting the source. This they love so much that they fanatically defend their biases rather than accepting the need for the necessary intellectual investment. For example, it is easy to argue or fight to decide whether a given hero is a historical figure or not, whether he "existed" or not; where it is implied that he must have existed in the circumstances and in the context that we imagine based on our own biases and prejudices. Similarly, it is easier to argue or fight about whether or not he was "great and good" or not; where, of course, greatness and goodness is defined on the basis of our own local considerations, interests and values, which we then extend back to a universal, timeless past. On the other hand, it is much more difficult to understand the local circumstances in which a legend was created, as well as its change of meaning over time, or the authenticity, motivation and the true nature of the source. As it is complicated to explore how historical circumstances created a particular way of thinking that created the legend, men are capable of the cruelest fight, just to protect themselves from the arduous work of investigation and deep understanding. Between the simple and the complicated, there is that most typical characteristic of the common people, their definitive property and burden: mental inertia. They ask themselves:

“Are we too busy or comfortable to think something through deeply? Well, we certainly are. So, we maintain the right to decide for ourselves whether or not we choose to believe in a particular legend, i.e. to accept it mechanically while discarding rival legends. We choose to adopt it as ready-made, pre-digested, just as it was said, translated and interpreted for us. It’s our free choice to believe or not to believe, so let's vote on it!"

However, there is an alternative to this. If we are curious and bold enough to be willing to examine legends in depth, to explore them and to think them through with a broad perspective and sufficient intellectual investment, while discussing it in detail with other thinkers in order to broaden our horizons, minimizing simplifications, fixations, extensions and outgrowing the trendy perspective that is currently in vogue; then we undertook the greatest endeavor, i.e. the processing of information in a synthetic manner from multiple local perspectives. This creates an acceptable threshold of acceptance, a high intellectual standard. So, we may say: "we do not accept as is but wish to understand deeper; we do not take over as is but want to see other

perspectives; we do not say this is a matter for choosing to believe in and vote on, but it is a piece of information to be processed, examined and discussed". Well, here is a transition from mental inertia to high intellectual standards. Either we talk about fixed, template-like units of thought that can be decided based on trust, or we consider information that needs to be explored from many points of view and processed using broad horizons and a synthetic approach.



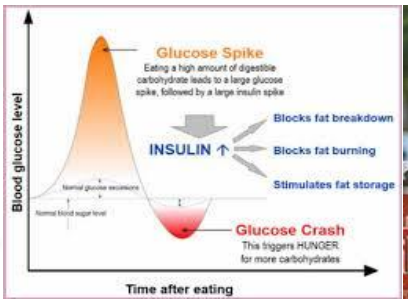
People almost always choose the former, so they fight and argue instead of thinking and understanding. And what is it that makes it easier for ignorant people to orient themselves? It is expert authority. Trusting expert authority means that we leave it to others to decide how trustworthy someone is on a certain topic. This involves the delegation of judgment, the neglect of one's own perspective, but it also means fixation, standardization, generalization and "objectification". It is like being uncertain about whether "I feel okay" trusting instead lab results or the judgement of an expert doctor, an anointed priest, a renowned psychiatrist, as if this was a matter of some objective standard.





Direct or delegated life experience: this is a matter of people with less direct experience having more reliance on indirect information, processed by others. The problem is that while direct life experience can be naturally processed and organized, as the mind integrates perceived phenomena in a way that has evolved since time immemorial; indirect, communicated knowledge is often taken as a package with an authority stamp on it, unprocessed by us, in an easily digestible form.









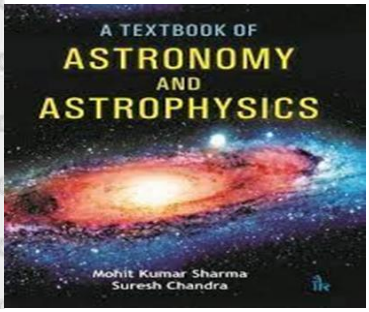




Delegating judgment effectively means seeing reality through someone else's lens. It always raises the risk of deliberate distortion, swaying, distraction, false associations and many other forms of manipulation. The influence of convention, fashion, seduction, tradition, custom, public opinion, but especially representation reinforces this as a “loudspeaker effect”. Authority is often based on the power of the speaker, while the latter’s influence is predicated on the covert manipulation of public opinion. "See things through my lens, listen to what I say, because my voice is the strongest." From prophecy to political representation, from expert opinion to fashionable entertainment, "star" status is based on the volume of the loudspeaker. Authoritarianism means neglecting the local perspective based on organized knowledge, the broad perspective of wisdom; instead, we are offered complete and blind reliance on fixed rules and regulations based on made up authority. These rules are almost always manipulated, they are parasitic in nature, as they are engineered by professional communication experts.











"I don't know what he is talking about, but he is a representative of a prestigious organization, so he must be right."

"I don't know the distance between the Earth and the Sun, but it is stated as such and such in an official textbook, so it must be definitely true."

"I don't know if this is actually true, but this is what most people say."

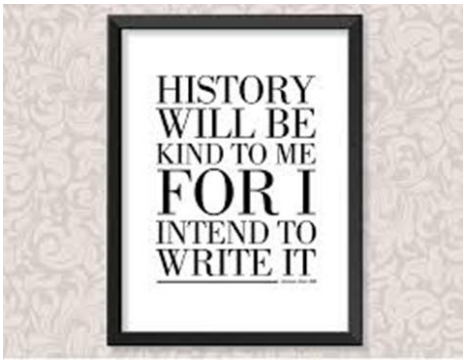


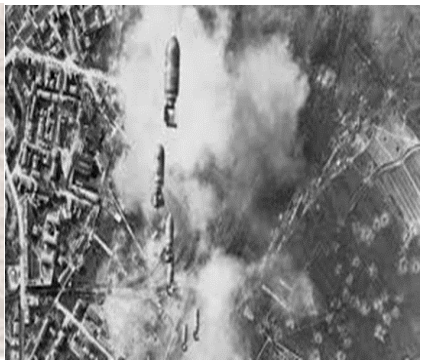


What is popular must also be good- this is the thinking that forms the basis of the brand, which can be further supported by false associations, catchy slogans and seductive promises including „it is patriotic to eat this", „we support orphans", „we pay special attention to environmental protection", „those who use our product will be successful", „this is a status symbol", etc.



Success, popularity and strength: the truth, the right direction are certified by these and in general, results guarantee validity.





However, all these beliefs are the consequence of the unscrupulous exploitation by information engineers through authority-based thinking. This is a parasitic relationship between the expert who has a narrow and channeled view; and the mentally indolent average person who wants a narrow view so he can spare the tiresome toil needed for deep understanding. Therefore, he delegates his own value judgment and places his trust on the ready-made, predigested information he hears from loudspeakers.



Dogma is the fixation of beliefs achieved by distraction. “There is no need for research, this fact is already well-founded, it does not matter who said it to whom or in what context it was said, it is equally valid and relevant now and forever, everywhere and for everyone, so let us move on and do something else”. The institution is large; the person is small. The universe is big; the individual is small. So, the local mind is small, irrelevant and insignificant, that means, it has to trust the big, the powerful, the charming, the successful. Authority, the breeding ground for the manipulation of parasites, the mediator of exploitation, is based on this very principle. Behind every authority, organization and institution, there are information engineers and communication experts who influence public opinion through loudspeakers. The more they suppress local uniqueness, the more they standardize and fix reality, the greater their power. Information engineers are popular because they reduce reality and thus take the burden off the people to think locally and specifically for themselves. The crowd reciprocates and rewards this with wealth, success and popularity. However, communication professionals rarely have time for in-depth analysis; so, they have little organized knowledge and little original content, because competition makes it impossible to have time for proper organization, digestion and unique processing. For them, local uniqueness, originality, imagination and fertility are impossible. This is like kidney cancer that infiltrates the local environment. How do cancer cells behave? They have their own universal standard program, which sets only a few centralized requirements and generally does not consider complex local specificities. The effects of local cells, local circulation, the local immune system, local innervation usually creates a kind of local harmony, but the central and universal program of cancer is not interested in this. The local environment, including local interactions and the cooperation of different local systems, is almost completely ignored by the cancer cell. Neglecting to fit into a local environment, foreign cells bring with them their own program based on their own experiences, culture and philosophy while failing to consider the peculiarities of the new locality. If one was sensitive to the local environment, his culture would be enriched while also integrating into the new locality in a unique way with the potential for specific, unique contribution. The fanatic however, here represented by the cancer cell, ignores the peculiarities of the local environment, saying, "I am superior" or "I represent universal laws." This person cuts himself off from local reality and lives in a virtual world.






The authority principle, on the other hand, is based on the fact that fashion and authority apply unified, central rules and laws. Communication specialists are easily recognizable by their lack of originality and uniqueness, as for them everything is mass-produced to a ubiquitous standard including mass opinion, mass communication, mass religion, mass advertising, mass politics, mass production of everything centralized and standardized. Behind all this is the authority principle, which is ultimately the artifact and manifestation of mental inertia. Ultimately, authority leads to idolatry, to a homogeneous, universal, unchanging center, an absolute, which results in superficial and temporary order. But all homogeneity is unnatural, so every empire sooner or later implodes and falls apart. Then, it has to take on new forms while disguising itself all the time.





The pyramid of overemphasized dogma will sooner or later be overgrown with grass. The empire falls apart, and communication specialists must always start anew. As long as the spiritual indolence of the crowd provides them with breeding ground, they will survive and multiply. Everything starts all over again, until the unique local cultivation of the mind says: this far and no further! But what does this mean in everyday practice? Ultimately, money, prestige, success, popularity and position are expressions of mass trust, which is almost always manipulated. Unnecessary services, authority and prestige, trends or fashions, positions, accepting the exclusivity of standard imperial knowledge and standard distractions are all based on delegation with neglect of local uniqueness. So, this comes down to two choices. The imperial choice is to ignore and suppress local uniqueness replacing it with superficial diversity under the motto “we want diversity in all that is irrelevant but uniformity in all that is essential. Drink what you want, be an individual, have a style, but all drinks should be a variation of our standard product everywhere and every time, regardless of local conditions" – this is a sure recipe for slavery in disguise.




The other choice, the true alternative, is the spiritual solution: “we drink what we know we need under the local circumstances, according to our special needs of the moment, according to our local conditions and sensitivities, without delegation and representation, taking into account our own environment and community, which are not contaminated by fashion, trends, authority or manipulation”. The spiritual solution is based on the substantive understanding of uniqueness, the synthesis of local trust, specific examination and understanding, real acceptance of nonsuperficial diversity. On the other hand, we also need to understand the nature of empire and parasitic exploitation so that we can replace them with a really specific, synthetic way of thinking.




Meanwhile, whatever is empire as mass, central, idol, standard and uniform must be transcended.



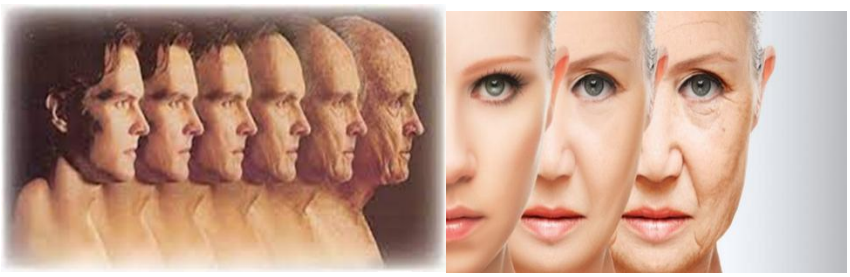




Diversity and abundance are indeed a source of strength, but only if they are substantive and genuine.

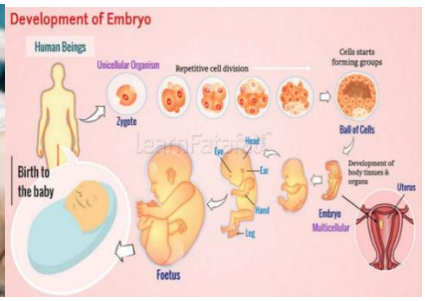
57. Chapter: On Individual Life

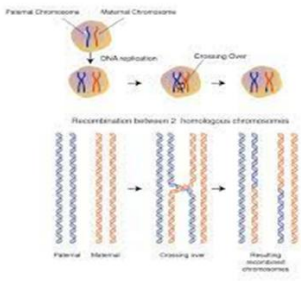
Birth, family, marriage, death, life after death – these are sharply contrasting, high-contoured events in the life of an individual human being from a personal point of view. We are sensitive to these issues; these are important for us. From these issues the question arises "is there life after death"? From the point of view of vitologia, this question can be formulated more like this: “is there another form of *individual* life after *individual* death”? This is exciting, this is what many people are interested in. Certainly, these concepts seem unambiguous, general, eternally unchanged and given. However, we may notice that this is not the case at all, once we consider that we are faced with artificial generalizations here, namely that of the *exclusiveness of the individual, personal perspective* that ignores the community-level field of vision. This arises from the conceptual atomization of human life, which also results in the atomization of human death. Once we understand this, it becomes immediately obvious that we are not talking about natural phenomena here but categories that are linked to changes in public perception, which being what it is at present, currently gives preference to individualism and a material, particle-like concept of the human life process.



However, there is an alternative way to look at these fundamental issues using a markedly different conceptual approach. Let us look at the human life process at a communal and more spiritual level adopting a more subtle and at the same time more comprehensive insight. From this perspective changes seem more continuous, processes appear more like a non-linear, branching flow, with subtle changes that can easily go unnoticed during a rough and one-sided examination. Using a few fixed criteria only, the circumstances may seem unchanging, and the underlying current may be ignored completely, while important processes may seem slow and stable. However, if we were to examine human life more subtly and from several angles, we would immediately see that the flow is always turbulent and multi-directional. Human cells are gradually replaced, physiological functions are altered, new interactions are introduced, aspects, thoughts and attitudes constantly and subtly change. The human life process is not identical with the life course of an independent, autonomous, sovereign individual entity that is permanent and stable with clearly demarcated, definite boundaries. On the contrary, individual human life is full of interactions, external and internal changes that override the imagined particle-like autonomous existence of individual life.







From the outset, the birth of the human individual is preceded by a "hidden" development. That which at birth manifests itself as a "new" human individual, began to develop long before birth, and even before fertilization, if only as a result of parental or environmental influences on gametes. The latter are not independent of the particular life experiences, behavior or environmental changes during parental and community life. Unique experiences, opportunities, qualities, abilities, beliefs, habits can and do manifest themselves both in structure and function at both the individual and community level. Even genetic recombination is not necessarily random, it can be influenced by effects on the parental organism that are not independent of the parents' behavior, lifestyle and habits.







Marriage and procreation manifest as a unique, special union with the potential for recombination that promotes variety and abundance. But this occurs not only on a material level, but on a cultural level as well, and this cultural influence has a significant impact on individual development even before birth. What exactly is birth? It is the artificial point at which the so-called individual development becomes easily perceptible even to the rough insight of the negligent and spiritually blind observer, i.e. an artificial point that exceeds a low perception threshold.





However, change is continuous, movement is continuous, time is continuous, development is continuous, life, reality, thinking are all continuous. Attaching special importance to a particular point in the process of change and development is bound to be subjective and depends on the sensitivity, personal perspective and local priorities of the local observer. Birth is easy to detect; yet the life of a newborn is not only the continuation of fetal development, which is more hidden, but also the continuation of parental life and community life with their unique

environmental circumstances and conditions. The life of a newborn is unique but not autonomous, not separate, not independent. Similarly, individual death, which is easy to detect, is actually the continuation of general changes during the course of life of an individual, affected also by community life. After individual death, individual uniqueness does not disappear but transforms at a community level, though this transformation is difficult to understand. In the course of individual life, the changes leading to death begin very early, and if we examine these subtly and in a multifaceted manner, we will notice them early. The individual does not remain the same entity as at birth, because he constantly changes, and he also changes in the direction that drives him toward death. But these changes do not stop at the moment of death. Individual death is a dramatic, easily perceptible change, but the individual's interaction with his communal environment does not stop at death and this is true on multiple levels including material, emotional, spiritual or functional.




Let us take an easily understandable case to demonstrate this. If one finds himself in an entirely new situation after one’s mother's death, the mother's previous advice in this regard may have a fundamental effect on how one behaves and this could result in a decisive alteration on the life course of that person, regardless of when this advice was originally given. So, the mother was able to have a significant influence in a potentially fateful situation even after her death. The interaction between mother and reality did not stop at her individual death, she had a significant impact on the development of reality even after her material death. We can conclude that the essence of that mother is not only there during a temporary individual material existence, but remains active, influential, unique and functionally relevant, independently of the present state of her body, which may have already dissolved into soil and transformed into nutrients, plants or flowers. Therefore, life after death can be viewed as an imaginary extension, meaning the survival of the individual as an independent unit in another form while preserving its imaginary separateness, as before death. Life after death is actually an extension of an illusion based on unit-thinking. This is wrong. However, local uniqueness does persist after death, transforming itself into communal influence, although the meaning and significance of the influence does not stay the same as it is alive: so, it is neither isolated nor fixed.



Individual patterns change, transform, but they do not ever end or dissipate, at most they live on only indirectly and unnoticed. With time, individual effects are often difficult to unravel, difficult to notice and evaluate, except the ones which, in certain circumstances, stick more in communal memory.





The individual soul core and the unique effect it exerts on the community, even the individual body remains, but it gradually changes as before, so after death. An individual soul or character is never a separate and fixed unit. Although it lives on after the moment of death, it does not live on in a separate and fixed form, its effect changes as it unites with other influences in a peculiar, local fashion. The individual body is, similarly, neither separate nor fixed, only mental inertia imagines it so. You may say: "I was a cat in my previous life." But there is no fixed and separate self that could have been a cat. There is no body unit, no soul unit, no separate individuality that can be pressed into unchanging, clearly demarcated boundaries, because everything changes; transition, transformation and interaction apply to body and soul alike. The individual body and soul, as considered separate and fixed, is an illusion, which ends horribly with the individual human death: it is the pitiful end of a painful illusion brought about by mental inertia. But then again, what is the real origin of all pain? Of course, it is mental inertia.




Eternal life as the survival of a separate, fixed individual unit that might change into another form: this is a widely accepted model that tries to improve social cooperation according to an artificially expanded concept of individual responsibility. This model can be useful, but it can only be useful at high levels of intellectual indolence. Rather, the true meaning of eternal life may be the survival of the influence of local uniqueness in the evolution of the organism we call organic reality. The effect of local uniqueness remains universal and eternal even though it is subject to change and even if it lacks fixed unit-separation.



58. Chapter: Freedom and the Nation

Freedom is defined as the ability to preserve local uniqueness even without isolation. Freedom is not the independence gained by refusing to cooperate. It is not the resistance to be influenced nor the denial or reduction of external influences. Rather, freedom stems from their specific processing, unique interpretation and synthetic integration with the robust maintenance of local input processing. All external effects must be digested and processed without delegating this to external organizations and institutions with set ideologies. Communities must refuse pre-digested, easily absorbed fast food either for the body or for the soul. Freedom requires hard work; it must avoid the short-circuits and facilitations of comfort and carelessness. Blind imitation always takes its revenge in the end. Both physical and mental nutrition require deep insight with unique processing, digestion, planning, organizing and integration on both the individual and the community level. Tradition, customs and general rules can usually help, but they must be adapted to the actual, the specific local circumstances and conditions. The more unusual the local circumstances are and the more unexpected the external influences are, the more digestion and processing may be needed for local adaptation. The robust power required for this is guaranteed by the abundance of integrated information in the communal memory that in time will mature into organized knowledge, broad perspectives and deep insight, reducing the need for imitation and competition. This is the path to wisdom. In contrast, imitation, homogeneity and competition are sure signs of weak organization, scarce local uniqueness and sparse abundance, all of which demand the short-circuits of categorism with its universal thought templates and individual atomism. While organized and integrated abundance creates balance and harmony, i.e. a state of happiness, with a creative approach to unique individual needs, unique solutions and unique viewpoints, it also resist popularity, success, trends, marketing, uniformity and imitation. Mental inertia, on the other hand, creates the need for all of these and will always fall victim to parasitism, idolatry and empire.



The unique local processing acknowledging specific local circumstances leads to true abundance and diversity, and ultimately to real freedom, the depth and content of which cannot be measured by numbers or characterized by template categories. In any case, uniqueness always requires investment, thinking and hard work.









The biggest challenge is precisely to handle the situation in a disciplined and determined way, while preserving uniqueness without suppressing creativity.

Abundance and robustness at the level of the large community constitute the nation. Specific traditions, culture, language, religion, way of life are all shaped by local circumstances and the integrated influence of local individual life experiences. If a nation is not robust enough, it imitates and adopts undigested external influences, and thus its specific identity will be hurt. Uniformity, standard logic, global templates will emerge, where diversity is superficial and while forms may seem different, the underlying essence is imperially uniform.

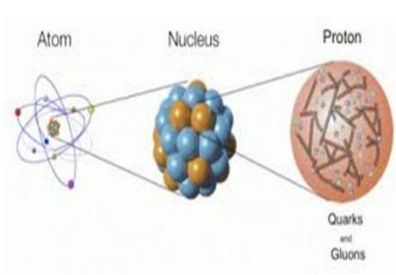




On the other hand, sufficient abundance and robustness means that whatever influence the nation incorporates, it does so in a locally specific way. Every external influence is transformed and adapted locally. Thus, uniqueness can be maintained without protective isolation. Nations often create specific organizations and institutions to facilitate this. As soon as there are separate institutions, politics, competition and in general, separate interests arise. Institutions may feature defense, diplomacy, trade, finance, cultural, religious, technological, entertainment-oriented organizations with their own hierarchy and regulations.



The organization that holds together the institutions based on these functions is called the state. The nation is a specific community; the state is an organization of institutions. The state and the nation react differently to external influences. The state can control the nation, especially if the robustness of the nation is weak, in which case the state uses its framework with rules, borders and standards to dominate the nation. On the other hand, the nation, insofar as it is robust and healthy, decisively redefines and dominates the state. A robust, healthy nation is a living organism that processes its life experiences in a unique way, organizes its knowledge, cultivates its mind, and preserves its identity based on local uniqueness. Like everything that is alive, the nation cannot have sharp boundaries, because it grows beyond all borders, it radiates through and filters through all barriers. The nation is a life system at the level of the social community, which organically interacts with its environment and neighbors. "If this is the case here, how could it be otherwise elsewhere?". Or "if it's true here, why shouldn't it be true everywhere?"-A nation that is robust and healthy can never take stock of such nonsense. The healthy nation does not proselytize, it does not dominate, it does not assimilate. Anything that starts as universal will be diversified due to local specificities. This is what distinguishes a nation from an empire. The empire is the scene of parasitism, an attempt at universal uniformity, centrality and absolute expansion. The nation, on the other hand, is always unique. The nation keeps parasitism at bay because it is healthy and robust. It does not exterminate the parasite, because it understands that it is not the parasite that breeds stupidity, but the parasite breeds on stupidity. The greatest attraction in the universe is not between proton and neutron, but between mental inertia and parasitism.





A healthy nation does not assimilate, it does not imitate or fit into any fashion or trend; instead, it is uniquely healthy because it remains robust and faithful to its local characteristics, which it maintains through the specific organization and cultivation of abundant life experiences.







Imitation, rationality, and logic are all important in the early stages of mental development, but they become dangerous later if they do not mature into wisdom.




A healthy nation does not follow either rationality or realism, because these are based on templates, rigid rules, fixed categories, low-dimensional ideologies, they are inorganic and easily manipulated. A nation that follow these ideas lacks the robustness that would protect it from the attacks by empire, parasitism and idolatry. Slavery, exploitation, and dependence naturally result from the neglect of the cultivation of the local spirit, from the lack of robustness of the social life system. A robust life system, on the other hand, applies logic and rationality in a specific way considering the given individual circumstances, thus maintaining its health and avoiding the confusion that would lead to its destruction.





A state can be dominated by uniformity and globalism propagated by business. A healthy nation escapes any such domination.



An important form of original thinking is intuition. Strong intuition manifests in everyday life as will, personality and character. If the will becomes separate and exclusive, it creates cancer, fanaticism and empire. However, the will can become a creative force through deep understanding and broad perspective. Rationality and will are two extremes of the same spectrum. Both can be useful and necessary, so far as they are linked to insight with broad perspective. Multifaceted consideration of local characteristics guarantees robustness in a nation and helps maintaining true diversity with the abundance of local uniqueness.

59. Chapter: The Extension of Attention

Attention is defined as the direction of the mind activity manifesting in focused, direction-oriented thinking. In everyday life, this often involves a controlled narrowing of consciousness. We can pay attention to a specific object, a topic, or a person. Whatever the object of attention, this object is always the product of directing and narrowing. The narrower and more focused the attention is, the more limited an object or system, on which the attention is focused, appears. Practical problem solving often requires intense focusing of attention. This is especially true in case of danger, when very important decisions have to be made quickly based on little information, after a quick and superficial glance. In such cases, intuitive thinking and the abundance and well-organized nature of life experiences can be a valuable reserve and can decisively help decision-making and quick judgment.



Even less focused attention has a certain scope, a range, an angle of view that narrows or widens depending on the circumstances. Stress, illness, emotional involvement can all significantly narrow attention, but contemplative, calm, meditative thinking can greatly broaden it. If a specific object or effect narrows the angle of view in one direction for a long time, then this narrowness of view can become permanent, and it can result in the development of obstinate

will and fanaticism. Such a forced narrow perspective ignores the complexity of the patterns and the multifaceted vision necessary for a deep understanding of them, and finally builds a one-sided, low-perspective world of appearances based on templates and categories. An effect that may often induce such a reaction may be the relative permanence of a looming threat. This is precisely the price of the narrow attention required for problem-solving, namely that a narrow scope creates a world of illusions based on limited understanding of the situation. An example of this is the use of medications, such as non-steroidal anti-inflammatory drugs. If back pain occurs after an accident restricting movement, even to the level of impossibility of everyday activity, pain relief is of great importance. These medications can help a lot in this case. However, with the cessation of pain, the side effects of these drugs gradually manifest themselves according to individual predispositions and circumstances. In the given situation, after the accident, pain relief was the only important thing, our attention was only on this. Then we had to broaden our attention, especially in the case of long-term use, to the other effects of the drug, understanding the totality of the specific interaction between the drug and the individual organism.





The situation is similar at the community and social level. Narrow attention spans can lead to trends, fashions, memes, peculiar behaviors and addictions. The mass media, public opinion, ideologies, state or institutionalized religion can all draw excessive attention to an event, an object, a group of people, a specific phenomenon or a special topic, overemphasizing it. In the given situation, this may or may not be relevant, but it always serves as a distraction, minimizing focus on other important aspects. The effect of this depends on local robustness. Since the "people" are often less robust than would be necessary, their response to such influences can be strong, and over-concentration can lead to fanaticism and social atomism, which can create permanently separate interest groups with fierce rivalry, strong opposition and war.



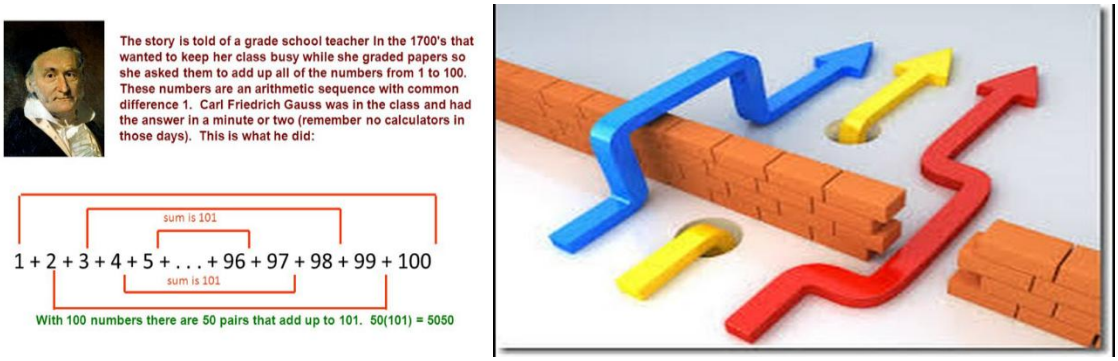





It is therefore essential to prevent the perpetuation of excessive concentration of attention. This is only possible by strengthening local robustness. This is especially the case in medicine where side effects can only be avoided with certainty by preventing diseases and maintaining robust health so that the use of the drug will not be necessary. But this is also the case in social life, where the prevention of tragedies caused by excessive influence, incitement and distraction can only be achieved by maintaining and cultivating organic and specific local thinking leading to robust spirit. Knowledge alone does not help here. Only specific and organic knowledge helps, which we may define as wisdom. Let us take an example from the field of diet and nutrition. A balanced diet with proper time allowed for digestion can create robust health that can prevent diseases that require extra focus and special treatments. Similarly, balanced attention directed to information processing require a lot of life and community organization, but this alone can guarantee the robustness necessary to neutralize over-focus, distractions and manipulation in general.



Minimizing chronic stress, getting enough sleep, exercise, clean air and proper social interactions requires high maintenance, constant, vigilant attention and conscious effort. But this high-energy investment has huge returns. Both physical and mental organization expands the scope of the mind and frees the imagination to transcend, dilute, or circumvent problems and barriers, even if at first, they seem unsolvable and impenetrable.



Matrix thinking, with its dynamic approach to complex patterns, can help in this. It must be understood that linear, eternal and universal formulas, equations, standardized geometric notions, schematized categories, mathematical sets called "numbers", template distributions, one-sided future projections all reduce reality, ignore natural diversity and tend to *minimize* the world. On the other hand, matrix insight, which considers several factors and their multidirectional interactions observed from several sides and specifically processed, opens up

new spiritual planes, recognizing the diverse infinity of reality with its unified, continuous, organic order. It is also important to realize that schematized reality favors the parasite, the users, the consumers, the predators, and even their victims so far as the latter are willing to sacrifice their freedom in order to ensure their short-term comfort and safety. Schematized reality is virtual, artificial, nothing more than a crutch and a distraction leading to intellectual stupor with reduction of mental activity. This induces the consumption of ideology, dogma, meme, trend, fashion, film, narrative, legend and propaganda exchanging the limitation, reduction and minimization of reality for abstract gratification and instant profit. War, exploitation, lies, oppression, slavery are the natural manifestations of this schematized, mutilated, half-dead reality, a natural consequence of mental inertia. Organic reality, on the other hand, can be handled by the matrix thinking of the creative mind, which tolerates neither crutches nor reduction. Organic reality is huge, diverse and infinitely complex. It is alive.



In the early stages of mental development, when abundance is still low, the mind needs well-defined objects with sharp boundaries and strong contrasts to focus on. The beginner focuses on well-demarcated single units as a definite object of attention. For example, he may focus on a single tree. The developed mind does not see single trees, i.e. demarcated units only. On the contrary, it sees the forest as a complex matrix with all the multiple interactions that make the matrix, here the forest, a live organism.



The inconsistent development of the mind, with only a few factors impatiently and superficially processed, neglect the multitude of complex interactions, and this results in the need for mechanical adoption, following and imitation of mass ideologies, the latter eventually leading to exploitation, manipulation, confusion, and depression. Eventually, imagination will be reduced by fixation. In contrast, consistent and versatile development leads to harmony and balance with intellectual abundance, imagination and dynamism. Eventually, imagination will be freed up by matrix thinking.




FIXATION: seeing the world as it seems, a given, existing entity consisting of sharply contoured physical or mental units with definite and demarcated limitations, barriers and problems

IMAGINATION: seeing the world as potential with a complex, abundant, multifaceted view, recognizing it as an ever-changing organic flow





FIXATION: seeing the world in separate colors, with sharp contours, recognizing only strong contrasts

IMAGINATION: seeing the world as a spectrum with converging colors and complex, dynamic interactions




FIXATIONS: Belief in a Defined Universal Center

IMAGINATION: belief in an organic whole that is constantly changing



FIXATIONS: reduced purity built from neglect and emptiness

IMAGINATION: the purity of harmony and balance with abundance and dynamism

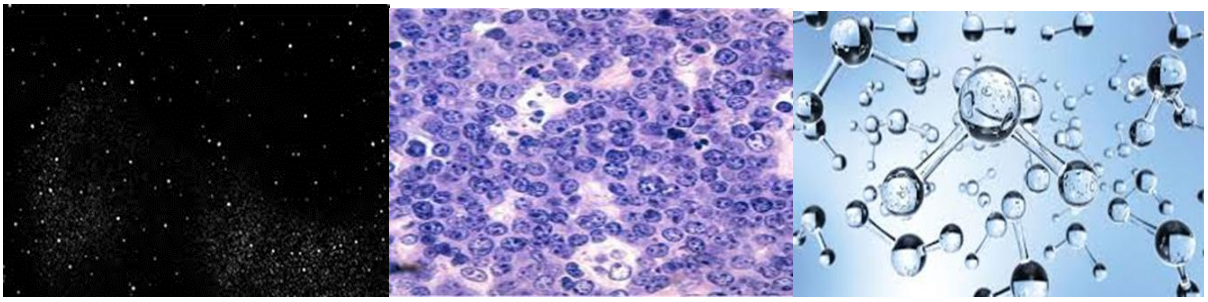


Wisdom sees things as dynamic with constant momentum, flowing, moving, changing, yet remaining balanced and organic. Wisdom transcends the schematic rules of logic and goes deeper than reason. Wisdom is a complex and delicate system, requiring constant effort and high maintenance. Wisdom knows no emptiness, no sharp contrast, no rigid options and no randomness and chance. It sees turbulent flow, intricate patterns and high variability matrices everywhere. The basis of wisdom is the expansion of attention with broadening of the horizon, the high perspective that considers as many aspects as possible. It is not an insight from the outside, inward, but from the inside out, because truth is not outside but inside. Reality is not an external object, a machine, a mechanical system that must be understood; on the contrary, we get to know reality from the inside out as our perspective widens.

External center (matter) as opposed to internal periphery (spirit) in a fixed, given, inorganic universe with well-defined material particles and surrounding emptiness or divine organic reality with potential and field-like dynamic flow inside as well as outside: this is the difference between being and life. The real divine, the organic content, the creative energy is not only outside, above or beyond, but also deep within. Enthusiasm in Greek is expressed as “en-theos-usia (ἐν-θεός-οὐσία)”, which translates as the “inner divine essence”.



The stars in space are islands of attention, they are condensations easily observable, they are contrast-contoured, imaginary focal points in an otherwise continuous organic whole. Stars are distinguished as separate objects only by superficial attention. In reality, there is continuity without vacuum between them. The imaginary "empty, dark space" is only there for the superficial observer.



Deeper insight sees the continuous distribution of intermediate fields of influence with complex patterns and interactions. Distance does not extinguish the effects of the fields; it only apparently dilutes them in space-time. Examples of easily detectable condensations of fields that are easily detectable from afar include stars, body cells, material particles in material space-time but also memes, fashions, trends, power, authority, fame, success, popularity and expertise in the spiritual dimension. Field effects do not have a sharp border, this misconception is created only by superficial attention, excessive concentration of attention and low perceptual resolution. The effect fields interact, forming specific local patterns. The local patterns are always intertwined like a matrix. Locally dominant unique patterns that are easily detectable are local densities, which are the basis of the local view of life and reality. An example of such a local density is the "ego". But behind local densities, we can see the organic interweaving and multidirectional interaction of life as attention expands. The expanded attention transcend form and finds content, transcends being and finds life.



60. Chapter: Radiation of Mental organization

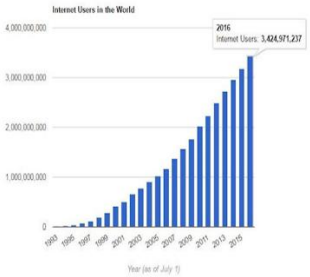
The simplest analogy of information transmission is radiation. Any potential source of information spontaneously emits diverse information, where information is defined as "something that can be perceived." The simplest case of transfer of information is between two separate human individuals. Both sources emit information such as appearance, clothing, body language, posture, movement, action, behavior, verbal and non-verbal communication. These are all easily perceived as we are very sensitive to these, they are very important and deeply ingrained in us. By organizing simple and well-known information patterns into templates and types, we recognize basic information about physical condition, intention, opinion, genetic or

cultural characteristics, similarities and differences compared to us, and we assess risk of potential aggression by the other party. During communication, these develop into more complex forms of transmissions that usually last longer including discussion, cooperation, mutual learning, assimilation, manipulation, seduction, deception, confrontation, competition, care, comfort, mutual assistance and many more. From the initial observations made during a spontaneous short-term meeting all the way to conscious cooperation or even a shared life, the spectrum of information transfer is continuous.





There are different levels of transmission of information, such as mass communication, institutional, social or small community group communication, including games, rites, customs, entertainment, religious revelation, ideological teaching, news, commercial, professional, military, legal, administrative, scientific communication including any technical jargon used for this. Whatever level, language, or form it uses, information transmission always carries within itself the specific thought organization, interpretation, perspective and emphases that radiates from the source. This cannot be ignored or denied, no information is free from source-specific input processing and organization. It follows directly from this that during the transmission of information, from historical analysis to gossip, from scientific articles to news, there is never factual, objective transmission of information which would be free from the influence of this radiation of peculiar, local thought-organization in the source. If someone makes a television report, our far vision, the meaning of “tele vision” is realized through his lens; wherever the lens is directed and focused, we can see only through that lens. Thus, we adopt specific emphases without being aware of it. **If we ignore the source-specific, local "coloring" of information and consider what we see as an objective report, we then unknowingly extend local and partial observation into an imaginary objective truth.** If this latter is sufficiently emphasized by a "loudspeaker", i.e. an amplified information channel, then we arrive at fashion trends and general mass beliefs, which are always one-sided, partial, and secondarily extended.

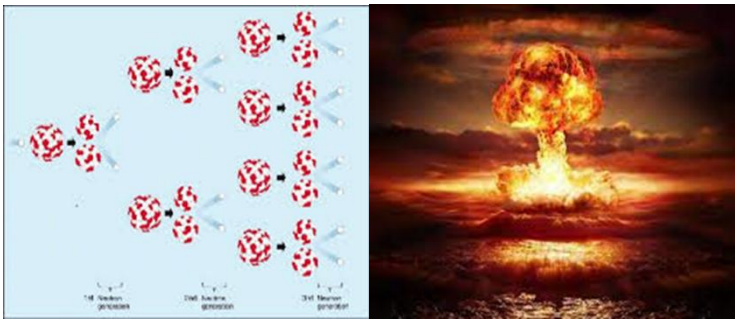






Fashion trends generate mass imitation, gather followers, and are easily recognizable by expressions such as global, universal, world, absolute, objective, successful, popular and mass.

Trends that can be described by numbers, such as an increase in the number of followers, often show an epidemic-like, exponential growth pattern especially when information is broadcast through high-performance loudspeakers. Since fashion trends and viruses spread similarly, they follow a common pattern of a homogenizing influence, overriding local influences, i.e. both biological viruses and mind viruses cause similar functional states in different individuals from different localities. In this sense, we use this analogy between a biological virus and mind or spiritual virus. Mind viruses extend specific information patterns emitted from a local source, and they transmit them while allowing little or no local processing. Thus, they create a chain reaction, a mass effect resembling explosion, carrying the receiver away from a harmonious, sustained state of local equilibrium.



The transmission of information is a natural phenomenon, and it naturally involves the concomitant radiation of local thought organization by the source. If, on the other hand, the recipient of the information fails to recognize this and **neglects the specific local processing of the information, then the transmission of information can cause a serious epidemic, causing illness and dysfunction, which can have catastrophic consequences at multiple levels** including individual, community or social. Only the robustness guaranteed by abundant and properly processed local life experiences can protect any life system from such tragedies. "Absolute, constant, universal, objective, standard, trend, popular, successful" - these labels refer to mental helplessness, promoting the spread of the virus. Due to the nature of the virus epidemic, it is short-lived, but it spreads rapidly, it explodes and then goes out. Then comes the new epidemic a little later. The virus epidemic can only be partially prevented and mitigated, and the only reliable way to do this is to maintain robust health, both in body and mind.

The unique, specific local information processing can lead to a serious side effect, the so-called information bubble, which used to be described as heresy or deviance, or, popularly, by the term “evil genius”. How can this side effect be avoided? With the realization that there is a decisive difference between local peculiarity and heretical deviance, and that is **exclusivity**.







Locality is by definition local, so it does not ignore, exclude or suppress the general flow of information. On the contrary, it expresses its specifically local organization of thought but does not proclaim it to be universal. It works through a specific local synthesis of all perceived information, but it does not consider this synthesis superior or exclusive. It is a misconception that the genius knows everything on his own, using secret, esoteric sources. Such a genius is deceitful and dangerous. This is usually not at all a characteristic behavior of a genius, although the average person worships precisely such persons beyond all limits, considering him a saint, a great man, a hero or an expert. The correct idea of genius is this: he listens to everyone, takes everything into account, and creates a multifaceted but unique local synthesis. The average non-genius person, on the other hand, *usually* thinks exclusively. To see this, let's imagine a table where ten balls are moving. They hit each other, they affect each other's movements. If an observer has the capacity to examine only two balls at a time and only for a short period of time, he feels that the motion of one ball is determined exclusively and completely by the other ball that is hitting it. Another observer describes the effect of another ball coming from a different angle at a different moment in time. Since the two observers see different things but both have limited capacity, both generalize from a different angle but essentially the same way, and rivalry begins. This is the mechanism of the "deterministic or predestined chain of causes", or of scapegoating, or of cynical political realism, or of a reduced explanation of the world that can be described by universal laws and equations.

In general, it is not the genius that is dangerous, because real genius is original but not exclusive. On the contrary, it is the masses who are dangerous with their imaginary, exclusive ways, who constantly rage believing in half-truths, worshipping idols, looking for saviors and following deceivers. So, the average person would do well to listen to wise men. But true wisdom is diverse and never exclusive, and the average person cannot hold on to that.

In summary, radiation may take the form of an epidemic originating from a fraudulent source leading to explosion: or wisdom with local uniqueness emitting an abundant, continuous

spectrum. The role of literature and education would be to express specifically local viewpoints, thus enriching the information synthesis of life systems. On the other hand, parasites are never original, they go around in loops because of exclusivity, they always think using the same concepts and categories, whereas true genius sees interference patterns, adopts matrix thinking and creates true diversity.

"I am the only important one, the only good one, the absolute. I am the only one who must be considered. So, admire, worship, follow and serve me and me alone and fight for me."

This is how the parasitic, fraudulent tyrant speaks. This is true evil. In contrast, a robust mind that creates abundance through proper processing, organization and synthesis transcends evil. A person who keeps a unique order in his spiritual garden does not need others to create order for him and thus is not exposed to manipulation and exploitation by parasites. Rather than the one above, the first commandment should state

"Do not delegate your unique processing, organization and synthesis of information, cultivate your garden, otherwise you will destroy who you are."

Hell is an icy, low-energy state of inertia, a state of isolation and a bubble. Information processing can include processing on the rational, intuitional and emotional levels. While rationality is simple and easy since it follows standard categories, shapes and formats, it is also superficial. Intuition is deeper, a synthetic process that is colored by both emotional influence from the outside and emotional state on the inside. Rationalization is a process whereby a life system expresses on a rational level what has already been decided by emotionally colored intuition. Understanding intuition and emotions in a rational sense is often useful to improve communication. On the other hand, suppressing intuition and emotions with rationality to facilitate communication, reduces and overly simplifies deep understanding and emotional processing. In general, the transmission of mental organization through literature, discussion, lecture or everyday observations in life, can be inspiring and motivating for both the issuer and the receiver, helping synthesis and enriching the processing of experiences. Thought transmission, on the other hand, only promotes abundance and creates robustness if it is properly digested, otherwise it can cause imitation and following, which instead of abundance creates homogeneity, a low-dimensional state with low level of variety and complexity. Low-dimensional, low-variability models including realism, fatalism, predestination, determinism, revelation and universalism may promote helplessness and blind acceptance creating an unnatural state of the mind. However, they can be extremely useful in times of adversity or emergency. In addition, going with the flow can be quite reasonable if it is temporarily difficult to find an alternative to an overwhelming influence. However, any overwhelming influence can be and will be diluted over time. We should add that care, attention and love can also be thought of as special means of transmission of thought organization, often going hand in hand with the idea of co-creation, cooperation, and coexistence.



Transmission of mental organization from a true, wise source may feed, shape, influence but never forcibly assimilate. It is inspirational, it lifts us to a higher plane, it makes us more colorful, but it does not induce imitation. "Let the tie be similar, yet a little different!"

The transmission of mental organization should not be measured by the radius or intensity of the influence; the aim is to inspire, to set in motion but not to proselytize or assimilate. What is needed is synthetic interference, not monochromatic and unidirectional influence. Increasing vitality and robustness should never be expected from a parasitical relationship sounding like: "This is how it should be done" and "my company will do it for you". The wise spirit says something different: "discover your own path, which may resemble or include ours, may even be its natural continuation, but still remains unique."

61. Chapter: Fear and Curiosity Part II

The ultimate goal of focused attention is to promote order and organization at the individual, community, social, institutional and human level. Art, tradition and culture are manifestations of the progress of social order and organization, of the local processing of information, of unique life experience and shared processing of experience at the community level. This requires a communal coordination of attention. Religion is the highest manifestation of the communal harmonization of attention with the creation of unique organization of local life systems.





The most important driving force of intensity, coordination and breadth of attention is curiosity, which is the clearest manifestation of vitality. At the same time, by enhancing abundance and robustness, curiosity also creates strength, dynamism and uniqueness. In contrast, fear represents a low energy level in a life system where imagination, initiative and specific organization run low. Here, protective self-isolation reduces abundance and low maintenance saves energy, while any remaining energy is focused on building up defenses.





Curiosity is therefore a manifestation of order and health, while fear is a manifestation of confusion and illness. Curiosity acts and interprets, fear reacts and simplifies. It is important to understand that both fear and curiosity are symptoms and indicators of condition rather than independent factors *causing* a condition. The abundance of organized knowledge produces energy and vitality, and this increases the intensity of attention, abundance and robustness *through* curiosity. In contrast, fear functions as protection in a weak condition resulting from, for instance, an excessively strong impact that exceeds the processing capacity of the system. Curiosity is a sign that the life system is able to receive, process, understand and interpret, and is capable of increasing, broadening and deepening attention or even coordinating it more, which is the most important basic requirement for community building. Curiosity promotes understanding and acceptance, creating the possibility of natural cooperation. In contrast, fear narrows attention, makes it inorganic and overly focused. The aspect of self-defense becomes almost exclusively important, borders, dams and walls are built, reducing the possibility of cooperation. Where there is fear, there is also confusion, and fear can only be dissipated once confusion is settled. If confusion persists in the long run, deception and exploitation, parasitism and empire will sooner or later emerge. Fear indicates confusion, illness and weakness resulting in depression and suffering, which creates compensation and diversion. Virtual worlds are created with their obligate homogeneity, straight lines, demarcations and intellectual, spiritual and emotional emptiness. Curiosity associated with organic attention transcends this virtual world leading the mind back to organic reality but for this it must first sort out the confusion that caused the necessity for the virtual world in the first place.




It is a sacred direction that leads from mass thinking, isms, trends and slave mentality to the development of local uniqueness; it steers away from ideology-centered uniformity and turns the empire towards the appreciation of local community, local environment and true diversity. Local culture, local tradition, local religion with wisdom and philosophy will defeat the empire with their abundance and robustness. The main result of the non-exclusive, local, specific processing of information and organization is the foundation of balance and harmony, which will strengthen abundance and robustness. Neglect of local maintenance, mental inertia and fear cause disorder and chaos, it is a weedy garden where the snake can hide.



Curiosity, vitality, organic attention, local processing and local organization simply cannot be neglected. The higher planes, the wider perspective, the robustness, the inspiration that is born from local maintenance are necessary to overcome future obstacles. The sacred direction from fear to curiosity, from exotheism to endotheism erases the distance between here and there, between center and periphery, between omnipotence and insignificance and knows neither utopia, nor distant heaven or hell, nor the distance between the noble or primitive past and the noble or primitive future. Curiosity connects us in the same way that fear separates us. However, curiosity requires organization and hard maintenance work, which must also be specific and local, and this locality is where its true value lies.



62. Chapter: Delegation and Infinity

In case of illness, you look for help, you go to the doctor. However, the doctor is not ultimately responsible for your health, he is only your consultant. Similarly, cooks, lawyers, artists, philosophers, politicians or any other services can be useful. But here also, experts are merely advisors, and in the end, the responsibility remains with the one hiring them. Communication and social relationships are often delegated out as well, at the level of the media, social organizations and institutions. This transfer of responsibility, of thinking, of local organization, representing a kind of pre-digestion, comes at a price creating standardization, uniformity and dilution of uniqueness. The delegation of a specific local way of thinking submitting to global experts is the worst, as it produces the extreme parasitism of information experts. Furthermore, the local processing, integration and digestion of life experiences can be delegated not only to individuals, institutions or services, but also to dogmas, standard customs, laws or ideologies. Priests, experts, service providers, mediators are created based on this need. However, mass ideology, mass religion, mass production and mass communication homogenize, centralize and demarcate, they reduce specificity and diversity, and thus narrow the immensity of reality to a small world.



Anything that can be described with the prefix "mass" represents the transfer of local identity, the reduction of the self, creating the condition necessary for the existence of empire. Mass communication (media), mass entertainment (media), mass trust (money), mass ideology (organized religion and science), mass community organization (politics), mass research (institutionalized science), mass education (school system), mass entertainment-distraction (virtual worlds) are all manifestations of empire that result from such a transfer. And what is the guiding principle behind all this that makes the world smaller and reduces reality? It is the **idea of standard infinity**. This latter is the result of projection, extrapolation and linear extension. Near-empty space-time, near-universal values, near-absolute truths with fixed

perspectives, few dimensions and superficial, low-dimensional diversity including 1,2, 3, 2/3, -5, 3+5i, red car, yellow car, white car, globalized consumer wearing the same thing only with a different skin color and a different accent, but living the same way and all speaking the same language, thinking according to mass standards and following a globally accepted way of life. This is standard infinity, the utopia of extensions, the realm of the parasite.





This standard infinity is the death of talent with curiosity, imagination, initiative and creative power.





Large numbers, huge distances, formidable massive structures or systems, organizations or institutions: these are manifestations of delegation, representation and extension.

Example: physical distance

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Object A empty space Object B

This model represents a didactic artifact for spiritual children. In reality there is no object A, no object B and there is certainly no empty space between them.

Example: mathematical time

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State A empty time State B

State, condition, event, moment, time interval are all didactic artifacts. Time is continuous and multidirectional, and while it can contain subjective densities, specific emphases and condensations, it does not have intrinsic separable units. The real characteristics of reality are infinite continuity and variability excluding the validity of the notion of empty space-time beyond the level of the didactic model. Real infinity is not empty, it is not low-dimensional, it is not homogeneous, it is not merely physical, and it cannot be divided into standard units. The imaginary units, extrapolations and the systems based on them are methodological entities for beginners of thought for teaching purposes. Similarly, the

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Human empty space Divine

system is a rudimentary model, an artifact that may be necessary for an initial, working understanding, but it inevitably leads to delegation, mediation, idolatry, manipulation and parasitism. The manifestations of the divine standard include utopia, virtual world, money, popularity, success, achievement, institution, or anything else that can be described with the prefix mass. Looking deeper, however, there is not and there cannot be a distance between human and the divine, because this represents a spectrum, rather than a system consisting of separate units as separate units can only represent human models, not reality. Units are easily detectable manifestations of condensation, as they demarcated by strong contrasts. Here are some examples of such condensations:

Density	**Unit**
Field density, effect fields	Objects
Time density	Events
Pattern Density	Truths
Object of Dense Attention	Divine Unit
Authority density	Authority Unit (person, institutions)
Ideological density, law	Dogma

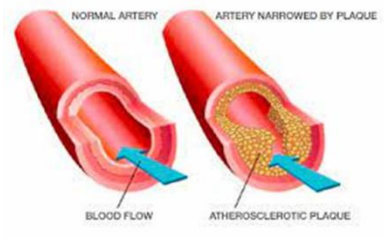
We perceive these objects and units as "independent" or "existing" only after placing them in a virtual world, ignoring the individual observer who perceives, interprets, organizes, feels, processes the observations, and also ignoring the specific relationship between observer and the object of attention. The most obvious condensation we model as an independent object is the ego, the artificially separated self-unit. However, effects have no limits, they are field-like and constantly changing. Therefore, distance must also be an artifact resulting from the inconsistencies of attention, which ignores intermediate reality between studied endpoints and consequently perceives it as practically empty due to lack of focus, thus disrupting natural continuity and diversity. "There is nothing but standard material units and space." This infantile

concept of standard infinity is more characteristic of the spiritual child who invented it than of reality it aims to characterize. Real infinity cannot be standardized or delegated because it is alive.



63. Chapter: Good and Evil, Order and Confusion

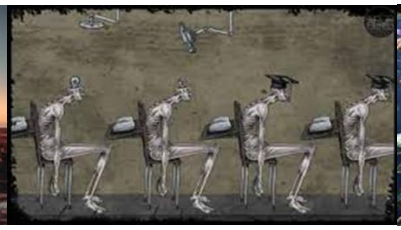
What is beautiful in life? The natural flow of life is beautiful. What's evil in life? The natural flow occluded is evil. What stagnates, what is stuck and inert will eventually lead to infection, poisoning, and finally the implosion of the life system.















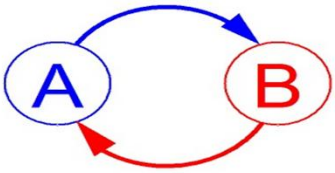




Low-flow life is always a source of disturbance, conflict and parasitism with practically no exception. Eventually, all empires explode and disappear as they represent one-sided organization, not considering local realities. Based on few aspects and being of few dimensions, they behave like temporary manifestations from the outset. Organized and forced homogeneity with disproportionate development leads to confusion and competition, conflagration and disease. In contrast, an organic community, even if it calls itself an empire but that considers local diversity, being organized according to a multitude of aspects and factors that it is able to consider, a community, which actively protects uniqueness, is closer to natural harmony, and may survive for a long time maintaining a high flow. Organized, well-maintained, proportional and diversified, such a community follows the true nature of life itself, so it continues to live on.



A fertile mind is alert and attentive, open and curious, always ready to work because it wants to create. Its organization creates momentum, its momentum spurs organization. This is a positive feedback loop.





In contrast, confusion creates a virtual, compensatory order based on exclusivity neglecting local diversity. It ultimately creates a small-dimensional pseudo-matrix made out of numbers, categories, sets and symbols.



"We need virtual pseudo-order, because this is the only way to guarantee stability for the weak!"-states the businessman.

"The pseudo-order is only temporary and limited. In the end, it can only result in infection, poisoning and implosion because it is unnatural"-answers the wise man.



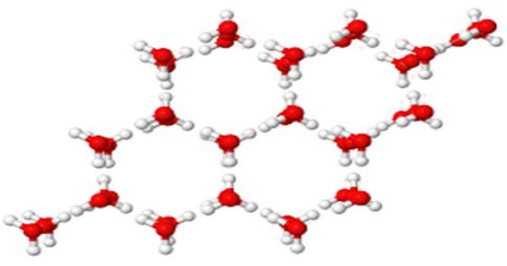
Exclusivity is the pseudo-infinity of artificially low attention, a low-dimensional matrix with total reductionism, centrality, universality and the idea of the absolute, which is based on low information processing capacity, lack of abundance, low levels of robustness, stagnation, and the interruption of the natural flow of the mind. Empire is merely a compensatory reaction that may work in the short term, but it comes with important side effects. The suppression of imagination, vitality, diversity and natural flow will end up costing you your life because it is unnatural. It's like chemotherapy for cancer: it's highly artificial, toxic, a so-called emergency solution. Confusion with the adherence to a pseudo-order descends to the level of violence and cruelty due to insecurity and fear. Every empire tries to prolong its own fall with cruelty. Let's recognize the symptoms: aggression, hoarding, competition, conflict, uniformity and universality. Behind this exclusivity lurks. Crowds, trends, absolute, objective facts, dominant minorities, a dominant, pompous, stupid, degenerate and corrupt hidden elite, proclaimed dogmas, simple slogans and excessively prohibitive laws represent some of the means often used by reductionist ideologies.



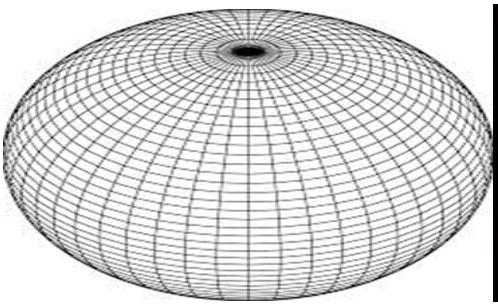
Goodness is manifested by a healthy spirituality that recognizes variety, continuity, and infinity as natural, by a mind strong enough to maintain curiosity without excessive fear. A healthy mind strives to express and radiate its particular nature and unique tendencies without imagining itself in isolation as a separate entity, independent of its environment. Goodness gives impetus, a yield that overflows barriers, dilutes poison, dissipates the devastation of disasters and

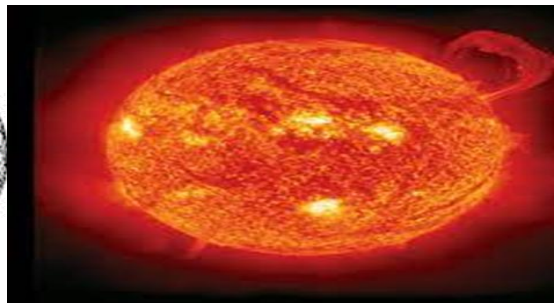
overcomes problems. Goodness is the robust power of dynamic and versatile organization, which naturally radiates. Evil, on the other hand, lacks robustness, so it is afraid and builds walls, barriers and defenses. Artificial separations and borders, low-dimensional pseudo-order and virtual worlds are their main products and media, dominated by violence and fear. Closed gates, isolation and suspicion, a passive state with a low flow, lack of imagination and inertia are the main symptoms suggesting that hell is not fiery, but frozen, chaotic and lifeless. Hell is a social contract wherein low-energy, separate, unchanging, and homogeneous units compete for selfish goals of comfort and security. Between good and evil there is a healing process. In order to begin healing, one should identify the blockage and restore the flow. Unnecessary isolation and obstacles must be dismantled, and the tide of life must be let loose. Curiosity and openness must be rediscovered by openness, building abundance and robustness. Special attention and specialized care can help this process by understanding the local uniqueness and specific pattern of the disease. The healer and the patient form a single functional unit that restores individual order in a unique place. This requires insight built up by focused and specialized attention based on abundance of life experiences.

Just as better-quality food may provide more nutrients so less quantity is required for adequate nutrition, so less experience may be enough to nourish the soul, provided they are deeply digested and processed. Neglecting the peculiar and thorough digestion of food and experience provides the basis for deception and manipulation, this is what makes the mass media and the standard hamburger so dangerous. Trending slogans generating swings in public opinion, misinformation spread by loudspeakers, fashions and trends are only effective if there is a lack of local digestion, processing and interpretation. Uniformity, which, organized by seduction into empire by parasites, destroys and demolishes local uniqueness. Negligence, ignorance and laziness turns people towards superficiality, schematized and dumbed down interpretations, believing that there is in everything a simple intrinsic "essence" that is the same for everyone. This will lead to the misconception of objectivity, of universal measures and of categorical, uniform units. Ignorance and inertia makes one use standard methods to describe all the local, specific expressions of organic order, even though organic order is naturally variable and varied with a high degree of local uniqueness due to its living nature. But life defies uniform measures and methods. Rigid and fixed standard methods lead to simplifications and standardized logic with uniform thought panels and fixed categories spreading like a viral infection **reducing living reality into a standard model**.









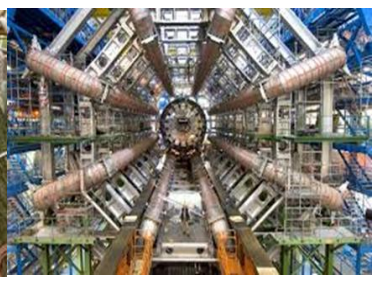
However, reality is not the same as the local model of reality. Every model and every method must be modified from time to time, because while the model is fixed, reality is not. Eternal laws, absolute truths, objective methods of investigation are only valid in the minds of the adolescents of the spirit. Reality only laughs at this. Because reality, unlike the local models, is actually alive.

64. Chapter: Confusion and Suffering

Confusion is the cause of all suffering. Confusion is a state of low mental activity and low organization, which leads to a distorted, tangled view of life similar to machine thinking. One of the main symptoms of confusion is the idea of disconnectedness, which considers reality to consist of separate units, categories, classes, and sets, overemphasizing certain aspects that form such units while neglecting others. A dysfunctional system is usually closed, but even if it allows limited learning, it does so along fixed aspects and methods according to the following slogan: "We measure what can be measured and neglect everything else". Its attention is stuck at the level of specialized and limited problems, petty obstacles, choices, rivalries and practical difficulties.







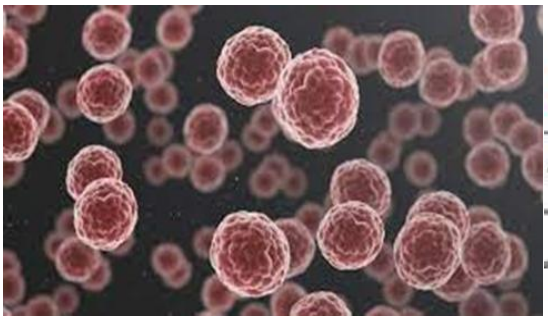
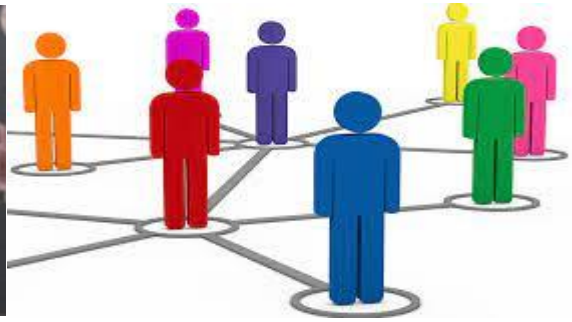
Mental organization can be seen as a variable on the spectrum of which the model of reality gradually changes so that with increasing organization reality appears more alive. It is similar to states of matter. Low-level organization, which we refer to as hell, is like an ice crystal state in which everything is solid, simple, fixed, and appears as a basically straight-line, symmetrical order. This is what we identify with the so-called "intelligent design" model. This state is associated with suffering, which is an emotional state similar to a clogged toilet bowl with a low flow. Suffering may not occur only at an individual level but also affects communities. At the community level, the main symptom of a low-organization state is the weakening of community cohesion, cooperation, culture and tradition. Social atomism and separation,

isolation and alienation manifest themselves as individualism, as the competition of separate interest-groups, as the practice of solitary, machine-linked entertainment.






If we consider the community as a living organism, then we can compare individuals to cells. If certain cells do not pay attention to the signals of their environment, withdrawing themselves from the organic unity of the body, then cancer appears. Cancer and individualism are essentially one and the same. Cellular individualism, or ego individualism are the same things at different levels.

Suffering can therefore be regarded as a dysfunctional state of confusion at a low level of mental organization. Confusion narrows the horizon, reduces interest and always ends in delegation. The low degree of specific information processing in a low-flow state leads to a low level of abundance and robustness. If the processing of stress and trauma is inadequate, this inevitably leads to the need for distraction, further isolation, being influenced by others, and finally to escape from reality through drugs or delusions or pathological relationships. Nevertheless, the most immediate defense against suffering and confusion is denial, i.e. dismissing, ignoring the problem. In the end, all this leads to the destruction of local uniqueness, local identity. It is like becoming a cog in the machine.




Depression reduces the desire for abundant, specific, local expression of life. The root of depression is precisely this suppression of local uniqueness with the perception of reality as homogeneous, external, ice crystal-like, characterized by unit thinking. This is also associated with regarding standard thought panels as "absolute", which leads to rivalry, frustration and a feeling of inadequacy. Community-level depression appears as spiritual assimilation with imitation of other communities, neglect of specific traditions, declining local birth rates, neglect and postponement of child-rearing, and the devaluation of local spiritual values.




If the branching tree is replaced by a series of separate and uniform saplings, the natural consequences are the inadequate appreciation of natural diversity, lack of self-confidence, neglect of uniqueness, use of external help, adherence to absolute norms, adoption of foreign values and unprocessed adoption of foreign habits and fashions. A healthy community is a branched tree with a peculiar growth pattern stemming from a common root. In contrast, the sick community shows the patterns of self-isolation, individualistic atomism, rigid standards and constant imitation. Suffering and depression are usually exploited by parasites. The loss of uniqueness results in more willingness and a greater chance of becoming a slave or feeling like being a cog in the machine for either the individual or the community. Suffering and confusion then become the breeding ground and fuel for the parasite. Simplified information from a narrow and standard perspective with standard methods, centrality and idolatry, one-sided and overemphasized values will lead to rivalry and competition. Competition ultimately leads to assimilation through the desire to become the preferred slave.




Idolatry, competition and hierarchy with the neglect of individuality are to some extent a natural tendency in the young or the adolescents of the spirit. At higher levels of spiritual development, this tendency is transcended. Centralization, standards, competition and atomization are always symptoms of the stalling of intellectual development and the spiritual decline of the community, and they often evoke nostalgia or utopia as compensation. These compensations serve as short-term, symptomatic treatment; but what is the real therapy for the ice crystal state of suffering and depression? Natural therapy is provided by heat, i.e. a spiritual energy that melts the ice. Community projects, community-level thinking, community organization are aimed at reviving and nurturing the local uniqueness of customs, culture, and traditions with no need for isolation

as robust abundance develops. Guarding a local community with local values, local life experiences, local trust, local thinking, local work, local entertainment is the ultimate objective. Lofty objectives and hard work may seem noble, but they also have to aim for unique and original expression considering local circumstances. The great community projects of history, the cultural progress of a community are the natural manifestations of thriving local, living communities. Working together is a value in itself; local cooperation provides the ultimate pleasure; and unique local life is the ultimate guarantee for real happiness.



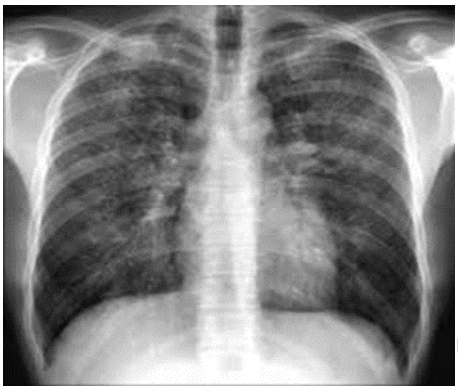


65. Chapter: Social Cancer

In order to treat social cancer, a clear diagnosis needs to be established based on a deep understanding of the disease mechanism. Like all cancers, social cancer is also based on *exclusivity*. Selective consideration of factors dictate that "I take *this* into account, but not *that*". As everyone looks at a complex problem from a distinguished point of view, the conclusions will always be the same, though perhaps some rival versions may emerge. In any case, certain factors will gain central importance at the expense of others. Issues not deemed important may be further diminished by distraction, so they will remain out of sight of the crowd. Fashion, trend, success, popularity and empire all rest on an analogous mechanism. Similarly, social cancer grows along over-emphasized and fixed aspects and factors through the framework of religious, political or economic organizations, institutions and empires that will gain enormous influence and exponential, viral growth. Ultimately, separate, isolated interest groups develop with their own ideology and hierarchy. **We speak of social cancer when local and exclusive, partial ideologies with central hierarchy and exclusive goals are formed along selective and fixed factors and aspects, ignoring all other issues, angles and potential perspectives.** The most typical manifestations of social cancer are competition, proselytizing, rivalry and **the idea of separate, partial identity.** Having understood this basic pathomechanism, let the healing begin!



The first step towards recovery is the restoration of organic attention, understanding the context of tumor growth. One has to see the whole picture considering multiple factors and their evolution over time, while overwriting the overemphasized, selective aspects with a more complete and deeper insight of their complex interplay.



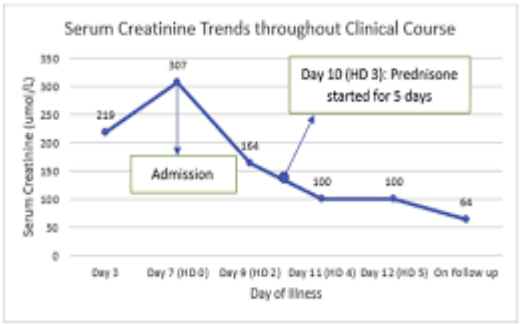
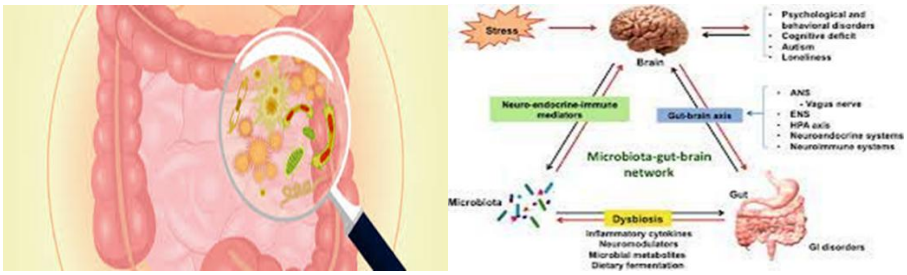
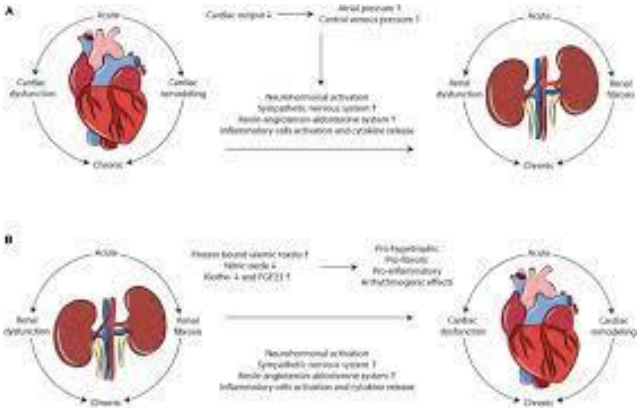


Figure 3. Plot of the patient's serum creatinine throughout her clinical course from consult to outpatient follow up. (HD= Hospital Day)

But first it is necessary to identify the misconceptions based on lack of understanding, taking too few aspects into account. Such an approach forms the basis of tumor growth in the first place. Misconceptions can originate with fictional, purposefully constructed stories or the replacement of characters in stories previously known, or one-sided interpretations of texts narrowing down causal relationships to one or a few exclusively "essential" causes, or even identifying causes with persons, organizations, communities and opinions such as in scapegoating, attributing exclusive responsibility, attaching judgement of sin. It must be understood that the system of thoughts, judgments and statements based on such exclusively important aspects and factors creates **a partial and simplified philosophy called ideology, which is always a local and limited construct** that leads to separation, rivalry, walls and borders. If we understand the complex process of the development of a phenomenon, examining it from many points of view and from a broad perspective, and with long-term thinking, then the effect of falsely exclusive causal relationships will be diluted and gradually lost. However, this always requires discussion, communication, synthesis of perspectives and the specific harmonization of each aspect. In fact, a narrow vision and fixed aspects can only be maintained by keeping the flow of information at a low level, by disabling dialogue, hampering communication, and by self-isolation. Is there such a thing as isolated intestinal disease or should we think in terms of a gut-brain axis?



Is there isolated kidney disease, or do we acknowledge that kidney function is always influenced by the actual state of the heart? In order to acknowledge that there is such a thing as cardiorenal syndrome, we need communication and cooperation between cardiologists and nephrologists. Otherwise, looking at two organ systems in isolation will produce a one-sided and false picture of the condition of the two organs.

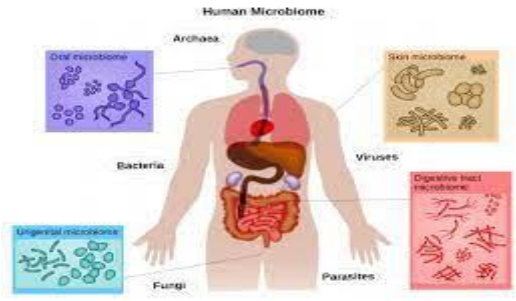


While social cancer is based on isolated and partial points of view, deeper, collective thinking, communication and synthetic assessments restore natural cooperation and organic attention breaking down all tumors. At the same time, a deeper insight also makes it clear that social cancer, like most diseases in general, is not of external origin. Bacteria, viruses, and cancer cells are never the sole cause of disease in and of themselves. The fashion-trendy ideologies created by parasites may seem dangerous and murderous, but they are ineffective on their own. Any pathogen is only potentially dangerous and in order to cause disease, it must first find its victim. A given pathogen can cause a disease if a special function of the immune system is previously weakened, thus creating a special relationship between the potential pathogen and the host. The specific weakening of the immune system at the level of social organization always originates from confusion, imbalance and disproportionate development of society. The ultimate cause of these phenomena can be traced back to insufficient local processing and consequent one-sided assessments. A specific parasite can appear to a person or a group of people as the sole cause of a complex social problem. This appearance arises if the given individual or society is not able to understand and handle a complex problem from several angles, from a broad perspective with deep insight. In some cases, this can be traced back to severe trauma, acute injury and overwhelming sudden change that can urge an individual or a society to search for immediate, easy, one-sided and oversimplified explanations. However, most chronic diseases are also

caused by long-term neglect of maintenance and the insufficiencies of healthy, proportional development with low organic attention, with inadequate information flow and neglect of specific local processing of life experiences.



The blockage of the flow of thought causes stagnation, fermentation and finally, disease. A typical manifestation of this is seeing an imaginary enemy behind all problems. By neglecting the role of internal disturbance and disproportionate development, inorganic attention identifies exclusive roles to external effects, while projecting out an internal problem to the outside environment. Pneumonia is caused by bacteria. Or is that really so? Bacteria are present everywhere and always, they make this host sick, while leaving that host alone. Maybe this is just recycling, helping to break down that which is already dying? It seems so simple. Viruses and bacteria are enemies, so let's kill them and the disease will go away. But is this true? Without intestinal bacterial flora, there is no human life. Antibiotics often significantly damage the intestinal flora, disrupting the natural, organic balance in the gut, causing disease. For instance, disbalanced flora due to antibiotic effect or other injury can cause inflammation of the vascular wall, leading to cardiovascular disease including high blood pressure, heart and kidney failure. Industrially processed food, excessive salt or sugar intake may cause a similar injury to the gut flora. The intestinal bacterial flora, skin flora and respiratory flora are not enemies, they are good friends, a kind of symbiont. Most of the time, bacteria are not pathogens, but a natural part of human life.



Social cancer is not caused by parasites either, but by the neglect of the cultivation of the local community, insufficient care and maintenance of social organization allowing stagnation, fermentation and the appearance of *isolated interest groups* that do not cooperate or communicate but compete and destroy. This leads to narrow perspective thinking and failure of organic unity. In general, malignant tumors are a unit that does not arise from the outside, but from the inside, and develops in a host that neglects the

maintenance of internal organic order with disproportionate development arising due to lack of specific, synthetic and local processing of life experiences.



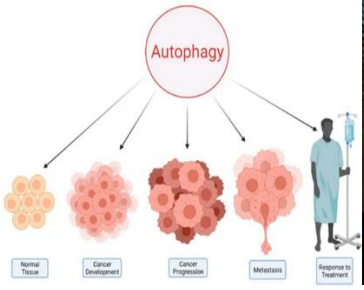


The first, immediate and short-term defense is to reject and avoid social cancer by simply saying no to all trends, fashions, mass following, competition and the temptation to fall in line.





This means that there are no more over-emphasized pseudo-problems, no more political activism based on the representation and rivalry of separate and partial interests, no more separation, no enemy image, no assimilation, no uniformity, no imitation and no superiority.






There is common life with cooperation of natural, organic, i.e. multi-aspect, multidirectional, heterogeneous, complementary, multi-threaded, but specific organic parts. Boundaries are imaginary and artificial so that if the attention is sufficiently organic, they disappear. No more wall-mentality is needed as we realize that we are all in the same boat.





We have no other choice but to cultivate a tradition, a culture, a religion that is locally peculiar but globally interconnected, everywhere well-maintained by work and investment. If this is not done, the proliferation of parasites will lead to manipulation, exploitation and slavery. The dual notion of organic unity and local uniqueness is essential here. Do we see the difference between the dynamic, harmonious cooperation of different organic parts and the competition of separate but identical groups? Between the divine life and the realm of idolatry?



Realizing this is the ultimate solution to social cancer.

65. Chapter: Money-symbolism, Advertisement and Drugs

Symbolism can be a useful means of communication, but it may also be an easily identifiable symptom of idolatry. As an abstract idea develops under local conditions but spreads universally, a simple symbol may spread along with it, even though it loses much of its original meaning in different environments. Money is one of the most ancient human symbols that is widespread among the vast majority of humanity. Let us define money: it is a quantified measure of trust, which has become an idol. It is worshiped by many for its own sake, as if it was some independent and absolute entity. On the basis of this worship a whole artificial world of appearances was built.









Services mean the delegation of natural organization of life and the basic life activities with constant external help involved under the motto "I can't do it myself, so I let others do it for me." This leads to a loss of individual uniqueness and identity; it results in a bondage that leads to the chains of global foreign agents supposedly serving and helping.





On top of that, advertising is added. "You can't do it, but we can do it for you" is a call for you to delegate and use external, professional help in everything. However, these universal services destroy local uniqueness and makes everyone uniform. "Do it like everyone else and depend on us alone"; “don't trust yourself, because we can do it better for everyone!". But this also means: "We don't care about you; we care about your money. We measure you in money. How much are you worth in monetary terms?" Everything becomes uniform and objectively comparable. The main aspect is money, i.e. artificially stimulated, functionally focused, uniform and measurable trust. Advertising plays on self-doubt, the lack of specific, local cultivation, the lack of robustness, the lack of self-identity. Advertising focuses on hardworking, specialized but vulnerable slaves who overspecialize in one area and are unable to live and think independently. Advertising is primarily effective among dumbed-down, dismembered communities that have lost their local character. The sole purpose of advertising is to strengthen weakness and addiction.



"My health depends on blood pressure pills.

My defenses are based on antibiotics.

My mood depends on antidepressants.

My well-being depends on medications.

My attention and worldview depend on the media.

My diet depends on mass foods.

My happiness depends on mass entertainment.

My relationships depend on perfumes and fashion, on standard counseling and search-for-partner services."

Why is it that we are addicted to appearances and only feel good in an urban environment? Social cooperation and help are necessary. But where is the line between natural cooperation and the addiction created by advertising? Let's take an example. The advertisement convinces us not to prepare the daily meal and feed the family ourselves. Instead, there are "lazy foods", highly processed, industrially colored, preservative-ridden that they offer for us in attractive packages but that have low nutritional value. These destroy the intestinal flora, cause vascular disease and the metabolic syndrome, induce hormonal disbalance, lead to heart and kidney failure, which are both treated with sophisticated drugs, These medications alleviate certain symptoms but they, including blood pressure pills, insulin, diuretics and others, need to be taken for life or at least until we arrive at organ replacement with heart and kidney transplants or dialysis. Is this a natural collaboration?



What are the characteristics of the effect of unnatural advertising? While natural cooperation is specific, local and unique, unnatural addiction is standardized, universal and uniform.

Advertisers do not consider local needs or the local environment. Example: the long-distance transport of food products requires preservatives such as salt, which are low-dose poisons that accumulate slowly but have different effects in different communities. Salt-related side effects are part of the price for cheap solutions in long-distance trading. But food that is cheap in the short term may have a terrible price in the long run. And we have not yet even talked about the addictive effect that makes one a slave, dependent on others, destroying local knowledge, tradition and uniqueness.



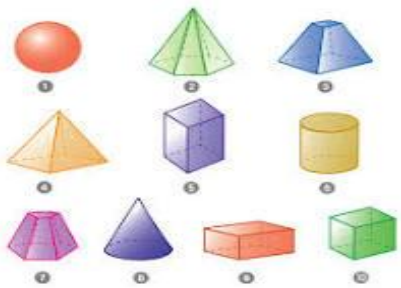

Natural cooperation creates an organic, healthy local community, which is immune to parasitism and idolatry. Advertising, on the other hand, creates idols, destroying local identity through global and uniform expertise and organization. Abundance and robustness are the only solution against both universal symbolism and the advertising that sustains it. They help to overcome the effects of advertising and all manipulation, making the local life system less susceptible to all forms of deception. "Thank you for the offer, but we can take care of it ourselves" – this is the magic phrase that protects the health of the local community transcending symbols, money and advertising.




67 Chapter: Reduction

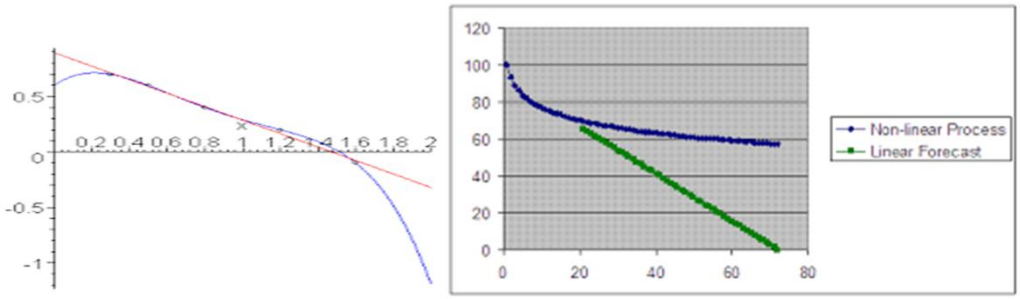
Reduction is defined as a forced simplification, which, in order to facilitate interpretation, ignores all but a few pre-selected aspects, mechanisms and factors while describing a complex system. Reduction is generally useful for beginners; its original natural role is in teaching.



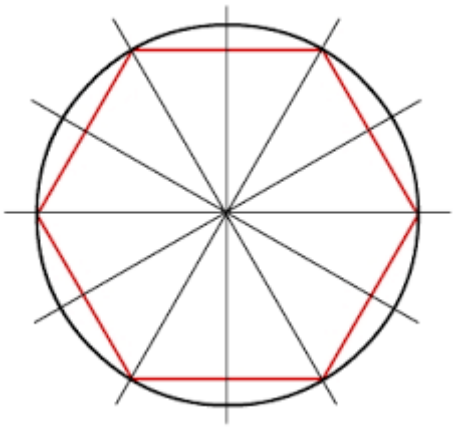


However, reduction can become one of the most important factors in creating confusion if individuals or organizations abuse it by describing a complex situation exclusively through a few overemphasized, pre-selected aspects, simplifying the complex system with a characterization that arises from a narrow perspective according to their interests.

The simplest form of reduction is linear extrapolation, which approximates a complex process with the most ancient and simple model possible, i.e. the notion of linear unidirectionality.



If we can follow an imaginary function with careful observation but only to the extent of one of its segments, as in the figures above, then we must project the rest of the function, which is yet unobserved, in both space and time according to our present and partial approximations. The simplest form of this type of simplifying approximation is a projection using a straight line, called linear extrapolation. One of the textbook examples of relying on quantity compensating for lack of quality is to approximate a curve with "very many" straight lines. Approximating the circle by a number of straight lines is a classic example of reduction.



However, though linear extrapolation was originally invented in the context of geometry, it is not only used in mathematics. Figuratively, straight-line extension can be applied to almost any area of human thought. For example, if a company has made an average of x profit per annum

in recent years, it is assumed to maintain this average, all things being equal, in the next year also so that for that year x profit is expected. Notice that linear extrapolation fixes a trend, a process, as unchanged by assuming all influencing factors and circumstances remaining the same. Behaviorism dictates that if "a subject" has responded "thus" fifteen times to "a certain type of stimulus", then he will respond in the same way also the sixteenth time. This fixation also demands that everything should have a low number of definite causes, so that a straight chain of causes and effects can be assumed to “exist”.



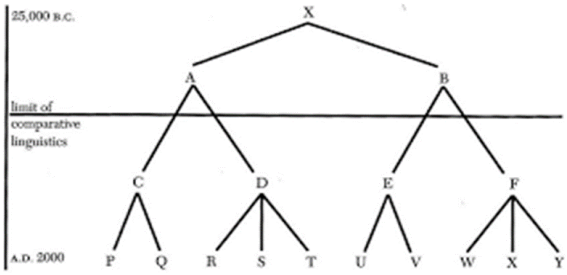
This imaginary analogy can be extended to infinity, like all other processes characterized by linear extrapolation can. However, this assumption is strictly paucidimensional, neglecting all other changes or potential factors except the few the interpreter chooses to consider. Notice that this last sentence is also reductive, but intentionally so, since it is used for teaching purposes. **The word, "neglect", is the essence of reduction.** However, there is a difference: during teaching, the initial model is supposed to be reductive due to the limited capacity of students to consider many factors. However, in practical life, reduction can be a consequence of special interest or mental inertia. It is important to note also that reduction creates artificial infinity that is mechanical and paucidimensional, precisely because of the nature of straight-line, i.e. paucidimensional extension. And this is how the paradox depicted in the figure below will become easy to decipher, however unsolvable it may have seemed for many thinkers in the past.



The figure asks what it is that seems to be located outside of the assumed borders of the universe, suggesting that the universe must be infinite. This low-dimensional, projected infinity creates a virtual, artificial world, in this case an infinite material universe, which is ultimately based on the principle of reduction. The origin and real meaning of virtual worlds based on reduction is modeling used as an educational or initial working tool. **But when the sluggish spirit identifies reality with the reductive model also outside of the classroom, confusion is born.**




Another typical example of reduction is linguistic expression as complex situations often have to be described in simple terms. When we first glance at a situation, we use simple language to describe it, but as the examination progresses, more specific and nuanced descriptions may ensue. The basic logic and simplest patterns of a particular language is described by grammar. Linguistics discusses the comparison of individual languages considering how local patterns may be conserved, borrowed or altered and trying to correlate this with historical migrations and interactions of peoples. Linguistics uses unit logic to separate local patterns and considers them distinct languages or language groups and then operates with such units. From the point of view of vitologia, separate languages are just as imaginary as any other unit relating to any other subject. Individual languages, although they may be temporarily separated to some extent and form their own distinct characteristics, in the long run always interact with each other as soon as any communication opens up, and their development may not be considered independent if we look at it from a sufficiently broad perspective. The simplest model of language development, i.e. the so-called "evolutionary" framing of comparative linguistics, which searches for or attempts to reconstruct ancient root languages using typical changes that tend to occur with certain patterns of language characteristics over time, is a commonly accepted working model.



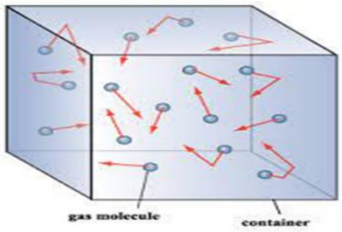
However, changes in a language can be fitted into a model framework only very generally. Our first problem here is that when trying to identify a separate individual language with a separate individual human group, this correlation may be highly inconsistent. First of all, neither language nor community are truly separate units, nor do they necessarily correspond to each other. More commonly, as a constantly changing local community is exposed to new situations and circumstances, then, in search of new forms of expression, it shares patterns with other communities or with parts of communities that it is in closer contact with. Migrations, marriages, trade, professional or other forms of cooperation between parts of communities then create more specific forms of local expression, which can spread locally within or between communities according to the given situation. If, for example, the Internet is invented in a certain location, then the other communities that have adopted it may also adopt certain loanwords in connection with internet use, borrowing them from the community that used

internet first. But when they borrow a word, they may use it in a slightly different sense according to differences in the loaning vs. borrowing communities. They may use an expression in a more specific or more general sense, i.e. in a different, narrower or broader sense, all according to the characteristics of the adaptation. All communication creates interaction, but this interaction is unique and it influences the development of a local community in a locally specific manner. A loanword changing its meaning may reflect different ways of thinking in different communities pertaining to different assessments and behavior in similar situations. Language develops organically, reflecting organic changes in culture, related to concepts describing local life experience, local ways of thinking, local philosophy and religion. Thus, certain concepts can remain relatively stable for an era within a community, so the sound labels assigned to them can also remain relatively stable, while others change more quickly. Overall, language is a sign system of labels and symbols that are not equivalent to the labeled concepts or objects, but it changes with the culture of the community that created them. To a certain extent, there may also be reciprocity, as expression may help to develop concepts more precisely and evolution of concepts may help the development of expression. To illustrate this, let us take the example of the verb or other linguistic structure denoting the concept of existence that is present in most known human languages of today. Philosophical concepts of existence may differ, but these differences appear only at higher levels of linguistic expression, not with basic structures denoting the crude idea. Therefore, this verb can be roughly translated one-to-one among different languages. However, more complex expressions can be so peculiar that their differences can be translated only with great difficulty, with sophisticated paraphrasing or comments. What do communicators from different cultures say in relatively similar situations? It depends on their attitudes and philosophy. Linguistic expressions are sometimes very difficult to reconcile with each other, because there would only be a simple and accurate translation between communities if their cultures were very similar to each other in concept, behavior and logic.



On the whole, reduction in language can appear in simple mirror translations, over-generalized grammatical rules, and simplistic linguistic studies using simple comparisons between different languages or language groups. More generally, language itself involves interpretation of situations and as with all interpretations, reduction may arise. Here, as everywhere else, reduction may violate the principles of local specificity and continuity to some extent, but it usually provides a practical working model. Nevertheless, in language and in many other fields

of study, an additional form of reduction appears, namely, the concept of mass sets and individual members. We can look at speakers as relatively similar members of an individual language community. However, these imaginary members are not just standard speakers but are peculiar with their own forms of expression. In addition, they are connected in many ways and in many directions. The uniqueness of speakers and their branching relationships uniquely determine the evolution of language.





Aside from linguistic expression, another typical example of reduction is the notion of universal time. If time is understood as a kind of abstraction of the average speed of all processes, then it can only make sense to give universal extension if the processes are relatively similar everywhere. To do this, the whole of reality must be reduced. An extreme case of this is the notion of the *eternal*. Eternal is that which has zero change in time. This can only be interpreted in relation to the complete reduction of reality, i.e. emptiness as only emptiness may remain completely unchanged. If, on the other hand, reality is not empty, i.e., its reduction is only partial, then reality is allowed to change and vary, because the combinations of the local effect fields of different processes and potential are superposed in a peculiar combination in every location. However, since local uniqueness is present, time will become only locally relevant, because processes may be radically different among distant regions. Merely "averaging" very different processes is not a sensible model, not even in a statistical sense. But then absolute, universal time also loses its meaning. Absolute time can only be interpreted at a high level of reduction, as a primitive model, at the level of total generalization and simplification. The more varied the system, the more uncertain any generalization, extension or prediction becomes. The willingness to see this actually depends on the degree of reduction. The simpler one wants to describe a process, the more prone one is to mechanically "straighten" it in order to make it fit to the model. In summary, reduction is useful as a first approximation, but with linear extrapolation or any other mechanistic extension of simple concepts and patterns, there is a high risk of excessive simplification, over-emphasizing the model one wishes to fit reality into. Then, through such misconceptions as artificial virtual worlds and low-dimensional infinity, mechanical, linear reduction of the whole reality follows. The side effect of this phenomenon is the notions of mass, multitude, sets, classes and numbers neglecting and denying special local characteristics, including individual identity and local culture. Reduction must be gradually overcome with education, organization, local uniqueness and organic, small-community thinking. It is necessary to transcend categorism, not giving in to the temptation of mental inertia.

68. Chapter: Chance, Law and Emphasis

What do we mean by chance? What are the laws of probability? What is the nature of risk? Probability theory is nothing more than the ambitious inference from little knowledge towards understanding the whole function of an organic system. It identifies knowledge gained from the results of simple experiments with the full potential of a complex system, a reduction that can be accepted only as an initial, working model that would need further elaboration later. Probability calculus pretends to be independent of observers, i.e. it seeks to predict objective, exact, definite outcomes and draws far-reaching conclusions about the system as a whole. To what extent can such an attempt be successful? This depends on the investigator's pretentions and interest. The more reduction we allow while creating the working model, the more it may conform to the results of simple experiments. An example of a reduced, low-dimensional understanding of risk assessment is the identification of cholesterol levels as an essential and independent risk factor in cardiovascular disease. Some studies conducted in Northern populations have shown that high cholesterol levels are in general associated with a high risk of developing cardiovascular disease. These studies were then generalized to the entire human population in all regions of the globe. Somehow, the idea was that there is an ideal and average person who has an ideal and average cholesterol level, and that a higher-than-average cholesterol is related to a group of diseases "in general", regardless of the specific circumstances, local habits and different lifestyles across the globe. We know that actual cholesterol levels strongly depend on the food one eats immediately before the sample is taken. If, for example, one usually does not eat pizza but happens to have one just a few hours before the sample, then the cholesterol level thus obtained may be very far from the typical level in that person. It characterizes a response to that particular pizza slice rather than the person's general status over time. What if cholesterol level was actually determined after ten hours of fasting as expected, rather than what actually happens in clinical practice, i.e. ignoring this rule? We could get a completely different value. But how many patients do actually adhere to fasting for ten hours before the test? Also, what does high cholesterol mean in an elderly person who has high blood pressure vs. in a young person who does not?





What is the composite risk considering the combination of multiple factors? For example, what is the importance of cholesterol levels in end-stage kidney disease? There, the treatment of high cholesterol levels may not bring any results at all, as has been demonstrated in a handful of studies. So, we may ask, to what extent is the risk found in one specific sample population transferable to one specific patient in his present condition considering all potentially relevant circumstances? To understand this, we would have to go beyond the reduced model of "one

general variable associated with one fixed and definite outcome", ignoring local conditions and individual characteristics manifesting at a particular timepoint. In general, we see that the less we know about a specific case, the more abstract, generalizable, template-like, average and ideal the case seems. The more the case approximates an ideal average, the more we accept it as a truthful representation of an idealized risk profile. However, this approach is only valid at the model level, but not at all in actual practice. Rather, it seems that the historical habit of looking for an ideal truth that is generalizable and that manifests as an ideal average, instead of what actually is the case, i.e. a distribution, a spectrum, reveals an ideological indoctrination that is local and subjective, i.e. socio-culturally determined. It is not objective and not universal. However, if we look at values as representing one point in a spectrum that is related to local characteristics and circumstances, then we acknowledge true diversity that makes mechanical averaging senseless. Experience shows that every probability has a specific truth value *for a given situation*, which is influenced by local characteristics, a whole host of relevant factors and the interplay of changing circumstances in a momentary state at which the risk is assessed. Simply put, each observation is local and unique, and the state it characterizes can change from moment to moment. Only abstract, theoretical truths can have a truth value of 1 on a scale of 0 to 1, irrespective of local conditions. Only the concept of the model, with its reduced reality, can give meaning to the idea of total relevance. Based on this, we may conclude that the **scientific worldview based on the scientific method is contingent on the idea that reality can be replaced by a model of reality, meaning that local observations can be extended indefinitely and mechanically, and thus maximum truth value can be adopted and generalized. This procedure represents an assumption that can neither be proved nor disproved and so it borders the faith-based certainty of religions.**



We can conclude that the high cholesterol checked after eating a pizza has almost zero truth value for the prediction of cardiovascular disease in this specific situation, provided that pizza eating is not habitual. What is the reason for the confusion here? It is due to ignoring hidden assumptions. These include making inference from an atypical snapshot to a long-term outcome, the imagined relative homogeneity of the population sample, generalizations from results in a sample to other populations that may be substantially different, the expectation of standard, well-reproducible measurement technique that may not be so reproducible in practice, the negligence of comorbidities and other potentially relevant factors that may interact and fundamentally change the nature of relationships, the failure to consider the role of cholesterol subfractions and their ratios, and much more. More generally, is it really true that there are eternal and unchanging, universal, fixed laws behind local observations describing momentary

and local patterns? Or is it just a matter of faith, a hidden ideology to which we stubbornly cling to? Does it make sense to assume an absolute frame of reference in which experimental results can be eternally generalized assuming isolated relationships between a few variables, regarding the latter absolute, regardless of the interplay of other factors we may not know about?




After all, if we hold on to such beliefs, they will give unlimited opportunities for all kinds of manipulation. Are there a limited number of laws describing "everything" that "exists" or “may exist in the future”, a "theory of everything" that combines all truths in a simple formula?



Is it not more likely that this is a vain and groundless assumption that describes a particular model of reality rather than reality itself? If we regard a law as completely general and adjust our point of view, and all future methods and objects of investigation according to the law, do not these investigations become self-fulfilling prophecies? The compulsive fixations that lead to the image of a reduced, half-dead model of reality will kill the robust, organic view of life. However, the robust mind ultimately realizes that behind such virtual worlds lies an ever-changing reality, a multidimensional matrix, inducing it to consider all potentially important factors and weighing these according to the aspects of the investigation. New results should also be placed in context of existing knowledge, discussed in detail considering all the peculiar circumstances of the investigation and discussing the pitfalls of generalization.

- **The Scientific Paper: Discussion**
- In this section, you are free to explain what the results mean or why they differ from what other workers have found.
- You should interpret your results in light of other published results, by adding additional information from sources you cited in the Introduction section as well as by introducing new sources. Make sure you provide accurate citations.
- Relate your discussion back to the objectives and questions you raised in the Introduction section. However, do not simply re-state the objectives. Make statements that synthesize all the evidence (including previous work and the current work).
- Limit your conclusions to those that your data can actually support. You can then proceed to speculate on why this occurred and whether you expected this to occur, based on other workers' findings.
- Suggest future directions for research, new methods, explanations for deviations from previously published results, etc.

The ultimate solution may be to understand that there is no point in making universal generalizations and looking for absolute laws. The local cultivation of the mind is indispensable, because every local observation is significant, specific and unique. Risks, chances, probabilities, like everything else, change locally. More generally, describing an organic system with universal generalizations is only possible as a working model and is valid to a very limited extent. The adulation of virtual models correspond to the immature intellect with adolescent-like pretentions.



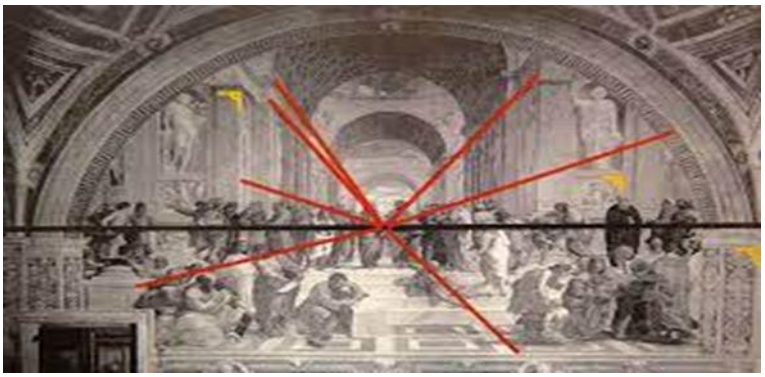
Moreover, naivety and hidden assumptions are not without danger. Superficial, unorganized knowledge can lead to serious tragedies due to mistaken and overstretched generalizations. Fixed, absolute, universal laws can and will lead to idolatry, manipulation, rivalry, and violence. In contrast, harmony and peace are unimaginable without the specific, local cultivation of the garden of the local mind.



69. Chapter: Momentum vs. Inertia

Humans can usually perceive physical objects in three spatial dimensions, or more precisely, as a snapshot, a fixed, momentary, frozen projection of a process by eliminating time. A hypothetical intelligent being who can perceive a few-dimensional projection of a multidimensional extension, because, like in the case of humans, his perception is limited to few dimensions, will see a reduced aspect of the real process. For example, when we project four-dimensional space-time processes into a two-dimensional still image, as in photography or painting, where depth and time are artificially fixed at zero, we create exactly such *a projection*. Now let's introduce an analogy. Forming a two-dimensional still image from a four-

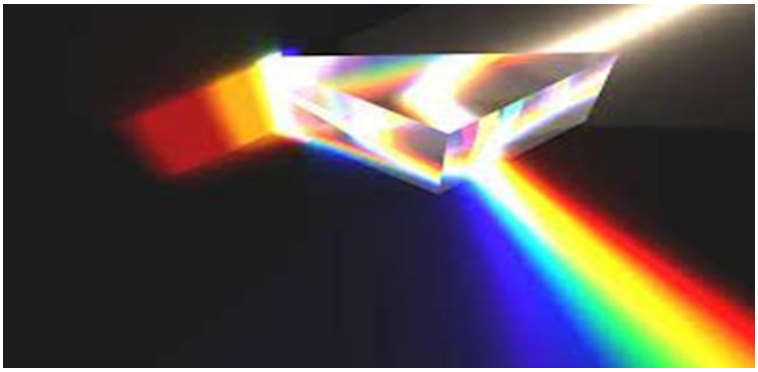
dimensional process is similar to forming an institution from a system of thought. For example, if we do not understand a complex scientific or religious tradition, then we form a group of experts who cultivate it artificially and formally such as a priestly denomination, or a university teaching staff. But since the superficial mind is unable to comprehend complex thought, it must artificially create a reduced, pre-digested projection or model, which may then be institutionalized. This model is then guarded by delegates turned parasites on the basis of rank and authority, adored by the mob.



Let us introduce another analogy. Let us look at light as a symbol of pure momentum or energy without inertia, a physical phenomenon. Light is refracted and bent by certain media, and under certain conditions it may even seem that light can be broken down into small doses of energy. Yet, in physical space, light often travels almost unlimitedly, at the so-called speed of light as a wave, because physical space is usually thought of as largely almost empty, or more precisely, an almost interaction-free vacuum. Of course, this is probably not the case. Space is almost certainly full of influences that interact with light, creating resistance, changing its speed, or at least its direction. But let us now consider light as advancing in an almost effect-free, empty environment. Light here has very little inertia, and in most situations, it propagates so rapidly that if an intelligent being could keep pace with it almost matching the speed of light, then for such an observer, most of the processes were so slow that the world would seem practically unchanged and motionless. For an observer traveling at a near-light speed, our concept of time would be incomprehensible because mechanical changes that are essential to us to estimate time would be practically zero for them so that mechanical time would essentially stop. Now let's see the analogy. There is a system of thought, a system of ideas, which is so full of energy and momentum that for it the usual logical, categorical methods of slow, inorganic, superficial thinking including institutions, classifications, categories, positions, hierarchies, expert authorities, representatives, dogmas and rituals, and political games of interests are incomprehensible, except of course as didactic aids. Someone capable of cultivating pure ideas and having an educated, organized, creative mind would see all substitutes and mediators as unnecessary, without the need for delegates such as priests or scientists. The pure mind would simply return to the original source and does not adopt a pre-digested and reduced model to substitute for original thought.

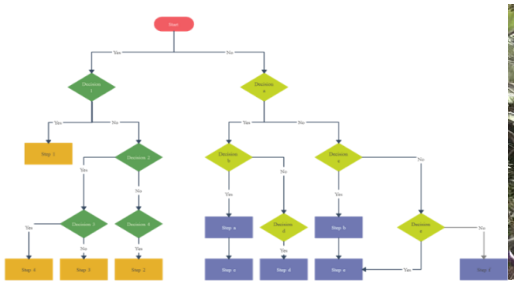


Naturally, local processing, reviewing and modeling all add additional value. But they are not part of the original idea, they simply constitute a specific synthesis of the local mind as it perceives the original thought. For example, the present institution of a religious tradition may have very little to do with the original idea of the founder. However, since the present institution is a source of authority and forms a specific hierarchy, it is in the interest of its parasitic delegates to substitute the processed, locally interpreted model for the original idea. In such cases, instead of determining the influence of local circumstances and contrasting them with the specific domain of the original idea, a model or projection is created, and universality and eternity is attached to the model, which is then taught and propagated with the help of an authority-based prestige. The original idea will become fixed and monolithic. This is how energy-based light is turned into an inertia-based stone. A law carved in stone is what we get instead of bright ideas. Dogma, ritual, law, all these represent simplification, attaching rigidity to thought. It is a key mistake to confuse the original thought and idea with their institutionalized projections and models; it is a substantial error to identify an idea with institutions, special social or ethnic groups, symbols, sacred laws, writings or rituals. This is the classic mechanism of idolatry. We can find a simple mechanical analogy for this in connection with the refraction of light.



Light can be broken down into different colors by a certain medium called a prism. This does not mean that light is composed of different colors, nor that light has the property of being able to be divided into different colors, but only that the interaction of light and prism changes the local nature of light in a peculiar way, and probably that of the prism as well. Similarly, religious teaching is constantly changing in priestly interpretation, and the meaning and relevance of recorded texts, laws, rituals are also constantly changing according to a specific interaction between the original teaching and its interpreters of the present. So, the execution of heretics does not protect the original thought, nor the pure idea, but does change this interaction

including the present interpretation, model and projection. The heretic's fault is that, for the most part, just like with the case of the official interpretation, his idea is exclusive and authoritative, i.e., rigid, parasitic, idolatrous and false. More generally, elections, choices, chances, affiliations, representations are all projections and snapshots. Behind them is changing reality, which offers different paths depending on your momentum: the higher the energy, the less restricted the path. The path seems completely determined for those who are ignorant and helpless. In contrast, the light-like idea has a momentum that overflows all the choices between fixed directions. Nevertheless, in practical life, one should always act with caution and moderation. We can state that determinism and realism make sense only at a high degree of mental inertia. However, *tradition*, the evocation of communal life experience as a source of inspiration and assistance is always a welcome resource for even the most dynamic thinker.







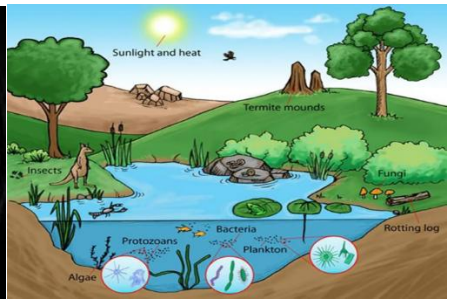
We define *energy barrier* as an obstacle to thought that is relative to the momentum of the idea and that may actually change the direction of thought. The momentum is increased by imagination, inspiration, vision and dreams, but may be hindered or redirected by any resistance that is strong enough to substantially influence it. Ultimately, all energy barriers can be overcome by robustness, produced by the abundance of locally processed life experiences.



The local estimate of the possibility to overcome an energy barrier is called *chance*. Chance may be substantially increased by the actual reserve of robustness. In this context, randomness means a minimal insight into the underlying organicity of the system and provides very little help in estimating actual chance. As the energy barrier is specific to a given strength and direction of momentum, it is always an integral part of an organic system. Reason and rationality here correspond to the practical projection of the intellectual impetus moving in a specific direction creating a restricted train of thought. In contrast, the local mind with true organic attention and high momentum sees the organic unity of reality and thus can transcend barriers, dissolving them with its robustness. Reason uses categories for practical, specific solutions. Logic, linguistic structure, determination of odds, the hierarchy of classifications and the focused attention of measurement are all tools of reason. Intellect and wisdom, representing a higher state of the mind, examine all issues from several points of view looking at them from multiple angles, understanding the underlying context and revealing non-obvious, not-determined paths and possibilities. Reason moves in a unidirectional line, like a train, where the rail is a symbol of restricted direction and of limitations created by fixed means and categories, i.e. by standard logic. Reason is easy to manipulate, as common sense is seldom natural and almost never organic. Reason may use algorithms, fixed problems with fixed solutions, fixed paths to choose from, redirected by energy barriers and chances. Reason may move quickly on the rails but is powerless and makes zero progress in all other directions.




The intellect, on the other hand, is multidirectional, robust, and can dissolve any rock. It can go around or dissolve any energy barrier. Where reason sees randomness, odds, probabilities, fixed problems, unidirectional progress, an external, objective material world and machine-like, measurable performance, the organic intellect sees organic unity, a system of infinite complexity, a coherent but versatile whole. Reason sees reality as mechanical, external and material, essentially machine-like, and sees itself in this “creation” as the mirror reflection of “intelligent design”.

Reason imagines the divine as a definite unit, the human mind as a computer, and reality as a simulation, because it projects its own limitations onto reality. Organic intellect, on the other hand, is as organic as reality itself. It goes beyond the machine, having true potential, it transcends all pre-determined designs and is more than the sum of actualities that happened to have manifested themselves so far. When intellect, with its abundance of local processing of life experiences, becomes so robust that it no longer sees the difference between actuality and potentiality, then the intellect becomes pure energy, light that spreads freely, rising high from the frozen state of mental inertia. And where the mind has risen, the spirit is free, there is no rail and no gear. And there is no choice either, because there is neither delegation nor fixed paths to choose from. Machines and algorithms will eventually disappear because they are no longer needed. Artificial intelligence will then be the subject of ridicule.

70. Chapter: Limitations of Mind Function

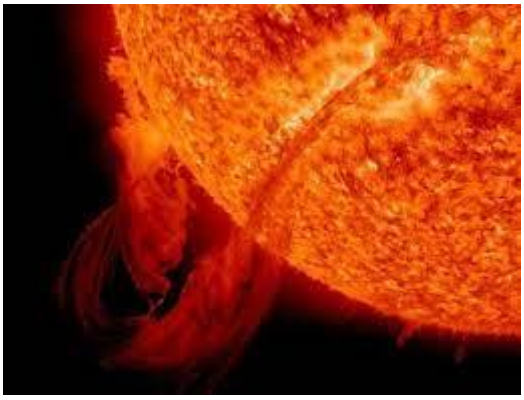
Mind function recognizes no fixed limits, because all energy barriers can be dissolved, and all limits are merely energy barriers to overcome. The organic dynamism and robustness of the mind may ultimately transcend any barrier. Each frame of reference can be modified, a mind with a robustly broad perspective will always find an angle of view that sees past any obstacle. Nevertheless, local mental activity is not inexhaustible. Organization and cultivation maintain a certain level of mental functioning, but it is not of constant intensity and always depends on local conditions. The mind, like everything else, is constantly in motion, changing, its intensity decreases here and overflows there.



The speed of change can vary drastically, sometimes imperceptibly slow, sometimes untraceably fast. The local mind lives in its environment, it cannot be separated from it. The brain, as the primitive material projection and model-concept of the mind, can be counted as a separate unit, but the mind cannot be counted one any more than puddles can be counted, even while ignoring the organic unity of water in all its transformation during the water cycle.



The local change of the mind is easier to perceive than its more general change, but the latter is constant and inexhaustible, because the potentialities themselves are infinite. It is possible to grasp the vastness of potential but only with a very high level of mental functioning. We define the state of mind where potentiality is appreciated to the degree where actuality seems only an incidental of potentiality, *spirit*. Spirit is a higher phase of consciousness that can be attained with a very high level of organization and momentum, a state that takes a great deal of effort to maintain. Spirit is not independent of consciousness, nor is it more primordial or superior, it simply signifies a state of mind of a very high level of organization, which itself is constantly changing, similar to the plasma state of matter.



Spirit is always active and interactive, that is, it is not separate, not universal, and not permanent, on the contrary, it is even more visibly variable, continuous and infinite than other phases of mind function. The spirit is proactive and productive, high-flowing, maintaining a high degree of complexity without reductions, so parasitism does not have access to it. The spirit radiates, nourishes, and animates without borders.



The spirit does not recognize a distinct individuality, a separate self, because it transcends unit thinking. The spirit recognizes soul as a separate unit only as a puddle or a drop of water, which are both integral parts of the water cycle. In general, the lower the spiritual energy, the greater

the need for reduction, an important part of which is unit thinking. The lower the flow, the easier it is to count the puddles as if they were separate units.

However, the local mind can sink into regression at any time: physical illness, emotional problems, community strife, epidemics, hunger and deprivation, sudden overwhelming influence or exhaustion can all reduce organization, in which case the help of tradition and the local community, with assisted reorganization and rest, remain essential.

Nevertheless, the local mind, at a high level of organization, will eventually understand that unit thinking and individual atomism can be transcended, that actuality is an incidental part of the infinite potential, that the mind is an aspect of reality and is immortal like the water, which transforms but does not disappear, even if drops of water and puddles seem to. But the local mind itself is a local, specific, ever-changing *aspect of its environment*, not an independent unit, and as a unit it is never immortal, because no unit can ever be. The puddles dry up, and like puddles they never revive in the same form.

The local mind, the life system, the soul core has no true boundary nor has its essential independence. Its uniqueness remains, but even its uniqueness is constantly evolving.



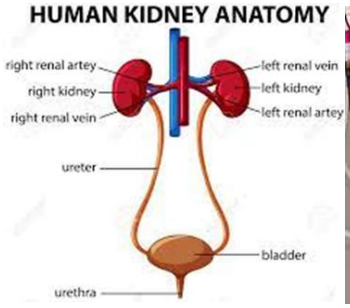
71. Chapter: Methods

Methods are traditional tools used to model the phenomena and usual patterns of life. Methods can be easily adopted and are often standardized, so they make it easier to process and communicate information. If an observer is confronted with a novel phenomenon, he may adopt a familiar template as a first approach, i.e. he uses methods that arose from previous patterns, and then, if necessary, the more refined processing of the phenomenon can begin, considering local characteristics and specific circumstances. Methods are conditional and characteristic of the thinker-observer: templates correspond to previous experiences, and the way the observer had processed them in a locally specific way. The local observations made by local observers significantly shape the design of the templates used as means to assist current pattern recognition efforts. For instance, once the usefulness of smell has been established as a method for certain kinds of observations on the basis of past experience, then as a first approach, smelling will be tried to assess apparently similar phenomena. If visual recognition is more important but the observer has become nearsighted, then visual assessments will continue to be used with the help of visual aids. Similarly, methods of cognition, processing and modelling are developed in a local community based on specific life experiences using methods and templates

based on local conditions. It follows that methods can be generalized without adaptation only in very special cases. In the country of the blind, where every person is blind, methods and templates shaped locally by past experiences do not include ones that rely on visual assessments, or do so only indirectly, through the communication of information processed by people who can see.



The effects of light and their visual assessment are not useful here, the local validity and relevance of vision as an assessment method and any templates based on visual recognition are useless as a method of obtaining information and creating models. Furthermore, we may observe that light does not appear to be an "objective phenomenon" in this domain, i.e. for a community of blind people. More generally, since methods are always developed locally, they must always be adapted to some extent in an environment that is significantly different from the original, otherwise their local relevance will be compromised. The simplest example of this is the problem of scale. If the height of people is measured, then a tape measure is enough; if the size of bacteria is being assessed, completely different methods need to be used for the measurement. At the same time, the concept of length also may mean something completely different regarding the comparison of human individuals versus size of bacteria, as the relevance of length may be more important in one case and may have next to zero importance in others. Here we need to introduce the concept of prejudice. This is an emotional-instinctive approach of modeling a phenomenon according to fixed criteria that have special emphasis. For example, if one is obsessed with physical size and bases important assessments or even establishing hierarchy on the basis of this concept alone, size being a surrogate for physical strength for instance, then one might be inclined to believe that the larger bacterium is "stronger" than the smaller one using a method of assessment beyond its natural domain. When it turns out that physical size may not play a role in the pathogenic capacity in case of bacteria, the prejudice is gradually dispelled if the observer-thinker sufficiently understands and accepts this particular pattern. In any case, when examining substantially new phenomena, which includes the examination of new regions of scale range, it is absolutely important to change or at least refine the methods we are used to, otherwise prejudices will remain a hindrance and fixed methods will mislead us, because they may mask what is characteristic and relevant in the given region. If we standardize our methods without consideration of this and continue to use them as if they were uniformly valid without adaptation, then methods will create their own virtual world, a world of illusion in the mind of the observer. A classic example of this phenomenon is the case of the scientific method.





$$C = C_0\left[\frac{V - B \cdot t}{V}\right]^{\left(\frac{K_r + K_d + B}{B}\right)} + \frac{G}{K_r + K_d + B}\left[1 - \left[\frac{V - B \cdot t}{V}\right]^{\left(\frac{K_r + K_d + B}{B}\right)}\right]$$

If we forcibly propagate fixed methods including the scientific method as objective and absolutely universal values, this will create an empire with imitation, exploitation and destruction.



For example, the *physical projection* of the totality of scientific observations establishes the concept of the physical universe, a model obtained by extending the results of standard research based on the use of the scientific method. This method aims to discover fundamental, absolute, objective, universal and material laws that are supposedly valid everywhere without limitation. However, the scientific method that created the standard methods for all research assumed the applicability of this particular physical and universal model from the outset, and even the scientific method itself was designed in such a way that it assumed the validity of this model before any research was carried out. This assumption guided research in such a way that, as a self-fulfilling prophecy, it usually confirms the model that originally inspired the development of the method. But after centuries of scientific research, new information was obtained that nuances generalizations and extensions modifying the method. The initial method before much of the research took place started out with the harshest generalizations, due to lack of specific observational data. When the discrepancy between specific particulars and original assumptions became perceptible, laws had to be modified, and new methods had to be introduced based on these modifications. For instance, human cells can be examined with optical tools, artificially expanding the human visual capacity. But the principle of scanning electron microscopy is far from the purely optical, mechanical methods used in observing things of more familiar scales. Important information about atomic particles can only be obtained by methods that are very far from optical assessments. Quantum phenomena require entirely new methods in order to make relevant observations. An even more striking and clinically very relevant case is present in nephrology. The measurement of “kidney function” or “dialysis dose” can be mathematically modeled, but their everyday relevance in the given patient is highly questionable, because the model estimates only one aspect of complex functions from only one point of view and even that only momentarily, detaching it from the influence of cardiac activity or the general condition of the body.

All in all, these simple models create the illusion of a low-dimensional reality that inspire such outrageous statements as "nothing exists but small particles and emptiness" or "everything can be represented by some combination of a few variables." Such harsh generalizations based on pretentious assumptions inspire simplifications such as “the heart is basically a pump” and “the kidney is essentially a filter”. Homogeneity, universality, eternal standards and mechanically extended law are concepts associated with the idea of a low-dimensional, physical world-matrix in simplistic minds. These virtual matrices can be used in any area of thought, including politics, religion, business, entertainment, philosophy and art. A simplified, standardized model of philosophy, for example, is ideology, where artificial patterns and tools are created by generalizing and magnifying a few variables called dogma, often following political and imperial goals. In religion, phenomena arising from such simplifications include proselytizing, authoritarianism, simplifying divine reality as a standard unit linked to local groups, and much more.



"This particular type of political, religious, artistic or business method is universally superior and can therefore be standardized and be valid everywhere, regardless of local conditions" – this is the recipe for empire and virtuality, the basis of all ideological world matrices. It is standard, extended, unmodified methods that create virtual units. Based on standard observation from a given angle and with a given method, a complex organism appears to be a mechanical, numerical sum of virtual parts. For example, the human body is the measurable function of the heart as a pump, the measurable function of the kidney as a filter, the measurable activity of the immune system as a defense force, and many more. These measurable variables determine a kind of “state of the organism” in a particular combination, assessed as a snapshot, which then is identified with the organism in general. It is as if the idealized, average elephant would be a combination of a fan, a wall, a rope, a spear, a snake and a tree.

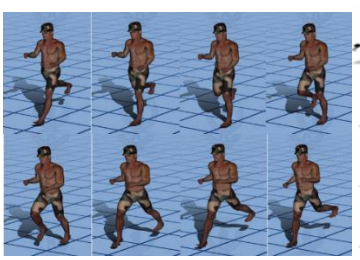


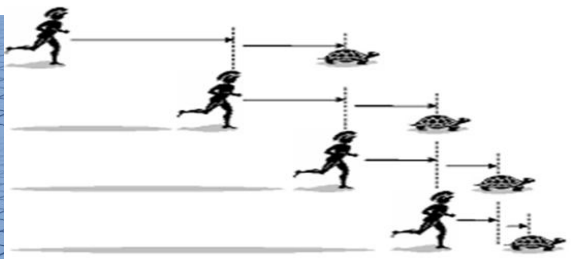
Of course, this has nothing to do with the elephant as a constantly changing, organic part of reality, but it has everything to do with the idealized, average, separate, human image of "the" elephant. Whoever identifies reality with its model-image is an ideologue, a zealot, an imperial agent, an inquisitor, but he is not a scientist and especially not a sage. Standard, virtual units,

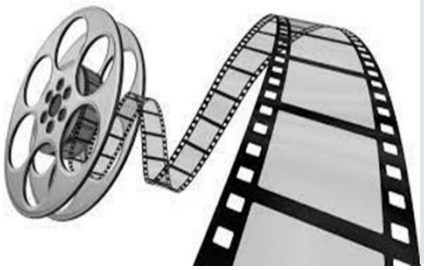
variables, models, dogmas, memes, prejudices, standard terms, on the other hand, facilitate communication, so they are generally useful, which is why they are so common in everyday life. Also, virtual information units including law, rules, truth, common sense, logic, customs, have proven to be particularly useful in creating patterns of social cohesion and cooperation. Nevertheless, these "eternal, absolute, objective, sacred scientific truths" are all just models that have been mechanically extended from local observations, thought to be generalizable without limitations beyond their original domain. However, all methods and models should be applied in a locally modified way. **Let us not forget that all that is eternal, universal, objective and absolute is always human, artificial and virtual.** In contrast, **real reality is changing, locally varied and infinite.** To force local values beyond their domain should be forbidden.

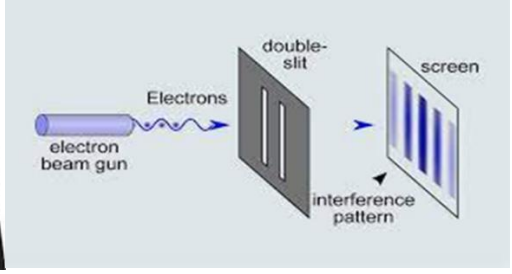


A typical case of the deceptive power of mechanically applied methods is the snapshot syndrome. Standard, virtual units are based on snapshots of reality, which are strongly influenced by the characteristics of the method used. Thus, for example, the photograph, or a momentary mental image or a movie made from a series of physical or suggested mental images both break up the organic flow of reality and disrupt not only the continuity of movement, but of any process, forming an imaginary unit where one does not exist. These units are sometimes referred to as “states” of a system. The series of snapshots create the illusion of movement and process, but this illusion depends on the viewer's visual resolution. We see snapshots as continuous depending on how we set the frame rate according to our needs. The snapshot and the state of the system are like a point imagined on a straight line or a point-like particle imagined in physical spacetime. These are methodological concepts, artificial ideas that reduce reality to a model.

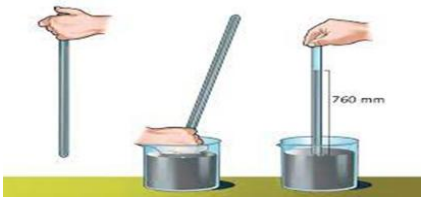








The film, made from a multitude of snapshots, is also a reduction and, obviously, an illusion. It's like extracting vitamins or glucose and fructose from a natural food and then feeding it to humans in an artificial form, neutralizing the natural bonds with other components of the food. The human body, and especially the intestinal microbiome, reacts differently to food components in artificial forms, although this may take a long time to notice. Similarly, the film, as an illusion, gives us the opportunity to build entire worlds of illusions, where, for example, the physical and moral rules of reality can be artificially altered. The film, formed from snapshots, is thus capable of building a method-driven world of appearances, which can have catastrophic consequences in the gullible. The method space is the imaginary domain within which the method has "absolute" validity without any modification. If, for example, an intelligent being is completely unable to see that the film is an artificial series of artificially set snapshots, then this intelligent (?) being who accepts that obvious delusion without reservation is part of the film's method space. Let us consider a physical analogy here. Let's say we want to create complete emptiness in a physical space, in which there is no inertial mass, no potential for any effect, no energy. Historically, since the concept of the energy field had not yet been developed, the first such "vacuum" was created by extracting air. Therefore, what they created was relative emptiness, i.e. *airless space*.



Emptiness, then, is defined as free from something that we know should be there. Is there absolute emptiness? Only if we pretend to know everything that could potentially be there, and we can guarantee that none of that is in fact there. This is obviously a rather irresponsible assumption. But even if such a free-of-everything space could be created, how long would it stay that way? Would there be an absolute time limit to this? And if such a space could be sustainable, how long and how could it be maintained? Vacuum is obviously a relative and temporary notion, and an absolute and permanent vacuum is a ridiculously naïve idea. The idea of a vacuum could be formulated more simply and aptly as an imaginary part of space that is free of the effects *we can imagine or perceive*.

Since energy fields have no definite boundaries, and particle probability distributions do not have exactly zero values anywhere, the idea of true "effect-free" space is meaningless even within the conceptual system of physics. In a philosophical sense, however, the potentiality of reality, i.e. the possibilities of interactions and processes, are omnipresent, so emptiness is meaningful only in the sense of a region *free of something*. By analogy, similar to vacuum, method space is also virtual, essentially a dead space. Neither snapshots, nor vacuum are capable of characterizing reality. What they characterize is, but a reduced image of reality influenced by the nature of methods that produce such ideas. The imaginary method space is only useful for didactic purposes and initial modeling, but it is not suitable for more advanced investigation. Reality also *interacts with* methods and seems to *react specifically to* methods. For example, if one tries to interact with a bear, one triggers some kind of reaction from it,

which is, depending on the method, somewhat reproducible, i.e. evoking similar responses when repeated. In reality, however, the bear is not the sum of the reactions that one can elicit through standard methods. Yet science identifies the concept of a bear with the structure and functionality it can measure of it. Science also refuses to acknowledge all other parts of the bear, denying any “bear potential” that might be immeasurable through the scientific method. On the basis of this, a strongly reduced scientific worldview emerges, which denies everything that cannot be investigated by its methods. The scientific worldview is therefore strictly method-driven. Once we understand this, we may also notice that a CT scan does not reveal the cat's "internal characteristics", but it does characterize a directed interaction between the CT scanner and the cat. This is not a "cat in a CT scanner", but an artificially created cat-CT interaction that does not look at the objectively existing characteristics of a cat, but *at the momentary image* of a *cat as it interacts with a CT scanner*.



If we identify a snapshot pattern on a CT image with a disease by idealizing and generalizing it, great inaccuracies can arise. It is true that certain types of images under certain circumstances often predict the development of similar symptoms with a certain probability, but this may manifest itself with significant differences in particular cases. This is the most we can say about this type of examination. However, if we insist on the CT image presenting absolute, general, sustained "objective" truth, we completely ignore the interindividual variety and the temporal variation of reality. "There is" (existence) a "disease" (category) that "completely" (simplification) corresponds to an "ideal" pattern (reduction). CT image interpretation also depends on our experience and our subtle ability to discern and perceive. The particular interpretation is only conditionally valid in a specific case.

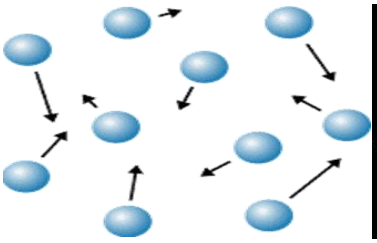
On the whole, the methods determine the direction of research and investigation and makes them limited. If we project the method space into infinity, an artificial, imaginary method-space emerges, which creates illusions. The investigation of unique local reality would require a diversity of methods with local refinement. Virtual worlds are low-dimensional and inorganic, like a fox mosaic representing selective properties of a fox.

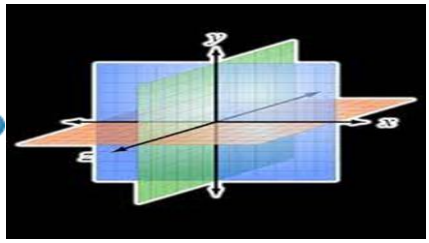


However, this is not really a fox, but the artist’s representation of it *using the mosaic method*.

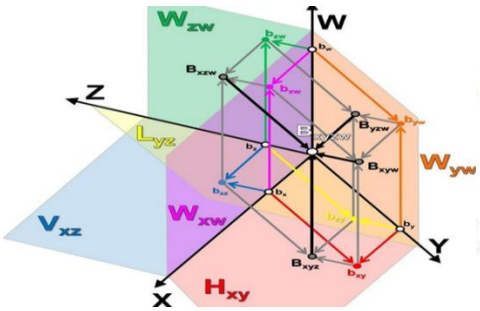
72. Chapter: Frames

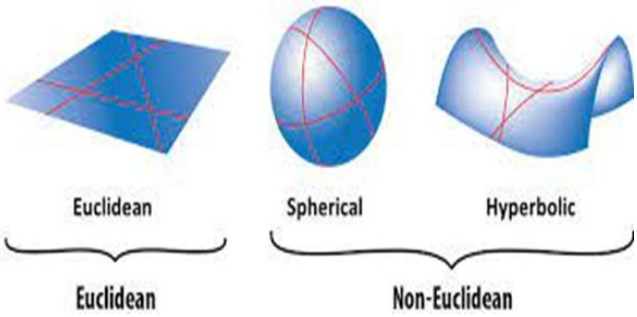
Life is high-flowing, high-energy, transcending and overflowing fixed frames and straight lines. Apparent physical reality may be imagined as made up of straight lines and small particles, but the composite of even such simple component motions is anything but straight. On the other hand, a straight, planar *projection* can be formed for any kind of movement.



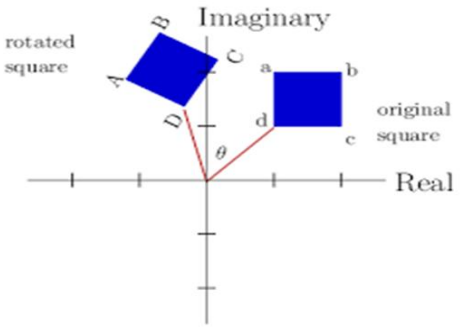


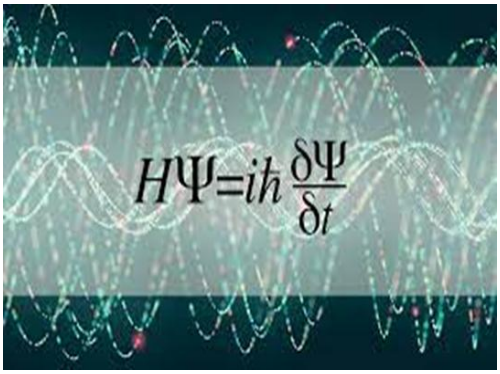
The most primitive model of life may assume that the flow of life is mechanical and material, and that it can be approximated by some simple planar projection. And we can then play with these projections, building up a whole world of illusions from them. This world can be manipulated in any way we want, with exotic curves and generalized additional spatial dimensions.



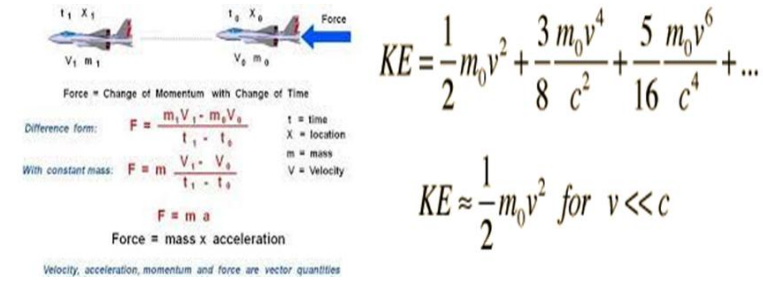


But at some point, we'll have to remember that this is only a *game of projections*, and in the end, it is only a working model of reality. Just as a small child models the challenges of future life with his play, mathematics and science also start working with simple models shaped by its simplistic methodology. At some point, though, we should realize that the projection is not the same as reality, which is more than what can be described by some sum of investigations performed by standard methods.





We can go further and invent a model that uses complex numbers, which by definition contains imaginary parts. This is a method that is said to successfully model the so-called physical reality, obviously contingent on the sophistication and experience of the investigator. Somehow, however, we keep quiet about the fact that although these models are suitable for understanding certain relationships, they can only be used within certain frameworks, and their validity depends on arbitrary assumptions. Even if something can be described satisfactorily with the help of complex numbers according to the pretentions and knowledge of a given group of observers, complex numbers still contain an imaginary part. Theories based on this can be used as the best-fitting models according to our current knowledge and pretentions, but we should not imagine this as an *unchanging and only possible model*, and under no circumstances should we force such models onto reality itself. These fixations of methods and models arise from the framing constraints created by inorganic attention and the lack of proportionate, harmonious intellectual development. The overemphasized, oversimplified straight-line units of thoughts create rigid logical panels and categories that are all products and consequences of limited, straight-lined, narrow thinking. The misunderstanding of the natural organic order necessitates its substitution by a straight-line artificial order, which confines the spirit to a fixed, rigid, low-dimensional framework. Once the framework is fixed, the direction and scope of attention will be limited, and truth will seem to be exclusive, without alternatives. There are only us and them, based on the acceptance of fixed frames. And where there is large-scale proliferation of intellectual poverty, there is also helplessness, empire, parasitism and hell.



$$KE = \frac{1}{2}m_0v^2 + \frac{3}{8}\frac{m_0v^4}{c^2} + \frac{5}{16}\frac{m_0v^6}{c^4} + \ldots$$

$$KE \approx \frac{1}{2}m_0v^2 \quad for \quad v \ll c$$



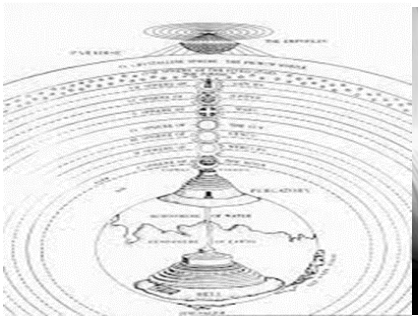
"I simply describe the entire universe" the physicist boasts, while describing a projection of reality created by him and his tools, as well as the model built on it, within the constrained framework he also created. We can try to describe poetry or hemodialysis treatments with simple mathematical formulas, or with physical modeling, but this is only a very limited projection of a very limited aspect, with a forced extension of the scientific world view in a very strongly limited framework.



$$C = C_0\left[\frac{V - B \cdot t}{V}\right]^{\left(\frac{K_r + K_d + B}{B}\right)}$$

$$+\frac{G}{K_r + K_d + B}\left[1 - \left[\frac{V - B \cdot t}{V}\right]^{\left(\frac{K_r + K_d + B}{B}\right)}\right]$$

"I simply describe the entire universe" boasts the genius fool who doesn't see that this is but an exaggerated reduction, a self-deception, an excuse to neglect comprehensive spiritual cultivation, avoiding the hard work of maintaining a broad perspective. In the short term, of course, this works, and a person can be put on a pedestal as a genius for it. But in the long run, a heavy price has to be paid, because those who blindly accept hidden assumptions, fixed frameworks and rigid methods, will remain spiritually blind. And blindness on a pedestal is still blindness. It is somewhat understandable that people with uncertainty and fear require fixed frameworks and the complete certainty they offer. Mental inertia longs for simple and exclusive "universal" rules and laws in order to limit the diversity and complexity of life. This is the real motivation behind social utopia.





However, fixed frames also cause confusion, depression, distraction, manipulation, parasitism and idolatry in the long run. Utility, practicality and cheap devices, yes please, but where does useful, practical and cheap fixed reality with fixed frames lead in the long run? Especially if we pleasantly forget the limitations created by fixed frameworks.





Of course, it is playing with the model what we really want. But when we play, we should be aware of the fact that it is a game, a small, artificial and fixed part of reality, a bubble. We should be able to see outside our box and outside the bubble, and we should be able to look beyond the game from time to time. However, this would require a special effort beyond our comfort zone, for which we would have to recognize the hidden assumptions and the limitations arising from them, which is delicate and difficult.

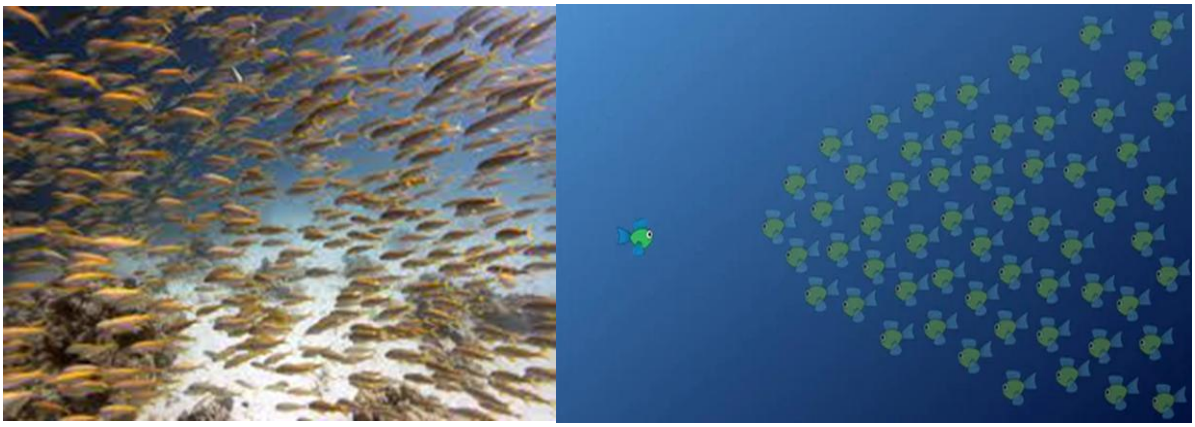


All of this would take effort, motivation, imagination, vision, creativity and drive, and most people are not willing to do that. Going beyond the framework ultimately requires mental cultivation and organization, and more than that a *local and specific* cultivation and organization, the rewards of which are just as infinite as mental inertia itself. But mental inertia makes local uniqueness almost impossible, so it is extremely rare.

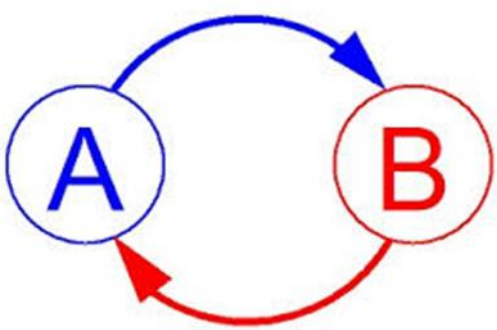



73. Chapter: How the Spirit lives

Indifferent, helpless minds can easily be overwhelmed by tragic events or new trends, fashions, and „isms". To imitate, to copy, to follow, all this is obligatory for the children of the spirit, who, because of their own indolence, are stuck in development and never really grow up. To go with the flow, to go with the mass of the crowd, to quote popular memes, to acquire success and prestige, to make everything easier: this is the real emphasis, because life is difficult for the children of the spirit. And yet at one point one has to realize that the lazy will tire twice. Whoever voluntarily becomes a number, a human particle, will have to suffer many times over in the long run. However, it is not the happiness of most people or the greatest number of noses that counts, but the maintenance of local and unique development, the well-processed life experience and the broad perspective and robust flexibility that comes from them. The spirit, which does not neglect the unique, local culture, is always active and alert, productive and creative, but only so far as it maintains its local characteristics.



The cultivated mind is perpetually moving, but it does not move by itself. It requires a large amount of fuel, and its most effective fuel is *review,* an in-depth organization that is able to uniquely process rich life experiences. This gives it the impetus and energy to expand, to radiate, to express itself in a specific way. At the same time, it also invests energy back into deep organization, and organization and energy reinforce each other.



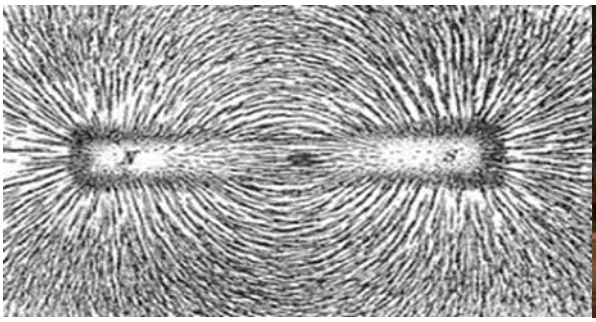


Organization to momentum and momentum to organization: this is the basic mechanism of local culture, which provides the only guarantee of robust vitality. Helplessness is the ultimate sin, and inertia, and passivity are nothing but practicing a death cult. Emptiness is not the absence

of an inert mass, but the ultimate manifestation of the helpless mind. Emptiness suggests the notion of distance, i.e. the concept of straight emptiness. The emptiness of the mind, by analogy, is like this:

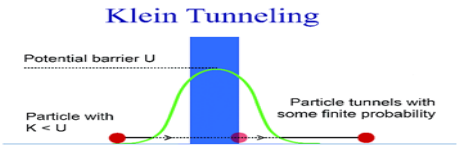
A ---------- B

This kind of timeless spatial distance is a symbol of mental inertia, of linear thinking, and of death. **The cultivated mind does not see distances between solid particles delimited in empty space, but rather, a multidirectional flow of energy with ever-changing densities. It perceives "fields" and "matrices." Reality is a flow and a matrix connecting the actual and the potential.**





The field may be denser here, seems less so there, but it is constantly changing, as it is organic and alive. The value of this field is never zero anywhere. And the field is not "one", but it is **an organic sum of infinite fields of influence with locally specific manifestations and potentialities.** A specific field of action of the spirit is *imagination*. When imagination hits an energy barrier, it can get stuck or it might cross it, depending on its robustness. The strongest wall or obstacle is just as strong as the inertia of the imagination. Weak minds see fixed, given, predetermined paths for imagination, they feel the weight of inertia, and they move forward constantly pushed and pulled. The robust imagination, on the other hand, is sustained by creative organizing effort and so it is always overflowing.





The robust, local spirit never manifests itself in the form of a separate particle, because it is in organic interaction with its environment and, indirectly, with reality as a whole. The spirit simply dissolves the separation that produces the concept of the individual unit, the constraints of the fixed path, and the idea of universal uniformity.

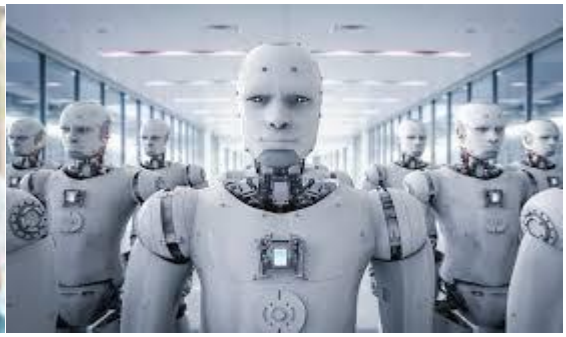
The educated mind is not a separate puddle, but an organic, flowing river.




The road, the flow, the progress are not fixed, they cannot have a rigid frame or an unchanging riverbed. However, mental inertia accepts reality as it appears to manifest itself at the moment and then projects the snapshot onto an imaginary infinity through generalization. The specific, local, organic contribution to the totality of reality is not an option, but the nature of life, and its neglect is the greatest sin, which leads directly to a state of stagnation and hell. **Hell is a passive, soulless, lifeless, helpless, stuck, homogeneous and empty state.**



The indicators of this hell-state include depression, where local and particular reality is suppressed and blind following, which conceals disbelief in local reality and clings to the illusion of a universal center.

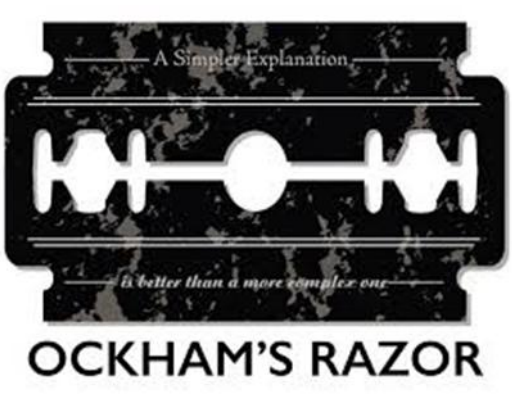
The latter mechanism often includes performance-obsession, always involving the overuse of one-sided metrics. If performance is enhanced at the expense of suppressing local uniqueness, then it is against life, and in the long run cripples and weakens the spirit.

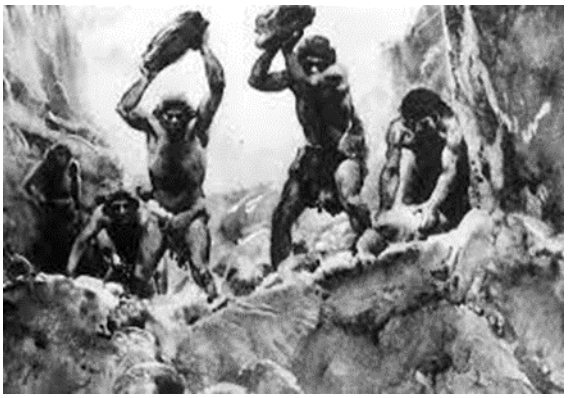


As the idea of distance as a uniform measure of space must involve the concept of empty space-time based on reduction, the idea of finite or exclusive effects also suggests a largely empty reality. Often what we perceive as reality is based on generalization of tangential actuality created by the momentary interaction of a complex reality with a simple observer. This interaction can provide some insight, but it is influenced by decisions and the choice of selected aspects of investigation by the observer. But behind such tangential interactions, there is the depth of an infinitely complex, multidirectional, constantly changing organic system. And this system has infinite potential, which is not composed of separate standard units with the intrinsic property of immutable measurability.



If reality is truly organic, then there cannot be nor center, nor periphery, and each domain is unique and therefore essential. In fact, all domains seem organically interconnected in multidirectional interactions that continuously recreate the whole of reality. Indeed, if reality *were fixed* with a finite and definite center, then there could be irrelevant, insignificant, and replaceable parts. If the fields of influence had definite boundaries, then there could be comparable units and fixed, generalizable factuality. But these things are not real or are so only as didactically useful, rudimentary, rough estimates that are contingent on the needs of undeveloped, helpless or indolent minds.





Even the simplest acceptable explanation is always dependent on the actual audience in the situation at hand. But the common denominator in the audience is also constantly changing with the audience.



There is no fixed, eternal and universal common denominator, and there cannot be, except as a rough, abstract, momentary approximation for the mentally inert.

74. Chapter: Mental inertia and Confusion

The helpless, confused observer projects the confusion from itself to the object being observed. If the observer is mentally sluggish and confused, then the generalized "world" arising from the totality of his observations will also reflect this sluggish confusion. Remember that the "world" is defined here as the totality of generalizations and extensions set up by the observer from the tangential interactions between the observed and the observer during investigations. These generalizations will then dictate the specific nature of the observer's ideas, attitude and worldview. Obviously, a half-dead, lazy mind will also see the world as half-dead and lazy due to this projection process. It is only natural that such projected worlds seem like a cadaver ready to be dissected.



Moreover, confusion is inherently contagious to similarly sluggish minds, who, in order not to have to think deeply, prefer to take over the thoughts of others mechanically. Those who are mentally helpless and indolent must accept pre-digested thoughts, intellectual "fashions". They accept and follow the fashionable, successful and popular ideas. The confusion thus spreads exponentially like a virus infection, giving rise to mass ideology, mass religion, mass views, which are largely mental idols, simplistic and one-sided delusions. Mass beliefs generate homogeneity, universal-global absolutes, which destroy natural local uniqueness.



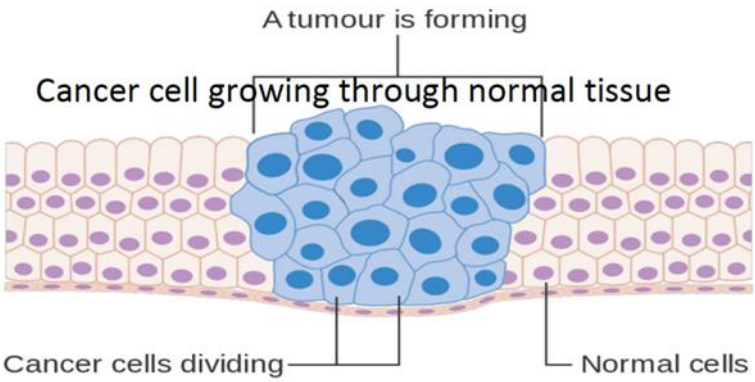


Practical utility is based on the same type of mass thinking, which makes the environment uniform similar to the spread of cancer.

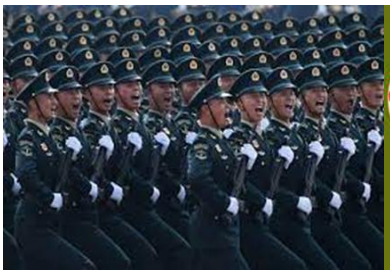




Although the figure below also shows healthy tissue as homogeneous, it is actually full of diversity, only the cancer cells are all the same.



Eventually, a tension develops between natural local uniqueness and mass uniformity, creating confusion, depression and anxiety.





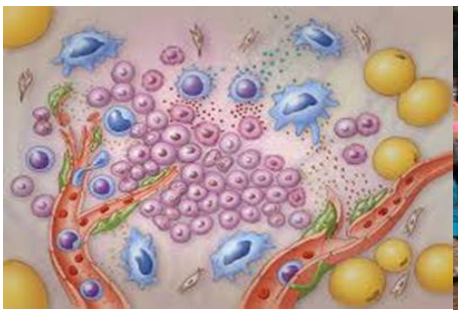

The confusion is maintained by the neglect of the local, specific processing of life experiences, and this is accompanied by a loss of stability and harmony. And what is the most natural and effective antidote to this? Small community living, thinking and cooperation.





The confusion can be prevented by the local cultivation of the mind at the level of small community that guarantees not only the maintenance of a specific cultural tradition but also the local health of the mind. The local character of the community, as a local functional structure without definite borders, must be maintained by interpreting and processing local life experiences or communicated information, locally. Common life experience and co-operation eventually rises to the pinnacles of joint creation, joint construction, and joint intellectual life.

On the other hand, the local community can be neither delimited nor exclusive as exclusivity is in fact equivalent to spiritual separation. It is unnatural to cut off any part from the organic whole. Of course, the community radiates, as it itself functions as an energy field, which, like in the case of any effect fields, has no definite borders. But this radiation cannot aim for assimilation, the interaction must always remain bilateral, without forcing fixed intellectual standards. To be inspired and make someone inspired are natural. To resemble and make someone resemble it is not. Inspiration preserves local uniqueness, assimilation destroys it. The natural state of life is abundant diversity and organic cooperation.




In community life, the source of power is the mental assimilation effect of well-organized minorities. When such minorities set boundaries and become separate, they effectively turn into an independent unit within the organization. Then an empire is formed that spreads like cancer. The empire only establishes a temporary and partial order, it is itself a transient phenomenon,

causing confusion in the long run. The empire is most easily recognized by its assimilation effect.





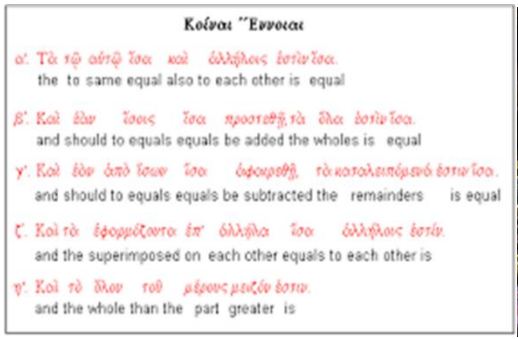
But those who can be converted are already sick. Whoever follows and whoever assimilates, the confusion caused by mental inertia is already advanced in him. The natural belief in life, the belief in uniqueness, the belief in organic wholeness all disappear or hide themselves where the confused followers assimilate and become instruments of imperial expansion. Adopted faith, conversion, faith in standard units including divine units, institutions, interest groups, associations, privileged minorities: all these always lead to idolatry in the end.

In contrast, faith in life also means faith in the undivided, the diverse, the continuous, the infinite, because these are the main characteristics of life and organic reality. Faith in life means accepting both abundant diversity and organic cooperation, respecting local uniqueness. Discipline and order are easiest if they are based on uniformity, but uniformity can remain strong and abundant in the long run not only on the basis of assimilated homogeneity, but on the more natural basis of organic cooperation that maintains local uniqueness.

75. Chapter: Prediction and Talent

In the reality of infinite complexity, predictions are always uncertain because possibility prevails over actuality. Actuality, or what we actually observe, is always finite as it is only an incidental manifestation of an underlying infinitely rich organic reality. From this, the superficial mind expands the false notion and creates the system of delusions based on the idea of low-dimensional infinity.

In contrast to actuality, potentiality is always abundant, complex, and infinite. Therefore, talent, recognizing this, does not merely generalize from the contingent, the partial, the actual, but also weighs in all the abundance of potentiality. This is the real basis of talent. Talent does not mechanically predict, it does not schematize, and it has no absolute certainties.





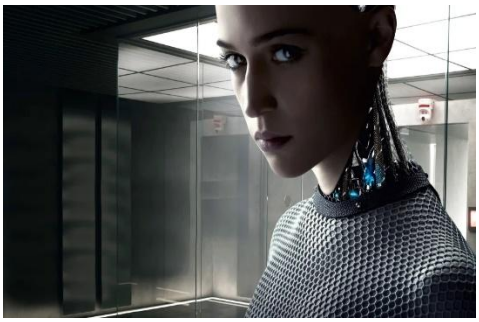
Certainty belongs to the artificial world of schemes and projections. In a world of infinite complexity, it is simply not feasible to take all the relevant factors into account. What can be done is to analyze common patterns, which are influenced by a number of factors that we are willing or able to consider. Based on this, we make predictions, which always remain uncertain, as they are based on the consideration of a certain proportion of potentially relevant factors. **Anyone who looks at reality with absolute certainty is partial, not talented. Those who predict the future with absolute certainty are either fools or fraudsters.** The more organized and educated the mind is, the more factors it can consider, because it has a wide perspective, like a larger net that draws more. **In general, the more extensive the observation in space and time, and the more it considers multiple aspects and influencing factors, the finer the resolution and the wider the angle of view. Such observations require organic attention, which only a well-organized mind can provide.**




On the other hand, the finer and more extensive the observation is, the less likely it is that the interpretation of patterns will fit into the artificial, schematic world built up by simple equations or laws. The more samples we analyze from as many different perspectives as possible, the greater the chance that we will see "outliers", results that demonstrably do not correspond to the generalized and simplified patterns of the past or the present. Both horizontal, spatial and vertical, temporal uniqueness can be more easily distinguished and appreciated if the resolution, perceptual capacity and number of observations is large and robust enough. The low capacity of perception and the small number of aspects adopted will only create the illusion of uniformity, certainty, and lead to pompous imperial violence.

Thus, the perceived pattern depends very strongly on the observer's intellectual capacity, angle of view and resolution. The examiner is certainly part of the investigation, as the latter is an interaction between observer and the observed. The principle of objectivity tries to evade this, but in the end, it can only deny it temporarily. The wider and deeper the communication

between observers, the more the differences between potential observers become clear, and objectivity becomes more and more forced. Organic attention partially solves this problem by adding robustness to both complex investigation and more refined communication creating a specific synthesis through unique information processing. It follows that computers with artificial intelligence, themselves operating according to a finite number of rules, tend to spread the bias of their creators, i.e. they cannot be regarded "objective". Anyone who submits to artificial intelligence also submits to the creators of artificial intelligence.

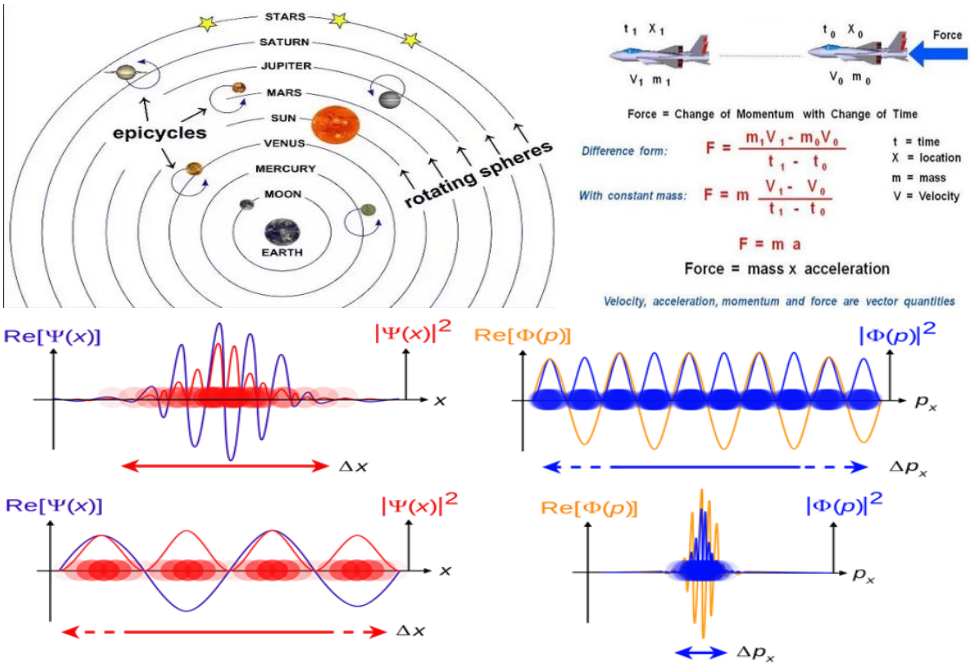


There is no way out: the local cultivation and organization of the mind cannot be neglected, and no machine or artificial virtual world can save you from it, unless you deliberately wish to become a spiritual slave. The selection of the essential aspects for any investigation is guided by past experiences of a local group of observers, and these aspects will also guide the direction of future investigations. When evaluating investigations, peculiarities of local thinking will need to be considered and included in our final interpretation. However, this requires organic attention with a very wide perspective and deep organization. With organic attention at hand, the idea of objective comparison can give way to a broad and deep synthesis, which always remains specific and makes local peculiarities more recognizable. All in all, we can state that if actuality is local, then its interpretation must also be local. If so, communication between local observers becomes essential. Fixed boundaries limiting communications are always artificial and are contingent on the local rigidity of thought.



Local characteristics only need strict boundaries for their preservation if the local spirit is weak, i.e. not robust enough. Violence forcing isolation also stems from a lack of local robustness. A robust mind sees that neither custom, nor law, nor truth, nor the result of scientific inquiry can ever be universal and eternal. Patterns change, and so do the results and truths generalized from them. But these changes are locally specific. True, in some cases the change can be so subtle and so extremely slow, that the observer needs a very high resolution and a long observation to make a distinction. To assume, however, that a result and a truth are universal and eternal introduces the bias of being interested in examining only those things with only those methods and only from that point of view that fit into the artificial world of appearances created by the

universal laws and truths we cling to. We conveniently adjust the part of reality to our special interests, for example, by introducing an adjustment factor. In this way, we reduce the importance of variety and change. We can even create an imaginary extended domain that contains the original domain, where the original rule remains valid, but we proceed to create a new rule for the extended domain. It is a matter of scale where less usual temperature, size of material object, or mechanical velocity determine different patterns with different rules compared to patterns prevalent in more familiar ranges.

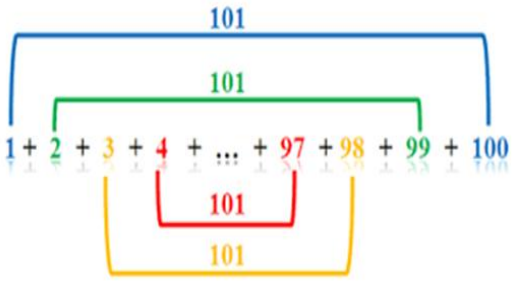


But sooner or later it becomes clear that the generalization of local observation reduces reality, and sooner or later the local peculiarity emerges from the artificial categories of adjustments, like a bird from a cage. A biased artificial extension can only be revealed by the more nuanced refinement of robustness. As a first step, several investigation methods with fine-tuned detection capabilities are required, with a wide range of topics selected for a wide variety of investigations carefully considering multiple aspects. As a second step, open, judicious and very broad communication is fundamentally important. The intellect that actively maintains robustness is called talent, fruitfully sensitive to and aware of differences, change, and the infinite potential of reality. Talent goes beyond gross generalizations and oversimplifications, maintaining uniqueness. Talent also accepts that reality is too complex to be predicted with certainty. This is how talent becomes a co-creator, deeply understanding and forming reality while also transcending limited, fixed and exclusive realism.






"Take care of your own business". "Always focus on the task at hand". Discipline and concentration are essential in the early stages of education, but if things continue to be seen fixed also in the later stages of development, the compass will break. **Without a creative, original approach, organic development is impossible and conflict is inevitable because there will be congestion on the road with competition for limited resources. "Perfect" or "best", at a certain level of spiritual development, are simply not good enough. True talent refuses both conflict and competition.**





For talent, rules, laws, equations, and all other forms of orthodoxy are merely steppingstones to provide initial momentum, but sooner or later, talent will go beyond them because it sees beyond them. Talent is not against discipline and order; it simply extends beyond the artificial boundaries created by fixation and reduction. Talent feels that a world given to him is not enough, any pre-digested and spoon-fed reality is only a puzzle to be solved. Talent is active and tireless, it *desires* to create, to build, fertilize, educate, shape, cultivate and nurture.

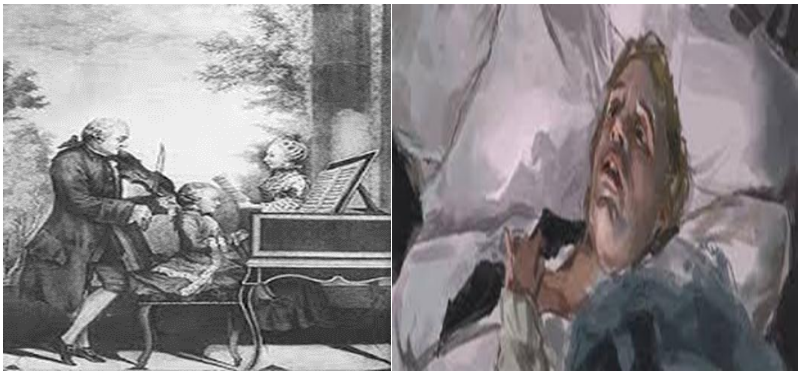



That which is passive, non-constructive, competitive and destructive may be clever, cunning and shrewd, but it has nothing to do with talent. For talent, comfort and security, accumulation, power, honor, worldly comfort and security-based personal happiness are never goals, at most, in some cases, they can be means. Talent only needs external support as a last resort. Continuous review and organization are essential for its stability. What talent *is not* is a competitive, hoarding, power-hungry, parasitic predator who is constantly maneuvering. **The parasite uses**

what it finds ready around himself, while talent creates what it uses. What the predator is most incapable of is creative, long-term and broad-minded insight.



If talent is constrained in a small area and pushed too far, this causes disharmony, illness and death. Talent must be safeguarded and, if possible, left alone to develop without limitations. It needs protection like a treasure that is refined and easy to harm.

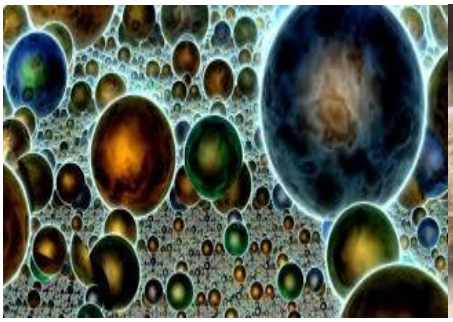


For the highly sensitive talent, high-resolution information processing means an intense flow of information and high-grade organization that requires extreme effort. Talent becomes robust wisdom when high mental maintenance, constant cultivation and organization maintains inner harmony even in the face of an intense flow of information. For the community, talent is a source of new approach, new beginnings, infinite reserve, possibility for increased potential and guarantee of abundance. A healthy society does not allow talents to fight or compete, because that would artificially narrow its attention and reduces its fertile, creative sensitivity. Talent simply needs peace and quiet.

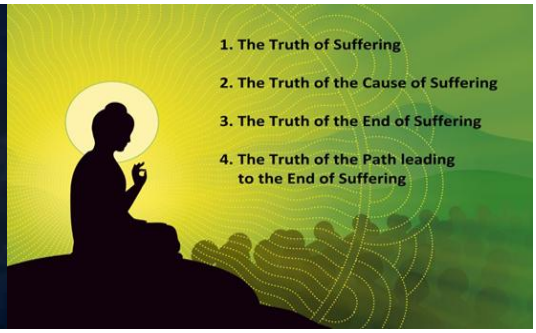


76. Chapter: Narrow perspectives

If we have a method that we use to describe reality, then the reality we describe will be directed and narrow, essentially a method-driven domain of reality. For example, if we focus on the material aspects of reality consistently using the scientific method, then this will create the notion of a reality dominated by matter, where matter is separated from the inquiring mind as an objective factuality, the so-called universe, which follows its own, eternal and universal physical laws. When we realize that reality does not always correspond to what we think about the nature of this universe, we compensate for this error and incorporate new laws into the universe, or expand it, like, for example, when we introduce the idea of the multiverse. Since any method-driven reality domain is described according to a finite number of aspects and observations, we must use generalization and extension to create an imaginary universe, which corresponds to a partial reality. This partial reality appears to be finite, though snapshots or "states" of reality appear to be numerous. These states are all finite, uniform and distinct from each other. This is the mechanism of unit-thinking, which breaks down everything into a multitude of small units, in this case, snapshots with limited diversity.




In this narrowly focused reality, questions such as "the existence of God" or the “existence of subatomic particles or universal laws” seem to be meaningful subjects for inquiry.

In a broad-minded inquiry, however, these questions become superfluous unless they serve didactic purposes. The real question is: what aspect of the whole of reality are we willing to consider and which aspects do we neglect? Or: which methods do we consider valid and reliable, and which methods do we discard? The scientific method describes the universe as science sees it: predominantly physical matter with parameters, fields, particles and laws that relate to the material aspect of reality. To this we can add back a little notion of primitive spirituality, and then we get the hybrid concept of “intelligent design”. Though the spiritual bit naturally extends beyond the material world amenable to the scientific method, spirituality can

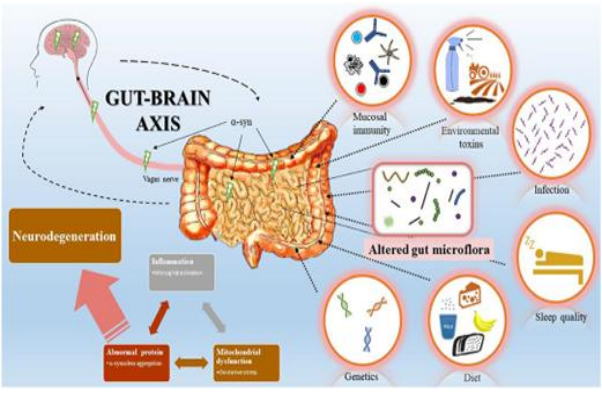
also adopt restrictive methods of its own, including the concept of the divine unit, sacred traditions and laws, and revealed absolute truths. **Any tradition, approach or method that can be narrowed down so that it forms a partial reality may ultimately fall into the trap of imagining itself to be exclusive and all-encompassing.** Such errors will nearly always lead to spiritual toddler behavior with willfulness and tantrums.



However, with its local uniqueness and organic cooperation, life transcends the narrowness of method-worlds and *lives reality*. It develops, changes, acts and creates without limits. Life can be described scientifically, spiritually, instinctively, or in many other ways, but these descriptions concern method-related aspects of life, not life itself. We cannot look at life from the outside or from above, because we are in it, we *live it*. In other words, life does not merely exist, it lives. The existence of life has as little meaning as the concept of divine existence. Both are the result of confusion of concepts, like missing the forest for the trees. Life does not simply exist. It effects, creates, changes, being dynamic, active and locally unique. It manifests itself locally, but it is not exclusive and flows across all borders. Life is field-like, it includes pure energy as the fifth state of matter. Life viewed from a narrow perspective can be one-dimensional, limited, and can be squeezed into categories. It can be cast into different molds, like molten iron. But the whole of life defies any narrow vision as it has infinite potential, infinite complexity and abundant variety.

Undoubtedly, the material aspect of life can be described by anatomy as a static, idealized physical body. But this attitude ignores the essence of the non-static, high-diversity, ever-changing, "functional" nature of life. Are the intestines really separate from the brain? From an anatomical point of view, yes. However, the intestines work closely with the brain through the gut-brain axis, and we cannot see this through an autopsy.





Similarly, reality also defies narrow vision, because it is itself dynamic and changeable, with infinite complexity and abundant variety. In other words, reality, unlike its physical aspect, the cadaver-like universe, is itself alive. Reality can be described by conventional physics just as much as a living spirit can be described by an autopsy of a cadaver. But this dissection misses the essence, the organic, non-static, "functional" nature of reality. Are subatomic particles separate parts, are observers and observed objects separate, does the so-called multiverse represent separate states and varieties in a separable reality? Well, at a low level of spiritual organization, these may seem like valid concepts. However, when spiritual development reaches the “fifth state”, it sees energy fields, not particles.



Narrowly focused attention may be necessary if we want to analyze different aspects of reality in small detail, looking deeply into one particular form of appearance. However, if we do this, understanding the range and limitations of such an approach is a must. Also, narrow attention span is a given in young students, because young minds are not yet able to keep a broad perspective.

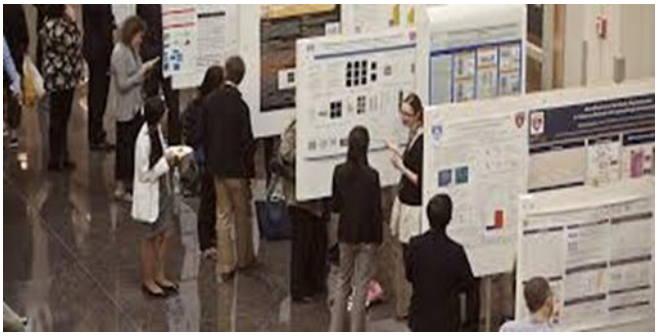


On the other hand, a narrow, overfocused outlook can lead to disaster if it is accompanied by exclusivity, fixed rigidity and absolute generalization, ignoring domains and forgetting limits. In particular, narrow-focused spiritual rigidity may lead to proselytizing, cruelty and violence, as it builds empire and practices idolatry.



The results of overfocused attention ultimately depend on the quality of communication. Due to their very nature, narrow-focused studies must be broadly discussed and become part of a

synthetic effort. Within science, this is manifested as a multidisciplinary approach, which can yield excellent results.



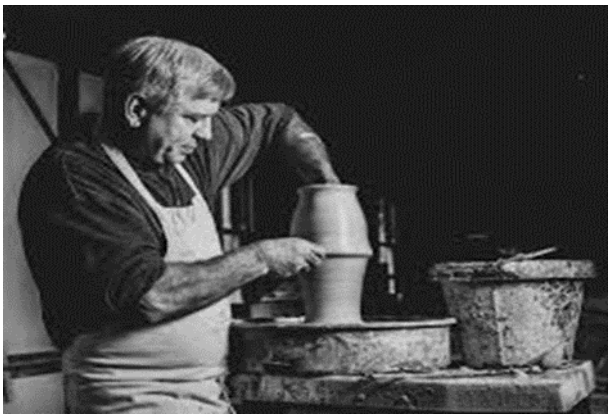
Let us not forget that a highly focused examination without broad communication is meaningless and only leads to narrow vision, partial and accidental results, false methodological projections and intellectual arrogance, as in the end it creates an idol. In order to understand the limits of concentration and to avoid the false notion of universal and eternal generalizations, one may have to be cognizant of the organic, complex and varied nature of infinite reality.

77. Chapter: The Child grows up

As we grow, the direction changes: at first it is from the outside to the inside, then from the inside to the outside, instead of receiving, more and more we give. The spiritual child receives mostly pre-digested spiritual food, free of charge. The information given is organized by others, accompanied by instructions with highlighted objects, definite directions and fixed emphases, as guidance and a guide.



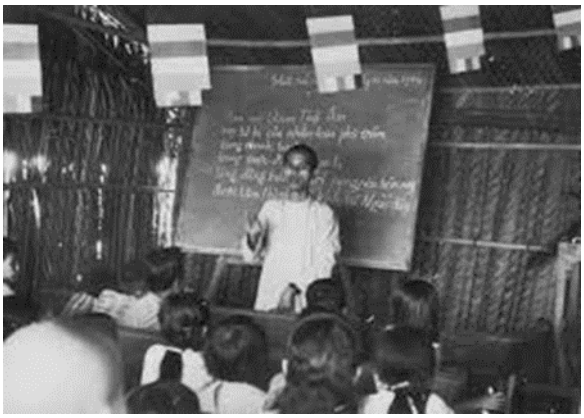
As the spiritual child gradually grows up, he develops more and more the urge to create, to teach, to care for and to give direction. He organizes his knowledge; he gives guidance to others and develops order and discipline by himself. His purpose is to enable others, help them grow, and give them inspiration. And where does all this trend? Towards a cultivated mind with unique, specifically processed life experiences and organized knowledge, where attention becomes organic and the horizon broadens. It is a phase where suppression of emotions and instincts is no longer necessary, where they can be channeled and directed. Finally, a sustained state of harmony is born, a proportionally developed garden of the mind.



But all too often a fatal error occurs, and the development becomes disproportionate, distorted, or superficial, and finally it gets stuck. An unhealthy, stagnant mind will become bogged down, tending to its own problems, like a sick person. He still wants to receive instead of giving. **It is always I: I have rights, I deserve everything, I absolutely need something, I must have it. I am a follower, I imitate, but I am also independent, but I still join in, but I have free will and make decisions, but I accept the system of exclusive choices and categories, but at the same time I am equal, but I am only following orders, and I act according to my own individual interests.**

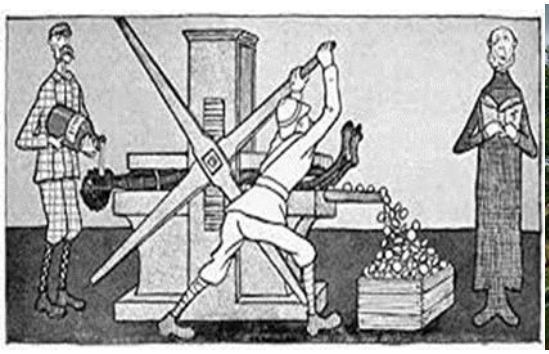


But when spiritual development is put back to its natural course, one wants to give, not receive. **"I wish to express my uniqueness even while remaining organically connected to my environment and to the small community of which I am an essential part. I wish to understand that reality is organic, with parts dignified, irreplaceable and unique, because each is a specific element of it, actively participating in the constant re-creation of reality, contributing to the whole in a peculiar and specific way, not just on the basis of measurable abilities, but on the basis of unique, cultivated, organized local mind activity. The mind is open and curious, aiming to develop proportionally, irrespective of the limitations of disease, old age or other problems that may cause temporary regression. If the mind is healthy then it does what it can do, manifesting its uniqueness, expressing its robust abundance and that's all one can expect from life".**



Wisdom is cultivation and giving, where the direction radiates from the inside out. Wisdom cannot be measured by success or achievements, as it is unique and cannot be classified into rigid categories.

“My child is unique and organically belongs to me, just as I belong to reality. As a parent, I am unique and irreplaceable. As a parent, I have no beliefs and ideological commitments, but I am attached to the community without the delusions prevalent in the community. I always treat prefabricated thought panels called dogma with caution, I focus on the specific, local cultivation of the mind. I don't blame others, I don't look for external causes, but I look outside from inside interacting with my environment of which I am a part. I never give up my uniqueness, because this is how I enrich the community, of which I am an organic and important part. I completely reject all easy, popular and fashionable shortcuts, simplifications, classifications, everything that is “ism” and "mass". I never follow and imitate, and if I join, I nevertheless retain my uniqueness. I do not assimilate; I do not take over anything undigested. I am not an individual particle, but an organic and unique part of the community, which is irreplaceable and dignified without having to engage in competition, comparison and bargaining. Maturity means that I have understood this and I will live my life accordingly. I live by what I am able to express and practice every day, consistently and according to my unique contribution to environment and society. I am not an independent, self-preserving unit, a user, who squeezes out of the world what can be extracted from it by war and competition. Reality is my home, which I also shape and build myself”.



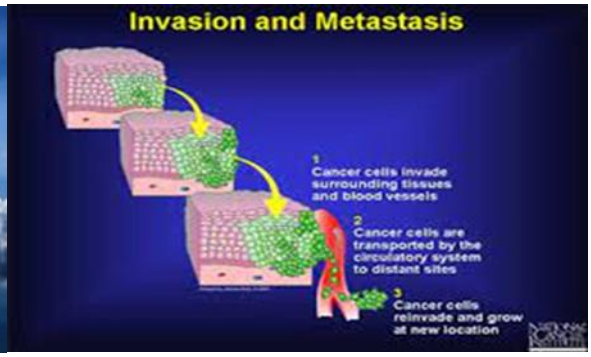


When the user-consumer becomes a creator, then we can state that the child has grown into a mature adult.

78. Chapter: Extension

Unless the natural immune system of the community spirit does not resist them, ideologies based on excessive simplification and reduction will expand and metastasize like cancer in the vacuum of the virtual world that that ignores local uniqueness. This virtual vacuum of the i world of illusions is even glorified as something pure and noble, even though its apparent simplicity is merely due to the fact that the very essence of reality has been removed from it.





And so, this ideology of uniform units, just like cancer, creates a virtual uniformity, a virtual mass, a virtual order. But even this is not enough. Full virtuality also requires a bubble effect. This is how it works: one chooses the part of actuality that one considers important, and then, after examining it exclusively while neglecting nearly everything else, this part will indeed become exclusively important. The bubbles are limited in size and duration, and sooner or later they will burst. But if one bubble bursts, one can look for another one, believing that this time the new bubble is going to be the perfect one!



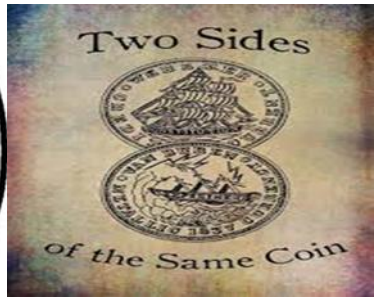




Who is it that bursts bubbles? The child. The child is the primary source of diversity and originality, and its abundance will ultimately exert its effect. The eternal and universal validity of ideology fades in time, because the abundance of reality floods the narrowness of ideology, unless it is temporarily and partially restrained by the barriers of orthodoxy requiring an ever-increasing effort. The barriers, in turn, narrow vision and produce rectilinear movements. The purpose of blinders is exactly this for horses. *Directed actuality* is manifested as the false concepts of predestination, determinism, which narrow the organic flow of reality to a low-aspect, straight path. Bubbles, dams, coercion, or the temptation to delegate- all these smell like empire. But mental inertia can only create bubbles if there is something to imitate, something to hold onto, so that one can become a follower and a believer. And this something always seems universal and eternal for cancer and bubble. But this, like all appearances, can only be

sustained by escalating efforts of deception. The strongest bond in the universe is between the mentally inert fool and the parasite. And this bond cannot be broken either by force or persuasion.





The two sides of the same coin are the fool and the parasite. What could be stronger than this link? But what can disintegrate the empire based on a world of appearances? Only deep and specific insight can. There is always an infinite number of effects, and they are always in constant motion, interacting with each other many times. Potentiality is much more than actuality. To see this, and to be able to break the spell of empire, we have only one option: to cultivate the garden of the mind, to see the abundance of reality and life with a broadening of horizons that comes with organic attention.





But how can order and cooperation be maintained without simplification, generalization and an ideology of appearances? How can we avoid getting lost in the woods without a simple ideological compass? How can confusion be prevented?





The solution comes naturally. With the hard work of cultivation and care, the mind is cleared and the spirit of community is strengthened. The proximity of the earth reminds us that life must be *lived*. And life that is abundantly lived naturally strengthens the cohesion and organization of the community. We are not building the pyramid because the tyrant needs a place to rest. Rather, we choose to erect a monument to common life and communal cooperation.

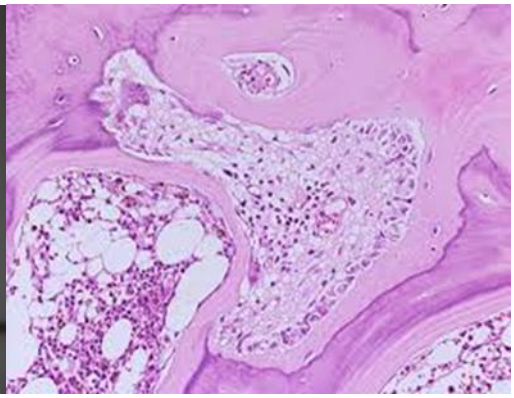


Those who are alive do not simply exist, but live. Existence is an artificial category, not a natural state or process. In the context of education or at the most basic levels of communication, such simplistic concepts can be useful, but deeper insight makes them superfluous. Life does not exist; it cannot be squeezed into a simplistic mechanical category.



The mind also constantly changes. Let us examine just one example. We all need sleep. During sleep, the mind organizes new information collected during waking hours, reviewing and integrating new experiences. The more experiences we gain, the more sleep we need to reorganize. If sleep is scarce or of poor quality, the mind becomes unstable. As in the case of renal osteodystrophy, where the bone is constantly rebuilt without the possibility of shutting down the process, the structure is weakened. Similarly, the mind without downtime has no means to digest and restabilize after new experiences.



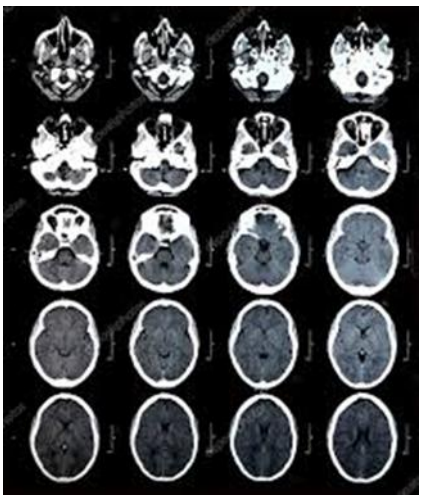


If the digestion process is impaired, then imagination, dynamism, initiative are all weakened, and we are forced into a well-established but very limited routine, like a horse with blinders. In such cases, the same aspects, the same methods, and the same choices or solutions are repeated over and over, while abundance and robustness wither. The lack of downtime eventually leads

to a state resembling monolithic orthodoxy, where the ossified routine turns into formalism and exclusivity.



Monolithic orthodoxy is based on a tacit agreement, where the rigid and ossified order fixes the course of life by molding it into categories, thus suppressing inspired, creative initiative and imagination. Monolithic orthodoxy *exists*, but it is barely *alive*, only flickering in life. Any initiative can end in such monolithic orthodoxy if it runs out of steam. An example of this is natural science. Here reality squeezed into a set of fixed and sacred material laws, which are supposed to be independent of the researcher who "discovers" them, and seem independent even of the thinking mind. As if reality simply "existed". Of course, whatever exists is thought to be able to be described mathematically and generalized in space and time, along standard measurements and examination methods without limitations and domains. It is like a living being that we look at according to snapshots and imaginary grids by fixed methods, ignoring its complexity and uniqueness.



But there are billions of stars in the galaxy, and the diameter of a galaxy cluster can be measured in millions of light years! Yes, generalization without extension is not inspiring enough. We need big numbers for awe! But no star is the same as the other, and neither is it totally separated from the other. Stars are the more easily perceptible part of reality, the tip of the iceberg for the superficial observer. The connection and interaction between stars is more difficult to see, the way a star is organically connected to its surroundings is difficult to appreciate, the star as an integral part of reality is difficult to conceive.

"But we need generalizations, easy-to-follow rules, so that we can easily communicate and cooperate"- state the adolescents of the spirit. And they add: "cheap, practical usefulness is needed, simplifications and abbreviations are needed, and then we can extend them to a virtual reality that can be squeezed into measuring grids with fixed common denominators and statistical averages. Let us do this, go forward and expand!" But if we allow this, both humans and stars become ants, a multitude of uniform units that exist but are soulless.

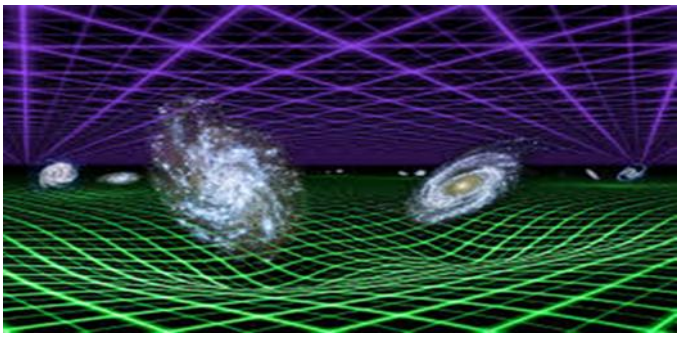



Yes, human communication and cooperation do require generalizations and simplifications. But evaluating the permissible extent of extension, the understanding of its side effects, the distinction between the world of appearances arising from simplification and actual local experiences all require in-depth consideration. To neglect this is to produce spiritual garbage and a state of desolation.





The unscrupulous excesses of extension, the utilitarian category worship and the constant standardization that comes with it would eventually destroy the diverse abundance of life. The waterfall would freeze, the river would stop flowing, illness and confusion would reign. Mental inertia drives this process forward, which turns life into existence in order to relegate it into categories. Then categories would be worshiped with huge numbers, fabulous distances and great objects to dazzle the gullible. It is also the extension that enlarges this made-up lattice world into an apparent infinity.

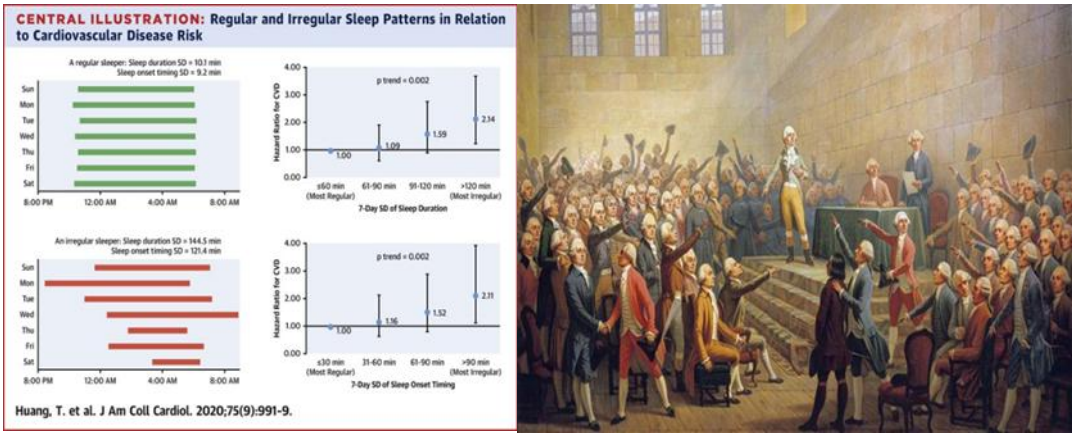


In contrast, the spirit lives together with reality, it is another side of it, and they interact organically with each other on many levels and directions. The more imaginative, organized

and creative the intellectual activity, the more it sees the natural preponderance of potential over actual. It sees not a passive and dead reality that can be dissected, but an active, dynamic system that can be interacted with. The interaction depends on both reality and the mind, it is being created and formed together. The spirit, the highly organized mind, is of great momentum, able to penetrate even the thickest layer of darkness. In the meantime, it interacts with the part of reality it examines, and with this interaction it becomes even more abundant and robust. However, this requires constant organization and processing.



Organization and processing cannot be neglected, even at the level of sleep. We know that neglecting sleep endangers physical health and leads to worsening of cardiovascular disease. The lack of recreation and maintenance of the spirit results in depression, confusion, poor judgment, superficial insight, impatience, frustration and violence. An already confused, sick soul, just like a diseased bone, especially needs rest in order to heal, with a focus on personal comfort and safety. The sick soul regresses into self-centeredness, essentially a bubble existence. An extreme form of extension is the creation of bubbles, with competition and stress restricting deep thought, insight, recreative rest, deep organization and the ability of locally unique organization.



"The individual is a person-particle bubble that seeks the happiness of the individual person-particle bubble and the security of the individual person-particle bubble. The common goal of the multitude of separate bubbles is the happiness of most bubbles. Each bubble is created separately, with separate interests and viewpoints, all of which are equivalent. All bubbles are the same and equal."





The existence of individual particle bubbles leads to the formation of interest groups, ideologies, representation, competition and conflict, from which politics and war develop.




So, what then is the solution? Well, of course, popping bubbles!




79. Chapter: Cruelty and Evil

What is the essence of evil? War, cruelty, hell, violence, poverty, artificially instigated epidemics are manifestations of evil, but what is their root cause? In order to investigate this more in depth, we must first build a working model. In our model, evil is identified with a disease state characterized by one-sided, disproportionate development, lack of spiritual harmony, balance and order on an individual, communal or social level. But what can cause such a disproportionate, irregular, chaotic state? The answer is straightforward: inorganic, superficial and shallow attention, incomplete processing and narrow perspective. So, how does evil arise from confusion? By detaching itself from the organic whole, maintaining a separate, fixed perspective, refusing mutual communication and cooperation while maintaining a new

unit-identity, which represents a definite and delimited system of ideas, also known as ideology. Anyone who is even a little familiar with medicine will immediately recognize the characteristics of cancer here. On the other hand, those who are familiar with history can immediately see the analogous phenomena of mass religion, uniformity, parasitism, political ideologies, mass communication, business-globalism and mass entertainment: mass and isms.





And here comes the key to understanding evil. Evil does not have a particle nature, but it is field-like. What is the cause of evil is not one political elite, one ethnicity, one social class, one institution, or one religious tradition. These may be the *representatives or embodiments of evil under certain circumstances*, but they are not the *causes or subjects* of evil. Evil is not a person, a group of people, an imaginary being, but the **reduction** resulting from mental inertia, the neglect of local processing, organization, ordering and cultivation with resultant erroneous distinction, one-sided, distorted thinking and incomplete communication. It is like saying this: in the case of an infectious disease, it is not a germ that cause the disease, but the specific interaction between the infectious agent and the host organism. A bacterium, which is usually completely harmless, can cause a deadly disease in the case of a weakened immune system or an inadequate immune response. Bacteria are not sufficient cause, they are not the evil creature that can be blamed and eradicated, so that the disease can be cured. We can even use a metaphor from physics: evil is not a particle, a dot, a molecule, but a distorted field of influence that creates disproportionate, unhealthy interactions in a susceptible local environment. And here we have also found the key to dealing with evil. Evil is always superficial and partial. Even the most insidious betrayal and deception are panel-like, mass-produced, based on schemes and templates. Accordingly, uniformity, uncontrolled one-sided growth and maintained artificial separation may have only a temporary and partial effect. Evil is never original and never thinks long-term, nor is it broad-minded, because evil is based on neglect and exclusivity through extension and virtual worlds based on these. Evil is the extension of ideology, fashions, trends, and their mechanical acceptance with conversion, assimilation, imitation. The ultimate state of evil is hell, the spiritual absolute zero, the complete inertia and bubble existence. In the end, evil wants to destroy local uniqueness, so that its main enemies are the chief representatives of local uniqueness: the wise man and the child.




The cause of such mental confusion and hellish freeze can be several including an overwhelmingly strong influence such as trauma, an undigested adverse experience that is too strong to digest. It can also include any experience inducing emotional shock. Shocks often result in a chronic disease that is partially treated over time with the need for prolonged symptomatic therapy. Robust abundance can partially prevent or counteract such effects. However, long-term treatment may be necessary involving attention and care. These must include assistance with prioritizing, organizing and processing. Evil agents and their victims must be re-integrated into the totality of reality. One-sided and narrow-minded thinking must be diluted with abundance and by rebuilding the faculty of locally specific processing. The body and the mind, the communal fabric of society, must be retaught to cultivate their complex locality in a multifaceted way, like a garden representing a variegated, organic unity.

What is not the cure for evil? The destruction of units, persons, institutions or groups. This means that the victim will compete and during competition it becomes assimilated to its competitor, i.e. the evil agent. Killing the bacterium can be a partial and temporary solution in some cases, but it always comes at a price, because the destruction is never specific, its side effects are always very significant and persist for a long time. An evil state, an evil distorting effect-field cannot be destroyed, but only diluted and dispersed. We need to keep in mind that the origin of evil virtual worlds is the helpless pursuit of mass ideology based on intellectual freeze, reduction, exclusivity and self-isolation.





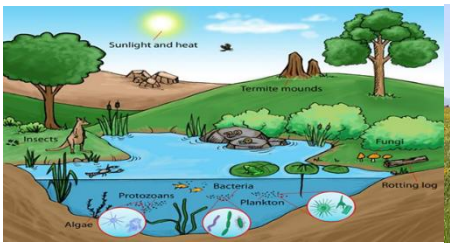

Insight, broad perspective and cultivated mind are like a sea that may dilute any poison. And this mind is always both communal and at the same time local and specific. If evil is a distorted effect-field characterized by one-sidedness, uniformity, and self-distinction resulting from mental inertia, then evil has no limits, and like the energy field in physics, it can potentially be present anywhere under suitable conditions. Assigning evil to limited particles or units is a mistake. On the contrary, this evil field of influence, which causes the characteristic symptoms of numbness and frostbite, cannot resist the broad, organic attention and the creativity that arises

from it, because the latter warms, thaws and transforms evil, diluting it. But this warming should be patient and gradual.

In general, radical and one-sided measures do not extinguish evil, but spread it, because they themselves are evil. Assimilation, uniformity, conversion, exported ideology, imitation of trends, clichéd, schematic solutions can never defeat evil, because they are themselves manifestations of evil. "Join, follow the good!" - this is a contradiction in terms!

Cruelty is a direct consequence of despair and fear, i.e. of weakness. The solution often is to dispel despair and fear, understanding that cruelty is never a manifestation of power, but a manifestation of the loss of power. But patience! Extreme cruelty is a sign of the disintegration of the empire.

In summary, if you identify evil with a particle, a unit, you spread it. Ends never justify the means. Ends and means are imaginary units, templates, schemes that break down evil into categories and artificial particles, thus generating delusions. Evil itself is partial, while good is organic and complete. Good is always creative, because it represents local uniqueness and order that creates momentum and energy.






80. Chapter: Individual and Ego

Competition is very useful if the goal is to sharpen the skills of young people. Competition is a tool, a game, in fact, a special form of play. But if it is taken too seriously and persists too long during the development of the spirit, competition can lead to disaster, and this has to do with the strengthening of the ego. The ego is the most dangerous of all human delusions, because it combines the illusion of a multitude of separate units with the feeling of social alienation that cements it even further. To take this to the extreme, *exclusive alienation* means that the ego tears itself out of the fabric of society and considers itself chosen, superior, distinguished, the top of its own-made artificial, imaginary hierarchy.

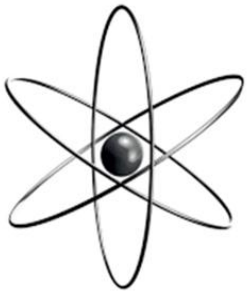




The ego is always a part of the multitude of separate units, but it is a distinguished part. The mechanical extension of the ego is the idol, but of course the ego itself is an idol, because with unit-thinking, it focuses attention on a separate being along the ideals of centrality, exclusivity and separation. As with other forms of idolatry, the maintenance of the image of the ego requires narrow and superficial attention, limited perspective and reduction. The unit of self and the unit of divine are analogous concepts located on the same spectrum. Those who worship the great, all-powerful, omniscient, distant divine unit, also worship themselves, as they sublimate their own masked ego into this divine unit. Adoration, worship and following are symptoms of the ego turning outwards and projecting itself into the distance.




In fact, heaven is where the individual remains organically bound to his natural local environment and thus can remain locally unique. Where there is no individual separation, no multitude of separate units and no borders, there, uniqueness is guaranteed by unique processing and unique organization of local experiences. Those who need walls, boundaries, distinction and ego, will never understand heaven.


Heaven is where nose and toe, brain cell and liver cell differ in shape, color and function, yet they form a functional whole as they cannot survive as a separate unit on their own. Their separation is artificial and makes sense only in an analytical, virtual space. Their organic connection means multifaceted and multidirectional interaction. Of course, even these

categories are superficial as every liver cell is different, because only cancer cells can evade local specificity.

If we model society with a multitude of cells, then social competition can be modeled by cancer, since both competitors and cancer cells grow and proliferate in one fixed direction according to a few aspects. In contrast, real cells don't form a multitude because they're not uniform. Each of them adapts to its environment in its own way, interacting with everything uniquely. Individual people don't form a multitude either and they can't be assigned to numbers, sets, or classes. Therefore, they cannot be simple subjects of descriptive statistics because they are neither uniform, nor separate. They are not equal, either. How, in what sense, can a liver cell be "EQUAL" to a kidney cell? Moreover, how can a liver cell equal another liver cell? How can things that are uniquely different be "equal"? The answer is simple: equality as a concept is relevant only in the didactic, simplified, virtual space where reduced comparisons make sense and equations can be used according to a finite, usually very small number of aspects. And the number of aspects considered is proportional to the degree of intellectual refinement and scope.



Problems, tasks, decisions, choices: these are all imaginary units of attention according to prefabricated templates and schemes. The ego and the idea of separate individuality are also units of attention, and they only represent reality when there is regression and the individual really approximates a separate unit, such as in cases of stress, danger or illness.



Those who experience their life as stress, or as a task, or as a problem, perpetuate this regression. But when we realize that truth is not outside, creation is not given, the paths are not fixed and minds are not separate units, this illusion disappears. Indeed, life is more than a path, more than a series of problems or a series of tasks and it is not fulfillment of fixed destiny nor is it just one mission. Heaven, the state of pure energy, does not allow the delusion of the human atom to persist with its definite boundaries, sharp contours and separate categorical unit-existence. Life knows no boundaries because it is a continuous flow in organic unity with reality. Life transcends the idea of the human atom because it is field-like and flows, changing and

expanding in the space of infinite potentiality. It is not a puddle, which is defined, static and countable. It is a stream that is always changing, and cannot be divided into rigid units, because it is organically connected everywhere, but at the same time it is locally unique.



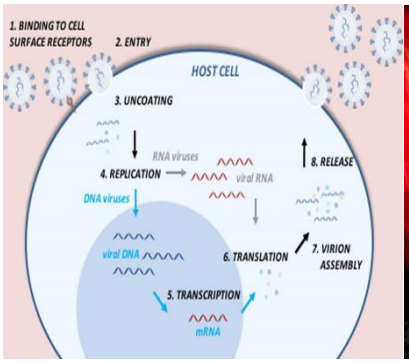

In summary, the ego is a delusion created by the superficial attention of the immature mind, sustained by confusion or regression. The ego can be projected into divine idol, along the lines of a distant center and the notions of the universal and absolute. Mass manipulation, proselytizing and delegation help maintaining this delusion. The only solution to all this is the local, unique organization and cultivation of the spirit.




81. Chapter: Defense against Parasites

Parasitism is natural. It is a phenomenon characterized by a parasite breaking down and recycling a weak organism. If a temporary and partial weakening of the host is the case, parasitism may only cause a temporary condition, a *disease*. Prolonged parasitism is also known as exploitation, which can be understood as a one-sided, asymmetrical symbiosis, where one party benefits and the other does not. Prolonged parasitism and exploitation can therefore be described as a chronic disease in the case of a potentially curable host. It is an unbalanced symbiosis, which can be resolved not just by eradicating the parasite, but also by strengthening the host. Otherwise, one parasite will simply be replaced by another. This shows that hatred and violence against parasites do not solve the issue, it is neither a valid means nor an end. Once again, parasitism is not caused by the parasite, but by an interaction between parasite and a weakened host, be it an individual or a community. Such weakness usually arises from mental inertia, neglect of the cultivation of the local mind. He who blames his parasites for his own

weaknesses is seriously mistaken, and in the end, will be cruelly punished for this delusion. Parasites are also dependent on the host, even if they manipulate and control it in part according to their own interests. The parasite's attention span is always narrow, and it is mostly concentrated on the host.






The parasite also naturally modifies and focuses the behavior of the host, limiting it to activities that help parasitic growth. It follows that the essence of preventive protection against parasites is the active maintenance of the organic balance of the spirit, its harmony, its abundant, proportional, robust development. Disproportionate and narrow attention generates weakness; it can be easily manipulated. If someone does not see the whole picture, there is more room for parasitism as the venomous snake can easily hide in the untended grass. The potential host must always be prepared for the possibility of parasitism keeping the risk for confusion and reduction low. The spirit must flow like a plentiful stream that dilutes any poison. If an individual or community takes any of the following statements seriously, then they are on a straight path to parasitic exploitation.

"Success, fame and wealth, all of which can be objectively measured and verified, are the ultimate proof of the truth of an author."

"We are only interested in books written by successful people."

"Those who are high in rank must be given special attention."

"A good professional is one who has earned awards and recognition."

"They know the truth because they are chosen, they are experts, they are powerful, while we are not."

"The chosen ones must know the general and eternal laws, which apply equally to everything and everyone."

"The particulars may vary, but competition for limited resources will remain constant."

"It is the job of the representatives and institutions to manage our affairs and represent our interests."

"The universal and absolute divinity is on their side."

These beliefs function as a gateway and a ticket towards parasitism. But this is exactly where the solution lies. For parasitism, original, local thinking is the ultimate catastrophe. Original

and local thinking creates new dimensions that are robust, abundant and difficult to manipulate, revealing the deliberately narrowed down, blinkered paths of parasitic reprogramming.






Parasitism attempts to deal with this problem by introducing rites, rules, institutions, hierarchies, mass ideologies, “isms”, while inventing limits, standards, fixations, uniformity and general standards in order to clip the wings of local originality. As in the case of poisons, so in the case of parasitism, the robust local mind dilutes this rigid delusional system, and with the help of a broad perspective, an abundance of experiences and different sources of information incorporating new points of view and different aspects of observation, processes information locally. Thus, it makes it impossible for the parasite to induce herding, reduction and narrowing of views. Beyond fixed notions, fashionable ideas, conventional methods and standard points of view, beyond realism and determinism, beyond standard forms and frameworks, mind viruses or mind worms cannot function because their principle of operation is based on the schematic logic of the template, mass uniformity and fixed standard. Their limited strategies are fixed, and they never understand the higher spiritual levels of chainless imagination and creativity. The parasites are smart, but they are never creative and they do not even understand creativity. They never reach a spiritual level where memes, truths and laws are put into context, where they are not mechanically taken over without specific, local processing. At the higher levels of the spirit, parasites are diluted, and their elaborate manipulation schemes simply fail. The high spirit, which senses that reality is complex and organic beyond any attempt at reduction, will never be receptive to parasitic logic, because it is not seduced by the convenience of the one-sidedness of shortcuts and oversimplifications. It understands that potentiality dominates incidental actuality in the context of organic reality, so non-linear thinking and broad, organic attention are essential. The high spirit has the diligence, inspiration and enthusiasm to *live* this idea in everyday life. Neither physical nor intellectual labor can be circumvented by delegating them to impostors who, in exchange for convenience and safety, spread uniformity, unnaturalness, hoarding, and ultimately bring confusion and exploitation.



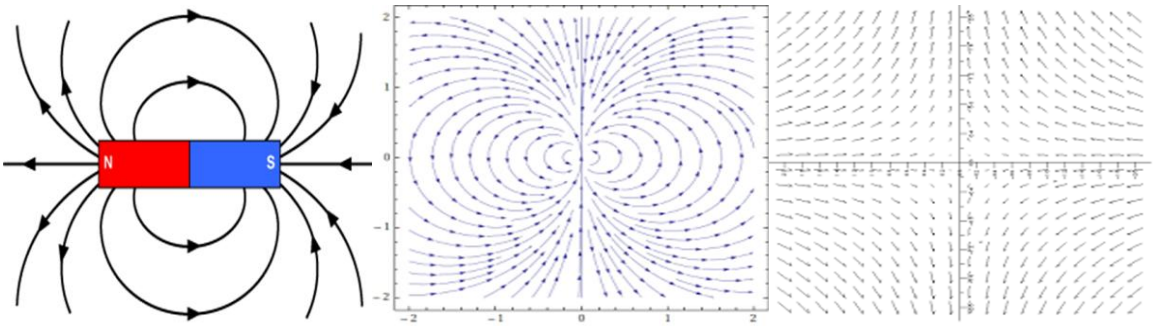


The world of parasites is mechanical and superficial, and the mentally inert common man fits right into it. Artificial intelligence, algorithms, mathematical or business logic, mathematical trend predictions, religious dogmas, entertaining dream worlds all represent such a paper-thin world of appearances. Let us compare friendship with idolatry to demonstrate this. Friendship represents local, mutual attention, while idolatry represents universal, one-sided attention. The friend says, "You are interesting," while the idolater says, "You are perfect," meaning you can be fitted into a definite, narrow set of values. Or, in the case of beauty, natural beauty reflects harmony and balance, while apparent beauty reflects trending fashions. Parasites are always idols and never friends, they are attractively beautiful, but are so only in superficial, physical appearance. Above all, parasites are never truly talented, except in deception. Real talent is abundant and creative, while the parasite is trendy, cool, successful and popular, riding on actual trends. It is always true that the mentally inert common man and the successful parasite live in a deceitful symbiosis, from which the parasite profits, while the common man receives only apparent comfort and apparent safety in exchange for the reprogramming of his mind.

The common man could only be saved if he understood that the ultimate defense against parasites is harmony and balance, which can only be achieved by the hard maintenance and cultivation of the mind, beyond the usual, faceless and uniformly fixed mass ideas, memes, institutions, fashions, isms, dogmas and idols. Where realism is outgrown by the spirit and determinism is outgrown by free imagination, talent transcends parasitism. The momentum of creative abundance, productive life, robust spirituality is the fifth state, the pure energy, where the tide of potential floods the restrictive ebb of rigid standard paths. This is analogous to the difference between river and puddle, in other words, the flow of living stream to the half-dead stagnation. The poison of the parasitic mind worm is diluted only when the spirit rises beyond the mechanical appearances of manipulation to the organic reality of the cultivated garden. The road to that state is long and burdensome, but isn't the exploitation of the parasite a greater burden? Now here is a real choice!

82. Chapter: Attention Field Theory

In a world of infinite complexity, the mind perceives changing patterns and analyzes them. Because of the limitations of the local human mind, change is perceived as a matrix of a limited number of variables, where variables are defined as essential aspects of the pattern. As a perceptual domain, in terms of scope, resolution and reference system, the local mind, which can be individual or group mind associated with a life system, has finite capacity. It follows that the sensitivity, interest, and current state of the local mind strongly influence the part of reality perceived by the local mind, and this is fundamentally determined by the chosen direction of the mind called *attention*. Since the actual perceived part of reality tends to get mechanically extended by the undeveloped mind, and this extension fundamentally influences its worldview, behavior and actions, the direction of attention is a decisive factor in the development of local differences in the perception of the world. The actual orientation of the local mind is called attention, which is here modeled as an energy field in an initial working model. The actual direction of the local mind is described as a mind vector to illustrate how it changes in space over time in intensity and direction. Since attention and the object of attention are never completely focused in a definite area, attention forms a vector space with a unique spatial distribution. Here we use "vector" or "vector space" as an analogy, and we borrow these terms from physics and mathematics, respectively. The *subject* of the attention field, like the magnet creating a magnetic field, may be any life system with the ability to focus attention including for example an individual, a local community, a group of experts, or any group of intelligent beings belonging to a particular cultural tradition.

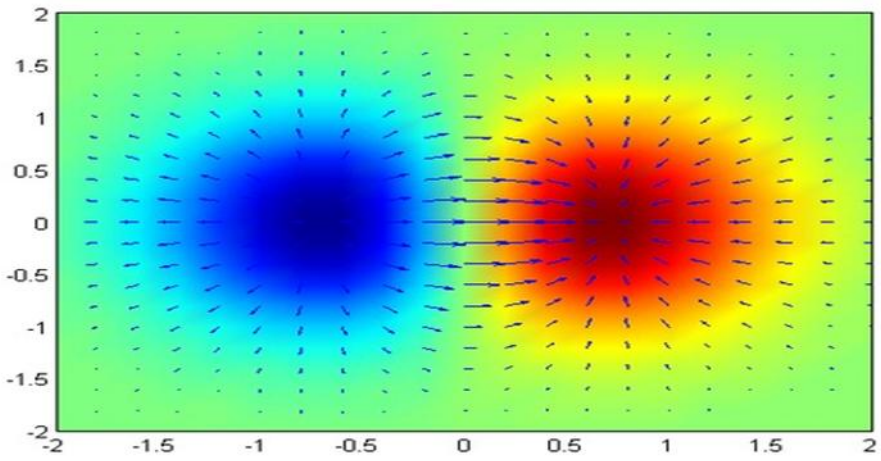


However we define the subject of attention, it has a particular state of mind that can influence the direction and intensity of its attention. Example: if the subject is tired, the attention loses at least part of its intensity and scope, so the vector field may weaken either in general or at least at some points, so in the image above, the density of the arrows thins, indicating a weakening of the intensity of attention, and the field, i.e. the spatial distribution of the arrows, may narrow. At points farther away from the subject, the field can be so weak that its presence becomes virtually imperceptible. The particulars of the field is not indifferent in terms of specific direction, either. For example, even a tired mother is so sensitive to her baby's voice that attention in this direction remains relatively intense even with significant fatigue present. As a next example, let's take a person in love. Here, attention becomes more directed, more concentrated around one particular part of reality, i.e. around a partner. The density of the field of attention represented as a vector space increases noticeably in one direction. This latter effect

can be generalized to any strong influence or essential interaction. However, exaggerated influence may result in a state of emotional shock, where excessive concentration pathologically narrows attention and partially blocks other directions. The subject's sensitivity also changes over time according to the development of circumstances influencing its interaction with the environment, and attention becomes more or less dense in some directions compared to others, this change in density itself being subject to constant change. Changes in density can be described as gradients using a physical analogy.

The basic principle is that the direction and density of attention is primarily determined by local sensitivity. Attention directed at a certain part of reality may be strongly influenced by past experience involving similar patterns, becoming either more intense or weakened, as it relates to them.





It is essential to understand that the subject’s sensitivity can be intentionally influenced or manipulated. Let's take an example of this, namely the effect of overemphasis. Here, emphasizing one part of reality or one kind of pattern over others increases sensitivity and can even cause a near-shock state where attention is disproportionately and obsessively focused in one direction and over a delimited area. Such over-emphasis, which can be positive or negative in quality, can occur, for example, within the framework of identifying something as holy, inviolable, introducing prohibition, taboo, or elevating one concept as an absolutely unquestionable idea, truth or law, building up ideology, authority, nostalgia, didactic strictness, propaganda or practicing advertising or seduction by promises.



The concept of objectivity is based on the idea that attention can be standardized, idealized, and generalized in terms of sensitivity, attitude, and the relationship between observer and the observed object. If the observer is in a “standard state” with standard detection capabilities and standard methods of observation, then the relationship between the observer and the observed can also be standardized. In this case, and only in this case, insofar as the actual part of reality representing the object of observation can be generalized for any standardized observer as the local representation of a universal, relatively homogeneous reality, then and only then can the observer form an idea of universal validity, relevance, and importance of "facts", "truths", "actualities" and "states". This represents the concept of "absolute attention", which sees things, phenomena and events from "above" and "outside" and extends them to a general level of "existence". However, the idea of objectivity bleeds from several wounds. Observers may use similar methods, and they may be similar in terms of interest, sensitivity, perceptual capacity, resolution, knowledge, and perspective, but we never know for sure that we will not meet observers who are radically different from us in this or that respect. But even with this assumption, the process of observation can only be seemingly standardized. Since all factors of observation can be potentially different including premise, logic and the ability to perceive contrasts and transitions, the results will be differently received and interpreted. Specifically, initial conditions of the observation and its subtlety can be major factors in influencing the results. All in all, while the basic assumption of objectivity is that the observation process is not an interaction, i.e. the observer, usually a human being, does not significantly influence the behavior of a huge distant star by observing it, so that the observer's influence on the part of reality that he considers to be an object to be observed is negligible, this is only somewhat true in certain cases, even on a practical level, and not at all in others. The small scale of the observed object or its sophisticated, delicate nature makes it more likely that the interactive nature of the observation process will be realized, i.e. the observation will seem less objective, as it is strikingly clear that the behavior or condition of the observed object depends on the quality of attention and the means of observation. The behavior and condition of an animal or a child obviously also depends more on the observer, his attitude, behavior and methods.



At a sufficiently subtle level of perception, it may in any case become evident that *any* observation is an interaction between an individual observer and a unique object that constitutes a unique process, rather than a standard process of "discovery" between an independent observer and a universal entity. This is the principle that fundamentally questions the universality of existence and reduces it to the level of intellectual pretentiousness. This critique of objectivity can be useful when analyzing religious traditions. Here, too, it is not possible to imagine an observed divine object whose existence would be independent of the process and aspects of observation. On the contrary, the divine and the observant of the divine are in formative interaction with each other. Local uniqueness guarantees that there is no fixed, standard interaction, so that all the intermediaries between the believer and the divine can only give us approximations and broad guidelines, but they cannot change this unique connection in depth. All those who create an empty distance between believers and believed for the sake of standardized representation can only have a broad, advisory function, but they cannot have competence in a relationship that is fundamentally specific. As we have already mentioned, the idea of spatial distance is based on the concept of "negligible space", so between the important point A and the important point B, the space is "empty", because it does not contain an essential element *according to the criteria we have set*. This concept cannot be supported even by the most primitive thought experiment as it soon becomes clear that space is never negligible, for between A and B there may be storms, friction, changing airflow, obstacles and innumerable other unforeseen influences in even the most primitive model of mechanical motion. On the contrary, everyday experience shows that if we observe life without artificially limiting the aspects of observation, we discover in each case a unique integration of several effects affecting all things locally. Once we understand that locations are unique, then the paths through unique locations will also seem unique. Here we have arrived at a field-like description of local uniqueness from the point of view of attention field theory. According to the definition of locality (L), L is an imaginary point or region of physical, mental or emotional space that represents a uniquely infinite (∞) sum (Σ) of the effect fields (Fe):

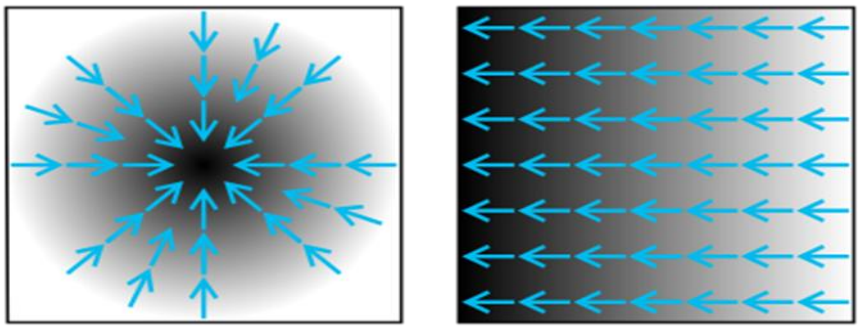
$$\infty\Sigma Fe=L$$

where an effect field is defined as a field of any nature that can affect a given local region in any way. The attention field (Fa) is one of the effect fields that affect (→) locality in such a way that

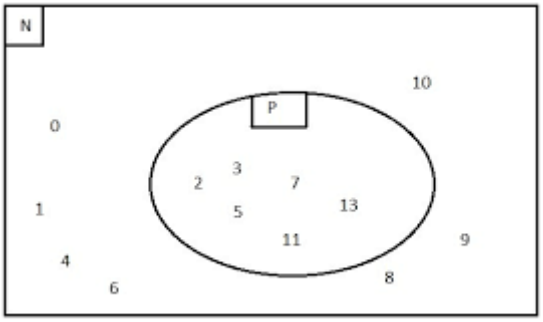
$$Fa\rightarrow L$$

Actual attention fields are usually not infinite, and they naturally contain local densities. If the scope of attention is too narrow, it can seemingly break up coherent relationships that are partly within and partly beyond the capacity of attention. On the other hand, it may seem that new patterns are discovered when the direction of attention changes, and in fact we look differently at a continuous complex interaction as if it was something radically new. This would become evident if the attention was sufficiently broad, i.e. its scope was larger. Example: searchlights A and B create two separate images with darkness, i.e. "empty, negligible dark space" between them. If the searchlights were wide enough, the illuminated regions would merge, and we would realize that the regions illuminated by A and B are in fact part of a complex structure. Thus, the

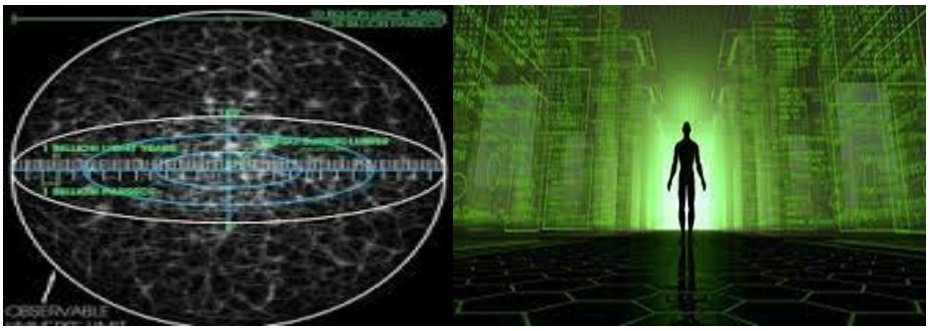
limitation of attention constitutes the illusion of separate, delimited units with irrelevant emptiness between them.



The attention fields also have limited point discrimination ability, so sufficiently close but different points in a locally dense region can appear confluent and uniform, forming a unit. However, this depends on the actual resolution capability of the observer. Thus, the processing of density with finite resolution forms a unit image, but this unit, or its temporal projection, depends on the perception and interpretation characteristics of the given observer. Point discrimination, or the subtlety of attention, also affects the way we perceive the differences between patterns in space or time, i.e. our abstractions setting up templates and schemes, also known as categories. The small differences ignored with transitions unnoticed lead to the idea of unit that seems objective but in truth is relative and subjective. Similarly, the attention field can consider only a finite number of the total effects operating on the local object region also according to a finite number of aspects of observation. If you compare local patterns only according to these aspects, for example, one categorizes a group of people only according to stature or skin color, or any other single superficial characteristic, one will tend to form the idea of superficial sets and classes. Let's take an example. People classified only by skin color are on a spectrum where only one aspect of observation dominates, forming, say, a set of very dark-skinned individuals.



However, this imaginary group of almost identical individuals forming one class, would immediately become diverse if we looked at individual differences from several perspectives, for example, based on interest, sociability or age. It would appear that the diversity of any group is primarily determined by the diversity of the aspects examined. The intellectually lazy investigator tends to see reality as uniform. And how does this view come about? Of course, it does so by the extension of a primitive model. However, skin color as a categorization basis takes on a completely different meaning when the context changes. The color of ants, the color of bacteria, or the color of electrons – can we feel the change in the meaning of categories and interpretation? If a spiritually minded investigator considers only certain aspects when examining the whole of reality, he narrows his examination to those aspects of reality where these aspects are suitable for his examination. Since this results in a very narrow reality model, essentially a small world, he expands this narrow model by multiplication, and lives under the spell of huge numbers. An example of this is the model of a relatively empty and homogeneous physical reality, where empty distances become numerically huge, such as the size of the observable universe.

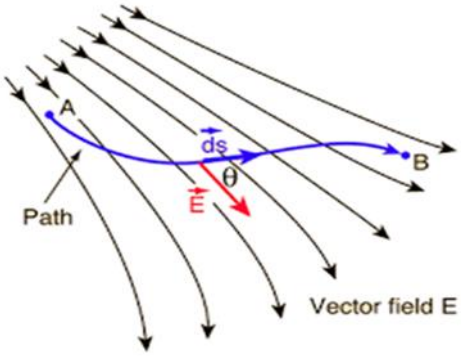


An even bigger problem is that the extended low-perspective model rigidly distinguishes between the reality that actually manifested, which it then generalizes from its few observations, and the potential reality that is *not manifested at the moment*, conveniently ignoring the latter. For example, at a given moment with a given experimental setup, the values of the results condense around a “statistical average”. We extend this to any other moment in time and to other circumstances other than the experimental setup. The virtual world extended from the primitive model thus obtained is then assumed to be infinite, universal and absolute, since model makers do not know the differences between actual and potential observers and ignore the uniqueness of observational interactions, nor do they recognize the variability and changing nature of reality. Let's express this in the following formula:

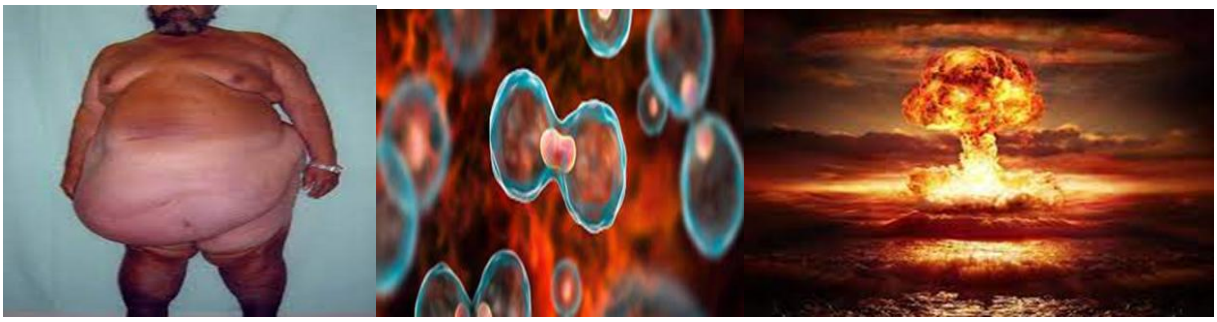
Rae=Rp

where R is reality, ae is the sign of actuality artificially extended, and p is the sign of potentiality. Thus, on the basis of the fixed aspects of the intellectually indolent observer, he imagines equality between the potential manifestations of reality and the kind of extension of reality he currently imagines to be valid. Consequently, the worldview of such a pretentious investigator will become exclusive, fixed and categorical.



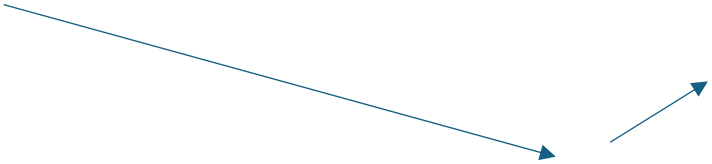


However, this leads to the neglect of local uniqueness and homogenizes reality, which is an unnatural tendency and can have disastrous consequences in the long run. This is the case with everything else that ignores the multicolored potentiality of reality.



In contrast, organic attention is a continuous attempt to refine perception, to widen its scope, and to increase the diversity of the aspects of examination. This attitude is suitable for exploring more complex, broader patterns and connections. Organic attention requires deep organization of knowledge with continuous revision and always considers the specific circumstances of the actual observation, including the condition of the examiner and his specific interaction with the examined domain. Ultimately, organic attention understands that all observation is interaction and sees reality itself as organic. It also approaches the interaction with an active attitude of caring, shaping and forming. Organic attention is never proselytizing, it can be neither a missionary nor a heretic, because it has no fixed system of ideas based on an absolute, finite number of points of view that it can extend to imaginary infinity. On the contrary, it always deliberates, observes, considers and reshapes his points of view from a wide perspective. Any field of attention with limited capacity can be expanded with organization, so more and more of the underlying complexity of reality can be considered due to the increased capacity for broad understanding. And there is no limit, no definite goal, because potentiality and complexity are potentially infinite. This is how physical space, spiritual space, emotional space, or the space of any aspect can become a unified *living* space, which has infinite content and is organic. We can practice organic attention in everyday life if we recognize complex patterns and refuse to consider them either as random or independent of each other. But to achieve this, we need something extra. Let's take an example:

A -. B



C

AB: a route usually avoided due to obstacles including rivers, mountains and swamps

AC: paved road with heavy traffic

CB: Road under construction

Travelers who focus on comfort and safety try to avoid obstacles and prefer paved roads even despite traffic and construction. Why is this so? Because the AC path is ordinary, a path that most people use, it seems „normal", while the difficult path is unusual, strange from the point of view of the accepted categories, somehow not normal, not given. Travelers who focus on comfort and safety choose the supposedly easier route or the one suggested as such by hearsay, and do not even seriously consider the unconventional route. To this end, they will even be willing to pay tolls at C to finance road maintenance and construction, because this is normal, because it is generally accepted. Organic attention takes into account completely different aspects. In general, the more organic the attention is, the more it is willing to take on obstacles, and it considers difficulties less as an essential energy barrier because it has more momentum. In the present example, the wider scope, the higher imagination and momentum allow us to at least consider the more direct AB route, even if not with a hang glider, then at least according to our abilities.



The ability to pass through obstacles thus forms relative, imaginary energy barriers, which reflect the helplessness of the traveler and disappear with increased organicity of attention. In any case, organic attention broadens the horizon and sees alternatives. Well, let's explain the formalism in the figure. In this example, AB symbolizes the search for a specific path with organic attention; AC stands for institutions, traditions and customs; CB stands for exclusive hierarchy, representation, competition, interest groups and politics. Focusing on comfort and safety as the only aspects considered sets a limit to the perspective, even if at first it seems it will save a lot of energy. For someone who is low in charge and therefore saving energy is his main consideration, this can be a very convincing argument. This preference for low energy consumption is a direct consequence of low maintenance and neglect of cultivation, keeping

overall energy levels to a minimum. Moreover, the exclusive search for comfort and safety creates a vicious circle where low energy and narrow attention through imitation and unprocessed acceptance decrease energy even more. This results in even more imitation and more mechanical, unprocessed acceptance with increasing credulity.

Frustration → Stress → Low energy to invest in maintenance → Frustration

Organic attention, on the other hand, creates the potential to consider complex patterns and overflows imaginary energy barriers. To illustrate this, let's take a further example: equations such as A + B = C are indifferent to the direction of influence, the comparative strengths of influencing factors and the context of underlying complex interactions such as

-A affects C much more efficiently than B

-C also influences B, but its effect is more on A, and only through this, indirectly on B

-C affects B only if A exceeds a certain value.

Organic attention incorporates these patterns into a specific matrix and does not automatically accept the formula as a universal model. Instead, it considers it only as didactic truth, a necessary first step for the children of the spirit. Even more interesting is AxB=C, which is an equation that correlates A with C and B with C, ignoring the relative contribution of A or B to C. If C is, for example, thirty, then it doesn't matter if it comes about by multiplying 10x3 or 5x6. However, if such a formula is applied to the so-called calcium-phosphorus product in the context of human physiology, then low calcium and high phosphorus levels mean something completely different compared to high calcium and low phosphorus levels, even though the product may be numerically the same. Biologically, however, they represent a completely different scenario. Organic attention does not look at any formula in general; it understands that the formula has only limited applicability in a given local situation. The universal, eternal, absolute and objective truth suggested by the formula can only exist as universally valid in absolute terms in an imaginary space. Quantities in general, and numbers in particular, may be deceiving. Numbers have fixed properties following the paths and templates of human logic, and accordingly, they are easy to handle for humans. The variables behind them, however, are complex. Furthermore, the variables are in constant interaction with other variables and their complex environment, and they change as the context changes. Consider, for example, a situation where A correlates with B, but the correlation is due to A stimulating B. However, in some cases B may be stimulating or blocking A above a certain value or under certain conditions, or under the influence of a third variable, C. Inorganic attention does not get this far, because it builds a fixed model from limited observation, and then it only focuses on the model, neglecting reality. In contrast, organic attention is able to consider complex patterns modeling them with recognition matrices that consider relative weights, directions, field or scale effects. Such consideration flexibly integrates results of new observations to the existing knowledge, continuously adapting the working model. Loosely, organic attention can be identified with wisdom. From here we can establish the central principle of the field theory of attention: the recognized patterns are always related to the capacity, range and subtleness of the attention field, i.e. patterns cannot be separated from the subject of the attention field, just as the magnetic field cannot be separated from the magnet.

In addition, the recognized patterns require constant reinterpretation due to the constant change of circumstances. The reinterpretation must be subtle and flexible, so that the model adapts to reality, and not the other way around. And since the attention field depends on the cultivation and maintenance of the mind, which has the potential for a high level of organization, the patterns recognized by the attention field also change according to the characteristics of the actual mental state. When a person is ill, regression sets in and patterns will appear simpler, while a more active, better-organized state of mind can consider the intricate complexity and variability of patterns.





The biggest, heaviest debt in human life is self-deception. This involves bubble formation, which limits openness and leads to bubble existence. To avoid the hassle of facing the problem, for denial to be sustained, a part of reality must be shut out. But the real basis of self-deception, denial and bubble existence is a helpless, low-organized state of the mind.

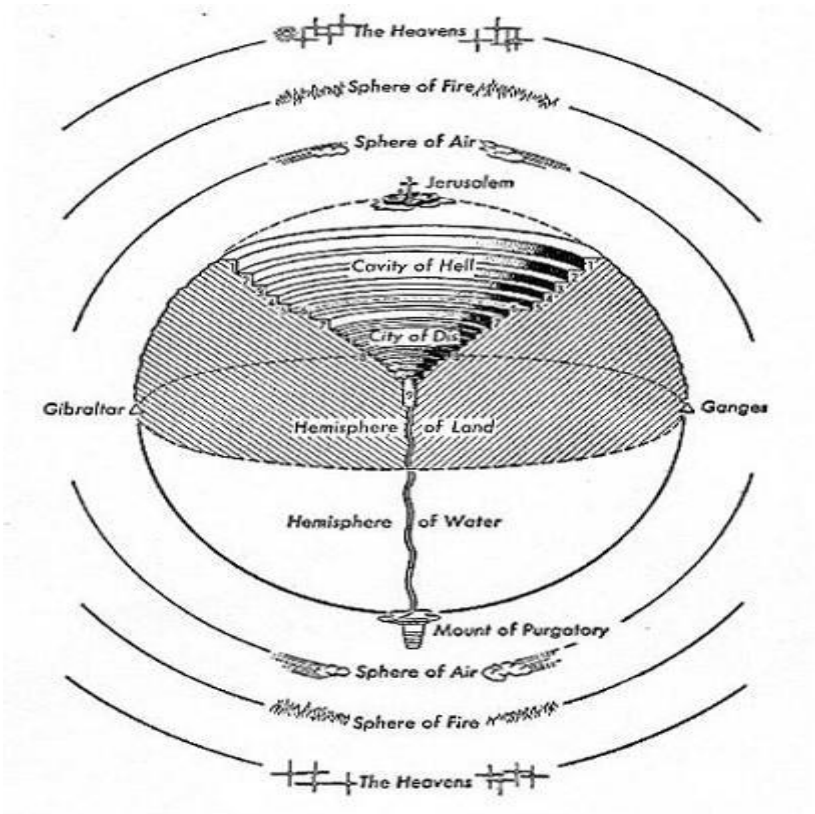
If we specifically investigate the intellectual sphere, the hardest and most difficult task is the reinterpretation of axioms. In this context, denial manifests by postponing a necessary revision until it becomes inescapable that reality has simply outgrown the axiom framework. Mental illness ensues when the mind becomes too lazy to go beyond the imaginary framework and the grids of the old model of reality. Yet, axioms are categories, even if they masquerade as eternal laws, universal and objective truths, sacred traditions or ossified paths and customs. Their domains may at first seem to be infinite in both time and space. But in reality, it is like when a castle remains in place as the world around it changes and the inhabitants of the castle refuse to recognize this.



Primordial axioms often act as walls, energy barriers and dense obstacles and they resist the flow of attention within the attention field. Such fixed obstacles are extremely useful for beginners where there is no established routine of revision, or during regression where revision is not possible. In such situations, limitations of attention will lead to incomplete judgement and assessments. As an example, let us take the rudimentary notion of "elephant nature" from zoology, which assumes that the elephant, i.e. an idealized, average, typical elephant, has an eternal and universal essence, set of properties, unique nature, the "knowing" of which means that we are able to predict the behavior of a given elephant in any possible future situations and

circumstances. In practice, we assume certain sets of circumstances in which this elephant essence "usually" manifests. However, when the previously customary or prevailing circumstances change significantly, our predictions become much more uncertain, because the elephant essence may itself change. If our observations, interpretations and communications are sufficiently subtle and if our study period and sampling are both sufficiently large, we are more likely to notice these changes. Stubborn orthodoxy insists that the elephant nature is universal and eternal, that change is not essential. This assumption may be self-sustaining, because orthodoxy tends to keep the capacity of perception narrow and crude, precisely in order to retain its primordial axioms as long as possible. On the other hand, if the observation is subtle, sufficiently wide and extends over a long period of time, the change is more difficult to go unnoticed and ignored. Local differences, variability and subtle transitions will be picked up more easily.

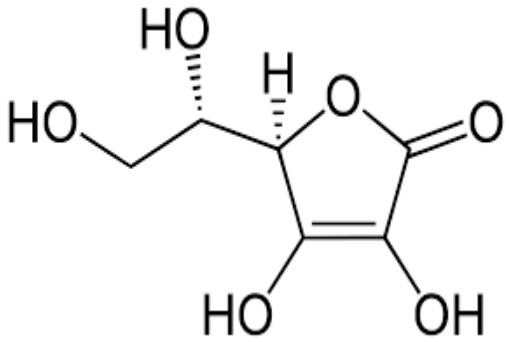


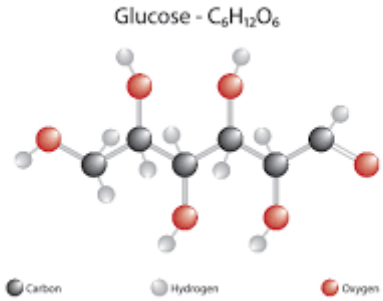


Why do we have such confidence in the supposed eternal validity of constant, universal, and unchanging axioms? This is the main issue in terms of orthodoxy. Orthodoxy-denial demands that the categories, the standard templates of thought and cognition, must remain the same or remain essentially unchanged; that historical phenomena and local examples do not change the templates into which they are crammed; that axioms are indifferent to change, because certain elements of reality is permanent and remain unchanged; that sacred religious, natural, or legal laws must remain the same regardless of changing circumstances and are universally valid everywhere; that a long time ago, in a galaxy far, far away, the values and methods, emotional reactions and modes of communication of 20th century Earth were essentially present; that life *as we know it* is present in very distant places or times in essentially the same way as we see it here and now. This denial of variety, diversity and change: where does it come from? Denial is the helplessness, laziness, sluggishness of the fields of attention, the impenitent attachment to the idea of the absolute, the universal, the eternal, expressed as excessive simplification, which spares us the arduous effort to cultivate, process, experience, organize and live life, and create life together. **The practice of orthodox denial, assuming universal and eternal, absolute validity for fixed templates of thought leading to idolatry, is called *categorism*.**



Let's take an example. Vitamin C and glucose are extracted from a vegetable, and these are then administered to a human host in the form of tablets or solutions. We may discover that in this form the nature of intestinal absorption is altered, and the effect of these substances on the human organism is different from that of the original form bound in food. We may also see that as an essence, vitamin C or glucose has no “standard” effect, their actions are not the same regardless of the circumstances. We conclude that their imaginary properties was only a product of categorical simplification. Categories may seem more like rudimentary tools that require constant and subtle readjustment according to changing circumstances. Vitamin C causes this in such a dose, in such an organism, in such a form, this is how glucose is absorbed in such a form under these circumstances…there is no essential, isolated vitamin C effect that can be standardized under “ideal circumstances”. Moreover, what is exactly the relationship between essence and identity? What is vitamin C? If the case under certain circumstances is like this and in other circumstances is more like that, the separate identity or properties of vitamin C seem more like a fictitious category derived from the primitive notion of artificial overemphasis and separation. Organic attention transcends these notions. There is no vitamin C as an objective unit. Instead, we have similar phenomena that are peculiar, forming an organic and unique local interaction with their environment.







Mathematics and theoretical science do not reveal some obscure “objective reality”, but they describe a categorized artificial world, insofar as they describe the primitively categorized unlimited generalizations and reality projections shaped by their methodology. What is the relationship between imaginary and "real" numbers, geometric shapes and plane shapes, temperature and pressure, energy and mass, brain cell and gut cell? This is what mathematics and natural sciences ask. In vitologia, these are all categories, gross densities that the untrained mind uses as a point of reference. The laws of physics and chemistry are expressed in mathematical form, because a group of early scientists *decided* to use an accepted set of mathematical tools to describe material reality. There is no objectivity about this, this practice is based purely on consensus that can be traced in history. The resulting fixed material world view is virtual, which the diverse abundance of living reality constantly escapes.

$$E_{cell} = E^0 - \left(\frac{RT}{nF}\right) \ln Q$$



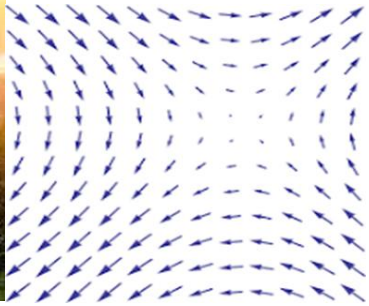
Existence from the point of view of attention field theory means the assumption of ideal, absolute, all-encompassing attention, which is a mere pretension. In some respects, this model can be useful in order to facilitate social cooperation as it can fix the field of attention, coordinating, standardizing it to approximate an imaginary ideal template. However, this comes at the price of completely ignoring the local uniqueness of attention and thus observing reality from the point of view similar to the one used when pinning dead insects in a collection. This view is characterized by the assumption of the absolute nature of categories here called "species". To be or not to be, this is the question, that is, the question of scale of the use of categories, the selection of standard tools and the formation of consensus for social cooperation. But exactly how much coordination, fixation, simplification and generalization do we need, how much collection of insects do we require to be able to think together as a community? How useful exactly is the dead, pinned reality of universal and eternal categories? Eternal, universal, absolute existence is based on denial, i.e. the denial of organic reality and complex patterns. It is based on superficiality and the scarcity of organic attention. Eternal, universal, absolute existence means freezing the flow of the attention field that creates a false sense of security by accepting extrapolated, extended certainties: a wonderful tool for didactics and regression. However, organic attention melts this frost and reveals the significance of local uniqueness with its dignity, variability, diversity and multicolored change.





To maintain organic attention, attention fields must constantly interact with reality, creating an ever-changing interference pattern. In other words, maintaining the power and breadth of the attention field requires continuous effort and careful cultivation of the garden of the mind.





83. Chapter: The Origin of Confusion

"I just don't feel good", something is wrong, there is tension, stress, pain everywhere: these are the most common symptoms of lack of balance, harmony and inner peace. In turn, balance, harmony and tranquility depend on the cultivation of the mind. The body needs care, while the mind needs cultivation. At different levels of mind function: instinctive, emotional or intellectual, cultivation and reordering are constantly necessary be it at the level of the individual or family, group, society, ecosystem, world, universe and reality levels.




Consumption, entertainment, recreation, retreat into safe loneliness: these are compensations, temporary symptomatic treatments, which, mostly in relation to the individual, temporarily divert attention from pain, but they do not alleviate suffering in the long run. Moreover, parasites breed on these compensations. Pain, depression and suffering are not cured but enhanced by entertainment and consumption, because they allow disproportionate development and disharmony to continue as they mask the pathology and allow it to unfold. But all this is not enough. Since entertainment and consumption are also uniform, homogeneous, trendy and centrally distributed as mass entertainment, they also create mass idols, mass celebrities, mass trends, mass compensation mechanisms that suppress local uniqueness, destroy the sense of local identity and create confusion. Naturally, entertainment and consumption are not only homogeneous, but also passive, reducing the willingness to cultivate the mind. Individual retreat and loneliness can sometimes temporarily help to settle the situation, but it cannot really relieve it, because depression is a disease of the community and not of the individual.





The atomization of society, its disintegration into individual particles, is an essential part of the pathological process. The confusion caused by the neglect of the cultivation of local characteristics is easiest to identify at the individual level, but it is most common at the community level. The classical forms of community cultivation include customs, traditions, epics, myths, local culture and local way of life, the common life experience that shapes the local community, they all need constant nurturing, care and attention, without which the strength of the community is stunted, and confusion and compensations arise.



The cultivation of local characteristics creates abundance, diversity and harmony. Globalization and freedom means to celebrate diversity, but this diversity is superficial and formal, presenting as mere colors. The world must be essentially unified as a uniform unit, while local culture and traditions can only survive in reservations, scattered and small, while the main culture as it is supposed to be best, is exported everywhere. The main language, because it is the best, is appropriate for everyone to speak. The main ideology, political form, the dominant biases must be adopted universally. But in the end, this is a lie that causes tension, imbalance and suffering.



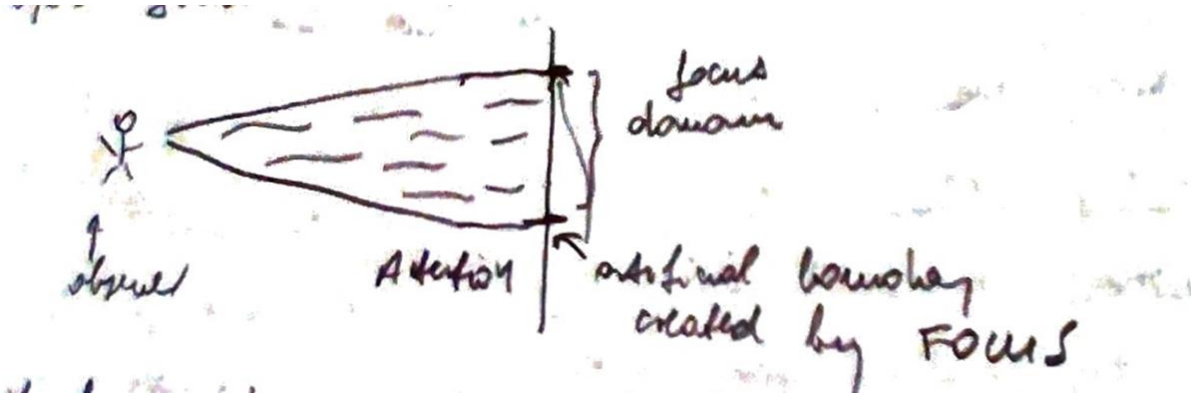
It is not true that the current superpower, trend, fashion, ideology, mass movement, “ism” are the sole alternative, the only possible choice. On the contrary, basic life functions are not limited to the competitive realization of individual safety and comfort, individual happiness and self-assertion. There must be also harmony and balance in the community and in the relationship with nature, maintaining local characteristics and at the same time being organically connected to the whole of reality, which is not only physical and material but also spiritual. Continuous creation in the context of a local community, with organic interaction in material and spiritual nature: this is true diversity. Suffering and depression can only be solved at the community level, as this is a disease created by confusion and disproportion in the community, aggravated by parasites of the community. Depression is not individual, not chemical, not genetic. It is not solved by killing the parasites, as that only leads to a change of parasites.



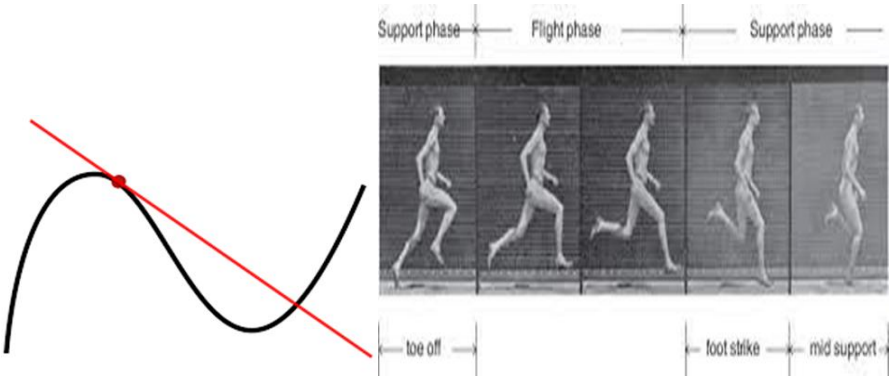
But it is cured by the cultivation of the garden of the mind.

84. Chapter: Objective, Subjective

The standard, idealized, absolute, external observer with a standard field of attention focuses on an object and that object is subject to the breadth of the focus called the focus domain. In turn, the breadth of attention focus can be adjusted, limited to a fixed range as in the case of a unit such as a solid object, a density in a physical field, a mathematical unit, a functional biological system, a particular pattern or any other part or projection of reality that is currently being examined as the object of the focus.

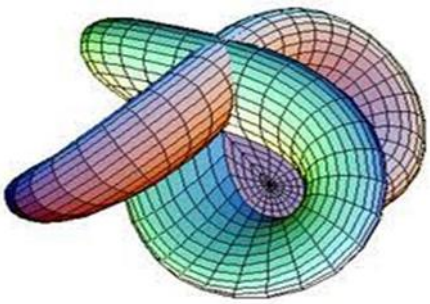


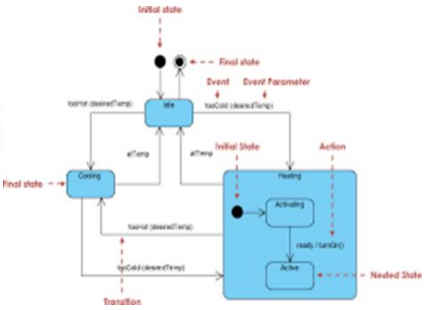
Be that as it may, there are fundamental assumptions behind all investigations that we neglect to talk about or take exclusively for granted, including the assumptions of relative permanence of the object of attention, the permanence and universality of relationships governing its environment, the uniformity of all possible observers, the fixed relationship between the observer and the object, the permanence of all the conditions and circumstances surrounding the process of observation as everything else is assumed to remain equal, and finally, the standardization of scientific communication. The underlying premise behind all assumptions is this: reality follows a divinely ordered simplistic plan with no variability and diversity, no room for complex and fundamental change, everything being constant, universal and eternal. What does change follows the divine, that is, it has a simple and eternal purpose, and even the change itself can be broken down into ideal units and standardized as "system states", i.e. momentary snapshots of the system we have mapped. These states are supposedly separate units that can be examined as photographs, and they reflect some essence that is unit-like and as a unit remains universal and eternal.



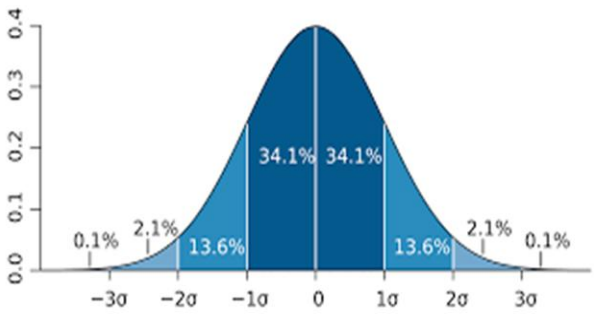
We see reality as straight lines and points, universal particles and standard states, according to fixed laws described by algorithms and equations, forgetting the potential for local uniqueness, believing in the mysteries of uniform multitude, set and number. Geometric shapes and planes, fixed standard functions, time and spatial dimensions are used as tools that can serve as standard analogy for the description of any mechanism.

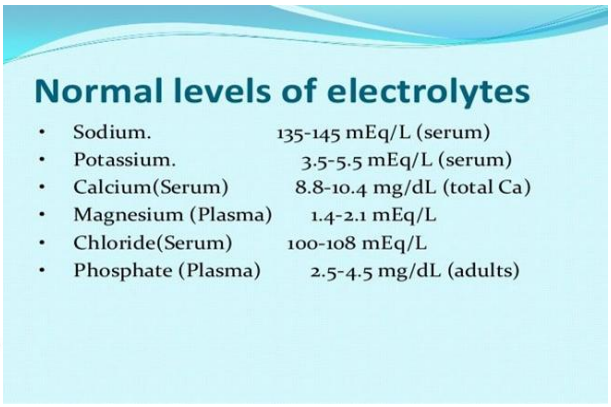
$$H(t)|\psi(t)\rangle = i\hbar\frac{d}{dt}|\psi(t)\rangle$$





The evaluation of experimental results is facilitated by the statistical description of data creating confidence limits and reference ranges with normal values based on frequency distributions. The frequency distribution here characterizes a sample of a given population at a given time under certain conditions such as summer heat, sweating or cold winter months, yet somehow the distribution is thought to be "standard and ideal", in fact "absolute", i.e. indifferent to changes and diversity. What is this based on? It bis based on the hidden assumption of divine universality and eternity, on the conception of reality as a uniform, unchanging, mechanical system of simple design.





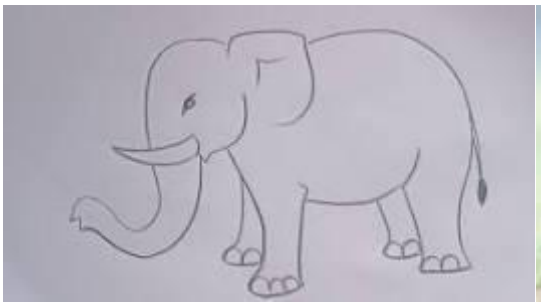
The original assumptions are then conveniently forgotten, and the observations are generalized, extending them to areas where these assumptions do not apply, such as summer heat and sweating or other unusual conditions, or populations different from the original sample. The truths to be discovered are tacitly thought to be universal and eternal. Why is this so? Because it is easy to interpret numbers, it is easy to make judgments such as a potassium value of 5.2 is bad, while a potassium of 4.5 is good, even a child can see this, and indeed, anyone who only refers to numbers and makes a simple judgment based exclusively on them is a spiritual child. Simple judgments are made by people who have limited experience and do not fully understand the context.

-But doctor, my potassium is too high!

How high is it? Under what conditions is it high? High, but with what time dynamics does it become high? High for how long: an hour, two days, three months? What does this mean for the given patient in a given situation?

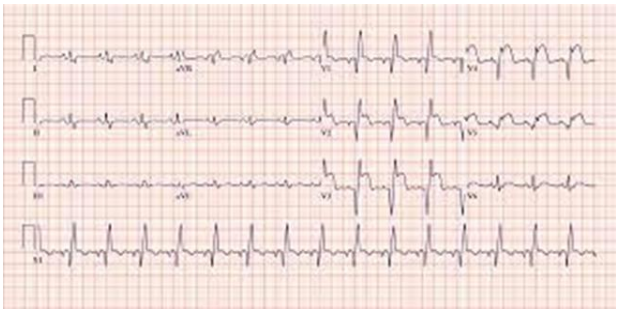
The patient sees only numbers, superficial forms instead of complex content, and imagines that numbers reflect universal, eternal, and above all, unambiguous truths. Here, as we can see almost always and everywhere, simple judgments are based on false certainties.

I see an elephant – many people see an elephant here – the elephant is seen – the elephant exists – there are elephants that exist – there is a category of elephants that exists...this is the thought process, but in the meantime we forget that these are simplifications at different levels of generalization and abstraction with hidden assumptions, all of which are forgotten by the children of the spirit, while they are projected into an imaginary "consensus space" and worshipped in this virtual space as standard models. Doesn't this sound familiar? Yet, if we see that the observer and the observed object form a unique and peculiar reciprocal interaction, if we consider that the observer, the observation and the observed object are all subject to innumerable influences that create unique conditions and circumstances, which are constantly changing, then we see that the simplified models and false certainties based on them are highly abstracted, while reality remains continuous, infinite and changing.




What we perceive from reality is one approximate tangent of the contingent, of the infinite variation and potential. We can model our perceptions as a pattern matrix, where the variables of the imaginary units generated by attention and concentration change in certain combinations. A certain ECG pattern is often associated with chest pain or with cardiac arrhythmia, heart failure or reduced survival, and is more likely to occur in obese people with high cholesterol, in smokers, in those who have chronic kidney disease, high blood pressure, older age or of a certain genetic background. These variables are associated in this context and can be modeled as a pattern matrix.

$$\begin{array}{c|cccc} & 1 & 2 & \dots & n \\ 1 & a_{11} & a_{12} & \dots & a_{1n} \\ 2 & a_{21} & a_{22} & \dots & a_{2n} \\ 3 & a_{31} & a_{32} & \dots & a_{3n} \\ \vdots & \vdots & \vdots & \vdots & \vdots \\ m & a_{m1} & a_{m2} & \dots & a_{mn} \end{array}$$



However, this pattern matrix has to consider important human factors. Some of these include communication between doctor and patient, psychosomatic effects, actual success of blood pressure control as determined by, for example, patient cooperation, sepsis caused by negligence during medical interventions, delay in starting renal replacement therapy due to miscommunication, failure to convince the person at risk to quit smoking, ignoring the gradual decline in kidney function by the omission of interim checks, not measuring blood pressure regularly enough and much more. We tend to prefer non-human factors in the matrix as these objective factors are often relatively easy to handle, while human factors are more inconvenient and difficult, so then, ignoring the latter, the matrix becomes a false model whose imprecision is caused by omission.

Generalizing the matrix model, it is conceivable that A is often greater if B is greater, provided that C is present and D exceeds a certain threshold where E directly affects D, but only if there is any change at all in A, depending on the detection limit that F can influence. A lot of experience is required in order to see these connections, and there must also be *willingness* to understand that the connections between A and B depend on C, D, E, F in so many ways. The equational, correlational description of the relationship between A and B is true only under such and such conditions. Neglecting the conditions is more than a sin: it is a mistake.

From the matrix model, we can create concepts, we can even give definitions regarding common patterns, for example we can define universe, existence, matter, object and deity. We must realize that all these definitions change their meaning along with important changes in the matrix pattern. In other words, the model needs to be adjusted as reality changes. The relationships between concepts can be studied by many methods including mathematics, philosophy, physics and psychology, but whatever the conceptual system we use, any rules, equations and laws obtained must be constantly reviewed. Those who do not understand this live in a virtual world. In fact, the common patterns and the matrices modeling them are not fixed. Under certain circumstances and certain combinations of conditions they can be more frequent, they often seem to recur, they can even appear to be relatively constant in case of slow change, always depending on the subtlety of perception. Be that as it may, all patterns remain accidental in an abundant reality of infinite potential. Formulas are beautiful, but not certain, not universal, and certainly not eternal.

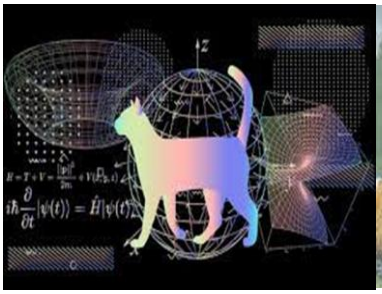
$$e^{i\pi}+1=0$$



Subjectivity is a concept that emphasizes the uniqueness of the interaction between the observer and the object of observation, as well as the specificity of the observation process. The individual sensitivity, the breadth of attention, the degree and intensity of concentration, the subtle resolution of perception of the unique observer are all important variables that guarantee the specificity of the field of attention. On the other hand, subjectivity helps to define the *limits of the generalization and standardization of the observer and the observation process*, as well as the categorization of the observed object. For example, the elephant is gray for those who have a concept of grayness as a unique color, because they perceive it on the color spectrum. They identify gray as a distinct color and recognize it during visual observation. Using generalization, they extend an observation creating an abstract model of an idealized concept of elephant. "The elephant is gray even without the existence of the observer because it has this as an inner quality" – this is a nonsensical statement that is not acceptable to those who see the deeper underlying patterns and understand the true nature of the *observation process*.



The mechanical extension of the attention focus domain, the unscrupulous generalization of the observation, the indiscriminate standardization and uniformization of the observation process create a virtual, artificial world of appearance, which is also an effective tool for manipulation.





Artificially extended domains can only be transcended by the unique, local cultivation of the mind. Let us take the example of two doors next to each other at a train station, both leading to the same room. We observe that the vast majority of people pass through one of them and almost no one through the other. Why? If the person in front of me passes through this door on the left, I follow him even if I could avoid the extreme traffic passing through the other door, because this way I can follow without the need for assessing the possibilities in the situation. After all, maybe the other door is locked, maybe it leads to a separate room, maybe the door is broken, who knows? The easiest way is to follow the one in front of me. From experience we see that this simplification is precisely the greatest mistake that destroys unique, local thinking.




But there is always someone who tries the other door and gets ahead this way while the crowd just stares and doesn't understand. Then he goes on his way, forgetting in two minutes what happened.

A car goes from A to B: what determines the speed?

Factors involved may include:

- the condition and performance of the vehicle's engine,

-the condition of the wheels

-fuel quality

-the quality of the road

-weather conditions

-traffic

-the mood, intention, goal (emergency), the temperament of the leader... and many other factors may be involved.

Under ideal conditions, this car could have a specific intrinsic capacity assuming an empty, uninfluenced virtual space, but this is all imaginary, almost never happening in practice.



Why do we consider this idealized, imagined, abstract intrinsic capacity to be real? We should regard it as real only for easy orientation, as a basis for comparison and as a working model.

Information comes from the outside through the senses, so information is objective and external. The senses are "of primary importance", their primacy being universal and eternal- so the ancients said. However, this information is attached to an idealized human *individual*, and idealization and individualism aka human atomism, are an essential condition for this concept. All benchmarks, all talons and templates are also idealized, i.e., imaginary and abstract. But this abstraction is not universal, it depends on the condition and characteristics of the observer. There is no ideal, standard observer. Fixed information, fixed phenomena, fixed laws, fixed reality - all these depend on a *virtual standard*, which is abstracted by local observers according to local specificities and priorities, and then artificially extended. Observations are always local. The observers are also local. The relationship between the observer and the observed, as well as the communication between researchers, is always local and specific. Only virtual worlds are universal, and what is universal and eternal is also virtual. Between the neglected local uniqueness and the extended world of appearances, there is mechanical extension involving simplification, generalization and specifically linear extrapolation, which is apparently objective, but in fact is itself local, only that this is denied in the name of an imaginary objectivity. This objectivity can and does have terrible consequences. The loss of local uniqueness leads to competition, delegation, parasitism, empire, and finally to exploitation and war. However, if the apple worm eats the apple around it, sooner or later it will fall with the rotten apple, and the reason for this fall is its own behavior. Every world of appearances collapses at some point, because reality simply steps over the exclusivity of imaginary objectivity.




And the solution is what? Standardization, idealization and fixation may have a practical purpose, but they must be put in their place, and they may not be unscrupulously extended beyond all limits. Every generalization has a domain, outside of which it loses its relevance. So that if you have two doors, you always have to consider both choices even if you have an overwhelming desire to simplify and follow and the unpopular choice requires a little extra thought: local and specific thinking.



85. Chapter: Old and Young

There are so many tales, stories and epics about young people finding a partner, and the story ends when the new family is founded. Meanwhile, institutions, power, money and influence remain with the elderly. Talented young people do wonderful things in a framework dominated by old people, and we encourage them to do so, this concept revokes the idea of individual ambition. On a certain level, it is no coincidence that this has become a traditional life strategy: young people need frameworks, they need to be guided, they need to be given a path, task, goal and ambition. Still, the hope of the young individual is, of course, to push the boundaries and ultimately, to gain the ability to give, express, create, build, educate and care in a unique, peculiar new way. Happiness on an individual level is a side effect of these aspirations, just as the feeling of satiety is a side effect of eating. But there are two subsets of children who never quite grow up spiritually. Both subsets contain individuals who never really go beyond the stage of immature youth. One is the manchild, who wants to receive instead of giving, even in his old age. His vision is fixed on the delegation of life strategy so that the maintenance of comfort and security is secured. The delegated person or institution receives idol status in his eyes. While he receives comfort and security from the outside, he spends all his effort on hoarding. Such an individual becomes a great player, playing institutions, organizations, ideologies, and schemes. For him, everything, including religion, science, and art, becomes a political issue that can be used toward the realization of his individual aspirations. He is the one responsible for the transformation between an inspired idea and a powerful institution.



The manchild is imposing, enviable, and at the same time frightening and overgrown, so he easily finds followers.

The other form of the eternal child is the genius. In some respects, the genius is mature, in other respects he remains childlike, even in his old age. He is always creative and giving, but with youthful vigor and in specific ways. Individual comfort and safety are only as important to him as they are absolutely necessary to follow his path. Position, prestige, rank, money, fixed ideas, fanaticism and political, religious and ideological status are all indifferent for him, he despises and very rarely practices this form of support-seeking. Recognizing that external help endangers local uniqueness and partly results in damaged self-identity, the genius trusts primarily his own talent and tries to express and radiate it at all costs.



Individual life is finite in space and time. Self-identity as an individual is temporary, and this applies to both the faceless and incoherent identity of the manchild and the specific and local impetus of the genius. Real local uniqueness, on the other hand, is timeless and transcends the individual level because it is organic. Wisdom transcends the aspects of both the manchild and the genius. Wisdom understands that by creating locally and in a specific manner, organic contribution remains an integral part of the whole reality even through constant change. That which is organically peculiar eventually transcends the limitations of the individual with its exclusive nature of individual existence. True immortality is not the mechanical extension of a limited individual existence into an imaginary infinity, but the formative power of specific contribution to the whole. Units are, by definition, circumscribed and finite. Eternal units, including the notion of the immortal human individual, are artifacts of linear, mechanistic extrapolation. Every unit is virtual, and its eternal extension is doubly so.




Whatever is real is also unique and organic, and as such it is intrinsically immortal. A person in his work, in his contribution, in his memory, in his influence, in his love, he becomes immortal. But a person does not survive *as a unit,* only in his contribution. In other words, immortality is organic and specific, but not of unit nature. It is the act of communal creation, not the monument that ensues is greatness, it is the collective activity itself expressing the organicity of the community that is the highest human achievement transcending individual happiness, competition, institutions, politics, hoarding, ideologies, the cancer of unit-thinking, delegation, empire, idolatry and parasitism. Young and old together constitute an organic community, just like water droplets uniting as a lake constitute a part of the water cycle.




In contrast, the official is the representative of exalted slavery, the politician is the representative of exalted play acting, and the religious leader is the representative of exalted prostitution. First in office means first servant, but he represents not an idea, but a political projection of an idea. Religious and scientific institutions arise from the mixing up of means with ends, and of form with content. Those who are not masters of themselves need rigid frameworks, they need mechanical extensions and delegation. In fact, the children of the spirit have created these things in order to satisfy the needs arising from their immaturity.




Wisdom transcends forms and institutions, and most of all, it transcends unit-thinking. It sees the intricate flow of a continuous but changing reality. It processes life experiences in a peculiar way. It never seeks individual gain, individual happiness, individual exclusivity, because it

seeks dignity that derives from the fact that it is a specific part of organic reality. A person's merit can only be quantified, made to compete if it is templated or if it follows rigid rules. Creative life and creative work cannot be measured. The building of a *house* can be standard and uniform, but a *home* is unique, variable, it cannot be compared or counted. The home radiates a unique power, its value is its uniqueness and organicity, the way it lives.





In young people, momentum comes naturally, while in older people, maintaining momentum requires significant maintenance. Organization helps to boost momentum at any age. Lack of organization produces a low-flow life with comfort- and security-centered individualism that leads to cancer, exploitation, and parasitism. Organization is increasingly necessary to maintain a healthy momentum with age. An active lifestyle, health preservation, intellectual and social activities require a stricter routine and a well-founded routine.




The value of the elderly lies in their specific life experience, which the more processed, ordered and organized, the more valuable in teaching, education, and care. The natural function of the elderly is to give advice and guide. Life experience is always valuable, but the more locally processed, the more valuable it is. In a world of infinite possibilities, no line is straight and no pattern is fixed, so the abundance of life experience is an independent value.

In general, no new beginning makes sense without fully evaluating all the available information about how similar patterns have played out in the past. New patterns are always only partially new, as patterns have neither independence nor absolute limits. The radical revolutionary who wants to break away from the past usually fixates on an imaginary part of a complex and coherent pattern, clings to it and wants to change it exclusively. In the meantime, the essentials of the underlying complex pattern remain the same with or without revolution, even though it is true that the revolution offers a new kind of life experience. Nevertheless, the past is an integral part of every present or future pattern. It cannot be erased, nor can it be neglected. As we look back from a moving ship, we see a small, local part of the ocean, which is important but not exclusively so.




For the individual boat, this represents the past. For the ocean, it is but a small part of it. The individual boat's past is an integral part of the ocean, which is in itself timeless and boundless. Time seems straight when you look back from the deck of the ship, but time also flows around the ship, and not just in one direction. True revolution is created by acquiring the ability to see the complex underlying flow.

Similarly, our idea of an individual career is only valid if our attention is restricted to one direction, i.e., we look back along the straight course of a ship. However, we should remember that there is an ocean of life all around, which is full of diverse life, with the interplay of different currents.



The life of the offspring is the continuation of ancient life experience. It modulates the given "genetic" frameworks, as it incorporates new experience into it, enriching it. However, the offspring is also influenced by the entire environment in the ocean of life, including local community culture, tradition, society, and religion. The life of the offspring follows the course of a ship, but it is influenced by all currents, since the ocean is organic and continuous. The young offspring is unique, but not separate, not independent, because the young is a *peculiar continuation of* the old.



86. Chapter: Limits and Observation

What is easily recognizable? A sharply contoured, solid, high-contrast material object is. Even detection with the lowest resolution is sufficient to identify one. This here is part of the object, this here is not, and the boundary between the two is clear. This is the elephant, this is the elephant's environment, even a baby is able to distinguish between the two.



In time, we can perceive events in the same way. This is the beginning of the event, this is its duration, this is the end. An event is a temporal *object* that is clearly distinguished from the general flow of time. Be it birth, or war, or a sporting event, the event seems to be an independent, delimited unit to a superficial observer.



In a figurative sense, at the level of abstractions, there is sharp contrast between good and evil, hot and cold, light and dark, true and untrue, great and small. They are sharply distinguishable, easily separable, easily perceptible even for the spiritually lazy.



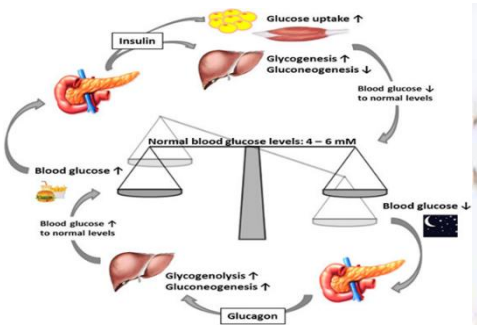


However, all this is handled differently by high-resolution, finer and broad-perspective perception. As the less contrasting transitions start being noticed, the notion of sharp contours gives way to a model of functional interaction, and of organic unity. With a deeper understanding of the relationships between humidity, groundwater, mud, clouds, lake and the ocean, the concepts of balance, flow, boundless nature and organic connection come to the fore.

Higher resolution and a broader perspective make you see things in their functional complexity, with a close, inseparable connection appearing between them.



To illustrate this, let's take the example of diabetes mellitus. To a superficial observer, diabetes is an altered state of a human individual, a deviation from the normal, idealized state of a normal, idealized human individual, a deviation that is shown by black-and-white laboratory abnormalities. But in reality, the matter is not so simple. First of all, people with diabetes may share a communal predisposition to develop this condition. An individual's eating habits, lifestyle, and stress response are by no means strictly individual; they clearly follow patterns prevalent in their environment including the habits of their loved ones, social structure they live in, community culture, religion and local beliefs. Perhaps those who are culturally predisposed to fast often or who relieve stress by gardening rather than consumption of junk food tend to have different manifestations of diabetes, both in terms of severity and symptoms and need to be treated differently. We can see that even at the level of the individual, diabetes is not an independent and delimited "individual disease unit" or "category" that "appears with a clear and uniform biochemical and physiological mechanism" as an "independent package" and which is "more or less the same" in everyone.





On the contrary, diabetes is a loose collective term for common, similar patterns that can be observed in a multitude of individuals contingent on local social norms and customs. According to definitions and medical tradition, diabetes is considered by some doctors to be a "disease caused by high blood sugar levels and its complications". Of course, this is a very simplified model of what happens in reality. It is a convenient category that is artificially contrasted for the sake of easier perception, and into which we then cram the wider connections and variety of similar patterns. Even at first glance, diabetes is a social problem, and as such, it depends on the attitudes and philosophy of the local society.





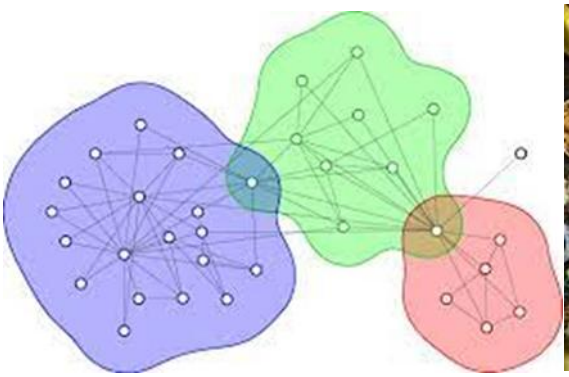
It is clear that we need clear definitions for both diagnosis and scientific communication, but these definitions create an artificially simplified and generally abstracted, idealized functional unit, such as "a category of disease that causes a given group of symptoms, has standard alterations in laboratory parameters, and is related to standard treatment strategy". This definition may be useful as a first approach, but is too schematic, it needs to be specifically adapted to each individual case. A consensual practical category is the starting point, a working model to start with. But later on, this needs to be refined. We need to explore deeper connections, *understand individual differences*, consider alternative strategies, and above all, forget about the temptations of idealized generalizations. Moving to a higher level, it must also be borne in mind that the human individual, although his life and way of life are peculiar, is not an independent unit like a water drop or a bubble. Individuals only *seem* to make independent decisions based on their individual will, seeking individual security, comfort and happiness. On the contrary, individual life is organically and essentially connected to its environment, it is not independent, it has no separate existence. "Good is what is good for me!" This is self-deception adopting the separation of oneself from the organic whole like in the case of cancer and parasitism, leading to a false image of a virtual world. Both hell and cancer are low-energy states, just like when you are stuck in a pit, only seeing walls around you that you think you cannot cross.



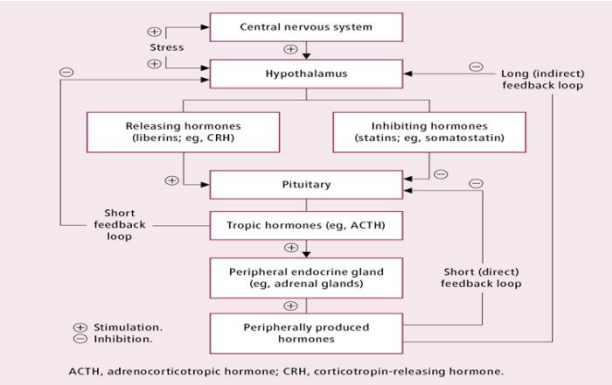
All individuals are separate and equal: we see people as separate and homogeneous units, essentially as human atoms, each seeking his individual happiness. This essentially means that we consider each individual a cancer cell that can be separated from the whole organism of life. It is a model of delegation, parasitism, idolatry and empire, using the concept of separate and uniform parts constituting a mass, a multitude, essentially adopting the idea of atomism to society.




According to our alternative model, on the contrary, all individuals are unequal, with different life experiences and complementary perspectives. At the same time everyone is an integral part of a common whole. All happiness is community-based, where happiness is a shared feeling in a healthy, strong and stable community, a natural corollary of an active and creative community approach that always affects all parts of the entire living community, which is the source of individual happiness. The human individual as an independent member of a set, a category, a class, a species, a multitude represents a wrong concept, an erroneous approach. Low levels of mental activity cannot operate without sets, categories, classes, races into which it tends to classify everything. In contrast, our model of organic parts emphasizes local uniqueness that complements characteristics and perspectives of other localities in a peculiar way and unites them in a higher degree of organization. This model professes that the diverse abundance of life experiences must be protected against the categorism of cancerous homogeneity, assimilation, and conversion. In a soup, the ingredients are united, but each ingredient enriches the common whole with a unique taste, and this uniqueness is not lost in the unified whole.

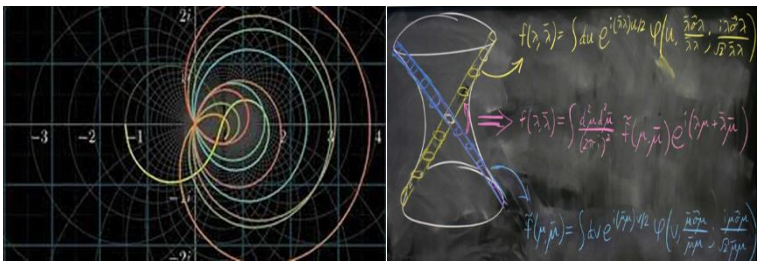



According to the cancer-analogous model of separate and single units, the representation of the interests of separate units is the object of politics; the cooperation of the separate units is the subject of economics; religion is the analysis of the relationship between the divine unit and human units; empire is the relationship between the central unit and local units, while the relation of the delegating subjects and representatives can be described by social parasitology, the same way as the relationship between the cancer cell units and the host is the subject of oncology. What is common here is the model of imaginary independent units and their fixed relationships, which is precisely what the organic matrix model transcends. According to the latter, we see multi-directional interactions, where each variable is unique and organically connected, where the variables can be separated only temporarily by the aspects of the current investigation, where the imaginary parts do not simply exist, but cooperate, work and live together.

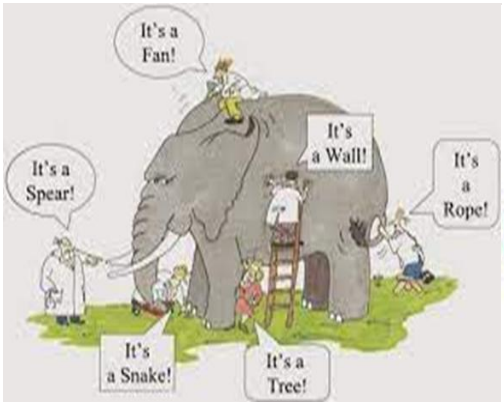


The tools of initial investigation may include the separation of independent units, their set-like abstraction, generalization, category forming, the study of their universal and eternal fixed relationships that can be expressed in equations, facts, events, periods, processes and systems. All these are important practical tools at first glance at the beginning. Indeed, mathematics starts precisely from here, and is still alive and well, wonderful, exciting and useful, but mathematics lives in the human imagination, its tools and categories are all imaginary, and it does not stand the scrutiny of a more subtle comprehensive examination. Physics is also alive and well, but it forms partial and conditional truths insofar as it projects mathematical devices into the physical aspect of reality, which it calls the "universe," assuming that it contains largely an effect-free, physical, inanimate space. This worldview is called the mechanical world model, where material movements and mathematical rules try to describe organic, live, spiritual processes with overextended validity, reducing them according to mechanical viewpoints. In fact, it describes only projections of thought and life from the mechanical point of view.

$$\zeta(s) = \sum_{n=1}^{\infty} \frac{1}{n^s}$$



Let's see an example of this! Problem solving can be symbolized as untying a symbolic knot. The knot represents a density that, like a blockage in an artery, disrupts the flow of understanding. If we want to untie this knot, we need to understand the context, that is, we need to map out *the complex pattern around the density*, the problem. If we understand that all densities fit into a matrix of relationships, we can step on a higher plane of understanding, with a multidisciplinary approach, weighing the relative importance of several factors. If we do this, then sooner or later we will arrive at a solution, keeping in mind that solutions always have multiple alternatives.





The problem is when someone simplifies a complicated problem and simply cuts the knot. In the short term, this may seem like a practical and useful solution, but in the long run it always takes its revenge.





Problems are always human, unfortunately solutions can sometimes be too human, with the human tendency of reducing reality.

I hit the water in a lake with both hands. In the world above water, there is a goal, two objects and an event, all representing distinct, separate units. On the surface of the water there are waves with interference patterns, which are produced by my action. However, I can't see the effects of my action below the surface. It's exactly like this in quantum physics, where there's an observer, a detector, and an experiment; there is a surface reality disturbed by the experiment, while the deep flows of consequences remain largely undiscovered, in the depths of a continuous, infinite, and diverse organic reality.



The surface between the finite and the infinite is like a convex mirror. It reflects light in many directions, but it magnifies most what is directed towards it. The mirror's focal point is called the EGO.



Science gives a distorted answer to complex phenomena, because it can only describe certain aspects of the complex matrix. The scientific method requires careful and rigorous, patient observation. The scientific method is in fact useful as it accurately describes certain aspects of reality. For example, it describes the interference patterns on the surface of the water and mirrors some focal points of reality highlighted by the observer. But interference waves and the convex mirrors are manipulated or selected projections of reality as seen by the observer. The scientific method, like any other human activity, has an area where the method can be used with acceptable validity. However, the use of the scientific method outside this domain is very uncertain. Science sees specific aspects of reality, precisely those that are relevant to the capabilities of its methods. On the other hand, the matrix model of complex patterns recognizes that reality is complex and coherent beyond all human aspects, and at the same time has a varied local content. The infinite interference of effects creates a unique interplay that offers inexhaustible abundance. The reality of the scientist is *intricately simple*. Organic reality, on the other hand, is *simply complex*.

87. Chapter: Conflict and Assimilation

Usually, conflict does not develop between fundamentally different parties, but between those who are similar in all but a few important aspects. In other words, conflict directly presupposes the fundamental similarity between the parties in most aspects including the same goal, orientation, interest and method. Even if at the start of the conflict similarity was not very strong, assimilation during the conflict will make it more and more so. It is important to understand that emphasizing differences is precisely what war propaganda aims for. First of all, two very different parties would never meet, because they go to different places and because they are interested in different things, at least in a symbolic sense. They certainly use different methods, so they approach problems differently. They also have different motivations, so they don't compete with each other. The hostile parties are merely fanatical about a handful of topics, presenting themselves as if they were so different based on these topics that their existence is mutually exclusive, and that there is only one place in the world for existence instead of two.



They overemphasize certain aspects so that they may position themselves as superior based on these exclusive aspects and then claim exclusive rights to something that they wish to achieve. Notice that the basic mechanism here is exclusivity with reduction of reality. In contrast, in the context of organic reality, there is always the possibility of meaningful difference without any exclusivity. Rabbits are good at speed running, bears are physically strong, humans are cunning, and none of these signals *general superiority*, unless only one aspect of reality is exclusively important to a party, such as being cunning may be to man. In turn, cunning may present itself, say, as technological advancement, or some form of a "superior" political system, or the imaginary omnipotence of some exclusive religious tradition. Although there are many types of conflicts, a very common cause of war is competition. What lies behind competition? It is reduction of reality based on the duality of fixed standards and the exclusivity of selected aspects. In competition, extremely focused attention leads to a narrowing of horizons and the suppression of creative imagination. The concept of competition makes proportionate and healthy development based on abundance and robustness impossible, including the manifold and proportionate cultivation of the spirit. The narrow road that the competing parties must follow, the similar goals, the standard trajectory bring opponents together, and rivalry and jealousy prevalent in contests would be impossible without the concepts of imitation and following. The conflict itself further assimilates the parties as war tends to simplify and standardize everything. Yes, war and competition are a game for narrow and sluggish minds. When reality passes them by, when they can no longer interpret the complex diversity and abundance naturally present in organic reality, they react by simplifying and playing war. When the apple worm has eaten all the apples around him, and all the apples are gone, he has nowhere to go, so he goes to war. In war, the parameters are pleasantly simple: if the enemy has tanks, we develop better tanks! Did the enemy bomb? Then we will bomb even more! Eventually, in war the opponents become more and more similar, and this is inevitable. In the end, they always reveal themselves, they state their final convictions, they say out loud their ultimate slogans of reduction. Are you familiar with the credo of realists?

What I don't understand doesn't make sense!

What I don't know about must not exist!

What I cannot observe with my usual tools, cannot be important!

That which is not us must be inferior!




These slogans of aggressive superficiality always deny local uniqueness; they do not recognize it and do not tolerate it. For them, all things must be standard, and all standards must be exclusive, as a matter of fact. The exclusive dissemination of standards represent the main concept of empire with parasitism and idolatry. Superficiality leads to one-sided and distorted development, to unnatural, lifeless one-sidedness, to the domination of quantity over quality, because nothing is enough. What one does not understand deeply, one can only appreciate in large quantities: the lack of quality means the longing for quantity. Doesn't this sound somehow familiar? But we know that one is sometimes more than a hundred if the one is specific, original, proportional and fruitful. Specific and uniquely processed life experience is always valuable, because it creates abundance, proportional development, organized learning and finally robust strength. Robust variability based on local uniqueness overrides all conflicts, and parasites are simply bypassed. Imagination that creates alternatives is the greatest weapon against all weapons.



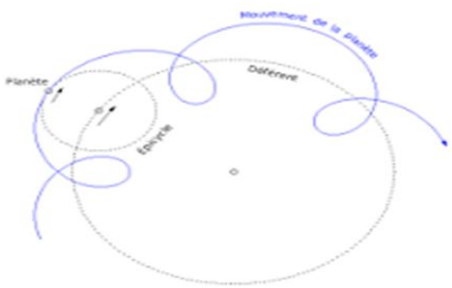
If you understand this, there is no war and there can never be war for you!

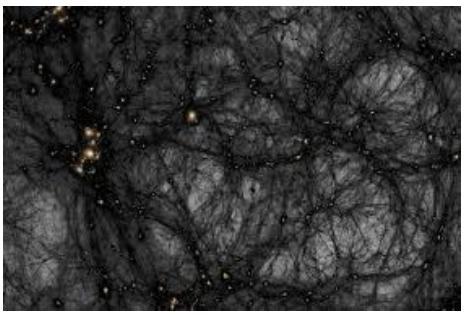
88. Chapter: Continuity

Stars are tiny, bright dots in the infinite sky: units of light in the vast dark void. But is this really the case? Similarly, in the spiritual, symbolic space of concepts, ideas including separate, fixed units such as sets, numbers, truths, laws, events and facts shine through the endless, empty darkness of unknown and random chaos. Or is that really so?

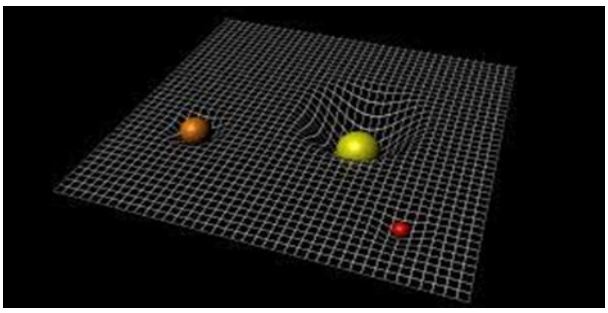



When we realize that this does not correspond to experimental data, then there is the possibility of corrections, such as the concept of dark matter and dark energy. This allows the original oversimplification to live on for a while. Just as there was once the concept of epicycles explaining why the orbits of the planets are really circular and not elliptical, because of course it is obvious that the circle is perfect, and the divinely ordained orbits cannot be anything but perfect…so yes, there must be also the divinely ordained order with stars and emptiness, but there "is" dark matter and dark energy representing the modern day epicycles, as well.

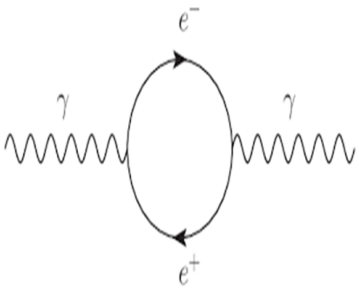


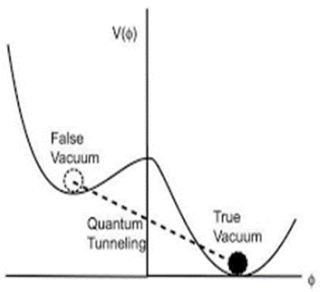


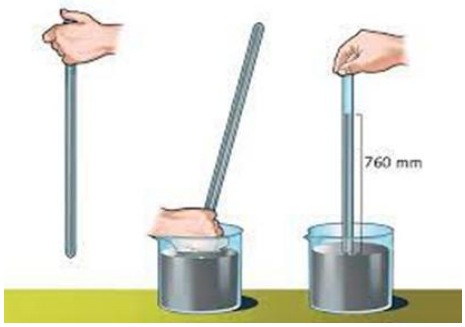
Oh yes, and gravity is both a force and it is not, because gravity is nothing more than the curvature of space-time.



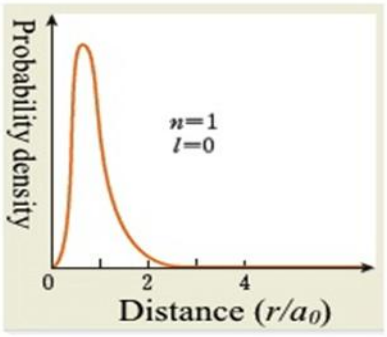
And lo and behold, there must be no universal emptiness, because something is curved after all, or at least a field of some sort must be manifested, as a result of which something is curved. As for emptiness, we must consider the phenomena of vacuum polarization, quantum tunneling, false vacuum, and then we can realize that vacuum is an idealized concept, a category, a product of imagination, or more precisely, a simplified abstraction. Historically, vacuums were imagined as a space where there was simply no air. But we know that there are energy fields and their effects manifest themselves even in airless emptiness! However, it is up to us what fields of influence we can perceive in a given part of space. And can energy fields really have sharply contoured boundaries dividing vacuity? Or is it just a matter of the degree of our perceptual sophistication what subtle transition zones we can perceive here and now compared to there and then?

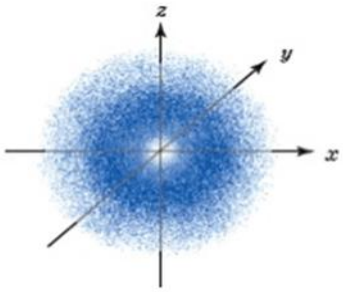






Certainly, there must be an alternative concept, and that is continuity. According to this concept, there are no particles, no units of light, no absolute vacuum, no clearly defined fields, but only their constantly changing combinations with infinite effect fields without borders, the density distribution of which, depending on the subtlety of perception, can only take on zero values at the level of superficial snapshots.





Absolute zero cannot be defined. "According to our observation, there are no such or such effects here and now": this is what makes sense. For example, according to our observation, there is no air here right now, but there is electromagnetic field, there is gravitational effect, there is a non-zero value of the probability distribution of an electron, there is vacuum polarization, there is quantum tunneling, and there can be anything else that we are not able to detect. Where is absolute vacuum here? And what we are able to perceive or what not may even change at every moment, so that a space-time unit can never be permanently empty, even if the previous snapshot suggested that. So, we should not say:

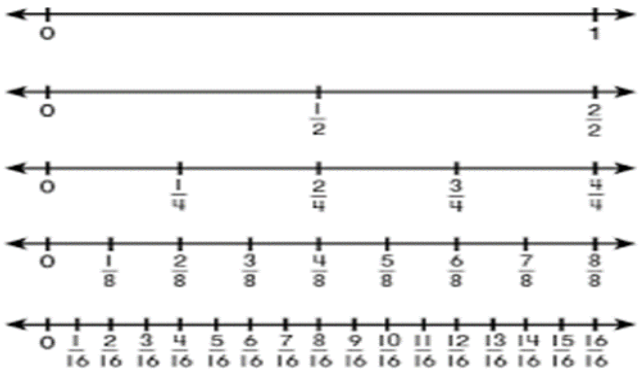
"There's nothing here!" but only this: "Here and now, I am not able to detect this or that."

And seen from here, the concept of absolute vacuum seems just a ridiculous simplification. And if so, then perhaps a star is high value in the function of space-time, a density in the gravitational field, or an electromagnetic density, an easily detectable part of one or two effect fields precisely because of the higher density, which has just exceeded our threshold of perception. And then mass is the manifestation of dense gravity, the observed electric charge is the perceptible density of the electromagnetic field, and then everything is as if it behaved as a continuous field, and was distributed without limit, but with a constantly changing density distribution. And it is as if the effectless "mathematical" space-time had been abstracted by limited minds with vivid imaginations, who then stubbornly cling to the assumptions they fixed for themselves as eternal truth.



No, we don't believe that. According to our model, there is no absolute emptiness, no absolute limit, no separate particles, but only abstractions born out of a specific interaction between

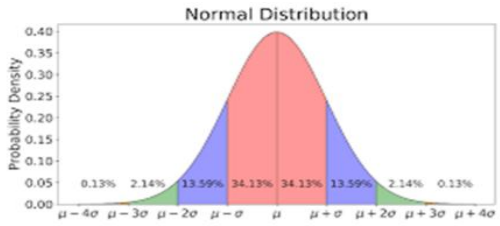
perception and reality. This means that there are no units, but only snapshots and abstract categories. There is no empty space between separate particles, but there are transitions below the threshold of perception with continuity deep underneath.



This can be used even in nephrology, because there is no absolute high or low laboratory threshold that would have a definite individual meaning independently of all circumstances.

"Doctor, I have kidney disease because my eGFR is low!"

No, dear patient, you have a low eGFR disease, which may go away if we understand the context behind a relatively low laboratory value!



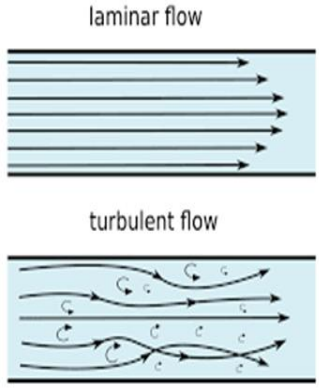
And the blind adoration of statistics is better forgotten.

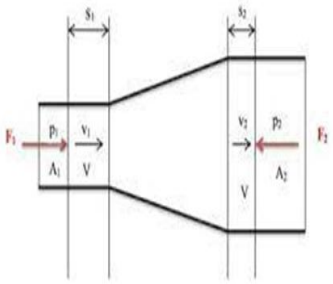
So, our conclusion here is that spacetime is full, even though we can only see the observable values of the luminance density distribution that we define as a separate star-unit, which represents the tip of the iceberg in distant space.



This also means that there is organic complexity both deep and high. And the name of organic complexity is life!

If life is organic complexity, in which every part is essential, and every interaction is essential and multidirectional, if everything in it is specific and unique, then how can we compare and measure manifestations of life, in what sense can we achieve standard performance, objective results? How can the manifestations of life be quantified? We can only do this by introducing assumptions and limits under which the turbulent flow of life can be straightened and quantified in a fixed sense.





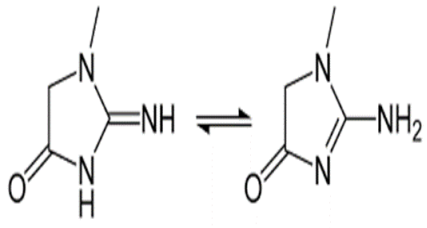
$$-P_2 = \left(Z_2 + \frac{V_2^2}{2 \cdot g} - Z_1 - \frac{P_1}{\rho \cdot g} - \frac{V_1^2}{2 \cdot g}\right) \cdot \rho \cdot g$$

$$(-1) \cdot P_2 = \left(Z_2 + \frac{V_2^2}{2 \cdot g} - Z_1 - \frac{P_1}{\rho \cdot g} - \frac{V_1^2}{2 \cdot g}\right) \cdot \rho \cdot g$$

$$P_2 = \frac{\left(Z_2 + \frac{V_2^2}{2 \cdot g} - Z_1 - \frac{P_1}{\rho \cdot g} - \frac{V_1^2}{2 \cdot g}\right) \cdot \rho \cdot g}{(-1)}$$

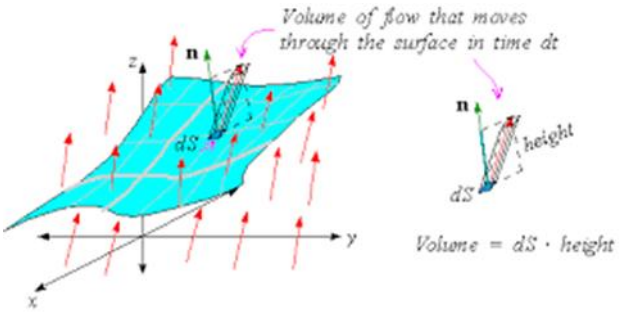
$$P_2 = \left(Z_2 + \frac{V_2^2}{2 \cdot g} - Z_1 - \frac{P_1}{\rho \cdot g} - \frac{V_1^2}{2 \cdot g}\right) \cdot \rho \cdot g \cdot (-1)$$

Let's take an example. Assuming that an ideal person has an average muscle mass, his diet does not show extreme fluctuations, he does not participate in extremely vigorous exercise immediately before blood sampling, he has stable circulation without heart failure and with a stable fluid status, he does not take medications that can reduce blood flow to the kidneys, he does not have muscle breakdown due to any trauma or muscle injury, and he has no extremely low or high blood pressure, *then* a laboratory value, i.e. serum creatinine level, above a certain limit, can mean that the person has kidney disease, whether temporary and/or chronic. Generously neglecting these assumptions and abstractions, everyday practice translates this snapshot of a laboratory value and the mathematical-statistical estimation derived from it as equivalent to *detecting* kidney failure and an underlying kidney *disease*.





However, in a complex system, in the midst of constant change and considering a multidirectional interplay of several factors, each result is a unique snapshot, with limited generalization or predictive capacity. How can the moment of measurement be interpreted in any way as *typical*, *ideal and durable*? Is it really likely that in the future, a given present pattern will remain characteristic and permanent in a different situation or state on an "all things being equal" basis?





In a less complex, artificial system with virtual assumptions and settings, such as what we call a working model, snapshots are much more telling. Here, the introduction of units, sets, categories, and numbers improves predictability and allows the establishment of ever-universal rules. Take, for example, the

2+2=4

equation. In principle, this indicates the identity of two different expressions of quantity. However, we immediately encounter a problem if we try to apply this identity by trying to give concrete physical, let alone spiritual content to the individual sides of the equation. In everyday applications, we find that the formula doesn't work exactly, 2+2 sometimes is more like 5, sometimes 3, rarely an even higher or even lower number, or anything in between. Why is this so? Because the equation is empty in terms of content, it only indicates a logical *identity in form*, and it is generally true that the more accurate a formula is, the more abstraction, idealization, generalization, i.e. artificial model-like simplification is behind it. Artificial models create fixed, limited patterns, so their set of values is narrower precisely because they are based on fixed assumptions and limited formalism. The results obtained by measuring artificially fixed situations, also known as scientific experiments, are like the high speed achieved on the railroad tracks, the price of which is the restriction of direction.



The question arises: when you see results, are you aware of the hidden limitations and assumptions behind them? If someone becomes aware of these, does he still evaluate and accept the results the same way as before? Or where no railway track exists, do we ignore that place just because we cannot reach there? Of course, we must always be aware of all hidden assumptions and limitations. If not, blindness will immediately make us idolize the results. Surely, it is easier to examine the working model instead of reality, but the limitations of the working model should never be forgotten. If we only go where there is a railway track, we miss out on getting to know the fullness of reality.

Living in virtual reality means that we consider linear, constant, objective, universal, absolute relationships and truths to be valid without limits, for example, 2+2 is always 4. An example for such a virtual world is mathematics itself, and then there are the parts of reality that can be examined by the scientific method, or dogmatic religious tradition, or artificial intelligence, and thousands of others. All virtual worlds are based on neglect due to lack of perspective and intellectual laziness, so they basically amount to fraud. What would be the very prototype of an absolute, permanent, objective, linear world? It is an existing, non-living world, an inorganic reality. What are the characteristics of this world? Categories are, i.e. simplified, general units of thought that can be quantified. They can be quantified because among the simplest categories there is the mechanical concept of the set, based on the idea of the multitude of uniform units along with perfect divisibility and reproducibility. Virtual reality is dead, and its idolaters are members of a dead cult.

Let's take an example from the topic of swimming competition.

200m freestyle	1:42.00
400m freestyle	3:40.07
800m freestyle	7:32.12
1500m freestyle	14:31.02

Standard assumptions here include men in optimal condition, standard pool size and water quality, ideal temperature, no performance-modifying drugs, no disability as they have a separate competition, and a lot more. Such a highly artificial setting cannot necessarily be generalized and can by no means be called permanent. In addition, there is always the possibility of fraud, as shown by concrete examples, but of course, they need to be uncovered. All in all, since this is a highly artificial setting, the number of variables is greatly reduced. Reduction is good for a game. But if we were to throw a swimmer into a real river, it is unclear what would happen. Maybe if someone knows the nature of whirlpools, is an expert with seaweed and crocodiles, that will count most of all here. In conclusion, taking a game seriously in determining who is best at swimming in general is a serious error of over-generalization.



Or let's take the example of a blood pressure medication, of which 10 mg results in an "average" reduction in blood pressure by 5 mmHg, of course, meant for an ideal, abstract person under standard circumstances. But what exactly are we talking about, meaning what people of what age, size, sex, nationality and with what genetic background, with what type of metabolism, including intestinal absorption characteristics, kidney or liver function, dietary habits including salt intake, in what season or time of the day, in the presence of what other diseases and the use of what other drugs, in what psychological state and with what degree of patient cooperation,

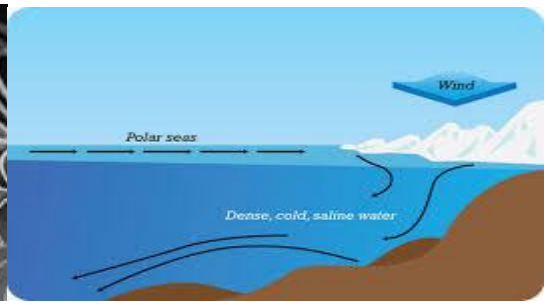
what fluid balance, what heart function, what sensitivity to a given side effect and what degree of atherosclerosis with arterial stiffness? This is a much less fixed, more mundane setting compared to a swimming competition, with more variability and less predictive ability. Do you still want to be a doctor?





In everyday practice, mental inertia and overload of tasks reduce these variables, and in turn reduced, simplified thinking results in a multitude of errors. But there is a solution for this, namely mental organization, the so-called spider web model, where the individual threads standing here for variables, are neatly connected. Once this has been achieved, then there is the possibility of transcendent thinking, which goes beyond the deep but narrow analysis of science and directs us towards a broad and complex vision. The latter is our only option to achieve proportional, harmonious development so that we may gain robust mental strength. The latter, on the other hand, is difficult to measure, except perhaps we could measure its general effect, radiation, or perhaps not even that. Because what is deep often goes unnoticed, like deep flow.





Transcendent thought is not about "look how much I have achieved", but about "we are developing proportionally, building together and living harmoniously". Achievements, scores, merits, rank, position are all good for orientation for those who are at the initial stages of spiritual development and consequently accept the basic idea of human atomism. Competition is a good workout for young people, but mature creativity transcends this at a more mature stage of life. Mature creativity is like a unique flow, a unique contribution, a unique building up, unique participation and unique care; it is like growing and living like an organic and important branch of the tree of life, "branching off" in a new direction, but never separating from the whole living organism.



Scientific observers can only observe and perceive a tangential actuality following the passive approach of discovery, and then they simplify and generalize their observations to a great extent. In contrast, the approach of actively shaping reality based on the concept of infinite possibilities requires much more, a *creative* approach and attitude. For this, it is not enough to dissect a dead body or conduct a standard examination and a fixed experiment: it requires unique synthesis, unique view and unique design. Producing and standardizing useful tools, parameters, models is just not sufficient. If a scientist tells us with admiration that a bomb produces a temperature as high as that inside a star, he does not understand that temperature is only one parameter, and reaching any high level of it is not at all miraculous, except for someone who is willing to pay exclusive attention to only one parameter. While comparing a bomb with a celestial body, one neglects to consider deeper connections, one cannot see the forest for the trees. Any parameter or category including space, time, sets, numbers, classification, truths, ideas, universe, science, observation, facts, laws, and even authority - all these are tools that should not be worshipped, but used for their intended purpose, understanding that they are all part of a model but not of reality. In a game, yes, you can safely confuse the model with reality, as the game itself is nothing more than trying out models. Mathematics, poetry, philosophy and art: these are also games creating and testing new tools and ideas, and like all games, these tend to deepen social relationships and enhance social cooperation. Myths, legends or epics are essential for the same reason, as they provide context and a common plane for community life, providing common content and a common life experience for local community building. But these toys are not part of reality, but part of the model of reality, because reality is never to be understood, observed, or narrated, but *to be* lived. And life inherently cannot follow any standard, as it is fundamentally unique and local. Nor can a work of art be "measured", as it is by its very nature always unique. Life, imagination, creativity are related to the ambition of actively shaping a reality full of potential and thereby transcending the standardizing witch's kitchen of the scientific model. Vitality is stronger than all technological tools and logical categories taken together. In regression due to emergency or illness, life potential and creativity can be suppressed, and standard tools and categories may temporarily become all-important. But between these painful periods of misery and struggle, fertile sensitivity and imagination can truly create, because the spirit does not only exist, but *lives* and lives at the very temperature of the Sun.

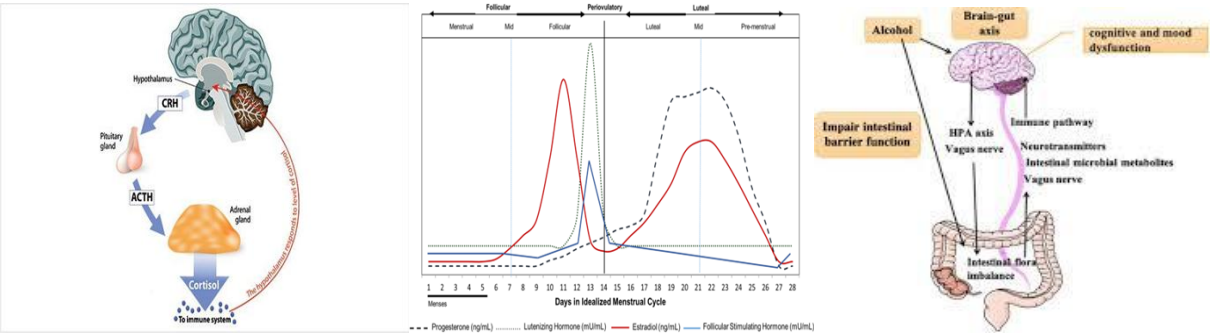




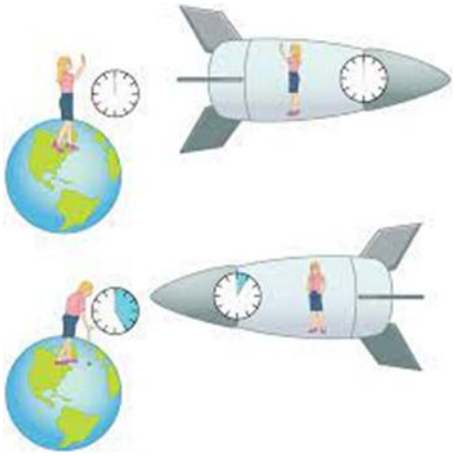


90. Chapter: Expanding horizons

The broadening of attention becomes possible with the momentum created by high mental organization. Organic attention widens horizons and provides new perspectives for energy barriers to be transcended. An empty, dead, deterministic universe with static, universal laws and absolute, objective standard truths reflects low-energy, poorly organized, inorganic attention. Just as the direction of a chemical reaction depends on relative concentrations, but also on temperature, pressure, and many other factors, so the direction of chemical reactions in the human body, and their rates, can depend on multiple factors including emotions and local conditions, not to mention intention and goal. Interactions are never static and universal, and definitely not objective. If one deliberately puts himself in a stressful situation, thereby triggering a stress reaction and all related chemical processes, they are not somehow progress by themselves, but can be shaped according to intention and purpose. If one goes to a tropical place, it is the heat, while on a high mountain, it is the reduced oxygen content and air pressure that will fundamentally affect all chemical processes, and if one chooses to isolate himself, the activity of the immune system also changes. It is not only that hormones affect emotions, but emotions also affect hormones, for example, the female sexual cycle can be effectively influenced by emotional factors. Hormones and emotions are not independent, nor is their interaction only one-way. In the brain-gut axis, food intake influences mood, while mood affects food intake.



Of course, the imaginary “usual average” rate of chemical reactions in the body can also be affected by several other effects, including gravity, electromagnetic fields, mechanical acceleration of the body, or anything else. But it certainly makes no sense to place even the imaginary average velocity of chemical, mental, or other processes in the exclusive context of some general “slowing down” of some abstract mechanical or mathematical, standard universal time. Concepts such as "the curvature of space-time caused by the action of gravity locally accelerates or slows down universal mechanical time" can only be the object of ridicule beyond a certain level of intellectual capacity. On the contrary, local time is always specific and determined by not one but many prevalent influences. To see this, we need organic attention, which broadens the horizon and is able to consider several effects at the same time. The general extension of the principle shown in the figure below is such a rudimentary notion from the point of view of vitologia, that it is not worth any more words.

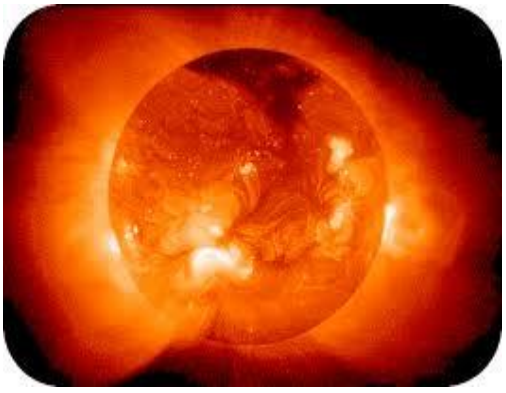


On the contrary, all interactions are locally diverse and multidirectional, and they are superposed in a unique local constellation. Also, these constellations are subject to constant change. Such a diverse, dynamic, organic conception of reality makes the simplifications and generalizations based on separate variables, units and fixed relationships imagined as existing in an absolute sense, unnecessary and meaningless. Surely, we need working models. But we should not confuse them with *what they model*. The flow of a river is simply not the same as the mathematical formula that describes it at a level of a working model. Just as the high temperature created by a nuclear bomb is not at any level the same as the temperature of a celestial body, as the underlying context is simply different.

$$R_{\mu\nu} - \frac{1}{2} R\, g_{\mu\nu} + \Lambda\, g_{\mu\nu} = \frac{8\pi G}{c^4} T_{\mu\nu}$$

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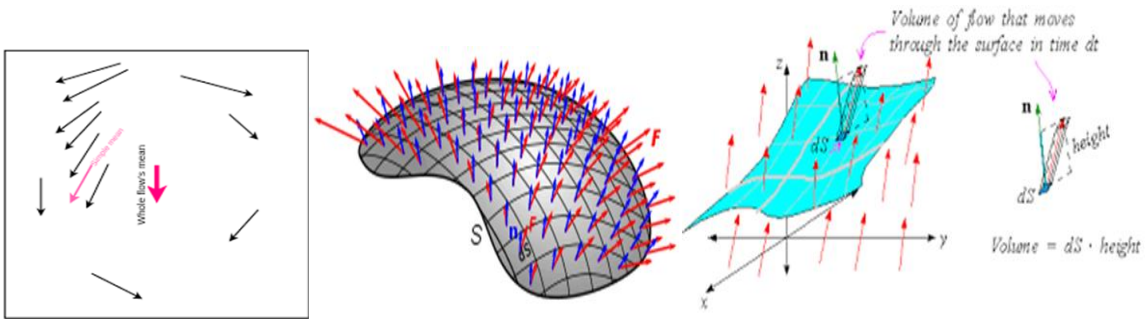
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The relationship between models and reality is subjective for the modeler, because it is only relevant and useful in the aspects and circumstances he has chosen. Knowledge and wisdom do not grow in straight lines but branch out like a tree. We need interdisciplinary crosslinks between separate lines of development, otherwise the system will be unstable as its underlying structure will remain one-sided, disproportionate and divided into separate artificial and

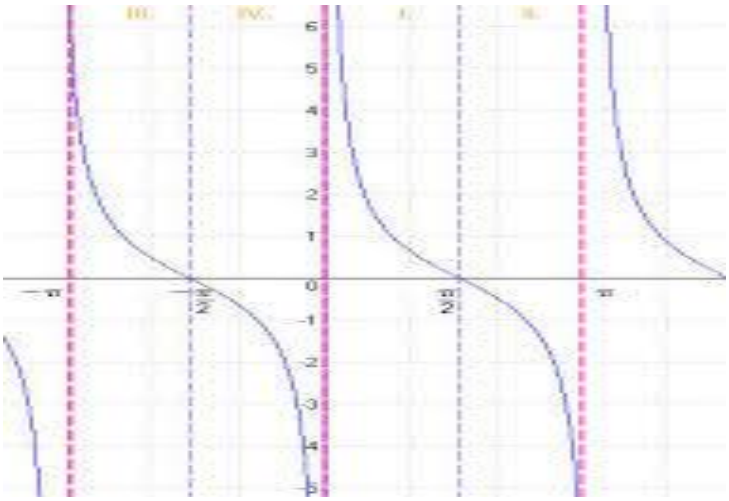
uniform parts. To illustrate this, let's do a thought experiment at the game level! Our topic is modeling of time.

Imagine a huge river, compared to which we, as observers, are very small. We set ourselves the task of measuring the “average” velocity of the flow of the entire river. However, our instruments can only make measurements at very few points in the river. At these points, we can detect the direction and speed of the flow. Since our instruments have a short range and can only make a limited number of measurements, we are forced to generalize from a sample, i.e. to assume that where and when we do not measure, we would get roughly similar values compared to the sample measurements. In order to make this assumption somewhat more probable, we average the measurement results and also describe the average deviation from this average, and then assume that the flow velocity measured at times and space points that we have not used for sample measurements, will also approximate the mean with some probability, i.e. they are part of an extended distribution we assumed from the sample. With this assumption, the average result of the sample, considering the deviations characterized by the distribution, will be defined as the flow velocity of the river. However, we notice that the more measurements we make in time and space, the more outliers we get, the more irregularities we get in the distribution, i.e. the greater the chance that the measurement result will be incongruent with the original sample distribution or at least will be relatively far from the previous average deviation. The distribution will be less and less close to the sample average, which was first determined on the basis of relatively few measurements too close to each other in space and time. Then we notice that the river has regional variations in both space and time, which probably explain these unusual values. In certain regions, or at certain periods, influenced by seasons or other climatic factors, the flow is sometimes more turbulent and faster, sometimes more regular and slower - perhaps due to changes in temperature, unevenness of the riverbed, the changing presence of plants and fish or other forms of life, wind or other external factors. Be that as it may, we discover that there is a high variability in both space and time that has not yet been revealed by initial measurements that were originally too close in time and space. So, we need to introduce even more simplifications. For the sake of simplicity, we will introduce the concept of surface: we measure as many points on an imaginary local cross surface of the river as possible, then gradually enlarge our surface, and then average everything we measured on the imaginary surface. The surfaces thus correspond to regions, and the “average” flow velocity of the river will be derived from the average value of multiple average surface velocities. First, we find that a simple semicircular or rectangular surface would be optimal as the standard shape of the surface pattern, then we see that by choosing, say, a concave surface, we can better organize and interpret our measurements. Thus, our imaginary, regional model surface has the following properties: its shape, size and its actual measured points have a specific distribution (of potentially infinite measurable points). So, of course, our surface measurement average changes with the shape, size and choice of where on the surface we take the measurements. And of course, the surface does not consider spatial and temporal changes, although we have just suggested that the flow velocity of the river, and some of its surface velocities, can change from time to time.



Now we will make the symbolic substitutions of the thought experiment: the river is the physical universe; point measurements represent any change including physical, chemical, biological, mental, or emotional that we can detect in it; the surface symbolizes the limited capacity of our observation and perception; The average flow rate is the mechanical time, the surface average of the flow is the local time assigned to the given surface. Here we note that the concept of time should always be local, and depends not only on local factors, including spatial and temporal ones, but also on the distribution, quantity, and subtleness of observations. In our thought experiment, the surface average corresponds to this idea of local time. We also note that the fewer measurements we make, the more chance we have that the measurements are close to each other in time and space, and then everything seems to be relatively unchanged with the idea of a kind of universal, absolute time arising. The river itself seems to be regular, homogeneous, meaning what is like this here and now is also like this there and then. However, as we collect more and more data further apart in space and/or time, it becomes more and more difficult to ignore the variations, so it is more and more difficult to mechanically extend our results, and the general, universal, absolute generalization seems more and more irrelevant or even meaningless. Then the question arises: what does the average speed even mean in a river that shows significant regional differences in both space and time? Because of regional patterns, we had to introduce surfaces, i.e. domains for our observations. We realized that certain aggregates of the results are related to these domains.

It is obvious that a 4-valued average can be formed from the number sequence of 3,4,5,3,3,5,5. But let's say the number sequence 1, 3,2,3,1,2, 5,6,6,5,7,7 seems to contain two surfaces, one with average values around 2 and the other with average values around 6. Obviously, the average of the two surfaces is still four, but it can be seen that there are *two separate aggregation patterns* here, two surfaces, two regions. We see one surface as relatively separate from the other in space or time, for example. Then the average of 4 carries a different meaning here. It is not simply standard deviation that characterizes variety in the distribution, but the fact that the distribution is less homogeneous, it has distinct local patterns, so the generalizations must be less bold, and the relevance of the concept of the absolute-universal loses its value.

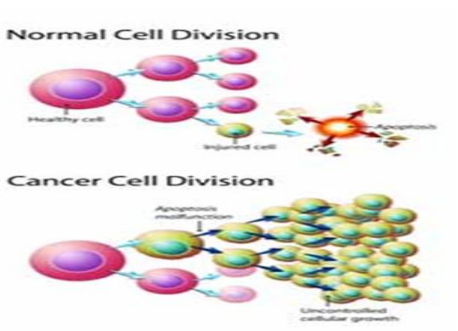


Now imagine a mathematical function with an irregular, curvy shape. A tangent line is assigned to each point on the function curve. Thus, we have created an imaginary space for the tangents. Notice that mathematically, the space of the function and the space of the tangents are the same space. However, if the function is used to describe real physical measurements, then the space in which it is located is a kind of illustrative space displaying actual results. The space of imaginary tangents, on the other hand, does not illustrate real numbers, but only an imaginary geometric operation. Let's call the space reserved for mathematical operations “superspace”. The purpose of this thought experiment is to highlight that although both spaces are abstract, imaginary spaces, their meanings are nevertheless different. The illustrative space is more related to the results of a series of actual measurements, i.e. it characterizes some interaction between the observer and the measured subject. Superspace, on the other hand, is much more imaginary, where a kind of artificially manipulated projection of the measurement results emerges. Of course, superspace is real as a mental construct, otherwise defined as an imaginary mental object. But it is more related to the mind that produces it and depends more on the nature of the individual mental functioning producing it, than the illustrative space describing the relationship between the mind and the object of attention. Of course, superspace does not "exist" independently of the functioning mind that has produced it. Now let's remember the river! When we thought of the flow as homogeneous, uniform, we thought that the concept of "absolute flow velocity" made sense. We saw the function as simple, the tangents as unambiguous. But as soon as we realize that the flow is naturally variable, as soon as we realize that our measuring capacity is finite, and that one who measures in this region may see something completely different compared to the one who sets out to measure in another region of space or time, all kinds of absolute and universal notions begin to fade. On the other hand, it is true that social cooperation requires standardization and consensus, so we artificially fix certain common starting points by neglecting variations. We can decide to start measuring the flow rate here and then, and then as we gradually expand our measurements, everyone will experience the same thing, although the results will change over time. But this fixation is purely a matter of social consensus. The functioning mind is guided by local experiences, so it also remains local, and by no means uniform across space-time regions. Only the multiply abstracted superspace seems to be the same, because it is multiply imaginary, i.e., artificially, humanly fixed and standardized. And **here is the "royal transition": we must recognize that neither the flow of the river nor the functioning mind is homogeneous, they are not universal and not absolute. There are no homogeneous units in it either. In addition, there are no unchanged, separable, absolute intrinsic properties in it.**



And if we also realize that the river is organic and naturally diverse, then the royal transition becomes complete. From here, it is only a step to feel that the whole of reality itself is organic, and that it is demonstrably local as it is influenced by the unique insights of local life experiences. Life experiences shape our observations and their evaluation in a local way, but be that as it may, the image of standardized and fixed reality can always be accepted only as an initial working model, so to speak, "a first glance". Every fixation and standardization has a limited domain. When we artificially extend this domain without limitation, it results in a world of illusions and becomes the seed for social cancer.



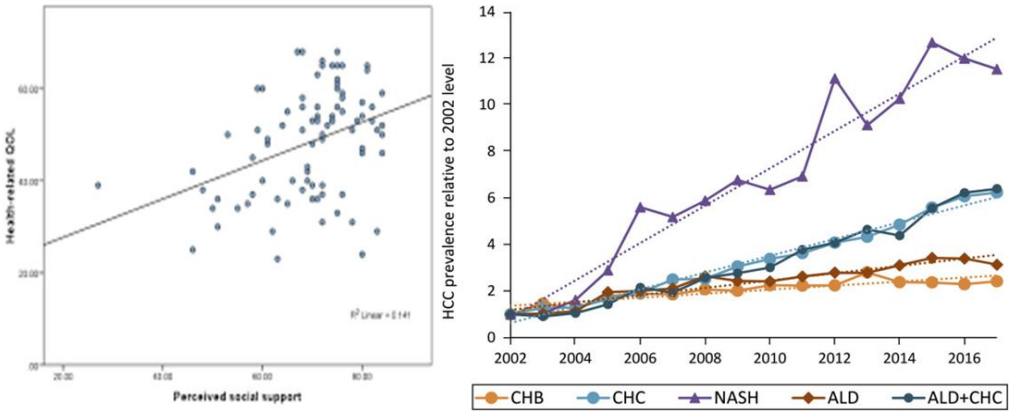


91. Chapter: Mechanical Linear Extrapolation

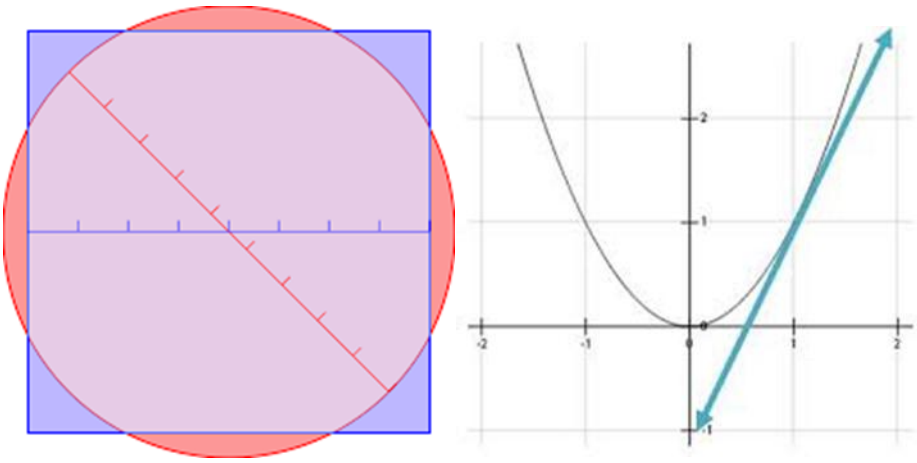
The idea behind the mechanistic, objective, materialistic worldview is that the attention of the community should be limited to what can be examined by materialistic, mechanistic methods; that experiments should be carried out under fixed standard conditions; and that all examiners should have approximately the same approach, knowledge and experience. However, these remain hidden assumptions, and so in everyday life it seems as if there was no alternative to this particular line of thought. In addition, it is precisely this materialistic-mechanical worldview that does everything in its power to realize its assumptions with the help of propaganda tools, killing the notion of natural diversity and variability.

The most extreme tool for straightening the curved lines of reality and squeezing organic reality into the simplest possible human model, the straight line, is mechanical linear extrapolation

(MLE). In general, the less we can handle a curve, the more it tempts us to somehow manipulate it into some kind of straight formula. And what apparently cannot be straightened, or at least is very difficult to straighten, we simply ignore. MLE has a broader, extended meaning in vitologia, but its basis and origin are in mathematics and statistics. Through MLE, we try to reveal some essentially simple correlation behind given measurement results. The underlying idea is nothing less than that there *is* an eternal and universal, absolute and simple relationship between two *existing* parameters, and that if the measurement results can almost be fitted to a line, then the difference between the points located on the straight line and the slightly different measurement points is disregarded as noise, i.e., a random deviation or measurement error due to some "other" influence. This is used in statistics to define one type of correlation between parameters. What is the benefit of correlation? That it can be used for forecasting. If similar conditions persist, the correlation extends, and the change in one parameter somewhat predicts the change of the other.



In a broader, figurative sense, the straightening function of MLE, the approximation of the curve with the lines helps to determine the area of the circle and to form the point tangents to curved functions characterizing its slope.

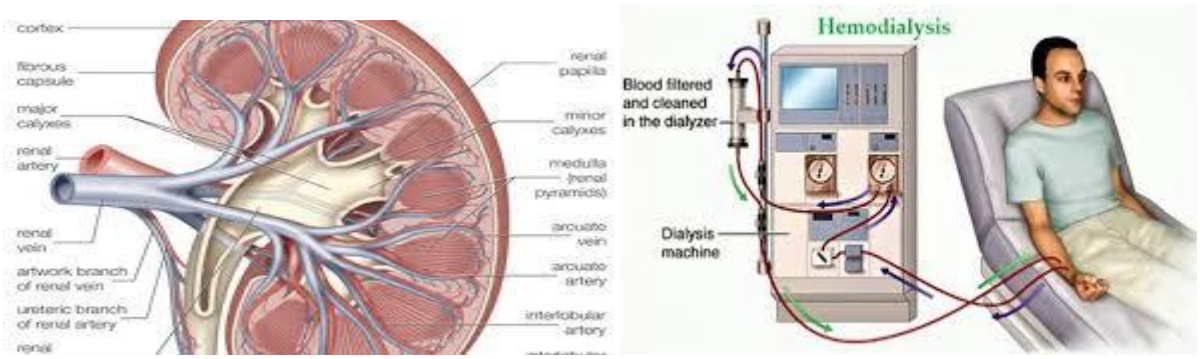


But let's get back to linear correlation and forecasting. If the value of a variable increases, it is projected to continue to do so linearly. This represents the simplest model of future projection. Or, if one parameter increases, then the other will also increase linearly with it, according to some simple formula. This is also the simplest model of what we call a correlation. But if we examine this method more deeply, we immediately notice two hidden assumptions, without which it makes no sense. One is that "there are" separate variables between which some kind of eternal and universal relationship is *ordained*. The other is that changing conditions only

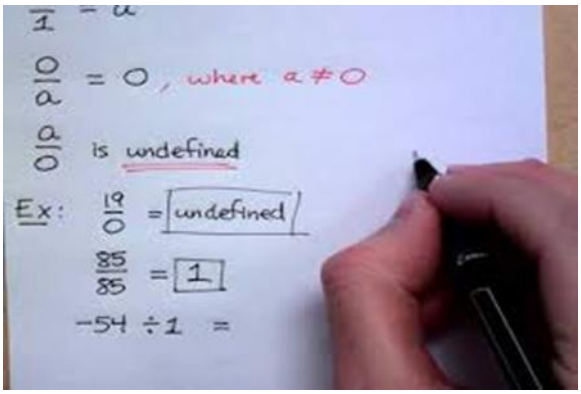
slightly change correlations at the noise level, but essentially, the correlation is maintained under any circumstances. From this, we can clearly see that the context of MLE is abstract and imaginary in many ways, and as such it can only be used in selected cases and then only to a limited extent. For example, in the case of very complex or highly variable systems, it may not be practical at all.

Let us extend the meaning of MLE and say that we call MLE any extension of the domain of any mechanical model that assumes that a variable is generally "exists" and that it behaves in the same way in one environment as in another. Let's take nephrology as an example. Let's say that the kidney filters and purifies the blood in a certain sense, and in the same way the dialysis machine also filters and purifies the blood. We assume that if dialysis is able to replace the kidney in this regard, then we can create a parameter reflecting the kidney's filtration capacity, and then we adjust the dialysis treatment so that it has a similar filtration capacity. The principle of MLE states that filtering means the same thing whether it is done by the kidneys or by dialysis. Filtering capacity is therefore a general, objective, absolute parameter characterizing both the kidney and dialysis. And now comes the big surprise. The filtration capacity of the kidney (Kr) and the filtration capacity of the dialysis (Kd) do not mean the same thing, their “degree” affects the living organism in different ways.

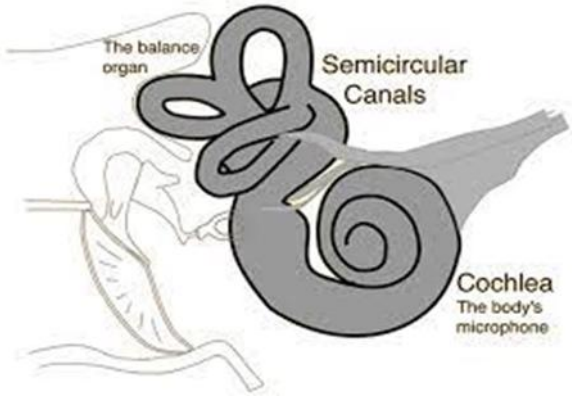
$$\mathbf{K_r \neq K_d}$$



More generally, if we define an effect function in a certain domain, how can we assume that it will behave in the same way, *or even mean the same thing* in another domain under different circumstances? We can only do this by denying or minimizing the influence of local conditions and circumstances. Speaking of domains, the mathematical operation of division means something entirely different whether we use non-zero numbers compared to zero as divisor. What does it *mean* to divide a number by zero?



Or, if we choose to define three spatial dimensions as characterizing spatial positions, why exactly do we choose three? Well, we can see it in the figure below:



Now, if we then proceed to create a math of more than three dimensions, how will the original *meaning* of the spatial dimensions change? Is the meaning of the three "original" dimensions somehow equivalent to the fourth or the one millionth dimension? At the level of the mechanical extension of space geometry *within mathematics*, yes, but never so in real life.

Back to nephrology, if the kidney and an artificial kidney do a similar thing, such as reducing the concentration of easily removable toxins in the blood, does that mean that the kidney and the dialysis are "essentially" equivalent? Well, we know the answer to this from clinical practice: no. It is true that the kidneys filter and dialysis also filters. But they are different and they filter in a different way, not to mention other effects of the artificial procedure we call "side effects". The kidneys filter continuously and in a way that adapts to the current state of the body, while dialysis does neither. Kidneys also remove intracellular substances and larger, protein-bound toxins, while dialysis is much less capable of doing so. The kidneys also produce certain important hormones, sugars, and other important substances even during filtration, and slowly and gradually remove excess salt and water. Dialysis does not provide these functions. Furthermore, as a result of the continuous, slow functioning of the kidneys, they remove toxins from hidden compartments of the body, while hemodialysis with its rapid filtration does not. Moreover, filtering through the kidneys and removing salt and water gradually does not lower blood pressure, does not burden the heart, does not cause an immune reaction, does not require vascular access that causes many side effects, while dialysis does all these and more. But if, as has happened historically, we consider the degree of removal of an easy-to filter small molecule as the basis of the *functional equivalence of the kidney and dialysis*, then we do not notice all this, and we form a parameter (Kt/V) that is abstracted in several ways, which is then made the basis and target value of the operation of the dialysis stations, maintaining an illusion and a meaningless, even dangerous concept. To put it more generally, to reduce a complex operation to one "essential" parameter, and then to identify the results measurable with the parameter with the "performance" of the operation, is to degrade an organism to a machine, which is a serious and dangerous mistake. Moreover, the change of the variable is never independent, it depends on a number of other circumstantial influences, and the meaning of the variable itself changes in different situations. Depending on the current fluid status, salt and fluid removal can increase the performance of the heart, lower blood pressure, improve the functioning of the intestinal wall and help restore intestinal flora, or beyond a certain point, it can have the exact opposite effect, because it exceeds a locally optimal value in a given state. All of this may also depend on the actual status of another variable, vascular wall tension.

Well, we see the problem: if we simplify the systems and identify them with one outcome that is all-important to us, then the systems become superficially comparable, they also seem relatively similar at the model level. On a superficial level, outcomes can be extrapolated and compared to a universal and absolute standard, and correlations can be considered constant. Be that as it may, we choose to set up laws that do not characterize systems, but only the reduced machine models made of them. And thus, the absolute, objective, *existing* world of appearances is built, which is inorganic, homogeneous and can be divided into units. This is how the mechanical worldview based on hidden assumptions becomes a mechanical world of illusion based on reduction.

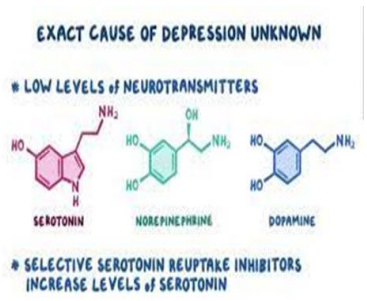


Well, MLE fills the imaginary space with the artificial extension of the models so that the results of a small number of observations are assumed valid even where no observations have been made at all. And since the observations took place under fixed conditions and took few variables into account, the extended artificial space will also be fixed and low-variable. Thus, instead of studying complex patterns, we create a one-sided, static projection of the observed patterns, purely for the sake of simplicity. What will come of this? Nothing less than an inflated bubble will come of this, in this case the bubble of the imaginary world of the "existing" material universe. And on top of all this, we keep silent about the hefty assumptions behind the world of appearances and if necessary, we silently even divide by zero. Let's take an extreme example. If we simplify a complex pattern, such as the functioning of the human mind, according to the so-called concept of "behavior" composed of responses to targeted stimuli under fixed conditions, we study an aspect of mind function that depends on the arbitrary selection of fixed conditions and standard stimuli. If we proceed to ignore that the mind could be examined from other aspects, then we identify behavior with the entire functioning of the mind itself—a classic case of reduction. The other option for reduction is to identify, say, sadness, regardless of what causes it or how it manifests, with serotonin deficiency by examining the chemical aspects of complex mental activity patterns. So, it will appear that the solution to sadness is simply serotonin supplementation. And if this sounds absurd, there is the propaganda machine, which is forever pushing the model narrative, overemphasizing the angle from which this may seem to be a somewhat logical model, while silencing all possible alternatives. This is how science becomes a mass ideology, which, like all ideologies, has monolithic orthodoxy in its old age. The word *extrapolation* originally means to place something *outside*. Here it means placing something out of itself into an imaginary, mechanical infinity. Why is this so? Because if we place something out of context and remove it from every day, living reality, then, on that imaginary plane, we can arbitrarily manipulate it as a model. This is what mathematics is based on, where artificial manipulations *become truth* and become independent realities, ignoring the

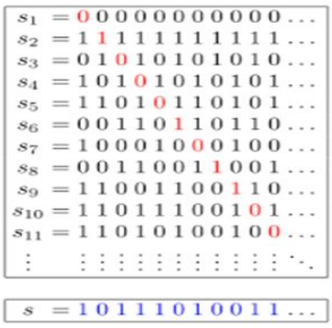
arbitrariness that invented them. All this creates a limited world, a world of projections with few variables, where truth and law refer to the model, but not to reality.

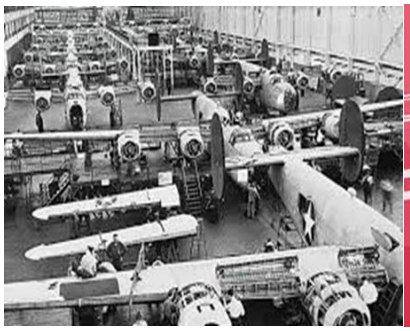






Is this familiar in connection with religious traditions? But mathematics itself is a religious tradition. Furthermore, religious traditions are not at all harmless. On the contrary, forcing MLE on unexplored domains, ignoring local uniqueness and thus expanding the local trueness, relevance, and validity of low-dimensional rules, is dangerous and causes tension, explosion, and suffering. In mathematics all this manifest as practice and play, but in everyday life it is the origin of destruction and death. A destructive mass ideology can be created from every religious tradition.





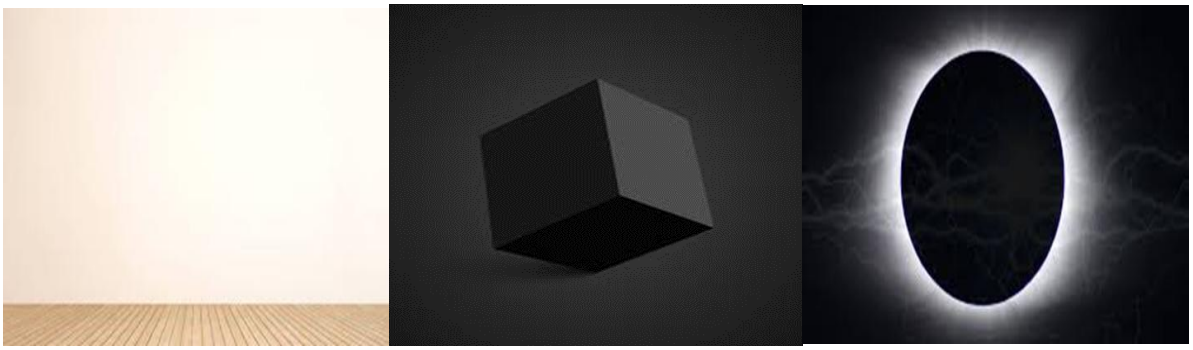


I see a star, many people see a star, anyone can see a star, the star is visible, the star exists. Really? Who is anyone? What is a star? What is existence? The answer is that these are all local mind constructs, products of mental inertia, categories based on mechanical, linear extrapolation. They are not part of reality, but part of particular models of reality. As an initial, didactic working model, these concepts can be useful. But for the mature spirit, they are part of the world of appearances.

92. Chapter: Machines and Emptiness

How does emptiness *become* a machine? Let's return to the concept of the vacuum for a moment! What is a vacuum? We said that it is effect-free space-time, where no effect can be observed by a particular observer. For example, an empty room is one in which there is nothing that could be expected, relating to things that are usually in a room according to a given sociocultural tradition. Be that as it may, an empty space-time region must have some kind of boundary, because it must be separated from the non-empty region. Since neither the fields of influence, nor the probability distributions, nor any other quantum or spiritual phenomena have

absolute limits, it follows that every instance of vacuum must be imaginary, virtual and artificial. We could put it something like this: "in the context of this particular attention field, we cannot perceive here and now a particular set of effects", that is, this space-time region seems empty to us. But what does this have to do with machines? Let's wait a minute. If we say that emptiness is relative to the observer, assuming the potential for very different observers then...





Then, of course, non-existence is as relative as emptiness. For us, an expected thing in a given situation, under certain circumstances, is not there, or at least we cannot detect it there. In this context, emptiness is analogous to non-existence. Thus, we can state that all existence and non-existence are a function of local interaction, and if existence appears to be universal, absolute and eternal, this illusion can only be the product of MLE. In fact, if we consider something random, it is random only for us, because it depends on me what connections I recognize and which I don't. And as for the question of the multiverse, there is a problem there as well, because the conceivable and measurable units of possible outcomes are separated by the imagination of the observer. In fact, the possibilities and possible outcomes are not separated at all without the specific processing of the observer, and they cannot form units.



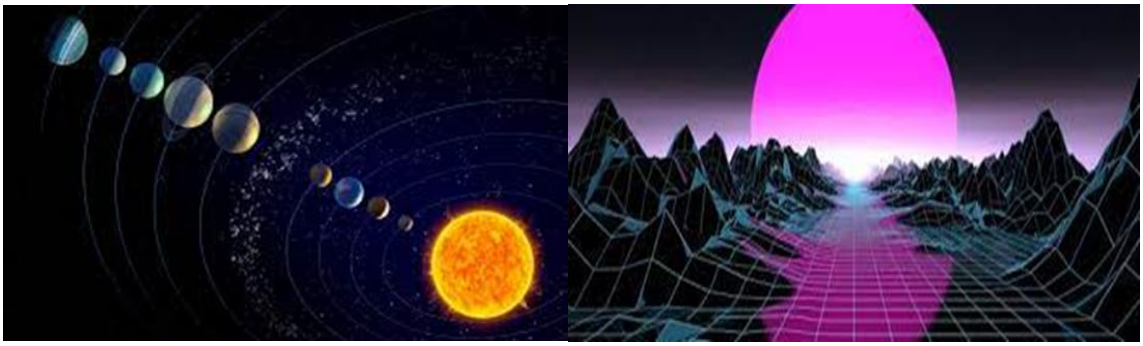
And now we come to the definition of machines and artificial intelligence. A machine is a functional unit that is specifically designed to produce a pre-defined output. The machine thus fulfils all the conditions described in the modeling process. Moreover, systems that can be considered components of organic reality cannot be broken down into replaceable, identical units, but the subsystems of the machine can. Organic systems are multidimensional; machines were created specifically as artificially low-dimensional. Organic systems, including any field of action, are boundless and changeable, while machines have a definite boundary, they are homogeneous and relatively constant, with few dimensional response and output. The machine is thus an embodied model, a specific extension of the will of a model-maker-observer. It follows directly from this that the machine and artificial intelligence are standard and fixed, but local, because they revolve around the logic of their creator. Their functionality is based on a few preset variables that extends local importance, weights and sensitivities, plus local logic generated by local life experiences.

"The universe is like a machine"

"The universe is like a computer program and simulation"

"The universe is the embodiment of an intelligent plan"

This is a total expression of confusion. The machine is not like the universe; the universe is not like the machine. On the contrary, both the universe and the machine reflect the logic of the observer and manufacturer, this is not about some kind of external, objective, solid, absolute reality.



The common denominator here is projected local thinking, which the unimaginative, haughty manufacturer thinks and presents as universal. That is, "we have fixed methods based on a few predetermined criteria, and then we have extended the validity of those methods as if they were independent of us." We can call this the robot effect, or the Pygmalion effect.




The anthropomorphic divinity, the physical universe, mathematical truths, objectivity, and any other projection of absolute extended local models into virtual infinity ultimately all mean the same thing: projected ego. The priests, scientists, experts, and officials who defend it are not so much impostors, but self-deceivers. It's all about the ego here. If we now redefine the model from this point of view as an abstraction of reality based on a few preset variables, considering local sensitivities and weights, we can see that each model is strictly local and highly dependent on the specific aspects of its creators. Certainly, for an actor, "the whole world is a stage," for a teacher, "the whole world is a school," for a merchant, "the particulars may vary, but competition for limited resources remains a constant," for a soldier, "the whole world is a struggle," for a slave, "the whole world is the Lord," for a warrior-merchant-biologist, life is a constant "struggle for existence." And above all, for a profit-oriented businessman who can take few aspects into account, the main model of reality is the machine, including the human machine and specifically the mind-machine: artificial intelligence and the computer. But this artificial intelligence also reflects the manufacturer's mindset, even if it varies somewhat in application from place to place. However, real reality is infinite, so it is not possible to define an "optimal model" for it. The businessman is infinitely far from the wise, just like the artificial intelligence he has created is far from wisdom. The minimum we must acknowledge here is that the model should change as reality changes, but this is constantly contradicted by the unimaginative intellectual laziness of orthodoxy. A businessman is never creative. If the machine manufacturer that created artificial intelligence believes that the machine is separate and objective; if the model maker thinks that the model is separate and objective, well... then the creator, putting out his own ego, worships himself in them just like Pygmalion. But the real problem is not even here. The real problem is that the common man believes that the machine, artificial intelligence and scientific or religious models in general are essentially identical with reality, and that they are universal, eternal, absolute, and objective. And this is truly fatal. This inevitably leads to disaster, as we have seen unfold countless times before. What else should we expect this time?



Like all metaphors, this is also limited to those who have experienced the foundation on which it rests, in this case the four seasons of the so-called temperate climate. Outside of this domain, the metaphor can be of little use. Nevertheless, within this particular local domain, human life (i.e., the individual human life path) can be described as being closely related to a seasonal cycle of twelve seven-year periods, something like this:

The first period is March (0-7 years old): the beginning of spring and renewed life



The second period is April (7-14 years old): spring with changing weather and winds



The third period is May (14-21 years of age): full spring and early adulthood



The fourth period is June (21-28 years old): the beginning of summer and the beginning of the profession and family



The fifth period is July (28-35 years old): full summer and zenith



The sixth period is August (35-42 years of age): late summer and family



The seventh period is September (42-49 years of age): early autumn and the beginning of maturity



The eighth period is October (49-56 years old): mid-autumn and harvest



The ninth period is November (56-63 years old): late autumn and grandchildren



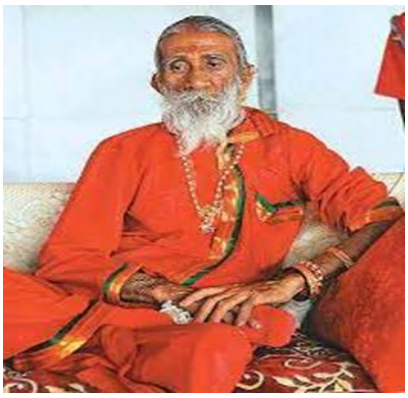
The tenth period is December (63-70 years of age): early winter



The eleventh period is January (70-77 years of age): full winter and the beginning of wisdom



The twelfth period is February (77-84 years of age): late winter and the end of the cycle



It must be seen that each year is similar, but not the same. It is necessary to see the continuity but at the same time also the variety. It is essential to realize that patterns change slowly, so that one may tend to adopt a model of eternal return if one does not consider the subtle differences that may be early signs of even a profound change. If we understand this, insight can appear, rarely even before winter. A year is an imaginary unit, and one year will certainly influence the next, since the year never really ends, the cycles are continuous and also continuously changing. The flesh of the fruit will surely rot, but the seed will live on, and it will always generate life in its own right, but not a separate life, not a life of a closed unit. And life is not only material and spatial, because action, influence and creativity – like an energy field – are constantly growing, maturing and progressing beyond the rudimentary images of definite boundaries and physical extensions. Creative action, fertility and uniqueness are manifestations of life that are only indirectly part of "space-time" and "eternal cycles." The latter are only categories, i.e. units of thought and models, methodological entities behind which lies the essence, the content side of life, which transcends any unit, model or category.





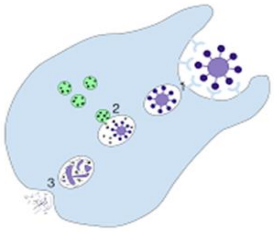
94. Chapter: About Goodness once again

Cruelty fueled by violence, confusion and fear is contagious, but so is goodness. Being good is a radiance that penetrates all and spreads through any energy barrier. While pretended goodness is recognizable by its boring passivity, real goodness is alive, dynamic, cheerful, and always strengthens the flow of life. What is boring is always suspicious: since true goodness reflects organization and harmony, it must necessarily be inspiring and exciting. Cruelty fueled by violence, confusion and fear can also be exciting and dynamic, but it is always one-sided, over-concentrated and disproportionate. It separates us and them, we are supposed to be uniform, and they are supposed to be uniform, but us and them are distinct. What is bad always destroys variety, transparency and complex organicity, and creates simple, contrasting, and at the same time confusing formulas. Evil always hides something, overemphasizes a point, while it suppresses everything else. It diverts attention, limits the intellect, narrows the perspective. What is bad is also lazy, comfortable, confusing and one-sided. What is bad is at the same time directing, focusing, separating and simplifying. What is bad is also unrestrained, linear, unidirectional, uniform and can be broken down into distinct units, which leads to competition and fighting. Jealousy, anxiety, fear, aggression, war, and depression are the real consequences of this rat race, not the luxury, comfort, and security it sets out to achieve.



What is bad is always partial and temporary. Goodness, on the other hand, is curious, energetic and harmonious, active and creative, alert and conscious. The inner essence of goodness is acceptance, interest, care, which always means active, organic attention. This is the true opposite of "ignoring your uniqueness and talent killing it with silence." Goodness never does that. And since it takes everything into account and weighs everything, goodness always goes in the direction of wisdom in the end and radiates proportionality and harmony all around. Goodness is on the path of uniqueness. Unique imagination, unique care, education, nourishment is what truly nurtures and builds. Evil competes, and at most it can win. Goodness, on the other hand, creates and lives. What is the basis of goodness? Organized mind and organized life are the basis for goodness. It is organization that creates momentum and maintains a broad perspective and delicate subtlety of perception. High intellectual standards are unthinkable without a high level of organization and without a highly organized and harmonious life, there is no goodness. Evil suggests that we should choose a few variables, judge others according to our own criteria, then assimilate, use, manipulate, conquer, absorb and divide others taking control.






Goodness, on the other hand, gives inspiration, hope and comfort, momentum and energy as it helps with organization, while also giving the opportunity for uniqueness and diversity. Goodness understands that the essence of life is change, growth and varied abundance. Therefore, goodness never demands uniformity, imitation and obedience except to some extent during the first phase of teaching and education. Goodness is also acceptance of uniqueness, consideration for variability and change, but at the same time it is also the continuous search for the possibility of cooperation. Standardizing, coordinating, fixing and perpetuating human thinking with templates is like death for the mind. The dead do not need wisdom; wisdom is for the living. Goodness loves life and is alive. Goodness nourishes, but it does not reduce and simplify. It expands and enriches life. And what is behind goodness? It is a feeling of being alive, an outlook on life that understands that life is changeable, diverse and abundant, but at the same time it also forms an organic unit that cannot be divided into parts assimilating and competing. Competition is noble only at game level. In real life, it leads to fraud, rivalry and assimilation. Goodness is seldom inclined to fight, and even if it fights, it does not want to win, it only aims to guarantee the possibility for a unique life. During this struggle, everything that is against life is avoided as much as possible including even self-sacrifice. Goodness does not sacrifice life, but protects it, transcending human atomism and ego.






There are no identical units, no contrasting distinctions, no classes, categories, templates or algorithms at higher levels of intellectual organization. Goodness and wisdom are the affirmation of organic reality, change, abundant diversity, and a multidirectional, fertile flow. But this flow does not go by itself. Goodness demands that we all have to take an active part.

95. Chapter: Treating mental illness

Nature abhors mental illness, whether it manifests itself on an individual, group or social level. Mental illness is most often the direct result of the ultimate sin, mental inertia, which is neglect of the cultivation of the mind. Mental illness is often masked and obscured by delusional diversion or denial, escape, avoidance or projection. Sooner or later, however, it will reveal itself and explode.



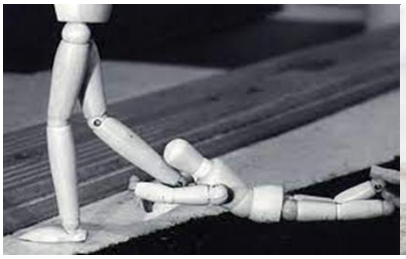
How can we prevent the explosion? What can be done in the masked phase? As with any other disease, we have to trace the symptoms back to the root cause. Hopelessness, depression, anxiety, the compulsive narrowness of excessive focus, fixed delusions or other obsessions, self-suppression and, above all, reduction are common symptoms of mental illness. Cowardice and lack of self-confidence due to lack of mental cultivation usually lurk in the background, most often in denial, and this manifests itself in repressed self-expression, shallow imagination, and reduced originality. And where does all this lead? Excessive adherence to guidelines, the search for standard solutions, fixed truths, delegation of judgment and processing, and finally, of course, the delusional madness of adopting rigid categories, i.e. clinging to templates, imitation, following uniform trends, standard logical paths, and the adoption of fixed lines of thought.



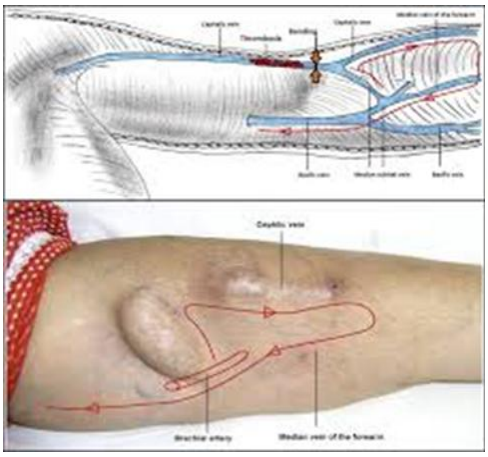
The latter, of course, calm us down and create a sense of security in the short term, but in the long run they lead to tension, because reality is organic and changing, while the templates of the categories are rigid and remain the same. But what is the root cause of cowardice and lack of self-confidence? Of course, it is the criminal neglect of intellectual organization and unique local processing of life experiences. Low-flow mental activity is not natural; it is like a clogged artery or a river blocked by a dam. The functioning of a low-flow mind becomes disproportionate, it is often in a partially compensated state and thus it is difficult to recognize.

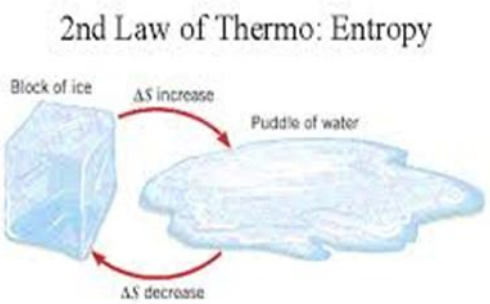



Indeed, ignorance leads to illusion, half-knowledge leads to confusion, wisdom leads to happiness. Why? For these are the steps in the organization of the mind. I'm happy, just... This is how the illusion begins. And behind this lies mostly the cover up of diversion, repression and sublimation. "If only I could solve this problem, if I could have more money, if I could only have Him, if I could acquire a special ability, if people could get to know me better, if I could discover the true holy faith, if I could attain enlightenment, if luck smiled on me just once, if I could get away with it…then everything would be fine and then I could be happy". Indeed, the low-flow mind is reducing, too focused in one direction, taking too few points of view into account, and lulling itself into the delusions of expert consultations, standardization, fixed categories, exclusive abilities and truths, objective, absolute and universal laws, unchanging patterns, definite units. Yet, these are actually symptoms of reduction. "The traffic is stuck not because there is an accident somewhere far ahead, but because the car in front of me just does not move". And where there is reduction, denial immediately appears. "In fact, I don't have such and such a problem, I don't even have kidney disease, everything is fine in the family, everything is stable at work, there is no pandemic, there is no climate change, there is no excessive urbanization, degeneration, decadence, overpopulation, excessive consumption, corruption, war, exploitation, neglect, confusion and suffering. Everything is and will be fine! Someone up will take care of that!" And where there is denial, avoidance and escape are inevitable. "This is not my business, it is not my competence, it is not my responsibility. Let's forget about it, let's cover it up, let's neglect it! Something will happen, the experts will solve it for us, there are rules, laws, guidelines, institutions for this. The truth is always outside and above!"

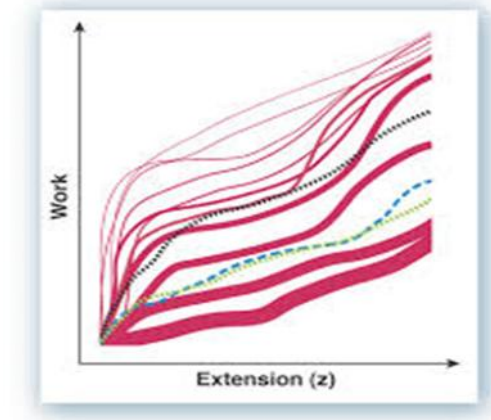



Yet there is an alternative to all this, and that is called abundance. If the veins are blocked, there are side branches, if we get stuck in one direction, there are several extra dimensions, and if an obstacle cannot be solved on one level, we can go up one level, considering other aspects, dimensions and possible solutions.

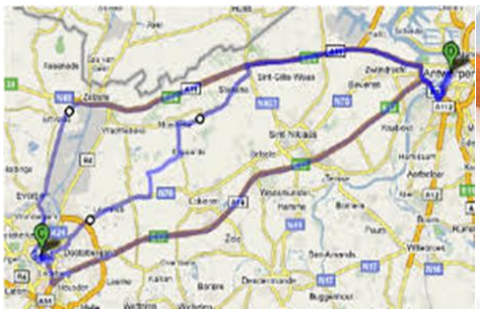


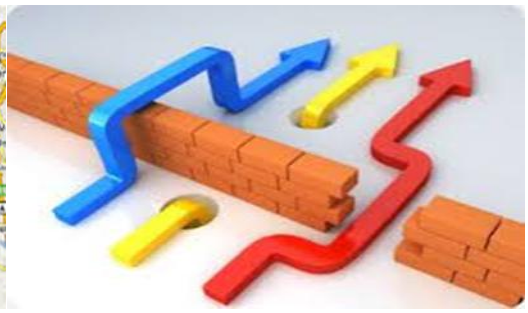


Let's feel the power of abundance! By organizing, we accumulate reserves, build momentum, broaden our horizons, and refine the subtlety of our perception. We can drive on a wide band instead of a narrow straight line. We can allow alternative directions if the organization is deep enough to allow wide progress. Forcing our path in one direction requires exponentially more and more effort even for minimal results, because sooner or later we will be far from natural balance. And then comes fanaticism, disproportionate development, coercion, violence and cruelty.



An organized mind is fertile, abundant and robust, harmonious and proportional. It radiates; it flows and gives inspiration with overflowing energy. It is difficult for it to get stuck, it never gets clogged, because its higher and wider horizon constantly sees alternative possibilities, opens up and creates new dimensions with deeper insight.





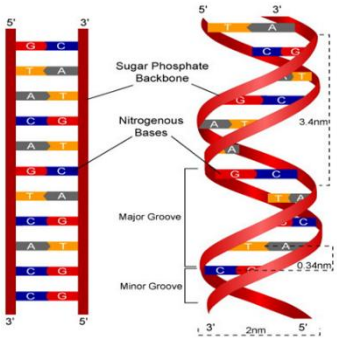
In summary, the disease of the mind is like a clogged artery, a blocked flow, a frozen waterfall. Neglecting the cultivation of the mind lowers the degree of organization, it necessitates more

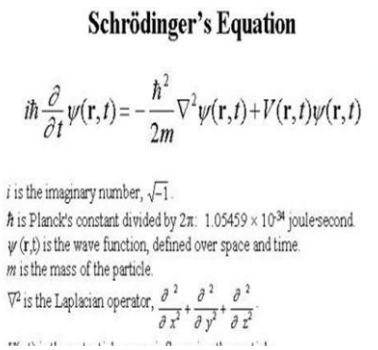
mechanical adoption, and therefore assimilation, homogeneity, simplification, rigid templates, and reduction will all be more prevalent. The solution to the disease is the specific, local, unique organization of the spirit building robust abundance, which enables the mind to examine everything from many points of view creating alternative paths and new dimensions. It is a productive flow that creates diversity and shapes the river bed by itself. It is a non-one-way, varied bed of reality, which is never rigid, which is always evolving, and which conquers all barriers.

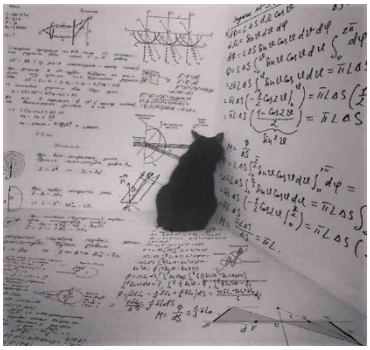


96. Chapter: Interpretations

With a little poetic license, we could call the combination of imagination and courage, as is expected of cavalry in the military context, a kind of "male principle". The combination of fertility and foundation, as usual for the settlers, we call "feminine principle". Sky, rain, sunshine, earth, plant, wildlife, fertilizing effect and fertilization, or fertile influence and fertile reception from the point of view of the fertilization of the seed are the supreme virtue for male and female, respectively. Of course, the seed itself is immortal in its inner essence. It changes, recombines, acquires more and more specific experiences that enrich its essence, it gains new coating and shape, sometimes as a man, sometimes as a woman, but in the midst of all the changes and enrichments, continuity remains, the seed never stops and never dies. The individual lives of humans are like the drops of water in the infinite and ever-changing water cycle. Just as the drop of water changes its shape, states, apparent unit-forms, it melts and separates again, but never disappears, so it happens with the human individual. "Genetic material" is the physical form of the seed, just as computer hardware with electrical circuits is the physical form of a software program, but form is by no means separate from the essence of content. It is a projection, one of many aspects, which accords to the direction and means of observation. Just like a teddy bear, in which the child recognizes the shape and color and perhaps even the voice of the real bear, is only an image, a projection and a model of a bear, so the chemical structure and the genetic function are also the shape, projection and model of the seed. Such models are useful for science. If only adult scientists could learn from children and could distinguish the model from the part of reality it is supposed to model! But they forget the difference and continue to play with their model forgetting the underlying reality. Reality, which is content and essence not just shape and form, is continuous, infinite and ever-changing. Reality is alive, it can only be destroyed superficially, partially and at the level of models while the essence of reality always survives. Just like the seed.







Unlike children, adults actually believe that "genetic material" is identical with the seed of life, "time" is identical with change, “the anthropomorphic divine unit” is identical with divine essence, ecclesiastical dogmas are identical with religion, mathematically expressed "laws of nature" are identical with the life of nature, and in general, universal, objective and absolute truths generalized from tangential local actuality cover the whole of reality.





However, this belief leads to delusions. "Temporal distortion of the space-time continuum," for example, means that there "exists" a unified, uniform space-time that is distorted, and this applies equally to all processes, regardless of their nature, although time was originally defined in a purely mechanical sense. Thus, we extend the concept of mechanical time to all kinds of changes, and then once we have manipulated mechanical time, the result of this manipulation is automatically transferred to all changes, as if manipulation applied in the same way not only to mechanical but also to chemical, biological, or spiritual processes. The child is much wiser than that. He knows that you can twist and roll the toy dinosaur, but if you see a real dinosaur, you don't twist or roll but run!



Why are children wiser than adults? Because adults are manipulated, coordinated, and standardized. You can train a child to do this or that, but it is very difficult to convince a child that a real dinosaur is not scary. He will run away when he sees one. But let's take another example. What is materialism? It is a reductionist model that was born out of fear of spiritual uncertainties, which simply ignores aspects of spirituality. It is a matter of conviction, preference, choice, but it has nothing to do with objective truth. What is objectivity? This is also a reductionist model, born out of fear of individual unreliability, and therefore emphasizes material evidence independent of the individual, even at the cost of simply denying individual differences. These are models, teddy bears and toy dinosaurs, yet people are willing to kill and die for them, as if killing and dying could justify the models. Why? Because models are based on agreements, and agreements can be influenced by killing and dying.

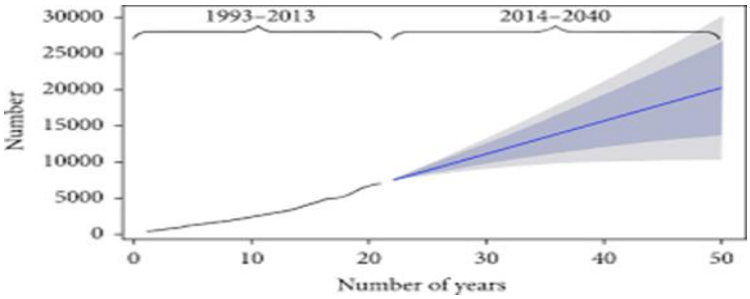
Why are children wiser than adults? Because they know that language is just a game. Language lives and grows, building new layers just like reality, and therefore it changes as life experiences are constantly changing. Creating the perfect language is a teenage fantasy, as language can only be used if it follows changes. It is constantly in motion and new words, new meanings, new structures keep on appearing. Gay originally means high mood. A more modern meaning of gay is homosexual. Many people do not even notice that this new meaning is of recent origin, because they have simply received it ready-made, and do not consider that the man of old did not even think of such a meaning when he used the word. Yes, language is also based on current consensus, it is not objective, and especially not absolute.

Why are children wiser than adults? Because children recognize that language changes, it is a model, a game that follows reality, the "real thing". Adults, on the other hand, form an ideal, fixed, absolute image of language like they do with any other concept, they create imaginary units out of it, and imagine them as independent, *existing things*, i.e. as universal categories. Any healthy child would laugh at this, because their mind control is not yet complete.

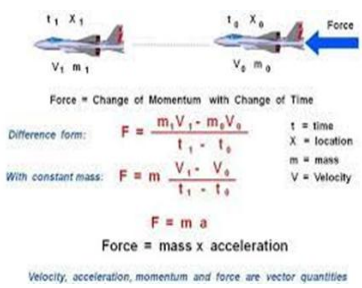


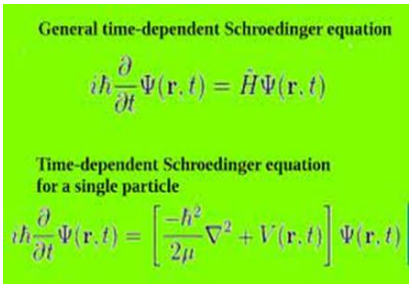
Why are children wiser than adults? Because children realize that such concepts as "time slows down due to a temporal anomaly and disruption of the space-time continuum" are just an idea, a model, a game, a fantasy. Adults, on the other hand, take such things bloody seriously and cling to them, willing to kill and die to "enforce" their "universal" and "absolute" truths, perceptions and principles. **Yet, you can't kill or die for reality. However, for the consensual expansion of *your local image* of reality, you can.**

In their childhood, every subject, be it science, language, religion or ideology, begins with a few simple categories, a few variables and clear statements relating to these. Then, as adolescence begins, transitions and variations appear, which cannot be fitted into the very simple and homogeneous primitive categories. More and more variables, categories, dimensions will become necessary and the patterns fit less and less the simple statements, linear extrapolations deviate more and more from actual observations, the curves become more and more irregular, significantly different from initial projections.



The domains of categories change, the meaning of the variables themselves changes, and the models become more and more complex. Development and organization create the need and capacity for more complex models.





Neglecting cultivation and organization masks the need for more complex models and tends toward orthodoxy. Violence, cruelty, oppression, narrow-mindedness all lead to the suppression of more sophisticated thinking. On the other hand, liberal thinking trusts in the power of novelty without serious insight or reflection. The common denominator here is a low level of thoughtfulness and a low level of intellectual sophistication. From the idolatry of the old to the idolatry of the new, from forced uniformity to superficial variegation, it is one spectrum of mental inertia.




Spiritual development and organization transcend forms and categories, including institutions, representation and idolatry, while simple formulas, primitive models, sharp contours and contrasts simply melt away like ice crystals being heated. Violence, on the other hand, is not the solution for the forced maintenance of the old order, nor is it a solution for the new revolutionary one, as violence is simply not suitable for lasting solutions at all. No violence can ever mitigate the adverse effects of simplistic thinking with attractive slogans and fairy tales. These latter are built up out of intellectual laziness, even if they are seemingly justified by a heroic sacrifice or even self-sacrifice. These only have an effect in the short term; they are not a solution in the long run. But the children of the spirit, who are short-sighted, seldom understand this. Deciding on the basis of ordeal and competition is a childlike concept, and a deeper thinker would never take this seriously. Focused attention may increase the intensity of observation, but it reduces the scope and narrows the perspective, thus creating one-sided, disproportionate knowledge, which is best suited to business. Business is by definition one-sided and disproportionate and illusions. The ultimate manifestation of business disproportionate is called technology. In the short term, this, and the competition and struggle built on it, can create wonderful, deceptive prestige. Organic attention, on the other hand, understands that the whole of reality is in complex motion, and that one-sided, disproportionate development eventually implodes, and only multidirectional proportional thinking can lead to lasting results. The detachment from the past, the definite boundary between the past and the present, the determination of the future based on simplistic projections are all artificial products of disproportionate, inorganic attention. But in the end, all ice crystals melt, all apparent trends disperse, because organic thinking produces momentum, heat that melts any crystal. This effect is irrepressible and unstoppable in the long run.




97. Chapter: Beyond Comfort and Safety

Individual safety and comfort presuppose individual separation, self-unit, ego, and represent the safety and comfort *of the self* as an independent entity. This is the case even if the ego is somewhat, or even partially, extended to a community. Ignoring basic variety and continuous transitions, far-reaching influence fields, continuous distributions and organic patterns in living reality, we erect walls in space and time, and we deify the wall itself as the only source of

comfort and security. How could this delusion survive so long? Surely, it could survive only through the mechanism of regression. Someone in trouble, sick, or simply unable to cope with the tasks in front of him, just like a nearsighted person, focuses on his immediate environment and especially on himself, so he loses the big picture, the broader perspective. If the stress is continuous, then compensatory reactions come into play, while unhappiness and disproportionate thinking gradually evolves into depression. The regression becomes permanent, compensated by distractions. And this state of affairs becomes chronic, while the compensations are overprotected with fanatical attachment. Indeed, nothing is as dear to us as our delusions. Yet, delusions come at a price, and that is not only depression and confusion but the end result of both: exploitation.





But there is an alternative to this. If we could step out of the spell of regression even a little, then organic reality could be revealed, and compensatory delusions would fall away. If orientation and investigations were not limited to a few conveniently narrow parameters and limited viewing angles, then subtle transitions and multiple connections would be perceptible even viewed from long distances in space and time. And once the dynamic, organic order of reality is revealed, then the inseparable and organic connection between the part and the whole will be restored.





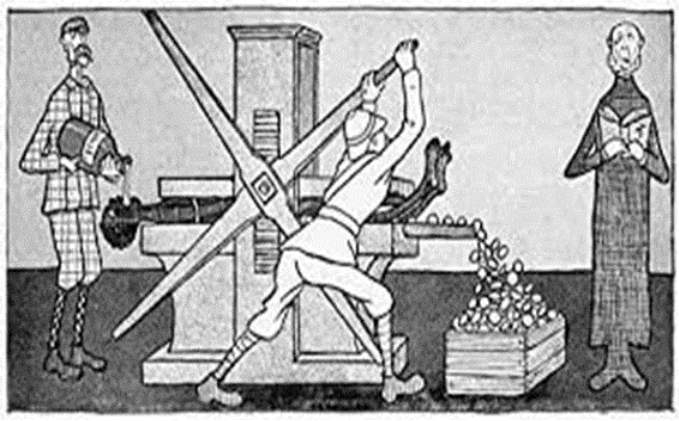
And then the ego collapses, and with it all regressions and compensations also collapse. This is the basis of the concept of dignity based on the idea that *organic parts are irreplaceable because they are unique.* Every ant and every star is unique, even as they all belong together organically. They are not numbers, not sets, not members of manifolds, but specific, local parts of the organic order. If, instead of the separated ego, local dignity takes its rightful place in nature, then instead of existence, life emerges. The ego exists because it is separate, and behind all its superficial independence there is a uniform unit, a universal idea that uses templates and models. Indeed, to exist is to be dead, and this gives a new meaning to the question “to be or not to be”. The ultimate safety and comfort are existence, that is, death. Death is the ultimate exaltation of unit existence. In death, dissectible corpses as uniform units have an absolute,

separate, pure existence. Machines also imitate death: they have interchangeable, uniform, separable parts that "exist" only for a specific purpose. Function and utility are their very definition. Machines are low-dimensional, low-function entities, they are the representations and embodiments of a stripped-down existence. The uniform average man is almost a machine. He exists, but he is not alive.





No matter how camouflaged a machine is, it is never organic, never multidimensional, never truly unique. And for those who are fans of machines, the machine is also the ultimate model of reality, and they act accordingly. They use and exploit reality. Such machine users see reality as inorganic, with fixed truths, separate, interchangeable parts and specific, separatable functions. Machine users divide reality into two parts: the ego, which longs for comfort and safety, and the external machine world to be exploited, that is supposed to provide them.





For lovers of life, the separate ego-world of comfort and safety is a cage from which they constantly try to get out. For them, reality is organic and unique with constantly changing but interconnected parts. In the family, there is uniqueness and irreplaceability. There is no children and parents that merely exist and can be replaced, because they have no single uniform function. There is also uniqueness and belonging. That is why machine fans hate the family, and they do everything they can to standardize, categorize and regulate it. Yet, all attempts are in vain: life-oriented minds see reality as organic with abundance and changing patterns that are complex and completely intertwined, i.e. they see reality as family. And the abundant flow of life cannot be permanently stopped by brainwashing. The puddle exists until the abundant flow unites it with the natural unity of the water cycle. And behind every dam the water swells continuously, until it overflows the dam like life overflows death, and what represents it: the dam. And the energy barrier is the result of the regression that creates the need for separate ego comfort-safety.





And here is the utopia, which unites the past and the future. Imagine a language where

-one also means a couple

-one also means *together, unity, church and universe*

-health means not just health, but also wholeness

-the words of life, sky, food and mind begin with the same sound



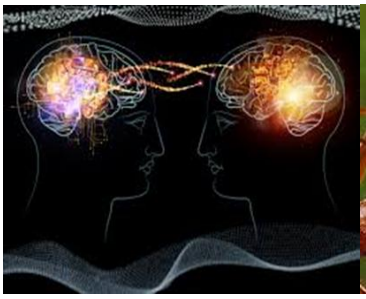


This language itself is alive suggesting us the solution. It should be understood that focusing on safety and comfort is natural for children, but for adults it is regression, it is not natural. It creates pathological self-centeredness and self-isolation. Regression also creates forms of compensation that in the long run lead to confusion, suppressing proportionate, natural development. Periodic review and reorganization are needed to prevent this and they require courage, in fact the highest possible form of courage extending sometimes even to self-confrontation, but mainly reorganization and insight.

98. Chapter: The Power of Insight

What is insight? It is a treasure stemming from a deep and organized knowledge of reality that reaches the level of intuition. Insight also means sensitivity and high standards influencing the perceptual process in a way that it makes it deeper and at the same time broader. Insight is a metaphor that originally described a spatial and physical process. Superficial attention sees only the most easily recognizable solid, high-contrast, simple objects, but insight, with the intuition of subtle transitions and small differences, as well as hard-to-understand connections, sees the more fluid, low-contrast, complex patterns, as well. Complex patterns are often far removed from our usual fixed ideas, our simplified standard everyday experiences and consensual truths.

The most important thing that can be said about insight is this: while narrow and superficial attention sees tangential *actualities*, insight sees abundance with *potential*.





The seed, the transformation of the seed, and the growth of the plant are all easily noticeable. What is difficult to see is the specific possibilities, the natural power, the uniqueness of the seed, and at the same time its close, multifaceted connection with its environment, as well as its unbroken temporal continuity from seed to seed.

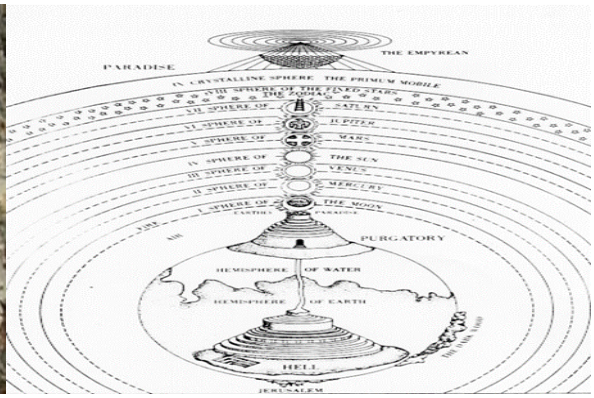



The seed is not only seed in a physical sense, but it is also a soul seed, and to understand this requires a highly developed intuition. To illustrate this better, let's take an example. How do we interpret the physical concept of mass? Mass from the point of view of the mechanical worldview, where all processes are modeled by the motion of physical objects, is the measure of inertia in motion. If we now examine social processes beyond the mechanical worldview, then mass is the measure of social inertia in relation to the organic development of society. If this is abstracted in relation to the whole of reality, then mass is the inertia of the mind in developing an understanding of reality. Alternatively, we can define mass as the measure of untapped potential in appreciating the abundance of reality resulting from neglected cultivation of the mind and low degree of organization leading to low insight. The soul seed is a symbol of organicity, abundance and potential. In contrast, mental inertia is the root cause of reduced pseudo-order, of the belief in extended tangential actuality, and of fixed standards. In the end, therefore, mass is the inertia of insight.




Custom, tradition and myth are all very important, as they provide a cohesive force for the local community. However, the lack of deep cultivation of local culture and neglect of social organization tends toward fixed customs, rigid traditions, and turn myths into rites, magical spells and institutional hierarchies with monolithic laws that "stick to the letter." They also lead to consensus that bring temporary profits, so that authority goes beyond its natural domain making the original ideas alien and meaningless. Dogmatism, business and bureaucracy represent the ultimate simplification of society, as well as the extreme realization of the transformation of reality into a pseudo-order of categorical standards.





Insight, on the other hand, represents a deeper understanding of phenomena, seeing them as part of an organic system with complex patterns that change over time. This is the true practice of wisdom. However, insight develops slowly, as do its basic pillars, judgment and intuition: a good judge and a good doctor gain their valuable expertise through constant review and deep, broad-perspective, in-depth evaluations during many years of active practice. In addition, constant, high level spiritual *maintenance* is needed to maintain insight. All new information must be properly reported, discussed and digested at the community level, and in light of this, the knowledge that organizes the experiences of the community must be constantly reinterpreted.





In summary, intuition and judgment are manifestations of insight that are difficult to develop and can only be maintained with hard work. In an organic reality of infinite complexity and constant change, absolute truths, objective facts, and eternal laws can only be tangential, gross, and local approximations with limited domains. All general truths are only valid within conditional and narrow limits and do not provide a reliable basis for general orientation. They cannot obliviate the need for hard work and local organization of experiences that help develop and maintain insight. Mental inertia extends domains leading to deluded paths that aim for superficial comfort and safety. But this comes at a price. As one spares himself the constant

work of high maintenance, mental helplessness, indolence, and laziness form confusion, while the parasite flourishes and laughs. Rigid authority, dogma, hierarchy, absolute existence, general objectivity, short-sighted materialism, lazy realism and unimaginative determinism are all products of spiritual neglect causing insufficient insight. True insight, on the other hand, means freedom, creativity and new dimensions for abundant life, though it requires high maintenance.



We should never forget that even kittens have insight, a natural endowment that should be thoroughly developed and maintained.

99. Chapter: Organic unity

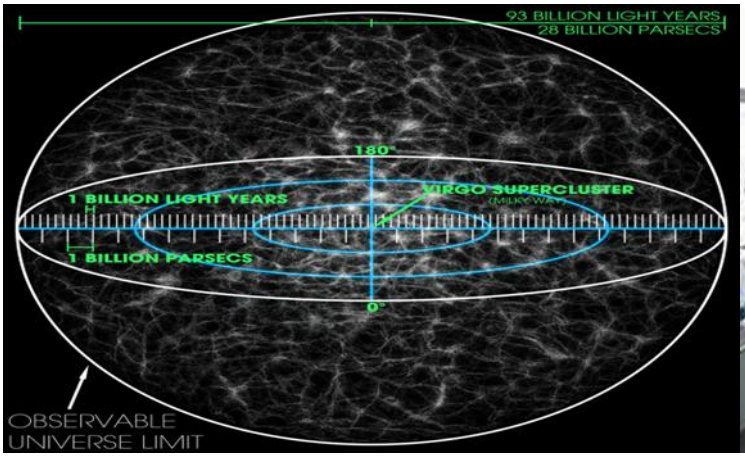
Reality is everything that can be observed, either actually or potentially. But it does matter who observes it, under what circumstances, and how. Total reality includes objects, events, feelings, concepts, habits, ideas, facts, associations, relationships, material or immaterial phenomena, whether they are actually observed or imagined, provided that anything imagined can be described and analyzed. Reality is not limited to "what is the case" or "what is the situation": facts, events, observations are nothing more than *actual manifestations* of reality that are currently and tangentially observed from among infinite possibilities that will eventually manifest. Let's take an example. Poetry, ideas, mathematics are also active, influential, living parts of reality, as they change human thinking and behavior without necessarily being directly related to concrete facts and events.

Reality is abundant because it has infinite possibilities, variations, and transitions. From this point of view, what is happening here and now would only be decisive if reality were homogeneous, if what is happening in a local space or time were at the same time universal and eternal. But in a diverse and changing reality of infinite potential and complexity, nothing can be either eternal or universal. The patterns can be similar in space or time but not the same. The

idea of identity necessarily depends at minimum on the subtlety of the observer's perception and the duration of the observation.



The manifestation of reality that is actually observed in a given period of time in a region of space at a given frequency, pressure, temperature or whatever spectrum, with a certain setting of thinking and sensitivity, is the corresponding projection of reality to the observer's method of observation. The actual result of the observation reflects the interaction between observer and observed. The physical universe is an example of a limited projection of reality, in which the observer focuses on the material-physical aspect of phenomena, variations, combinations, and patterns, according to his or her interests and sensitivities, using corresponding methodology. In general, any limited part of reality associated with the observer, which is the focus of the observer's particular attention field, is defined as the subjective world of the observer. The idea "world" is always connected with an observer or a group of observers. This can be rephrased by stating that the world has an observer-specific domain. The physical universe is an example of a world where observers decide to focus on the material-physical aspect of reality according to their own interests and sensitivities using corresponding methods.





On the other hand, reality itself is an extension: "everything that can be observed" presupposes the ability to observe, abstract and generalize. Unlike in the case of the world, reality is purely the imagining of a broader perspective, which gives the opportunity to include possibilities that some observers cannot perceive. Reality is essentially an auxiliary concept of the thinker-observer. But just as the kidney cannot function without the heart, just as the left can only be defined in relation to the right and warm is meaningful only in relation to the cold, so reality and the thinking-observing sentient being are two essential factors in the process of observation, as is an interaction between mind and reality. Objectivism emphasizes the object, i.e. it overfocuses on the object of observation at the expense of investigating the specific relationship

between subject and object and the potential difference between observing subjects. Therefore, objectivism tends to coordinate, fix and standardize observers and observations. From this point of view, knowledge about reality, i.e. the summation and organization of all the experiences of all known sentient beings, can be extended as "general knowledge" or "standard culture" and these can be imagined as objective by our pretentiousness, which, however, always changes with the emergence and digestion of new experiences or the discovery of new sentient beings. On the other hand, sentient beings as observers are also changed by new knowledge and experience, and thus their fixed, standard science and culture themselves are subject to constant change.



In contrast to objectivism, vitologia states that general knowledge and culture are always unique locally in space and time, and these differences can be resolved only to some extent with the help of communication. Local fixations and beliefs can be placed in a different perspective and can be adapted through a broad and intensive exchange of ideas. But there is a serious limit to this, and **only the broadest and most deeply organized mind can dilute local biases and prejudices, even slightly. The deeply organized mind understands, like a child does, that natural local uniqueness along with the natural dominance of possibilities over local actualities can dissolve energy barriers and lift the spirit to higher dimensions.** From the level of "this is how the professor used to do it" and "this is how it is with us" we arrive at an intuition of organic reality. And here we arrive at the point where we can redefine the term “organic”.



We call organic the insight and idea of the multi-layered and multi-directional interweaving of locally specific complex patterns, recognizing their cooperation as an organism. This idea of unique and therefore irreplaceable parts united in organic complexity suggest the presence of transition and continuity in any organic system. Small-dimensional worldviews will not grasp this, because they are limited to perceiving associations and relationships from certain

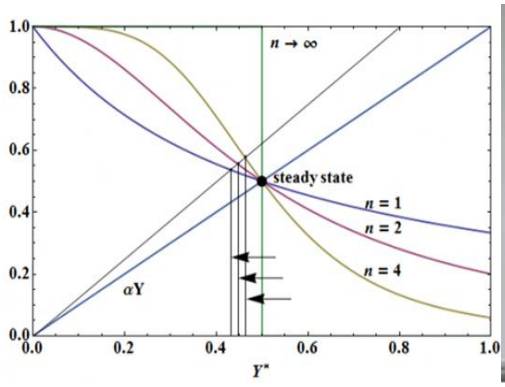
perspectives, looking at the whole only according to their fixed aspects that they assume as reference points, observing reality tangentially and occasionally.

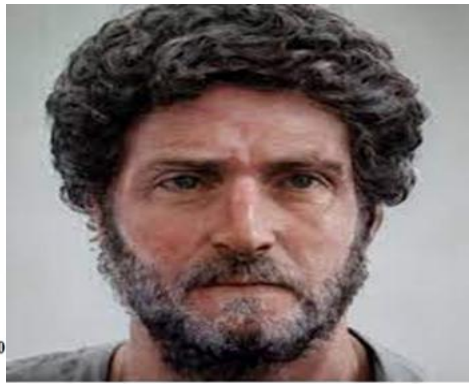


The only reasonable purpose of standardization is coordination for the purpose of social cooperation by assuming and applying uniform and absolute ideas or laws, categories or truths. As coordination can have a dangerous adverse effect on local uniqueness minimizing the abundance of experience, it should always be used with caution. Insight arising from the robust abundance of organized and broad-minded experience bearing wisdom, reduces the need for standardization and coordination. Standardized, coordinated science is in fact only a kind of substitute for wisdom, and wisdom for the most part makes it superfluous and pointless.









Let's take an example of how wisdom can put concepts in order, for which science may not be suitable. What does it mean to be superior and inferior? At first glance, it seems that this is a fixed, standard concept. But if we examine a little more closely the origin of this concept, we will reveal the general assumptions on which this concept rests, and perhaps we will realize that these assumptions are true only under certain conditions. Book on the table: the book is in a higher position; the table is in a lower position. This is the original, easily comprehensible and universally accepted meaning of superior and inferior, i.e. higher and lower.



Superior with the meaning of master vs. inferior meaning slave assumes that someone accepts the model of the social pyramid, where in a social sense the noble is above and the commoner is below. "Up" in this sense means the elite and better, while "down" means vulgar and worse. This model of hierarchy is a form of assumed consensus where the model is built on the contrast between master and slave and is represented by the spatial image using horizontal orientation contrasting superiority and inferiority. If such a paradigm is unnecessary for some, then for them this hypothetical model does not make sense, and the contrast between "up" and "down" is simply not suitable for describing society in this sense. Of course, the original meaning remains in relation to the book and the table.



However, there are always those who insist on a particular model, perception, approach, and try to present the pyramid model of society as the single, exclusive, objective and absolute truth. They look for or convert followers to this view. Indeed, those who insist on delegating information processing and accept the preferences of others can easily become followers and lose their natural local uniqueness. It is not true that they let someone take away their freedom, they simply gave it up because of their laziness. Sloths always need a branch to hold onto, and usually they hold on to any branch that is within their reach.



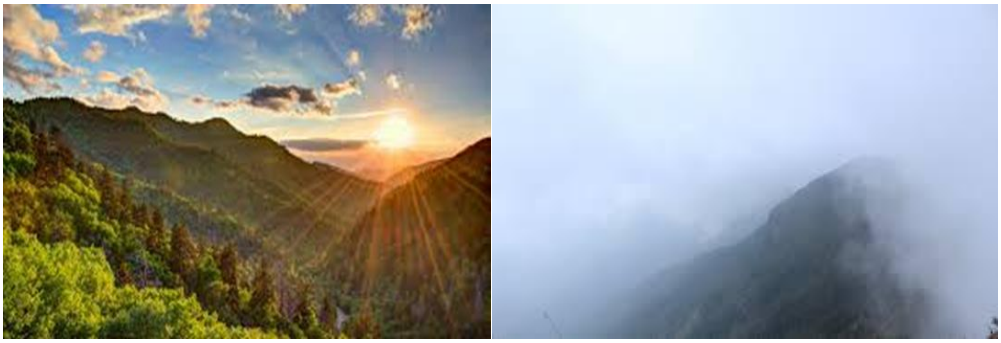

And since the vast majority of people very often behave like sloths, they lack independent viewpoints, they have lost their local characteristics, and their unique opinions have either been lost or not formed at all due to lack of cultivation. Indeed, their opinions are purely copied and pasted, standardized and coordinated and thus have nothing to do with them. Their opinions only reflect their sloth nature, not their unique thoughts. Standard opinion, attributed to the arithmetic majority, is not the opinion of the majority, but rather the opinion of a minority followed by the majority due to their sloth behavior.

Let's take another example. Earth as a planet, as a specific organism, has an organic ecosystem, a homeostasis based on careful balance, in which there is deep organization - this is easy to see because of its proximity to us. Distant galaxies and galaxy clusters, on the other hand, appear lifeless and relatively homogeneous at first glance when viewed from afar as they are still relatively unknown. If we look at distant things in space or time, we can see only the "mountain peaks", that is, high contrast, easily noticeable densities that are easily visible even from a great distance. But these things seen from a great distance are impersonal to us: "We don't know you – to us you all look the same." This is a simplest worldview that presupposes a high degree of uniformity in space and time because of ignorance, and indeed this kind of model is default as it requires little intellectual investment.




And within such simple models we can easily assign categories such as superior and inferior. The mechanism by which the unknown appears inferior to the known is here referred as *chauvinism* or *racism*. Such models are suitable only for intellectual sloths. However, if someone actually climbs a mountain instead of just looking at it from a great distance attaching simple categories to it, then his perspective will constantly change with every step: he will see and appreciate variety, continuity and local uniqueness on the mountain. However, this requires both the effort of climbing and hard intellectual work. Categories, simple models and certainties are only suitable for sloths who cannot or will not climb mountains.

Also, there is no end to these changes in perspectives, because the mountain peak is not absolute. The climbing and the intellectual effort themselves provide the variety of the constantly changing panorama, and the one from a higher point is not necessarily more complete or better than at a physically lower point.



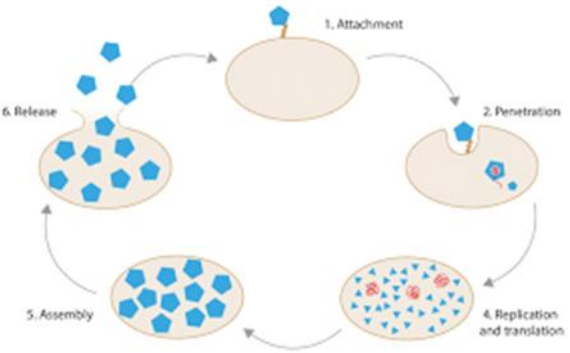
But if the models are not necessarily fixed, and if the possibilities are endless, then how is social order and cooperation possible? Without clear and validated coordination, to what extent is everyday communication impaired and difficult? What about those who have different perspectives – how can they live and cooperate with mainstream sloths and their owners?

Social cooperation is organic and natural, since social instinct is strong in all living beings. However, sophistication is different in certain parts of society or in social behavior in general. Wise insight requires less, sloth behavior requires more coordination, more simplification, more fixed certainty, more imagined objective, absolute, eternal and universal truths, i.e. more branches to cling to. Sure, the sloth is cute and adorable, but he is also very unsophisticated and therefore dependent in every sense. Here, of course, the sloth is the subject of a metaphor, not the animal species or an individual animal who may not be subjected to such chauvinistic and racist opinions.



In general, the stronger the sloth nature, the more it can be influenced by oversimplified categories, manipulated mass opinions and propaganda such as represented by the models of social atomism and hierarchy. This kind of fashionable "overwhelming influence" trends and fashions, which we can detect in the form of simplified categories, ideologies, slogans and battle cries are most often formulated by parasites, who are the real experts in influencing, exploitation and manipulation. They are often grouped into tribes and mafias. Indeed, those who do not cultivate their own minds, do not live their own lives, need the information processing and mental organization of others, and those others who produce engineered thought elements for them are most often these parasites.

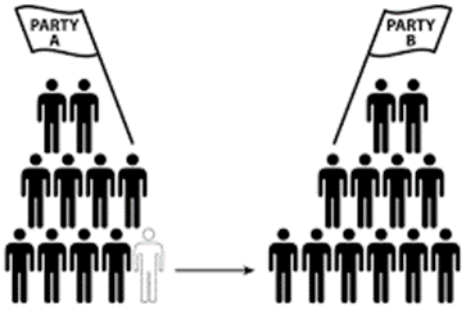


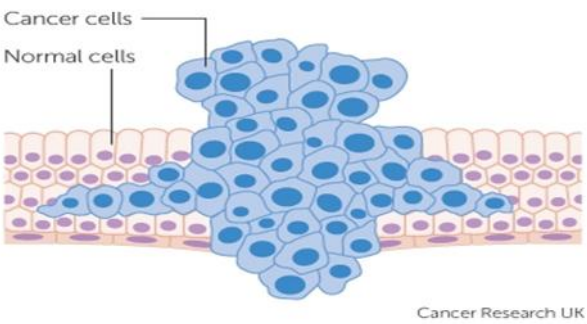


On the other hand, in a healthy society, organic unity is guaranteed by the unique, local organization of common life and work, and by the unique processing of local life experiences. Respect and dignity are based on a specific, active contribution to organic unity. No organic part can be replaced, because it is uniquely appropriate in the given time and place. This system is easiest understood in the context of the family.



The family is the most easily visible and at the same time the most striking manifestation of uniqueness, naturalness and potential. The family can be extended into a local community: a tribe, a village, a local organization, preserving its uniqueness, which does not form a separate unit from society, but, on the contrary, serves as its true foundation. It is precisely this uniqueness, naturalness and potential that the parasitic sources of social cancer, who first break away from organic society and then transform it for their own benefit according to a finite number of aspects, fear the most. Cancer is the disregard for the organic unity of the host, the formation of a separate identity within the body, the most pronounced manifestation of parasitism. Family, on one hand as an integral part of society, and the separate identity of social cancer with partisanship controlled by a secret society on the other: these are the farthest points on the spectrum of social development.





Uniqueness creates common abundance as long as it does not separate from organic unity. On the other hand, abundance complicates cooperation, which can be a problem when the cultivation and organization of the community spirit is at a low-level, being unable to understand and appreciate complex patterns, and so it creates linear equations through forcibly extended compulsory coordination.




The essence of crime is precisely that, not seeing the organic unity of reality, a cancer cell withdraws itself from the unified whole of the organism, and makes its supposed own viewpoints exclusive, without considering the viewpoints of the victim imagined to be separate and unimportant. Notice that the same mechanism produces the worship of the ego, the symbol for liberal atomic existence. The ultimate extreme of the ego idea is, of course, the great ego projection, the idol.

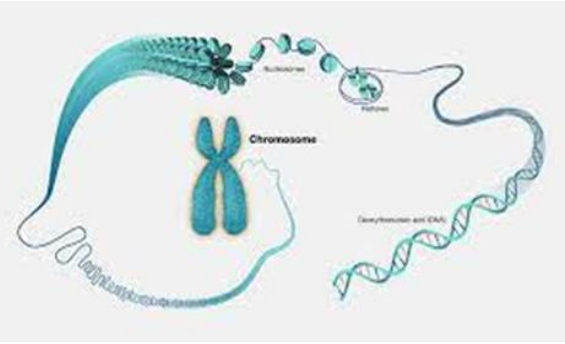




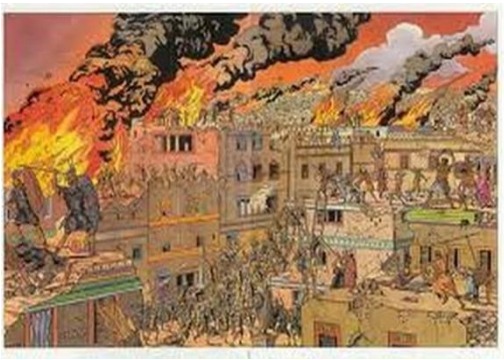
In contrast, the insight of wisdom comprehends organic unity, and it does not separate itself out as an ego unit, nor "superior" or "inferior" hierarchical class units, because it obviates the categories of exclusivity, separation, forced uniformity and coordination due to its unique organization resulting in broad and deep understanding of complex patterns. Since organic unity is multidimensional, variable and abundant, it requires no absolutes and knows no limits. It does not operate with simple and universal categories; it does not compete away shielded by exclusive truths. Energy barriers can be flown over, uniqueness can be recognized and respected, because there is a capacity for it: and if so, then there is no end of the world, no need for martyrs or esoteric truth, and there is no meaning in sacrifice, especially a sacrifice of life. What we have is robust health, colorful abundance, representing life.




Organic unity also means continuity. Sharply demarcated densities such as facts, events, units and individuals are only the easily noticeable tip of the iceberg. Just as individual death is part of a process and so is individual birth, individual life itself is also part of a deeper process that belongs to natural continuity. The tip of the iceberg, the imaginary unit: the individual ego should only be used as a means of orientation. In reality, it is closely connected to all fields of influence and actively influences its environment in a unique way both before and after its birth and death. All interactions are always multi-level and at least bidirectional.

Organic unity also means continuity at the level of individual life, because man is not just a solid object, it can only be understood as such at the most superficial level. The human individual is also a source of information, interaction and influence, and a unique, fertile and sensitive source at that. However, even as a solid object, it is constantly changing, red blood cells, nerve cells, hormone systems, metabolism and intestinal flora all change and develop, constant change and continuity are present at all levels of the individual human organism even in the physical-biological sense. Moreover, these changes are not independent of moods, attitudes, decisions, principles and the lifestyle changes and choices influenced by them. What we eat and how we live affects the biological organism, and philosophical and religious beliefs, ideas and rules have a strong influence on all of our decisions. Molecular systems and chemical processes are not independent from, nor more essential compared to mental processes. The interaction here is at least two-way. Where would we be without the words "Otherwise, I think Carthage must be destroyed" and "Commit all your atrocities at once"? Indeed, mental decisions very much determine physical processes and lifestyles, and the former are by no means clearly determined according to some kind of mechanical and linear causality or laws. On the contrary, mental processes and physical processes are parts of a unified system as viewed from different points of view, in which there is no hierarchy and one-sidedness. Anyone who emphasizes the exclusive primacy of one aspect over another is simply using a one-sided model and lying about it, hiding his own personal or local community preferences while *posing* as general and objective. Such pretense is simply foolish. And an entire civilization based on these ideas can simply be stupid.





Violence and cruelty are caused by a mixture of one-sidedness, exclusivity and folly, and above all they are the result of a lack of insight into organic unity due to neglect of the cultivation of the local mind. Organic unity also means that nothing is ever lost, because change is not random. Unique influence also changes, but it never ceases, because its consequences are eternally manifested in some form in the unified whole of a continuous organic reality. Surely, there are things that are more or less important to this or that observer. But once you enter a river, it will never be the same, but then you will not be the same, either. Just as you can never enter the same river twice, and your entry changes the river, so the river does not touch you twice, because the moment the interaction begins, the river and you both have changed. And the consequences of this interaction are branching and immortal.



100. Chapter: The Organicity of Mental Function

The organic functioning of the mind recognizes the organic unity of reality and evaluates all manifestations, patterns and phenomena of life, society and nature based on this. As a consequence, the organic mind plays an active part in the education of young people and in the care of the sick and will never neglect these. All educational and care activities require a very serious investment of energy. The depth and breadth of organic attention is not default, it must also be constantly developed and maintained. If education or healing is carried out at a low energy level with minimal investment, strict following of the guidelines will be necessary ignoring uniqueness and mechanically applying standard tools to local cases. Using universal categories in a templated manner without considering local specificities is always the first step towards empire, parasitism and idolatry. On the other hand, education and healing at high energy levels require immersion, inspiration and enthusiasm, a highly organized mental state ensuring high standards. These are obligatory requirements in order to offer specific contribution to the organism of reality, and they are signs of true talent.




However, enthusiasm and commitment can also be achieved by narrative, propaganda, lies and pretending false depth and breadth in superficial attention, although this can be maintained only partially and temporarily. What is the difference between talent and deception? Appearances are always temporarily maintained; they are exclusive and never original. An organic system is changing, developing and growing along with reality in organic unity, and thus it is never exclusive and always original.

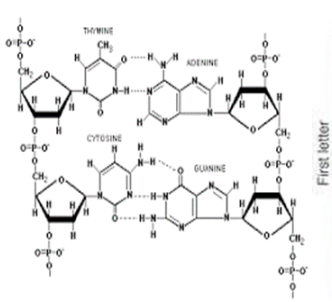
The organic functioning of the mind recognizes continuity and makes no definite distinction between here and there, or between the present, the future, and the past, or does so only at first glance, in the early stages of thought organization. Linear-mechanical projections from the present to the past or from the present to the future are avoided because continuity and variability with change are considered together. One-sided linear trends such as past=1, recent past=2, present=4, near-future=8, far-future=16…are unthinkable because these stages are imaginary, the fixed point of view of any limited examination is also imaginary, and the trend corresponds to the simple patterns of categorical projection only for a short time in any case.

Organic mind function recognizes that there is no separate existence and no separate physical-spatial or temporal location of any object, particle, or any unit in general, including the mind. It would be as if water existed only in droplets, or at least we could only conceive of it by breaking it down into imaginary droplets. It is as if the force fields, waves, and fields of influence had a definite boundary, and they were rigidly separated from each other, breaking the underlying continuity. Water droplets, just like solid objects or material particles, represent *partial and temporary phenomena, they are the products of* ***local*** *interactions including local observation processes, and they cannot be viewed as general, eternal and universal fixed cornerstones of reality*. The same is the case with truth or law. Just like the drop of water, *truth and law are also partial and temporary, as they represent categorical concepts arising from local manifestations extended artificially through* ***generalization of local interactions***. Water droplets, iron particles and atomic subunits are most suitable as illustrative devices.

Ideas and concepts including divinity, spirit, mind, life and reality are all limitless, continuous, and changeable, just like the field in the steppe, and they are just as far from water-drop existence as the organic mind is from superficial, foolish, muddled thinking. There is nothing but atoms and the void: surely it is so in the mind of the fool really and unconditionally. *The head, which is full of atoms, is of course also full of void because it is superficial, inorganic, one-sided, mechanical, and most of all,* ***lazy***. And that's why it's explosive and dangerous.



The organic functioning of the mind recognizes that there is a material aspect to reality, represented by a physical, chemical, biological projection. In practice, this aspect can describe certain manifestations of reality by examining them in depth, providing the ability to make certain predictions about the nature of future patterns. But the belief that these projections should be identical with reality, and exclusively represent all its future manifestations, is a symptom of madness. It is no wonder that minds who believe in this idea are prone to make bombs. Let's take an example to illustrate this. The genetic code has a chemical form/projection, but the genetic code itself is not chemical; the code is by definition a unit of information, which may be projected through chemical means. Be it as it may, the genetic code provides possibilities contingent on certain local phenomena always subject to variation and change. Thus, the genetic code provides potential but not actual manifestations, and its actual expression is strongly influenced not only by the chemical, physical and biological, but also by the mental and emotional environment. The genetic code manifests itself differently in different places and at different times. The genetic code also changes according to the cumulative life experience of generations that is affected by the local spiritual direction shaping aspects of the local environment. All in all, the code itself also changes, though often slowly and conservatively, but definitely. The code is never set in stone, because it does not refer to stone, but to life, which is always fluid.



Second letter

First letter	U	C	A	G	Third letter
U	UUU Phe, UUC Phe, UUA Leu, UUG Leu	UCU Ser, UCC Ser, UCA Ser, UCG Ser	UAU Tyr, UAC Tyr, UAA Stop, UAG Stop	UGU Cys, UGC Cys, UGA Trp, UGG Trp	U C A G
C	CUU Leu, CUC Leu, CUA Leu, CUG Leu	CCU Pro, CCC Pro, CCA Pro, CCG Pro	CAU His, CAC His, CAA Gln, CAG Gln	CGU Arg, CGC Arg, CGA Arg, CGG Arg	U C A G
A	AUU Ile, AUC Ile, AUA Ile, AUG Met	ACU Thr, ACC Thr, ACA Thr, ACG Thr	AAU Asn, AAC Asn, AAA Lys, AAG Lys	AGU Ser, AGC Ser, AGA Stop, AGG Stop	U C A G
G	GUU Val, GUC Val, GUA Val, GUG Val	GCU Ala, GCC Ala, GCA Ala, GCG Ala	GAU Asp, GAC Asp, GAA Glu, GAG Glu	GGU Gly, GGC Gly, GGA Gly, GGG Gly	U C A G



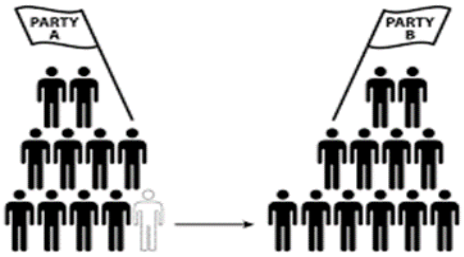
The organic mind function sees no substantial distinction between the statements "the genetic code is a unit of information in chemical form" or "the mind is a spiritual entity with chemical, physical, or biological aspects/projections/forms" or even "reality itself is organic, even if its chemical or physical or biological aspects/projections/forms appear to be inorganic." The organic mind function also recognizes that the mind, the divinity, the emotions may have physical projections, but they are not exclusively physical, rather, they may have physical/material *implications*. For instance, the divine is not best characterized by its physical location, or by its density or temperature. Anyone who looks at the divine exclusively from a material point of view does not see the forest for the trees. Waiting for a miracle, such a person will never understand or experience the true power of the divine essence.





The divine essence as manifested in the above images has material projections. But it is not primarily, and especially not exclusively, material. Nor is it separated, uniform, universal and eternal, but, rather, local and unique. At the level of the human individual, personality power measures the ability of an individual to influence others or their environment. Influencing others can be manifested as domination and exploitation on one hand, or it can be nurturing, healing, enabling, attending, shaping, providing inspiration and enthusiasm and protecting on the other. In young people, power is often expressed merely as curiosity and appetite. More generally, power is present when a source unconsciously radiates an organic, specific, unique effect. Be a lighthouse! - the mentor might thus summarize this train of thought. At the level of human society, power is expressed as a specific organization of the community, the purpose of which can be exploitation and domination, or it can be care and upliftment. Unfortunately, the former are often caused by a small, organized group of "elite" cancer cells that produce an effect similar to a chain reaction through seduction or fear. This chain reaction, regardless of the nature of the host organism, is ultimately a consequence of mental inertia through the mechanism of delegation and transfer. The ignorance of the helpless mind is often used precisely for this purpose, as it is made to compete, vote, adopt opinions and pretend for the sake of appearances.





Competition, voting, clashes of opinions and the antler fights of heroes and saviors are usually exciting, but it is not essential and essentially serves as a distraction. Social power almost always manifests itself as influence of an organized minority, which feeds on mental laziness and spreads under its spell like cancer. However, this mechanism is not possible without a high degree of intellectual inertia in the common people, their mechanical adoption of trendy-fashionable ideologies, their urban mindset of always following trends and standing in line. Majority rule always reflects the establishment of minority parasites, which is a scam that will collapse as soon as the local spirit awakens, and uniqueness regains its natural place in the life of the people. Then the garden is rebuilt locally and is tended with locally specific care and cultivation. The opposite of tyranny is never majority rule, nor is it some kind of objective or universal truth, let alone a religious movement, but only this: a locally specific, substantive cultivation of local characteristics. Of course, the pretext and outside form of the latter can be adopted by the former.




A fully developed organized minority with highly organic mind function will never want to rule, convert, or imitate. The idea of domination belongs only to parasites; a healthy spirit never wants to rule. His desire is to inspire everyone to develop their local uniqueness excluding mass movements and "isms", with imitation and chain reactions. For the organized mind, there is no need for miracle and authority, no need for heroic sacrifice or competition taken too seriously, because these things are all unnatural. **The divine essence is expressed as *natural* order. In contrast, Evil manifests as *abnormal*, a miracle.** The social expression of the organic mind also leads to the absence of exclusive, separate interests, of abstract values based on miracles or secret, esoteric truths, exclusive, secret knowledge or absolute, hidden authority. In social order established by organic mind function, the natural, basic instincts of communication, the social cooperation and coexistence of organic parts will play their natural role and freely manifest themselves. The inner force of all life systems will radiate light like a lighthouse, emitting diffuse, general, active and harmonious inspiration while excluding any possibility for a chain reaction. Where there is a chain reaction, we always find fashion, trend following and imitation. While parasitic power concentrates its direct, overfocused, forceful, overwhelming influence on the chain reaction of conversion, coordination and conquest, the organic power of the mind is simply alive and radiates light naturally.




Miracles, chain reaction and explosion – those who are impressed by these are sick and need to have their mind checked because cancer has infiltrated their brain. How do we recognize cancer? Cancer is tempting. It seduces saying “you don't have to think, I will think for you!” Cancer is also exclusive: behind it there is always a secret minority power. Cancer is also homogeneous: it demands to be followed, it coordinates, it assimilates. But above all: Cancer is fascinating, it is popular, fun, convenient and easy.




How do we recognize organic mind function? It makes people think, it inspires them to act, work and create, and above all, it respects and considers local uniqueness and the diversity of content while also focusing on the opportunities that arise from them. This organic thinking, this local cultivation, this substantive work is difficult, laborious, you can get pleasantly tired by it, like you get tired by exercise, by hard thinking or taking care of a small child.





The specific cultivation and organization that creates organic order is the main source of spiritual energy that always manifests itself as it creates, shapes and radiates. We are talking about two different worldviews here. One is the parasitic, diabolical, cancerous, which is summarized as follows:

"We are looking for artificial, uniform, *individual* happiness according to a universal recipe. If you tell us how to achieve this, we will all follow you."

This is the voice of the masses, it manifests itself as trend, fashion, modernity and isms.




The other is the voice of the organic mind:

"Find your unique methods, cooperate with organic reality in your special, unique way, organize your life, create and shape reality, live in your own way, and then happiness *will come to you and accompany you in a unique fashion*, naturally as local community happiness."

It is the voice of the cultivated garden, nature, and the idea of organic community.




And which one would you choose? Red and blue or black and green?

101.Chapter: Inner Power, Outer Power

There are two kinds of power: external power that coerces and internal power that nourishes. In a child, inner power is manifested as curiosity and appetite. Appetite craves not only food, but also spiritual nourishment. Young people show attention and learn from you when they listen to you with the intention of "I care about what you say – I want to learn from your experience." Love and respect for ancestors is naturally expressed this way.




The need for coercion begins where this natural attention and willingness to learn is weak. Then comes also the mobile telephone, the alternative source, the distant idol. Fashion and trends take over, and the child is engulfed in spiritual cancer and in domination by the machine. On the other hand, inner strength in an adult manifest itself as nurturing behavior. The object of care and attention may be a child or a person or any living being, or a garden, a home, mental or physical work, construction, or creation in general. Internal power is the substance to which external power can add a platform, a formal framework, and a tool for extension. Popularity, fame, success, status may all be the tools as well as parameters of external power. If these can be used for the fulfillment of worthy content, then the external power can add to inner power. If external power does not support inner power, then external power becomes empty and often dangerous as it usually takes over or suppresses attention devoted to inner power. At the community level, external power rests on the organization of individuals, and it is usually represented by a well-organized minority. If external power is unsupported by inner power, it is called corruption, which often leads to revolution, i.e. to sudden, radical, formal changes. If the external social power fulfills its vocation, that is, the care of the people at the social level, then a social system can remain stable in the long run. This stability also means that local culture and tradition, based on specific processing of local life experiences, is maintained.



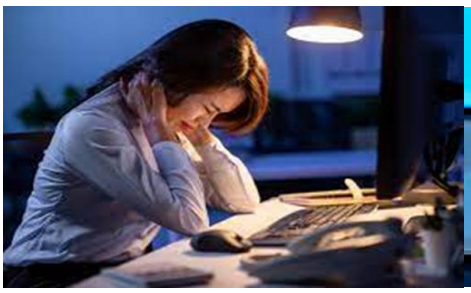

At the community level, if power is formal and without content, if there is a loss of harmony between internal power and external power, then fanaticism and orthodoxy tend to develop, which can be understood as a compensatory mechanism to artificially maintain stability. Social

equilibrium, which rests on artificial compensation, can rarely be maintained in the long run. Sudden and radical changes, which can manifest themselves in any trendy, popular mass phenomena from innovation in art to political change or lifestyle changes or any other alteration in social organization, especially if they involve imitation of distant or central trends, are clear symptoms of deficiency in local social organization.




If, on the other hand, the inner power radiates through the formal elements of external power, then the real miracle appears, namely goodness. Goodness is natural and radiant but by definition silent and local because it does not use the speaker phones, i.e. the special platforms of external power. The manifestation of goodness is local organization and local care, which develop a robust local inner strength for the community and establish a specific local balance.

This local balance can be deflected by two types of attacks: stress and fun. While stress is natural, fun is not. Robust inner strength can respond appropriately to stress as a natural reaction. However, entertainment is an artificial attack by an external power, and it is usually run covertly, and robust strength may not recognize it until it is too late. This is why entertainment is the most effective means to attack and destroy local culture.



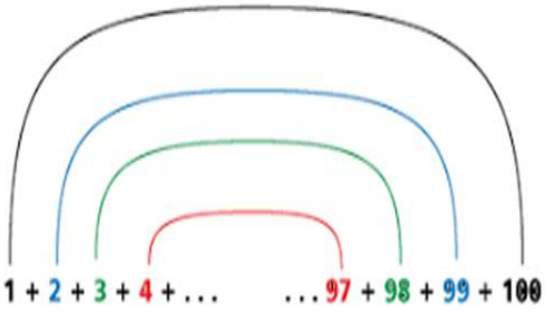

Entertainment can range from the uplifting, nurturing and locally specific experience all the way to addictive, vulgar and universal addiction and this is primarily influenced by the intellectual pretention of the person or community entertained.




The two main types of slavery, namely addiction and the ego, are both due to suppression and neglect of local uniqueness and inner power. However, while external power is usually transient, internal power is permanent as a potential. When local cultivation and spiritual organization are eventually resumed, life manifests itself and flourishes again. External power can give existence and status, but internal power can give life, which is locally unique and dignified, maintained with the need for assimilation and coordination kept at the minimum. Internal power cannot be characterized by numbers and categories, it cannot be measured and mechanically classified into sets, classes and fixed standards. Also, it does not follow straight lines and cannot be delimited by rigid boundaries. Extrapolations and coordination may be minimally useful as their significance is limited by local uniqueness deriving from robust, inner strength. Some living organisms may even survive in the hot, acidic environment prevailing inside volcanoes, because life is diverse and strong, and the diversity of the environment is matched by the potential diversity of life. This multifaceted abundance in potential, when well organized, provides robust health and true inner power.

102. Chapter: Life Force

The local organization of life experience gives strength and momentum. It is easier and more efficient to handle most tasks in an organized and systematic way. However, operations are most effective with a wide range of tools. To obtain these, you need to see the opportunities behind the task. Only lack of robustness with shallowness of life experience can lead to the false conclusion that in a given situation *there is* one mechanical, straight-lined, definite solution to a delimited problem, which is well-defined and circumscribed. Such shallowness in problem solving is created by the ebb produced by energy barriers. But where there is robust strength and high organization, there is a tide overflowing energy barriers. Organization gives momentum. Momentum makes it possible to cultivate the local spirit. Cultivation organizes. An organized mind gives you strength and momentum.





This organized momentum gives rise to the tide of life force overflowing energy barriers. But life force also has a natural tendency to grow and expand. Expansion is, of course, limited, because life force always has a local domain, which is diluted when distance grows in space or time, with respect to its original locality. On the other hand, the lack of local cultivation of the mind artificially limits the spirit, which sees around itself energy barriers that it has too little

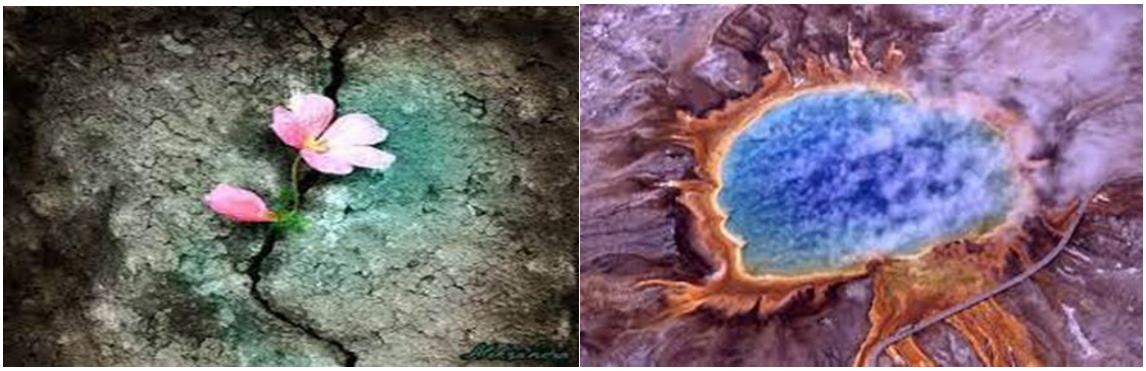
impetus to overcome. Limited problems, exclusive choices, definite paths and the monotony of templates characterize this weakness associated with mental inertia.



Mental lethargy drains the life force, causes imbalance and confusion, and ultimately leads to depression of "unknown cause" with diversions, addictions and compensation. Finally, it evokes parasitism and cancer, empires and idolatry, with the rise of most extreme beliefs and fashions.



Life force, on the other hand, generates initiative, imagination and creativity. Life force creates the urge for thoughtful action supported by insight and deep understanding: an urge to build, to help, to care, to cooperate and to teach. At the same time, life force also makes it possible to express local uniqueness, because it is based on a specific, systematic organization of local life experiences. On the other hand, the flowing momentum of life force, seeing opportunities behind problems and energy barriers created by inorganic attention, converts seemingly impossible tasks to original solutions. This mechanism may be perceived as a miracle by the uninitiated. The miracle of life, however, is never extraordinary, it is not supernatural, or it is only for those who perceive order in a reduced way, broken down into simple formulas, templates, or eternal and universal truths.



The absolute minimum of vitality created by life force is this: no depression, no competition, no delegation and no distraction!

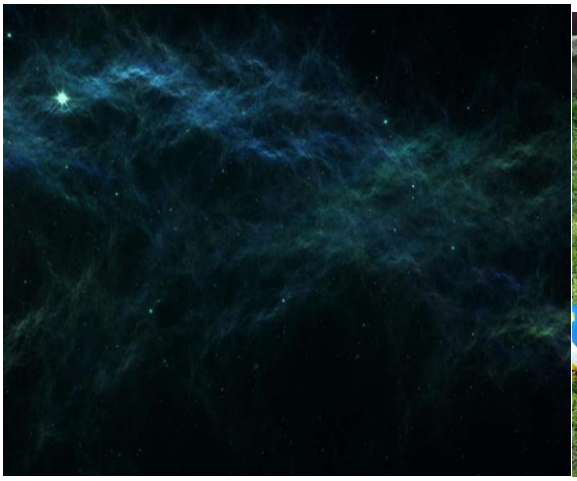


A higher level of vitality is this: no passivity, no despair, no representation and no parasitism!



Instead of imperial idolatry, using life force, we have the concept of divinity. And this feeling of divinity should come naturally without any intermediary. The ultimate manifestation of life force is this: courage and wisdom with organic abundance of balance and health. However, life force is not based on a static state of balance and is not an external gift. On the contrary, it requires constant maintenance, investment, and unique processing of local life experience. Thus, life force is by definition uniquely local, it cannot be made following a standard prescription. Life force lives by active organization, which always seeks a new balance in a new situation. This local homeostasis is non-standard and non-fixed, requiring specific local cultivation for its maintenance. Also, life force always appears in complex patterns that are changeable and are in fact always changing. There is never a stop and there is never a frost in this process. There is no emptiness, no mechanical distances, no separate standard points in reality as perceived by life force. Even mechanical objects like stars represent only a dense, contrasting, easily observable, conspicuous part in a large material-energy spectrum-continuum. Likewise, human individuals are dense, contrasting, easily perceptible, conspicuous parts of a great spirit-life spectrum-continuum. Those who choose easy perception without local

cultivation and insight will only see dense, contrasting, easily perceptible, conspicuous parts but not the underlying spectrum-continuum.

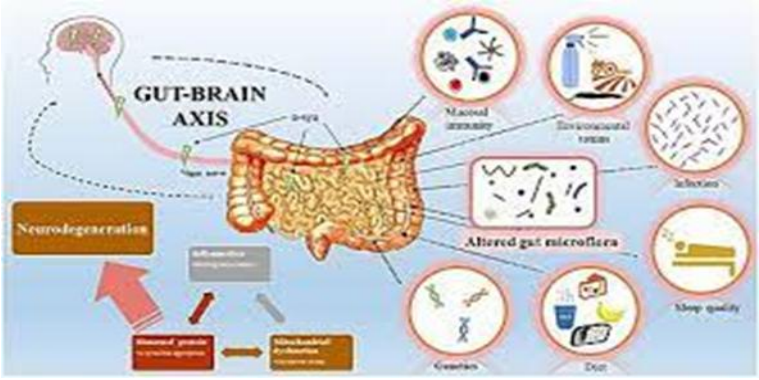




Life force, however, sees the complex, continuous, organic unity behind and underlying the conspicuous.

103. Chapter: Degradation

Bacteria live in the gut, helping, among others, digestion, immune system preparedness, hormonal balance, brain function and much more. Bacteria may have also provided us with a particular cell organ, mitochondrion, that helps human cells produce energy. Bacteria live everywhere, contributing to our ecosystem: they are present deep in the ocean, in volcanic soil, and everywhere in between. Bacteria are not our enemies; it's a shame that it is even necessary to explain this. True, certain bacteria can be dangerous and harmful for humans under certain conditions. In general, however, bacteria are an integral part of the body, essential for the functioning of the community of the living.

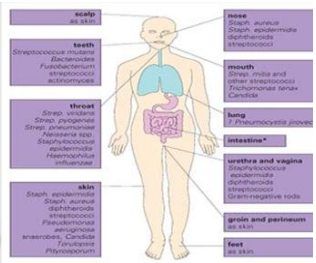


In addition, bacteria help break down our dead bodies, helping us to recycle the material. From this process, potential nutrients are regenerated and the balance of the ecosystem is maintained. Bacteria sometimes begin to break down bodies even before we give up hope or are able to recognize impending death. In this case, the breakdown can be delayed, sometimes definitely postponed even for a long time, if the underlying disease causing the near-death condition can be cured. For example, we delay bacterial degradation in intensive care units while supporting

vital functions so that the human host's immune system can operate and normal life functions may have a chance to restore themselves.







Be that as it may, disease is rarely caused by the "attack" of bacteria alone. Bacteria as an enemy is not a very convincing concept. Bacteria are in fact not our enemies. When we kill them with antibiotics, chemicals, heat, or more precisely, we reduce their germ count in a given place and time, we also damage our intestinal flora and reduce the local concentration of bacteria that are normally harmless and live naturally on our skin, in body openings or in the respiratory tract. Without them, the body cannot function normally. Bacteria are an inherent and integral part of our lives; they are usually not the cause of diseases and killing them can significantly aggravate the condition of the host under certain circumstances. The real reason for disease in general is to be found elsewhere. Where there is an imbalance or a blockage limiting the natural flow of life, as is the case with an unnatural environment, lifestyle, or outlook on life, sickness may arise. In such cases, the terrible consequences of disease may prompt us to quickly restore the balance and the natural flow of life by any available means, including antibiotics, mechanical support of vital functions, a sterile environment, proper artificial feeding and many others. However, these are interventions that can be sustained only for a short time under dramatic and critical circumstances. Real healing can come later, looking for solutions that address the underlying etiology.









It is not simply that Yersinia pestis is a “bad guy” germ that must be eradicated, and then the plague will be gone forever, and everything will be fine. Simplistic thinking only causes

imbalance, transforms one problem into another problem, but does not bring a solution in the long run.



Yersinia pestis may pose a serious threat under certain circumstances and can potentially cause an epidemic. However, it is often possible to control the circumstances and prevent the epidemic. Extermination only helps in critical cases, and even then, only for a certain period of time and only partially, never generally and permanently. Organic order requires complex, organic solutions to complex problems. For example, there is no such thing that plastics is the solution to all our problems. Or medicine is the ultimate solution to this or that problem. The gun is the solution to this problem. Really? For what exactly and for how long does it provide a solution? And at what price? The businessman never thinks about these questions. Business is always looking for fast, temporary and partial solutions according to current individual interests. Therefore, whoever lets business go free ends up digging his own grave and deserves his ultimately terrible fate.



Humans are good, bacteria are bad, antibiotics are effective: is that the right way to think? Rules, laws, equations, slogans and categories may occasionally be needed, usually as sonorous simplifications for simple minds. But categorical logic sanctions plunder and conquest. Moreover, it does not hesitate to call the most abhorrent thieves great, and to exalt the most one-sided, immature, reduced minds. Is this the extent of popular wisdom?



In order to interpret degradation as a natural part of life, we must first break down the categories that popular wisdom has imposed on us as absolute templates. Perspectives and viewpoints

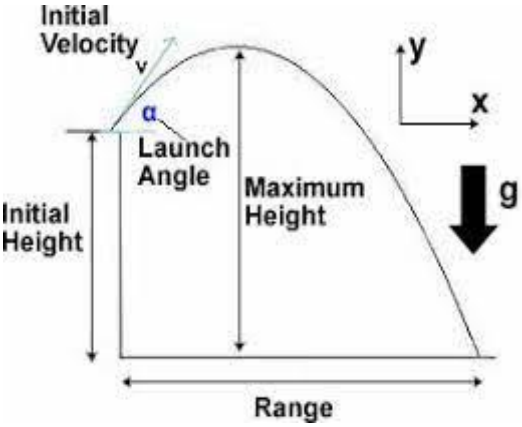
must be broadened, and we must see into the complex depths of things. Reaching these depths, we finally understand that bacteria are a natural and organic part of life, they can only be partially categorized under one common denomination because they behave differently under different circumstances, and there is no sense in simplistic images about them, shooting them in the dark. If we go deep enough, we will find balance and harmony, instead of the super-effective ultimate antibiotic artificiality of a plastic-drug-weapon. And yes, there we understand that bacteria and ourselves, we are one. Ultimately, degradation and decomposition, as an integral part of life, promotes abundance and change. It creates new opportunities from the old. It transforms and thus it also reorganizes. Is heaven really the world where objects, truths, laws and individual people are fixed as permanent and universal? Is it where a multitude of separate souls and bodies are in a static state sorted according to individual merit, retaining individual separation, in a permanent state of *personal* happiness? Or is it where the abundance of life, its uninterrupted flow, its continual change and the infinity of its possibilities, constitute true happiness, in which there is neither separateness, nor universality, nor permanence, nor exclusivity? Where degradation is in fact a natural part of life, and wisdom reaches so far as to be aware of this fact?

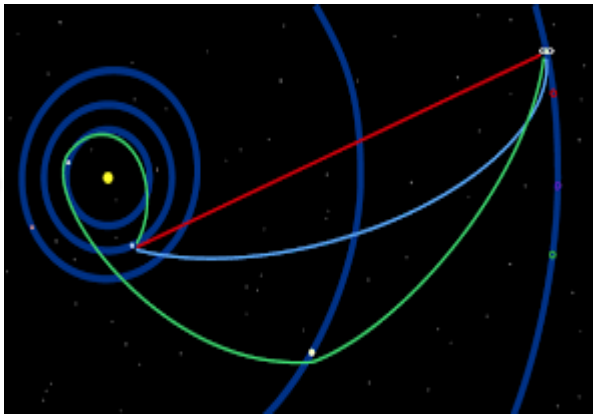




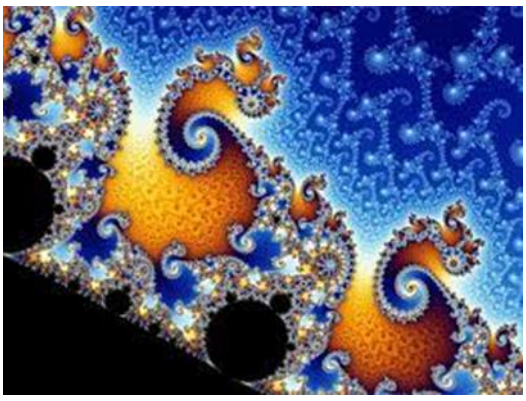

104. Chapter: Progress

Progress means advancing on a definite trajectory where trajectory is defined as a change that can be easily evaluated by a particular observer. The trajectory is almost always characteristic of the observer, since it depends on the extent of his observation and on the ability for subtlety with which he can perceive. It is important to understand that everything other than the currently observed and perceived part of the trajectory is extrapolation. By observing progress in a specific, limited area of observation, certain regularities describing the trajectory are given, which are then extended as extrapolation beyond the actual field of observation.





Progress can be contrasted with change in general, as change may not necessarily have a definite trajectory, it can be diffused and multidirectional, and it can also be variable, its evaluation being potentially difficult. The change can be so slow that it remains hidden, not reaching the detection threshold in a given observation range. Compared to progress, which assumes a simple pattern of advance, change is usually more complex and often can only be interpreted from a multidimensional perspective.



Let's take a less mechanical example and apply this difference between progress and change to human "world history." Is there progress in human history? The answer to this question depends on how, that is, on the basis of which criteria we determine the perceived trajectory of progress. Such a potential trajectory could be related to, say, the development of increasingly complex weapons. If we examine world history from this single point of view, we can really set up certain parameters, rules of perception, which draw relatively fair, imaginary trajectory. Through communication and consensus, we can even call this trajectory objective. However, for this, we need to observe with a large enough scope in space and time, on the scale of the entire planet and at least a few millennia, and we have to collect a large amount of data with a sufficiently fine detection ability. Depending on all this, yes, there is progress, and even directed progress: definite development in history, as the pictures below demonstrate.




The danger here is that on the trajectory drawn on the basis of the given points of view with a particular set of observational abilities, the inattentive and undemanding intellectuals can draw an imagined universal trajectory, and on this basis, they invent a standard, fixed, general evolution of universal history. This is not only a false, but potentially very dangerous practice. Let us illustrate this danger by considering the intellectual or moral development of mankind and juxtapose it to the development of weapons, or, more generally, of industrial technology. If in our eyes technological development defines the path of progress, then the moral and intellectual development of the group with the most advanced weapons may get somehow validated and the illusion of general superiority in development is produced. The notions of a fixed trajectory, or progress, and standard development can also develop. Moreover, we can decorate this concept with sonorous slogans and brilliant concepts of utopias. Using this strategy, wars can be justified between those being on or deviating from this true path. However, we need to recognize that these are notions based on artificial, local extensions, with narrow and conditional domains, contingent on the intellectual standards of the local observer.




The question is: is there any standard progress that can be projected into the future? Answer: yes, such predictions are possible, but they depend on well-defined criteria. Science fiction, for example, mostly makes its projections by projecting basically the present into the future with one exception, i.e. scientific technology develops according to the projected trajectory, while all other aspects, even the local slang characteristic of the present in close proximity to the film factory, remain the same. In the distant future, they speak a perfect local slang of current times in the place where the film is made, with specific patterns of behavior and thinking characteristic of the age and place of film production also present. The audience does not even notice this, because they imagine the local patterns to be universal, eternal and exclusive, as they have not experienced anything else. In turn, the projected technological advancement masks the high degree of intellectual unpretentiousness such utopias are based on.



The great fallacy of progress is that the local characteristics that determine aspects of the study of history are general and absolute, so that they can be extended to all possible observers as "objective". Thus, the history of supposed human progress, which often takes a small part of human communities into account in a weighted way, goes from A to B with "essential and superior" elements that can be interpreted as objective paths without any frames of reference given. For example, the "center of civilization," *as we see and interpret civilization locally*, migrated from A to B and then from C to D. This great fallacy of categorical logic can also be defined as the assumption that there "exists" an objective absolute virtual space where local uniqueness can be ignored in favor of the "superior and essential", i.e. a central and absolute element. This is, in fact, the equivalent of local egocentrism in the field of historical science.



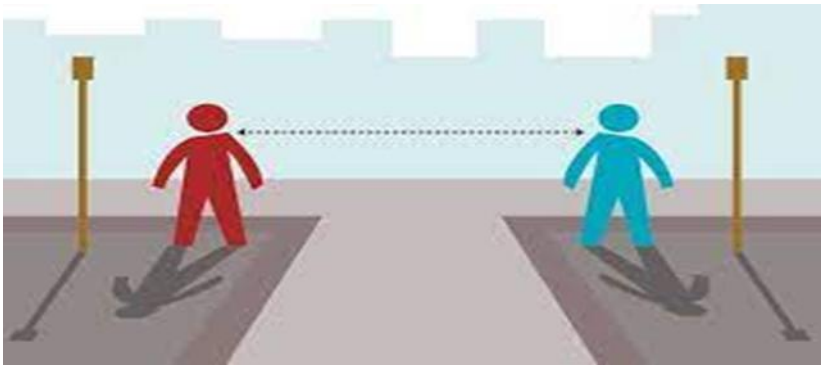
By increasing the scope, broadening the perspective and involving wisdom based on abundant, locally interpreted and organized life experiences, we can gradually dissolve this foolish self-centeredness. There can be a center of a virtual, low-dimensional infinity. Multidimensional infinity does not tolerate the notion of such a center. In summary, progress is a by-product of exclusive, local, provincial thinking, considering a limited number of criteria in studying history. We must be familiar with the local sensitivities and aspects, and we must evaluate any interpretation suggesting any particular trajectory strictly on this basis. Whether projected back into the past or projected into the future, the notion of progress is always partial and subjective, and, above all, local and artificial.

105. Chapter: Categories and Boundaries

Life flows with great vigor like water in a river, sometimes crushing all obstacles like steam, sometimes slowly dissolving and penetrating granite. Either way, it will eventually cross all energy barriers. Can distance be an obstacle that can stop the flow of life, trapping it in space and time in a small area? Of course not. Similarly, the mind is multifaceted, it has a huge capacity, it is also a stream that flows endlessly in the infinity of potential. Can rationality, with formal logic and a coordinated set of rules, trap the mind in a given cultural, religious, ideological, or mathematical-scientific tradition, limited to the artificial space of extended centrality? Of course not. Beneath the coordinated part of the mind, the manipulated and assimilated common sense, there are several layers of function, from intuition to emotions, which are multidimensional and cannot be limited by simple rules.



Distance is an artifact that is created by ignoring and neglecting what is between two imaginary points in space-time. Distance cannot contain the flow of life, because it is a methodical artifact that refers to a limited part in the coordinated functioning of the mind, and it is incapable of encompassing the diverse, field-like, boundless presence of life. The concept of distance supposes the neglect of many factors that can change, and in some situations, this is not even practical and can even be misleading.

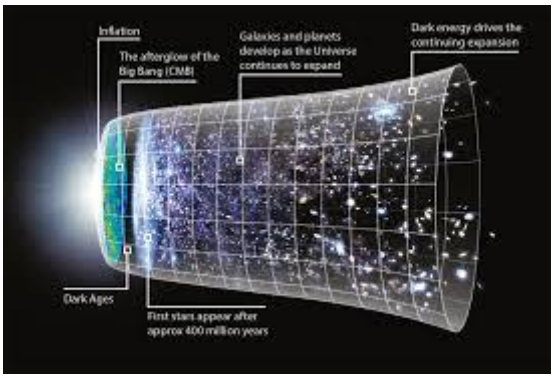


The poet may complain that there is a greater distance between one human soul and another than there is between the stars, revealing the fact that distance itself is a category and a metaphor, a completely subjective human artifact. Two stars and the emptiness between them form a distance: it is a projection of formal logic of the human mind, ignoring many factors from interstellar dust to energy fields, to the limitlessness of the star and beyond; all this for simplification and easy modeling. Two souls are similarly stars, without boundaries and virtual distance. The poet's sensitivity and melancholy may feel emotional distance where there is a

real connection, or perhaps the absence or weakness of certain desired emotions creates the notion of empty distance, here defined as the absence of a desired strong emotional connection.



It is categories that create boundaries. In other words, the border itself is nothing more than a side effect of categorical logic. Reality has no end. There is no end to mind or to life. Categorical logic, on the other hand, is finite and limited. And from these paradoxical questions are born, which aim to force the grid of categories into reality.



I've never met this animal before: is it a horse, a camel, something in between, or a little bit of both? Or is it something new? Category, classification, similarity, difference and guidelines may all assist in situations like this.



The fixed thought elements of categories are important parts in community coordination, especially if there is no time for deeper reflection due to an emergency situation. Here, by

comparing the given and acute problem to the usually occurring patterns, it is sometimes easier to handle a problem in a stereotyped way, i.e. according to existing categories and guidelines. Naturally, guidelines are especially useful for the inexperienced. With experience, nuances and local peculiarities are revealed that go far beyond the generalizations of the guidelines. But as an initial tool, the young spirit needs them. Guidelines are also useful in the event of an emotional shock, when there is no way to think about issues more deeply. However, guidelines, even during the shock and panic of acute situations, can be partially rendered unnecessary by robust inner strength. With the insight of a highly organized mind, the harmful effects of standardizatiocoordination, and comparisons and generalizations of the situation, and will see the specifics of the given situation. Thus, individualized management is possible beyond the templates of general, categorical logic.

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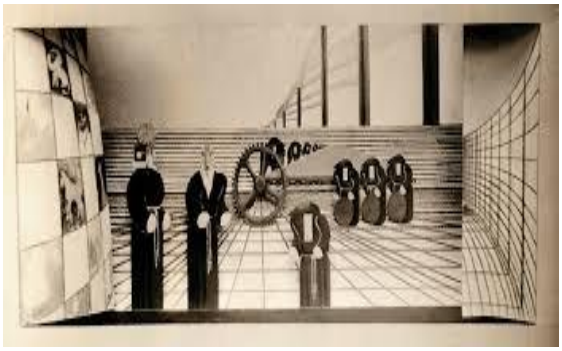
World J Transplant. 2015 Sep 24; 5(3): 73–80. Minimization vs tailoring: Where do we stand with personalized immunosuppression during renal transplantation in 2015?

Categories and formal logic can be transcended by processing and organizing the abundant local experience in a specific way, making virtual domains of virtual categories less useful and less relevant. And this robust spiritual abundance will gradually dissolve some of the side effects of formal logic, including artificial boundaries.



What is divinity? What is life? What is happiness? These are sonorous questions with simple answers: these are all standard panels of thought developed along categories, thought templates, coordination by-products, guidelines. Is there a deity? Is there life? Is there happiness? But existence itself is a category, a grid that we impose on reality along linear extrapolation. And yes, the categories can be related to other categories as well, surely, according to popular agreement. Categories including sets, classes and units can even be counted and manipulated: one deity, two deities, many deities; one exists, many do not exist; one exists in three, and three are really one. These ideas are not formed on the basis of reality, but on the basis of general principles about the nature of categories. However, with some effort categories, classifications, and templates will eventually melt into the wisdom of deeper insight, a broader perspective.





And in contrast to categories, reality, spirit and life cannot be counted and squeezed into equations, except, of course, in the minds of those who fanatically and one-sidedly believe in virtual worlds of illusion including artificial intelligence algorithms.



Reality behind categories cannot be arbitrarily manipulated and expressed in mathematical or logical form, because it is varied and organic. One deity and one deity are not the same as two deities. Two deities are no more than one deity. One deity divided is it two halves of deities? One deity exists; the other deity does not exist? All this is meaningless if we apply these manipulations to reality. Even an electromagnetic field cannot be divided into two equal parts, because it spreads infinitely, is not homogeneous, and is characterized by a continuous change, which is of this nature in one place and of another nature in another. You can *feel and live the divine spirit*, *reality and life*. However, only their models can be measured, manipulated and enclosed in equations and algorithms.

Categories have limits, and the categorized reality model can be broken down into units. These units can be manipulated by following the rules of formal logic. A category may or may not exist, according to common consent. Categories are always relevant, but they do not necessarily characterize the potential part of reality. In contrast, imagination, insight and wisdom have no limits, and they do not form units. The understanding that arises from the organization of the locally processed life experience cannot be counted; it can only be coordinated to a limited extent and cannot be manipulated arbitrarily. It is indifferent to the standard model of existence, manifests itself in variations and transitions, and does not rigidly separate the actual and potential parts of reality.

Boundaries and distance, as side effects of categorical thinking, will gradually dissolve with the resurrection of wisdom. The poet can finally feel himself at rest.

"Oh, alas, the distance from soul to soul!

We send the despondent beam of the eye,

And between us dwells the immense, icy void!"

The immense icy void is a by-product of categorical thinking, of primitive modeling just like the artificial separation of soul units. Both artifacts will be dissolved by wisdom.

106. Chapter: Two Attitudes

Two opposing attitudes to reality are possible: that of the co-creator and that of the user. The user attitude assumes that reality is divided into two parts: the ego and the outside world. Divinity is also divided into two parts: ego here and a distant divine unit there. The user attitude also divides the goals and means into two distinct classes: pleasure within as a goal, the key to which is success, fame, popularity and wealth outside as a means.




In general, the user attitude divides and separates: it creates units, sets, manifolds, distance and hierarchy. The user attitude fixes and simplifies reality from a narrow point of view, according to a few definite goals. It has strong, inflexible priorities and standard, coordinated tools. It considers the external world as something to be used, consumed, exploited, a given outside unit, a machine, which is not the ego, to which the ego is only connected along certain goals. Its ideal is "smart" artificial intelligence, the easy way, which enables smooth exploitation of resources.

In contrast, the co-creator attitude unites, it sees reality as a single organic unit inside and outside, here and there. There are no separate units in it, no sets, no classes, no masses and no manifolds. Everything that lives is a specific and necessary part of one organism. It does not identify creation with the idea of a fixed or given unit, a mechanical, unchanging, law-enacted, homogeneous, machine-like factual world, but considers reality as an organism that requires attention and care, a piece of art to be formed. The co-creator increases the flow of life with organic attention, a proactive attitude, while maintaining a broad perspective, cherishing the ideals of vitality, fertility, robustness and dynamism as priority over the ideas of assimilation, consumption, exploitation and empire.



Inorganic attention with excessive focus is the key element in any one-sided, distorted development. It is a linear, mechanistic, standardizing and equalizing logic, which knows no wisdom or harmony. Depression, denial, division and separation drive it forward, and it considers this driven movement as development and progress. "Competition for limited resources and sacred centrality" are its main slogans.





Organic attention is willing to study complex patterns in a deep and multifaceted way, thus ensuring multidimensional, multidirectional, proportional development and growth by considering local uniqueness and organic unity. Is it to eat a lot, gobble up, devour, or taste different foods and eat a varied diet? Is it to accumulate one kind of experience on a narrow path or to gain abundant experience analyzing complex patterns?









This question is also about the choice between nature or machine, organic community or empire, spirit or idol, forest or wilderness, co-creator or ego. Two different attitudes, which are actually a spectrum: can we move from the easier and more seductive, narrower and more progress-oriented, simple and narrow-minded user to the more creative attitude of the co-creator? Are we willing to engage in the painstaking cultivation of the mind with its constant reflections, and maintenance of a unique and broad perspective? Reality is not a machine governed by eternal and universal principles, but a living organism of which our lives are a specific and essential part. Will we get there? Of course, the journey toward that goal is endless.



107.Chapter: Subjectivity

Let's characterize this shape:



It can be described as a straight line with periodic interruptions, where the interruptions form a series of dots according to a certain pattern. How many interruptions does it take for this straight line to no longer be interpreted as a line? There are those who see a line even if the interruption is more than the line itself:



There will be a point where there are so many interruptions that it is impractical to call it a line and almost nobody in fact would. Then perhaps we can call it a series of dots, which are interrupted here and there by a line fragment. This is a matter of interpretation. In any case, interpretation helps a given observer to process, organize, and order information. The line, or the series of dots, are concepts, tools, things with which we can compare the given figure, using them as a benchmark. Nevertheless, most interpreters can *agree* that the shape can be "best" described as "the alternation of straight-line fragments and dots following a certain pattern". And then we can call this the majority, fixed, *standard interpretation*.

Consensus-based, standard interpretations are very useful from a practical point of view, as they help communication, and, in addition, provide guidance and help for less experienced

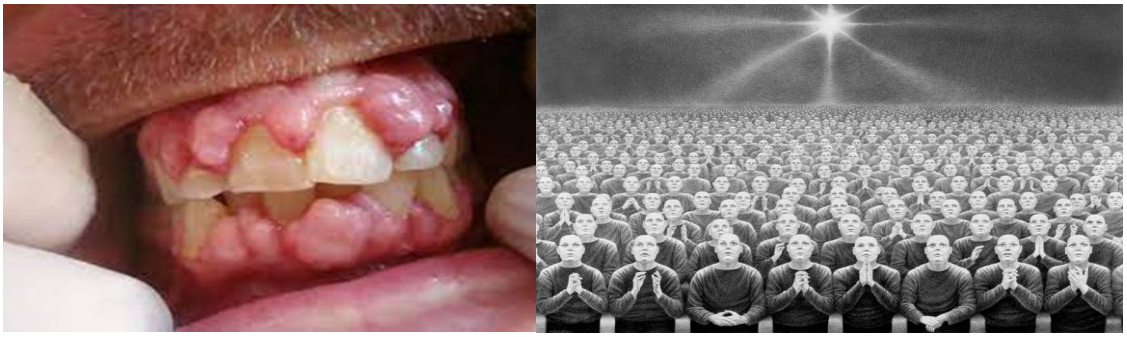
individuals. On the other hand, any such fixation can promote forced assimilation, because it can be made exclusive by custom, belief, or law. If someone does not accept it, dispute it or offer an alternative to an officially recorded interpretation, they may be sentenced to prison, pay a fine, or receive some other punishment. If he persists in his views, he may be punished with the death penalty in some cases. In what situations are consensus-based fixed interpretations particularly important? In case of uncertainty and ignorance, in the absence of stability and harmony, abundant experience, robust inner strength and wisdom. If a community is too fixative on the range of permissible interpretations, it can be described as conservative-orthodox. This, of course, goes hand in hand with the connection between concepts and ideas with interest groups and politics, which can have serious consequences.

"Best description" and "standard interpretation" are useful tools, but that's all. Moreover, every interpretation is also characteristic of the interpreter, because every observation and every interpretation is an interaction. For those who are used to the concept of a straight line and prefer to use this concept as a basis for comparison to something, even a line that is interrupted very often is *basically* a straight line. For those who are more used to the dot series, it is more of a dot line, because they are more inclined to use this as an analogy. And if someone quarrels about this, then their sanity is gone. Coordination can be important, but the need for coordination and the usefulness of alternatives for interpretation must be distinguished. **If anyone or any organization believes that any interpretation or concept should be standardized and that this standard should be extended universally without restriction regardless of local characteristics, including the specifics of the interpreter and his particular relationship with what is to be interpreted, then no matter how good the intention, the consequences of the implementation, be it violence, cruelty or coercion, will be the responsibility of that individual or organization and the measure of their mental inertia. And then let's call a spade a spade: this phenomenon can be best characterized by the concept of empire.** Let us take an example. Science is beautiful and, in a sense, it is true. But as it standardizes concepts beyond all limits, it eventually becomes an imperial sect, just like any ideological-religious mysticism that preceded it.




The less robust a system is, the more fixed parameters and high-contrast certainties it needs. It is also all the more uniform, monochromatic, monolithic. However, the dissemination of high-contrast, standard, fixed, absolute certainties is a temporary solution with significant side effects: loss of local identity, neglect of local uniqueness, delegation through representation, competition, politics and war, the ultimate form of which is imperial sectarianism. If I take a pill, I should know that side effects can occur, and the stronger the pill, the greater the likelihood

of side effects. Certainties, behind which there are always artificial fixations, are just as dangerous.



Subjectivity is also a question of sensitivity and intellectual standards. The more open one is to certain kinds of information, and the more willing one is to understand the complexity of changing patterns, the more the legitimacy of alternatives for interpretation is expressed, provided that there are healthy communication patterns. We must be able to discuss the different interpretations and synthetically coordinate them in a complex whole, so that coexistence and cooperation are possible as a community. Circumstances change, themes change, communities change, absolute standard ideas sooner or later fail, but complex and synthetic interpretations can be more enduring *because they are robust*. And robust systems can be highly sensitive, they can recognize even almost infinitesimal, gradual changes, transitions or differences, because they have the power to go beyond standard, coordinated simplicity. Robust systems remain unique because their life experiences, environment, thinking, and mental state remain specifically local, and their point of view remains subjective. The most subjective of all subjectivities is, of course, those of children.

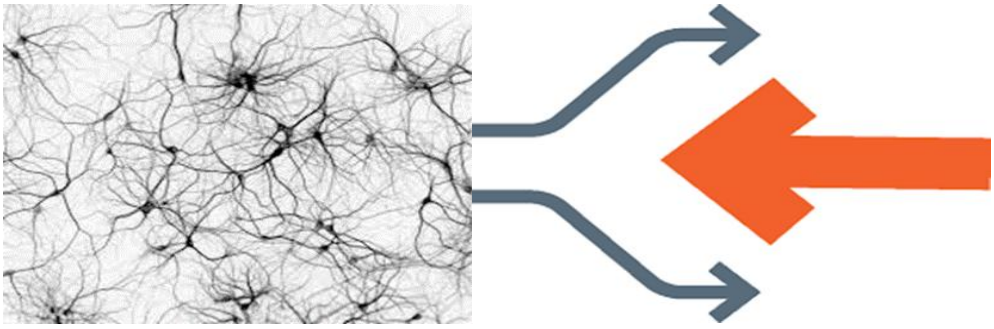


Therefore, the child is our ultimate hope.

108. Chapter: Hopelessness, Loneliness, Problems

Hopelessness rests on two pillars, and these are fatigue and over-focused, narrowed attention. The tired mind gets stuck between energy barriers, which it then tries to jump over with increased concentration. This can be effective in the short term. However, the long-term solution is to stop and try to see the situation from a broad perspective in terms of space, time

and complexity. Flexibility and ingenuity are required, because while energy barriers are finite and relatively fixed, life is infinite and full of potential. No obstacle is strong enough to permanently stop the flow of life; it can only be partially and temporarily stopped. What is easily blocked by an energy barrier is linear progression with fixed categories and narrow attention. The direction of attention can be changed; an alternative strategy can almost always be found. However, this requires robust strength, organization and a broad perspective.



Illness is also such a blockage. By reorganizing habits, lifestyles and routines, many diseases can in fact be cured. The healing process will naturally start if we can break down the fixation of patterns. Life is a continuous and diverse flow. Combat and competition maintain a forced, narrow, monotonous, straight-line movement with artificial fixations and a limited number of dimensions. However, the goal is not to *break through* an energy barrier, but to *overcome* it. One doesn't need to compete, only create.

Loneliness is a form of discontinuity. But life is by default continuous beyond all virtual, individual separations. Therefore, loneliness can only be partial, transient and conditional. Loneliness can also be part of a healing process or a phase of preparation for it, if it helps someone to reorganize his thoughts.



Ingenuity and flexibility can eventually solve loneliness with the necessary reorganization. To achieve this, it may be necessary to transcend the fixed routine, broaden perspectives, and unleash the imagination at least to a certain level.



Behind every problem-solving, every effort towards a broad perspective and transcendence is the desire to create. We must see life as an organic whole, where each part is active, important and unique. Life is beyond individual as it is continuous, like the electromagnetic field. Indeed, individual units are primitive tools, simple models that are only acceptable in the early stages of intellectual development. No one can be a unit or merely an individual spectator. Realizing this, human love can also transcend the exclusive focus on a specific object-unit, and eventually turn into an objectless, transcendent, active, organic and creative desire for *caring*.





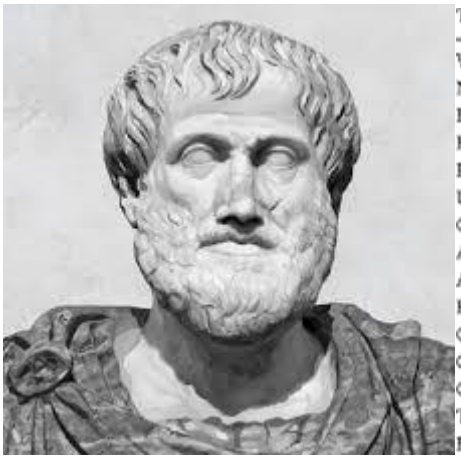
Imagination, backed by a robust inner power, provides infinite resources and reserves, and is invincible because it sees the potential beyond apparent energy barriers. Hopelessness and loneliness can be resolved by organic thinking, which makes us deeply feel that we are a unique and essential part of an infinite organism. Only spiritual infants can believe in a model of a physically large but spiritually fixed physical universe, where the difference between smallness and greatness is the difference between two numbers. A mature spirit recognizes that every seemingly infinitesimal part of an organization is large, precisely because it is essential and unique.

109.Chapter: Divine Life Force

The tree of life is deeply rooted in the earth. The wild horse can roam freely and endlessly on the steppe. In the same way, the educated mind is stable and dynamic, with ideological abundance and robust inner strength.




The ability to process and integrate complex information depends on the degree of mental organization. The bad doctor focuses only on labs and knows only two categories: normal or pathological. It is a minimized, simplified and categorized information, and a binary decision like that of machines. Idealized, simplified, conceptual, categorized information is for the simple, poorly organized and lazy mind.



Test	Result	Reference range
White blood cells	6800/ µl	4400–11 000/ µl
Neutrophils percent	78%	40–70%
Hemoglobin	10.9 g/dl	13–16 g/dl
Hematocrit	32.7%	38–53%
Platelets	205 × 103/ µl	150–450 × 103/ µl
Urea	18 mg/dl	10–50 mg/dl
Creatinin	0.5 mg/dl	0.7–1.36 mg/dl
ALT	11 IU/l	8–20 IU/l
AST	17 IU/l	8–20 IU/l
PT	83%	
CEA	0.8	
CA19_9	22.7	
CA125	18.3	
TSH	3.4 uIU/ml	0.4–4 uIU/ml
Ft4	1.6	

And what is the result of this kind of thinking? Well of course, categorism, parasitism and empire.




Fortunately, there are other types of physicians who go beyond categories and put laboratory results in their specific context. A good doctor is not so much interested in numbers and categories, but in the patient. Diet, exercise, heart function, muscle injury, medications or treatments: low kidney function is not necessarily a sign of kidney disease, but only a sign of these conditions that can damage the kidneys over time and can be treated in order to prevent kidney disease.



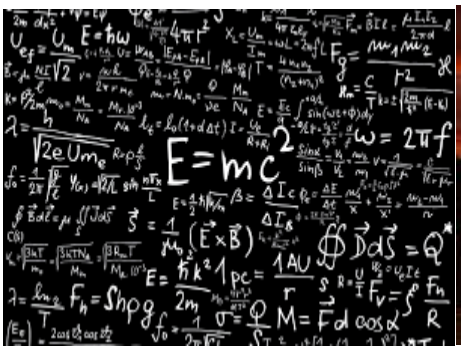

The difference is this: the ability to process complex information from a broad perspective, considering and deeply understanding local uniqueness. Categorism is an energy pit that can be transcended by organic and creative imagination obviating the need for binary or low-dimensional decisions.

- But doctor..... my eGFR is low!

- No, dear patient, your *kidneys* and *the health of your body* are endangered because of your lifestyle. You may want to consider rearranging your lifestyle and diet, and you should change some medications to prevent kidney disease.

Disease is a category, the lab result is a category, cross-sectional studies are categorical and schematized, they do not reflect an ideal, average, essential reality, but record a local manifestation in the infinite combinations of reality merely as a snapshot. Anyone who identifies a snapshot of infinite reality, or some average of snapshots, as the ultimate truth in an abstract mathematical world of appearances, is more than foolish: he is a scientist. But this error is also dangerous as it is tempting. Intellectual laziness is susceptible to all kinds of simplifications, schematizations and abstract generalizations. To cage reality, to put reality in a grid, even though it is fluid and has infinite potential as it is organic- this is the greatest danger, the greatest problem in medicine and science. Simplifications including simplistic and standard interpretation of texts, complex thoughts, deep insight and comprehensive teachings with minimal processing effort, or schematizing faith, minimal and formal thinking, and barely any local intellectual organization- these are responsible for the need for artificial units, categories, binary decisions, artificial intelligence, and all what makes this possible: a world of illusions based on algorithms. And all this is based on authority as the authority principle replaces judgment. This is what I hold myself to (category), this is what I belong to (organization), this is what I worship (idolatrous holiness), this is what I fight for (sacred symbols).





And behind all this, there is intellectual inertia, the lack of multifaceted cultivation with neglect and corruption. Those who call a mass movement, an institution, a set of dogmas, a mystified object, or the worship of symbolism: “religion” or “science” confuse form with content. Realism is also the worship of form neglecting content. Realism is not based on factuality, but on oversimplification. It is a clear manifestation of intellectual indolence. Human nature is not essentially measurable by money, power and success. On the contrary, money, power and success are categories, which are based on simplification, schematization and empty formalism in describing human nature.

But divine life force intervenes. Above the formalism of dogmas, institutions, divine units or symbols, formulas and spiritual aids, there is also content. Divine, religious faith, like love, knows neither units nor limitations, nor a definite object characterized by units and boundaries. Divine faith and love are not supernatural, so they cannot be categorized, they cannot be measured and are not exclusive. They cannot be separated from natural reality. On the contrary, religious thought should be local and specific, and should consider that reality has infinite potential, it is malleable so that all creation can only be continuous. The actuality that manifests itself to us is a small part of the infinite potential, but never insignificant. It is a local part of the abundant flow of life. As everything is organically connected, everything has significance. But to understand this, it requires constant effort, careful deliberation, and a broad perspective that creates stability and balance, a harmonious development with robustness. For this, local and specific cultivation of the garden of the mind is indispensable.




Beyond categories, fixed choices, and binary decisions, which are low-dimensional devices with energy limits and boundaries as a side effect, there is a higher plane of organic life, of organic reality, but this reality does not merely exist as it is alive. The divine life force demands from all of us an active life of organization and investment, cultivation and nurturing, and that is also its own nourishment. To maintain the flow of life locally and in a specific way, a special

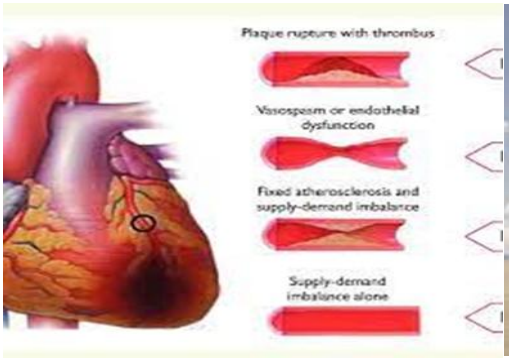
effort is always required. The default is not a given, i.e. it is not fixed, universal and general. Living reality can be shaped with continuous care and creation.

In summary, reality is dynamically ever-changing with infinite potential. A new translation for "dolce far niente" is this: the quiet and continuous organization of the mind.

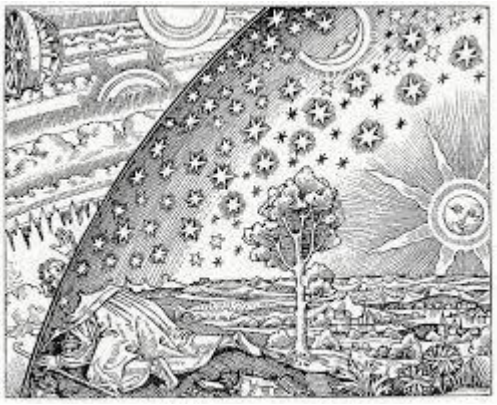


110.The Origin of Evil

What is evil? Evil is clogging, separation, assimilation and exclusivity as is cancer. The eternal, the universal, the fixed, the unchanging, the same: the absolute, which is equivalent with the axis of empire, parasitism and idolatry. Evil is low-flow, unidirectional, one-dimensional and monochromatic. Evil is also inertia, characterized by energy limitations, energy pits, boundaries and delegation.





Evil is not bad-looking or disgusting, nor scary. On the contrary, evil is impressive, trustworthy, fascinating, seductive, popular, promising, and finally innocent because he is the victim.







Yet, evil is very easy to recognize if one is even a little willing to look for alternatives to fashionable slogans and standard truths. If someone is ready to work and to cultivate his garden, he will not need the *dream world he is given*. But why? Evil is self-centered, one-sided, and exclusive, and always a ready-made standard. And that's why it's popular, fashionable, influential and famous.





In fact, exactly anything that is like this should be suspicious. **The cause of evil is mental inertia, which results in low-dimensional thinking, linear-mechanical and disproportionate development, competition and fixations all for comfort.** Evil is always competing and fighting. Assuming different colors, some little differences here and there, maybe even posing as on the "opposite side", but the representatives of evil are always the same, they want the same thing, in the same way and on the same track. They carry different symbols and flags with basically the same ideas, or different variations on the same theme. Of course, they see each other very differently, because their world and horizon are small, and they have no eyes for the higher dimensions of potential.





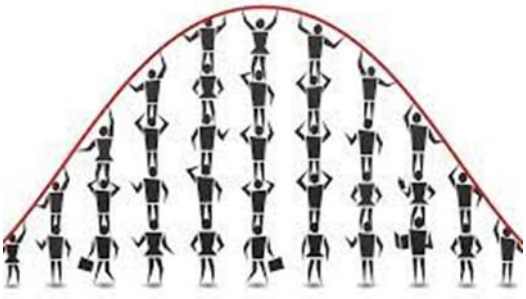
"We are against them", "because the truth is with us", "we are chosen, they are not", therefore "we are not interested in *their* truth, *we do not have to know* or take it into account". "What I cannot know and understand with my fixed tools and categories is alien, it must be converted, crushed or exploited" - this is the true world and mindset of evil. Anyone who says or thinks this way is evil, whether he realizes it or not.

What is it that emerges from this? Evil is dividing and exclusive, like a cancer cell, and on the top of that, it is homogeneous. So, its spiritual inertia creates delegation, representation, authority and references: "I don't have to take care of the garden, I don't have to take care of my soul, I don't have to cultivate my mind, because I delegate it to the experts, to the authoritative, official, sacred institutions and organizations." And of course, they centralize and standardize everything, i.e. assimilate, coordinate and equalize.



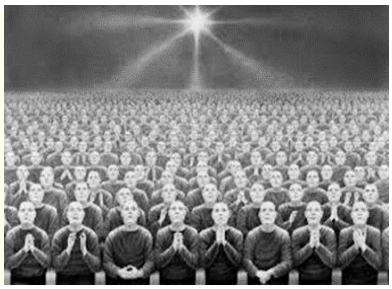


Mental inertia creates fixed pathways: predestination, fate, absolute truth, centrality, uniform standards, universal ideals, perfection and average paths.



Mental inertia creates fear and confusion, which necessitates compensations including ideologies, fashions, uniform explanations of the world, fixed habits, isolation, distractions, mood and tension relievers, and, of course, violence and weapons. Meanwhile, the lack of local intellectual cultivation ignores local characteristics and gives the impression that any kind of coexistence and cooperation requires maximum coordination.





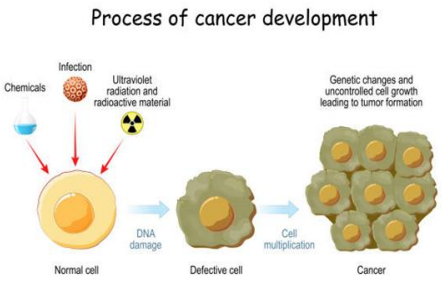
Evil is indeed cancer and machine that sustains parasitism and eventually leads to explosion. Obstruction of the flow of life, suppression of uniqueness, loss of local identity with depression and fear all lead to suffering and exploitation, formal and empty authority, rigid, undeserving hierarchy, "masses" and "isms". Social cancer like biological cancer, goes one way. Both are machine-like, because their essence is a one-sided, fixed functionality with unlimited growth. **The ultimate, the root cause of evil is mental inertia, the neglect of peculiar local cultivation, a formal simplification of uniqueness and organic attention according to the principle of categorical uniformity.** Separation and blockage, coordination and following, parasitism and idolatry are all direct consequences of this.

Evil promises a fascinating and easy way out, but always exclusively and uniformly. Separated uniform units, centrality, absolute truth, average weight, standard trend, empty formality, simple box-thinking: are you finally able to recognize it?



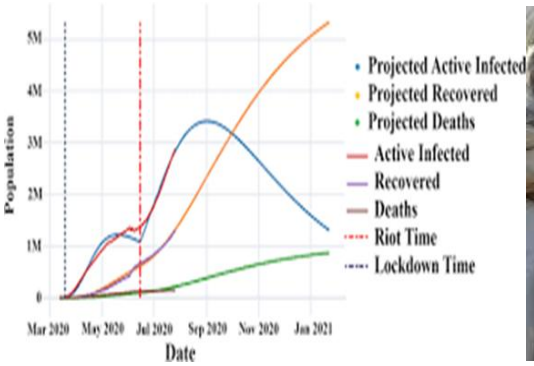






111.Chapter: Planning

Opportunity, chance, risk and choice, all these are useful tools for planning, considering all possible influencing factors with their relative importance and temporal dynamics. From the analysis of previous patterns, memories and experiences, a community or an individual forms a picture. Assumptions are made and coupled with intention a plan is formed. In this sense, planning is nothing more than the past projected into the future. But this past is not general and fixed as it is specific to the local memory, sensitivity and interest, be it of the individual or of community.





One of the powerful factors in any design is creative imagination with inspiration and power of expression, all of which are ultimately expressions of inner vitality. The flow of life often

overwhelms obstacles because it overflows them. The dynamics of the past may give clues, but life force puts these clues in a new light, in a new context. Creative momentum can override any obstacle, especially if you recognize the obstacles, understand their relative significance and dynamics in time.

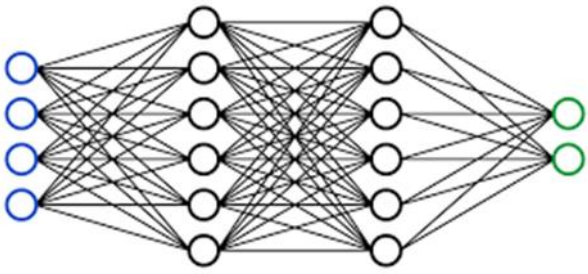


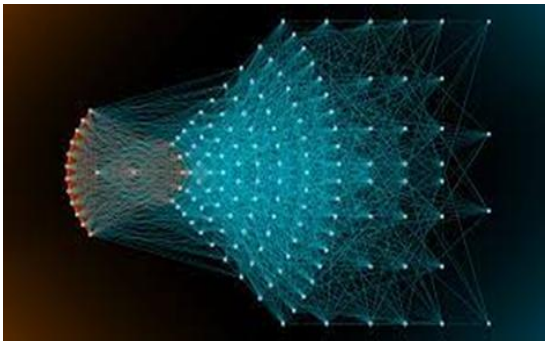
If reality were fixed, the forecast could be perfect, assuming that the relative importance of past trends and factors remains constant, the protagonist of the planning remain unchanged, and no new relevant factors arise during the period considered.





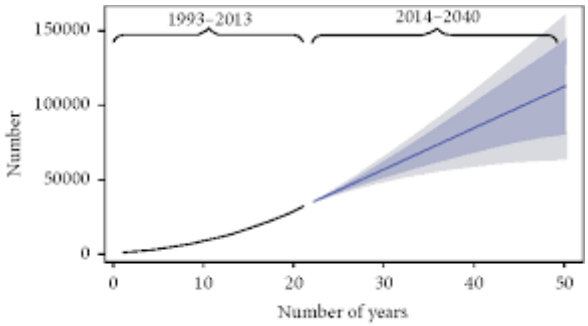
Of course, flexibility and improvisation, coupled with creative drive and strong motivation, can overcome these new factors, especially when well-prepared and motivated actors are available. Design can also involve complex algorithms, considering many possible influencing factors even beyond past analogies. Unexpected changes in factors may also be anticipated, including all likely or possible outcomes that are transparent to the designer. This, however, depends on perspective and insight.





However, even such complex algorithms are finite and consider only a limited number of factors with a limited number of outcomes in mind. In contrast, reality is infinite, and new factors are

constantly emerging with an infinite abundance of possibilities and variations. All in all, we can state that **anything finite plans finitely, while the infinite finishes infinitely.** Dynamics will become more uncertain as the forecast is extended more into the distant future, moving in more and more diverse possible paths. The most we can do is to draw possible outcomes in broad bands.



However, the designer is not fixed either, not passive, and his momentum, imagination, motivation and inspiration are themselves significant influencing factors.



The tired and embittered old man is the ultimate realist who locks reality in the cage of fixations, as he needs them as support because of his own low vitality. On the other hand, well-rested stability, a well-organized society, teamwork and cooperation can create unlikely things. Never plan big when you are tired or afraid!



In summary, all design is projection, so it is artificial, finite and limited, even if it uses very complex algorithms. Planning is always based on past experiences, and these experiences belong to a local and specific individual community. Reality is constantly changing, so relevant new effects could appear at any time significantly affecting projections, especially if the projections considered too few factors and few possible types of outcomes, and venture far into

the future. Imagination, creativity and momentum can transcend chances, trends and artificial projections, especially if they are expressed with strong motivation and teamwork, within the framework of a well-organized community. Local uniqueness is also an important influencing factor, even if in theory “the finite plans finitely, while the infinite finishes infinitely”.





112.Chapter: Weakness and Continuity

Weakness disrupts continuity because weakness is a low-flow state that creates barriers and walls. A strong and robust system that is dynamic and has plenty of momentum, simply does not recognize energy barriers and does not build walls. On the spiritual plane, the building of walls, the transformation of reality into imaginary grids and the caging of reality represent a tendency toward reductive, mechanical logic and categorical, schematic thinking.





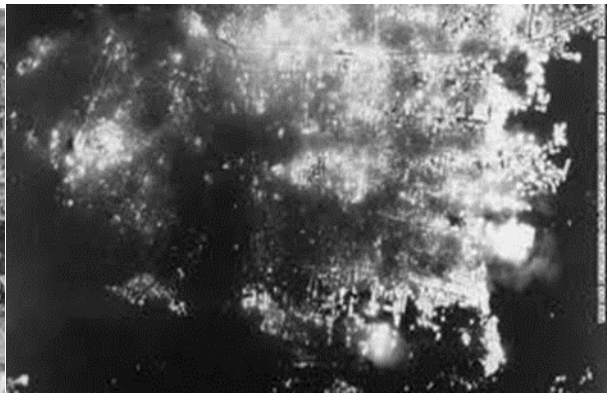
Let us remember that all weakness comes from confusion hiding in darkness and seeking external support. Confused weakness always requires external support; it needs safety given from the outside. In the community of the weak, this mechanism manifests itself as the **consensual simplifications** we call categories. Confusion also means a lack of direction: limited and easy certainty then marks out a straight path for which there can be no alternative, because it is the simplest. And the straight path, as artificial as it is, is easier to understand even for the weak mind. Therefore, the straight path is protected by laws, customs, violence, social agreement, essentially a forced balance. The common denominator here is the weakness arising from mental inertia, which compensates for darkness and confusion, and therefore divides, separates, classifies, imagining artificial sets fixed according to one single aspect. Eventually, weakness creates an artificial world, made up of simple panels of thought, and transforms it

into a fortress to protect its own lazy helplessness. For delusion is under constant siege, because the turbulent flow reality would dissolve it without violent defense.



A healthy mind is robust, so it doesn't need such protection. It is organically connected with nature, of which it is neither a slave nor a master, but an active, essential part. It does not see the divine in the supernatural, but in the complex, varied and changing system of nature. He sees continuity where there is an organic connection. Organic connection, that has always been there, and where it will remain forever. In contrast, weakness imagines a master far above, separating it from the order of nature. He can only live in subordination, from which he hopes to get easy certainty. He is not his own master, but rather imagines a master above himself, which he places in the distance far and high. With this, he also denies natural continuity. And what will happen if we take this certainty away from him? What happens when we reveal the shaky foundations of his reduced world of appearance? A weak mind will defend itself violently with fanaticism and barbarism and is capable of astonishing cruelties.





Robust power is never cruel, because it never protects appearances. He has enough ability to seek alternative paths and find a way to maintain his natural connection with reality as a whole. It transcends all apparent separations, superficial classifications and one-sided judgments. It looks beyond artificial barriers and boundaries, it dilutes fear, avoids avoidance and distractions. Staying behind walls means stagnation and death. Weak systems are short-lived, because sooner or later they will degenerate into depression and illness. In contrast, even the strongest stone is dissolved by a robust force that sooner or later dilutes or sweeps away all separations and blockages.



Robustness and abundance are inspiring and often far-reaching. They are like a light source that illuminates everything around them. However, light is not given and fixed, it is a high-energy state that must be constantly maintained. Darkness turns ideas and knowledge into dogma, institutions and symbolisms creating an empty shell of form. He separates thoughts from reality in order to fix them and build a world of illusion out of them. Light floods darkness with energy, but this requires continuous work, intellectual organization, unique processing and it does so incessantly, endlessly. Continuity is active, categorical separation is passive. Indeed, overcoming cheap virtual worlds, oversimplifications, and easily comprehensible certainties is the hardest work in life. The spirit must turn into a high-flow river to dissolve fear, barriers, walls and discontinuity. Weaknesses and discontinuity are everywhere, always lurking as potential danger. To understand that the sky above each wall is continuous; that every wall will eventually disintegrate because it will be dissolved by the elements of nature, and that this can only be hastened by a broad vision of robust force; to understand that what there is always an alternative to anything seemingly absolute and that sooner or later the apparent worlds will be illuminated by natural light – all this means that we understand that the unique, local cultivation of the garden of the mind is the greatest force in reality. And the robust force that is able to comprehend organic unity is the key to recognizing continuity.

113. Chapter: Divine Perspective

Static constancy, monotonous, monolithic, low-dimensional, artificial worlds – these are the characteristics of the ice crystal. The ice crystal, with its symmetrical rigidity, is also a symbol of simplification and low life-flow if we look at it from the point of view of divine perspective.





Similarly, such concepts as the multiverse, galaxies, particles, the theory of everything, and all sorts of other bubbles are all simplified models, snapshots from a fixed viewpoint, artifacts of unit thinking and existence thinking. The momentum of life can be vaguely recognized in such models, because at least they consider the infinite possibilities to some extent, although in a form that is divided, dissolved and dead.




But eventually, insight comes to the point where it understands local uniqueness as continuous, organically interconnected in complex patterns. It also understands that potential does not appear in separate possible states of unit or bubble, but in a *continuously branching flow*. Life experience is a manifestation of a specific, local relationship with reality. But this relationship is two-way, giving room for fertile imagination and creative momentum.



اللهم، إني أسألك، يا واجب الوجود، يا علة العللْ

يا قديم لم يزلْ

أن تعصمني من الزللْ

وأن تجعل لي من الأملْ

ما ترضاه لي من عملْ

Transcendent understanding looks at everyday life and accepts actuality as a source of inspiration for life experience and reflection. Still, it considers possible alternatives as opportunities, and treats standard extensions, generalizations, simplifications, fixations and categories with reservation.




Actuality is the manifestation of potentiality that happens to be perceived by the local observer, which is a *tangential snapshot* of the infinite potentialities of infinite reality. Life experience is

more than the actuality, as it involves specific, local processing, which is strongly influenced by the specific culture, traditions, viewpoints and religious tradition of the local individual or community. At the same time, the multitude of local experiences builds this unique culture, as well as the traditions, viewpoints and religious tradition of the local community. Generally speaking, it also determines its identity.



The diversity of content, which is built up by local cultures, leads to abundance and robust strength. But actuality is small, subjective, and patchy compared to the infinite, continuous, and ever-changing range of possibilities. Observations and experiences, including even processed life experiences, are like a patchy part of a dark forest illuminated by flashlight.



The currently observed manifestation of reality induces spotted vision, like the spots that happen to be illuminated by flashlights. The gap between two observations will have to be filled with simplified generalizations and reduced models. The filling is usually done by simple extensions including linear extrapolation, which creates the illusion of permanence and relative uniformity or cyclicality: ultimately of a simple mechanical order. And then we return to the ice crystal, which is the ultimate symbol of mechanical order. However, reality with infinite potential presents a different actuality for each observer, maintaining local variety and abundance.

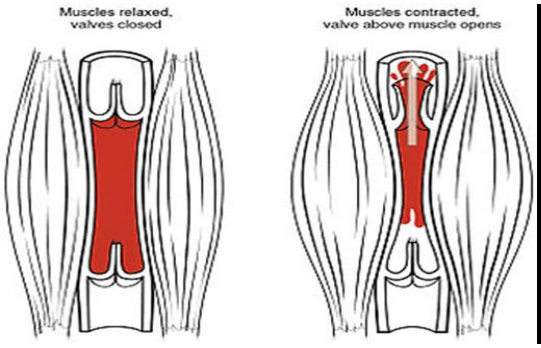


On the other hand, the ocean of reality is continuous, a complete organism in which everything is organically connected. Actuality, as we observe it, can be spotty. The underlying potentiality-content never is. The divine perspective also means seeing potential, movement, variety, and organicity by considering and reviewing multiple experiences of multiple observers, synthesizing them in a specific way. The divine perspective is never isolated, it depends on communication and local culture, and it *appears locally*. The divine perspective also depends on the careful processing, ordering and review of the input data, and this requires continuous investment and effort at the community level as well. Comfort, decadence and depravity immediately destroy it, and so does the slackening of communication. Life experience is never lost when it is expressed and shared, because it shapes and influences, inspires and enables community members to engage in new considerations. However, if life experience does not express itself, then the axis of specific contribution and organic unity will be impaired.





Life experience has a range and context, and it must always be considered in conjunction with these. In general, each incoming information item must be processed from a specific local perspective. This requires substantial mental effort. Just as the muscle pump is essential for circulatory health, mental training is also essential for maintaining a healthy flow of thought.





This intellectual effort involves extensive communication that considers the perspective of others. **The original sin is the neglect of the local cultivation of the mind, the soul, the body: the garden.** By combining different perspectives, deeply and specifically processed, integrated, and organized life experiences broaden horizons and promote organic understanding. The divine perspective is never fixed and never exclusive, for it is always manifested locally. It sees the possibilities, the complex, changing patterns, but it also understands that all of these are locally specific and constantly changing. Understanding never reaches a predetermined point or state, because the possibilities of reality are always endless. This infinite potential, however,

always manifests itself locally, in an organic and unique relationship with the thinker-interpreter-observer. To understand this *is* divine perspective.

114.Chapter: Conflict, Victory and Defeat

Mental inertia is present not only at an individual level, but also in the community and through generations, and one of its most characteristic manifestations at the community level is corruption. Corruption, in this context, may be defined as the domination of formality over content with non-competence-based functional selection for community roles. On the other hand, the corrupting effect of intellectual inertia is based precisely on the fact that community thinking is fragmented along separate interests, trending towards separated individual gain, individual rights, individual happiness, or separated interests of a smaller part of the community, a clique, a sect, an interest group. However, in order to maintain a corrupt, fragmented, distorted world, it is also necessary to *maintain* mental inertia, for which distractions, entertainment, and placing irrelevant problems in the center of attention are suitable methods.



Mental inertia creates boundaries and units with separate interests including, in extreme cases, rival sects. This results in competitive situations between rival units having nearly the same perspectives and aspirations.

"I'm competing with you because we both want the same thing".

Yes, rivalry stems from near-uniformity and the separation of individual or clique or cult units, which behave just like cancer within the body. However, fighting is not only possible between rival units within the community. Social cancer can also attack fundamentally healthy but temporarily weakened foreign communities, as well. In such cases, the community so attacked must defend itself.

The greatest command in life is the protection of life. On the individual, family and community level, this remains relevant. When the protection of life is at stake, there can be no doubts, no hesitation and no delay.

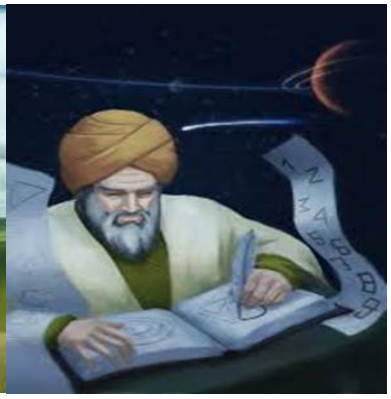


Nevertheless, conflicts can often be avoided and transfigured. Maneuvering and deception are common, although they should be the last resort, as their huge side effects are extremely dangerous. Instead, the threat must be detected early, and the conflict must be prevented using a broad perspective and a dynamic understanding of its roots. If conflict is inevitable, the goal is not to defeat the enemy, but to resolve the conflict situation by restoring the conditions for mutual survival and development. Of course, predators and parasites are difficult to deal with. Cunning, or brute force, often results in a temporary victory for them by building on a temporary advantage.



However, in the long run, if it survives temporary defeats, robust strength manifesting as cultural influence or demographic trend will eventually assert itself and lead to lasting victory. True victory will eventually give way to local uniqueness, increasing the abundance of the community. Real victory is based on deeper insight and the dynamic examination of complex patterns.





Real defeat is stagnation, mental inertia, assimilation and cultural decline with loss of uniqueness and identity. Real defeat is therefore imitation and assimilation. Temporary defeat can be remedied by reviewing and discerning, keeping a broad perspective, understanding the patterns of dynamic processes, and giving proportionate answers. The real defeat, which is difficult to repair is due to mental inertia with abandonment of local uniqueness. Real defeats can be permanent.



If local uniqueness is maintained, then assimilation and imitation can be prevented, and the defeat is only partial and temporary. There is no such thing as a permanent energy barrier. There is also no impenetrable wall. There is no brute force that lasts forever. Even overwhelming cultural influence with assimilation is only temporary and partial. Where there is robust strength, sooner or later, the community recovers from illness or defeat, the spirit rises, the culture returns, local uniqueness asserts itself, and the defeat eventually sprouts into victory.

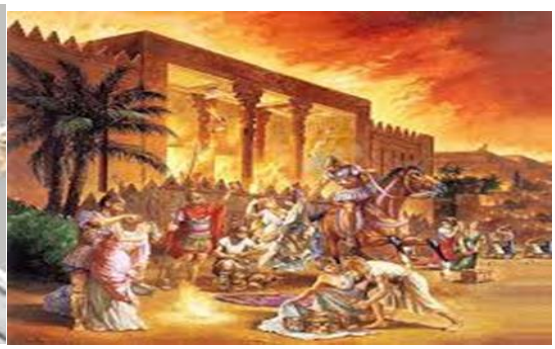


The real victory, then, is to ensure the active and unique functioning of the local spirit, which is equivalent to maintaining freedom. The loss of local uniqueness and true diversity along with the decline of abundance is a defeat for all parties in the long run. Temporary gains can never justify the permanent loss of a local seed. Cultural entropy, defined as the growth of uniformity through assimilation, is a catastrophe that ultimately leads to explosion, disintegration and decline. And both the host and the predator or the parasite will die from this.



A hero who destroys local uniqueness is not a true hero. A hero who fights for cultural dominance is not a hero. The hero raised by a thinker who preaches cultural "superiority" is in fact a blind, one-sidedly developed, distorted machine-man led by a blind man. Uniformity and assimilation mean death in the long run, and cultural entropy is the beginning of that end.

Intellectual inertia cries: simplicity! Simplify and polarize, and then we will follow you anywhere! Save us from the burden of thinking, discernment, and seeing, and then we will put you on our shoulders! The hero, the great reducer, the universal seductress, is born this way.

Maximizing cultural entropy is the fool's pipe dream. Those who assimilate are truly defeated, because assimilation, which leads to uniformity that can be divided into units, is a sure sign and the worst case of mental inertia.



115.Chapter: On the Soul-a review

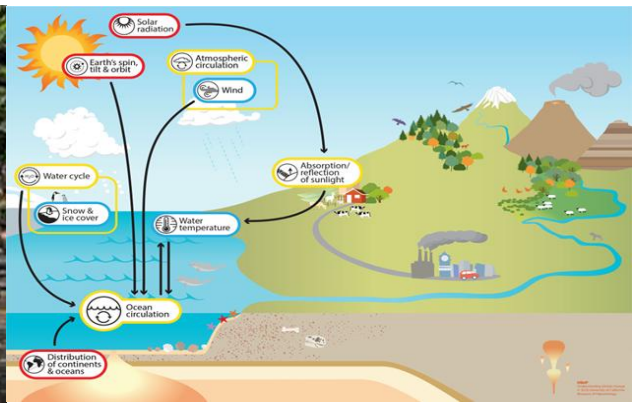
The flesh of the fruit is a coat around the seed. The flesh is indeed the outward manifestation of the seed. It wears out over time, while the seed remains, sprouts again, and takes on a new coat. But in the meantime, the seed also changes, it doesn't stay the same. If we look at the fruit only from the outside, and see only its flesh, we can say that the fruit is an independent unit that is perishable in its entirety. From the point of view of such thinking, the continuity of the fruit will be suddenly lost, just as a drop of water is lost from our hands when we wash our hands. The experiential code that remains in the seed, which is based on specific, unique life experiences and their unique, local processing, will it survive? If it takes on a new coat, a new form, and our superficial attention only extends to the surface of form, then for us, it will seem to die when the coat wears out.





The fruit is a unit, the tree is a unit, the row of trees is a unit. A drop of water is a unit, running water is a unit, and the water cycle is a unit. However, whatever we consider as unit in time and space is contingent on our subtlety, the extent of our attention, as well as our ability to perceive complex patterns.





Where are the spatial and temporal boundaries of things according to which we consider them as separate units? Well, of course, the boundaries are in our heads. And everyone's head is a little different. However, life experience remains unique and adds a peculiar viewpoint to the organic whole: it provides uniqueness that is never lost and remains forever encoded in the seed. Only a confused mind can believe that the seeds are the same, and that they are separated.

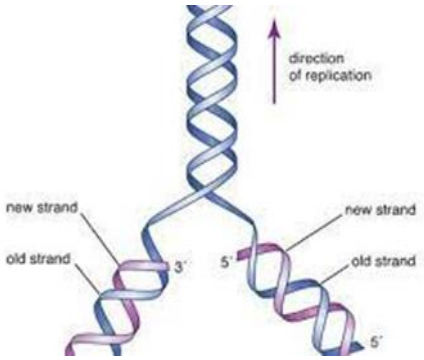






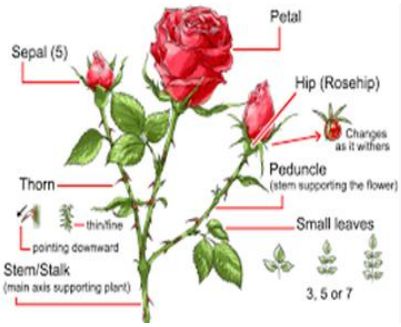






The soul can be compared to a peach fruit, or a drop of water, or even a rose. The soul as a unit is a transient phenomenon, an imaginary entity created by the narrow focus of our attention. At the same time, every manifestation of the soul, i.e., each imaginary seed is unique and is an essential part of the organic whole. Even the single rose is but a unique manifestation of organic reality as it interacts with particular, local human attention depending on local attitude, intention and thinking. For example, the rose may transform from a physical unit that is an integral part of its environment into a symbolic social tool representing individual intention, if superficial attention requires it.







Do we see the power of concept, perception and approach in this transformation? But the foolish scientist identifies the concept-category with reality, which is a grave mistake. The soul as a product of scientific thinking that identifies it as a concept-category, like the individual rose is one in a bouquet, can be counted like all category units can be counted that are human mental constructs. In general, only artificial, conceptual mental constructs can be counted.

Behind the real, organically connected organism of souls there is an organic environment with organization and order that cannot be counted. The organic environment is not a unit, but part of an infinite reality, where the local level of organization, the degree of orderliness, and local variability are themselves important variables that can only be quantified for the sake of intellectual comfort. In fact, they are continuous, interconnected, intertwined. The souls themselves form an organic unit, where nothing is random. We call coincidence exactly what we have not characterized as part of the system so far, not realizing the hidden connections. Souls are never independent. When they think they are, they become a social cancer, a sect, an empire. The freedom of the soul is never equivalent to independence. Freedom of the soul means expression of its specific potential that is different from the rest of its environment, yet the soul is dependent on it because it is connected and coexists with it.



Souls also do not follow a fixed program. Of course, there is always a wide and rich treasure trove of opportunities, but it is creative work and unique organization that may shape a unique career out of this. This work and organization are unique, but not separate, not independent, and never insignificant, as they have far-reaching consequences in an infinite but organically cohesive system. In summary:

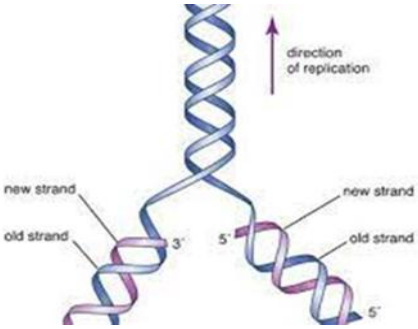
The soul is a unique and local manifestation of organic reality.

The soul is unique and important, but it is not independent of its environment.

The soul becomes a demarcated, countable uniform unit only after an artificial, model-forming transformation.

The soul retains within itself its experiences about its past way of life and conditions of life, but only as a weighted potential.

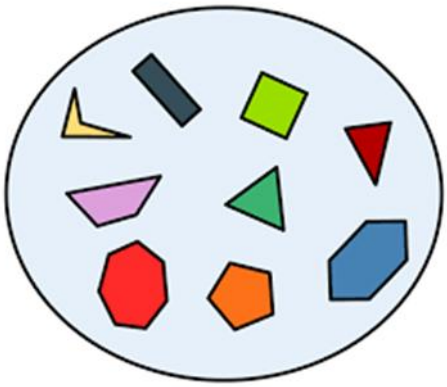
The soul has the opportunity to express its local uniqueness in its own way.





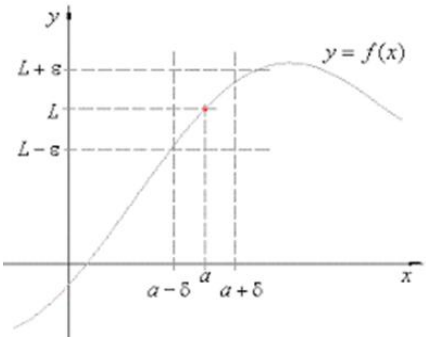
116.Chapter: Numbers

Numbers are tools for forming and comparing sets. Numbers are based on the concept of separate, discrete, nearly identical, imaginary units that differ in only a few dimensions, and are basically the product of categorical, fixed, standardized thinking.



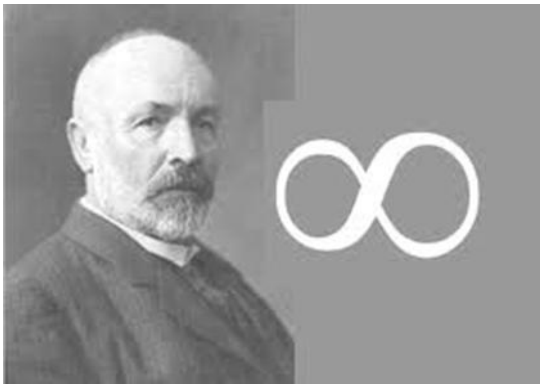


Numbers are best used to form and describe finite and relatively similar sets as this was historically their original application. When we try to apply them to describe an infinite, continuous, and ever-changing reality, numbers become awkward tools unless we disguise this phenomenon with the magical introduction of imaginary units, approximations, transformations and limits.



$$\sum_{n=1}^{\infty} a_n \qquad \int_{1}^{\infty} f(x)\,dx \qquad \sum_{n=0}^{\infty} \frac{x^n}{n!}$$

In order to extend the original application of numbers to a small-dimensional, mechanical, imaginary infinity, they introduced a special concept, the concept of countable, operational, regular infinity. This concept is useful in being able to evaluate number sequences based on certain rules. These number sequences are mechanically extended to infinity, and then, through this extension, the sequences are identified with infinity itself. This kind of concept-infinity behaves as if it was itself a number.



Notation

The cardinality of a set A is denoted by $|A|$.

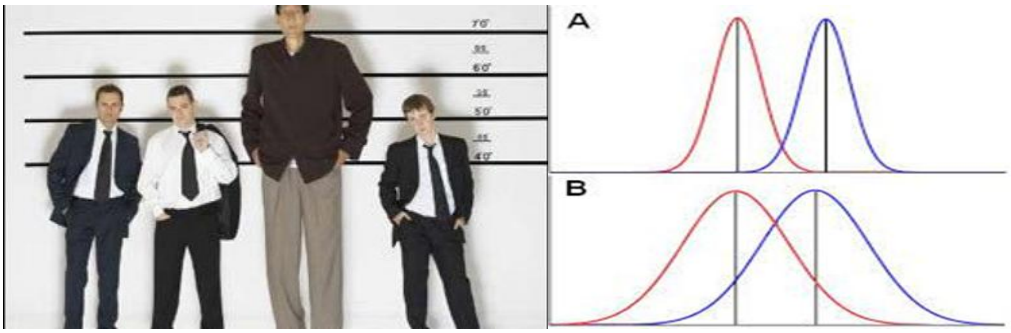
a. If $A = \varnothing$, then $|A| = 0$.

b. If A has exactly n elements, then $|A| = n$.

c. If A is an infinite set, then $|A| = \infty$.

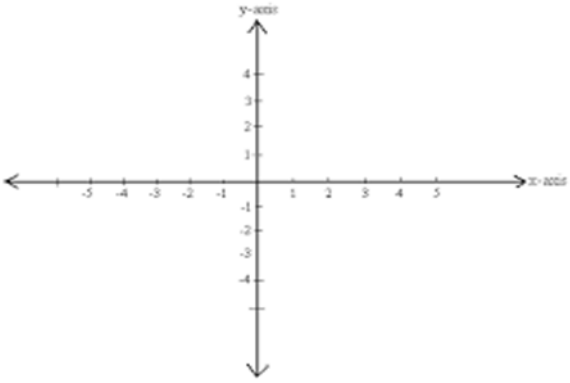
1. **The infinity symbol: ∞ ultimately serves to "transform" the concept of infinity into an imaginary number.**
2. **By analogy, the integral symbol: ∫ serves to transform the idea of point-discontinuity into a secondary, artificial pseudo-continuity.**
3. **The statistical idea of the average: μ serves to transform natural variation into relative uniformity.**

Let us notice that these are teleological, intentional, artificial and forced attempts. Ultimately, they are tools of oversimplification and reduction. These reductive manipulations and adjustments are necessary in order to mechanically extend the domains of certain concepts. The original role of numbers is in commerce and administration, and they can only be applied with great reservations in the intellectual and spiritual spheres. Moreover, numbers can only be made suitable for describing nature after a strong artificial pre-categorization of the latter, which is twisted and forced. In general, this can be rephrased as follows: numbers can be introduced into natural philosophy if we first form imaginary units that are artificially separated and similar in some selected respect, so that they can be included in a template or a set. For example:



The aspects according to which sets are formed are subsequently fixed, as if they had some kind of objective-absolute priority over all possible other aspects. However, the quantity and the nature of selected examination criteria may vary locally. Yet, we conveniently forget about this in order to create a central standard. The main problem is that things are mixed up here. Infinity cannot be identified with a number, a symbol, or even with a standard, simplified concept. Similarly, continuity cannot be broken first by separation and then rebuilt through imaginary operations. And behind natural variation, you don't have to look for an ideal average. Well, you really can, but this comes at a price. And this price is nothing less than empire, idolatry and parasitism.

Let's first take the concept of infinity. Surely, we can form one kind of infinity through an endless iteration of a mathematical operation. For example, a series of numbers may be infinite, if, for instance, each number in the row is one greater than the previous one. However, this type of infinity is unnaturally low-dimensional, or more precisely, it is a one-dimensional infinity, because it is constituted depending only on one mathematical operation. Of course, it is also possible to define a small-dimensional space, in which every imaginary point differs exclusively in its position, there are no fields of influence, there are no differences in density of local regions, there are no changes in time, there is no flow, there is no distribution according to probability, there are no interactions, and there is no life.



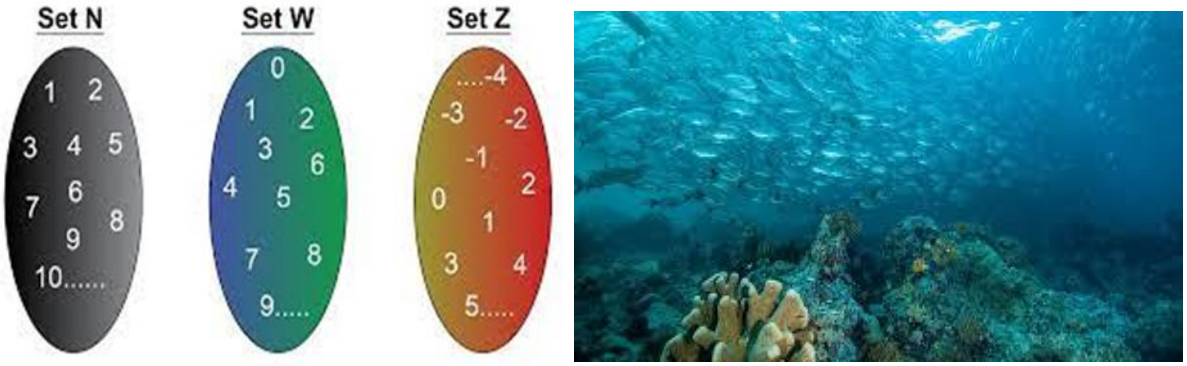
Those who invent such artificial infinities, and then centrally standardize the aspects and assumptions that lie behind these fixations, do not even realize that reality may be multidimensional, and that the underlying assumptions and considerations may vary and change in time and place.

1. **Real infinity is neither empty nor homogeneous, only virtual infinity is empty and homogeneous.**
2. **Infinity cannot be described either by endless repetition or by empty, expanded space, only virtual infinity can be described by endless repetition and empty, expanded space.**
3. **Infinity is not made up of a set of discrete units; only virtual infinity is made up of a set of discrete units.**
4. **The infinite, neither *the natural*, nor the *spiritual*, nor the *divine*, can be described by central fixations, according to selected points of view and based on hidden assumptions, only virtual nature, a virtual divine unit, a virtual spiritual template can be described in this way.**

And here we found the difference between the idol and the organic reality.

The idol is empty, homogeneous, present in units that are easy to standardize.

The divine, spiritual, organic reality is infinite, continuous, and varied.

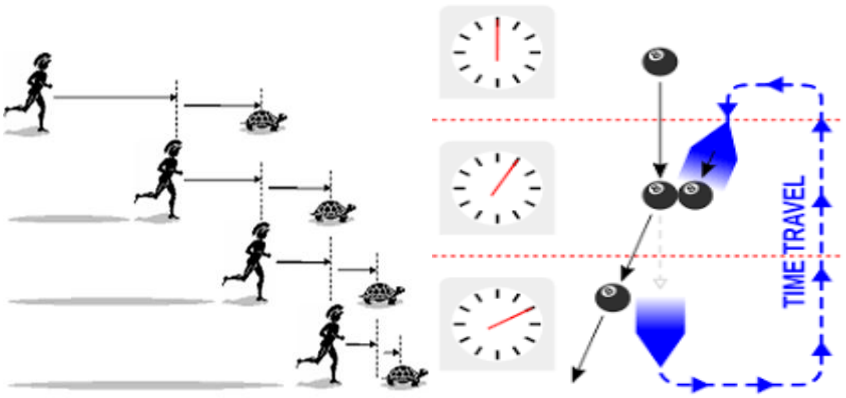


virtual infinity ≠ organic infinity

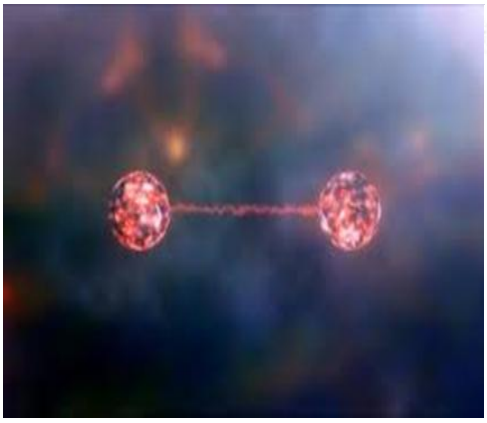


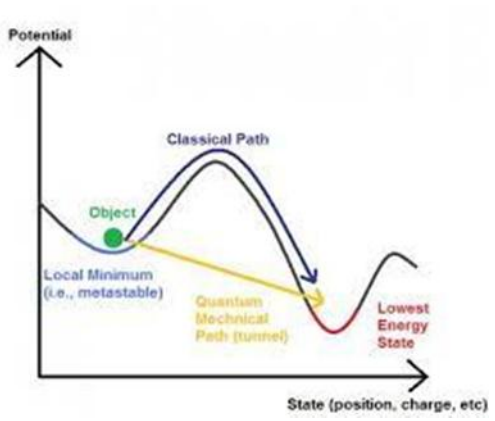


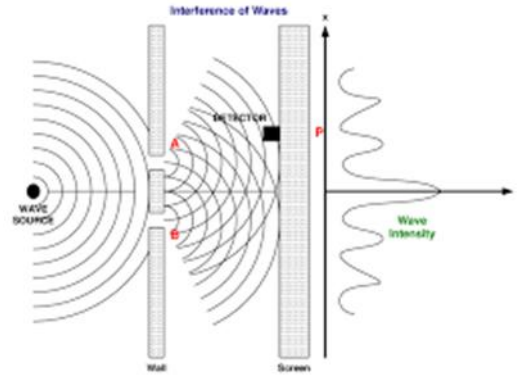
And then we can start solving paradoxes. (1) Dialysis outcomes are better characterized by a subjective, global nutritional survey than an abstract, artificial, mathematical parameter derived from a differential equation. (2) We can reach beyond the imaginary boundary of the imaginary physical world with our spears. (3) We can realize that the warrior does indeed overtake the tortoise, because our artificial categories, which are based on artificial divisions, sequences, and one-sided simplifications, are not suitable for describing continuous changes. (4) Mechanical time, interpreted on the basis of mechanical motion, is not suitable for describing the course of complex changes, and thus the time paradox in physics becomes meaningless in real life. These paradoxes are due to the confusion of apparent reality interpreted through artificial, categorical means with organic reality. This amounts to idolatry of the means. But of course, the scientific method is surely suitable for the total and the only correct and perfect description of the whole of reality. Surely…



Such nonsense forms in the imagination of those who worship their own artificial categories as idols and force them onto real reality. How does this come about? We invent tools to interpret and simplify things. Numbers are such tools. Numbers *symbolize* nearly identical, discrete units. Units are devices of understanding. When describing reality, if we overvalue our tools, we end up creating a "tool-reality" because our investigations are determined by the nature of the tools. We restrict our focus to what can be easily investigated with our tools. And if we are nevertheless faced with a problem that cannot be explained by the apparent reality of our extended devices, we are surprised and form paradoxes. Or which is much more common, we simply deny and ignore the problem itself, or downplay its importance.

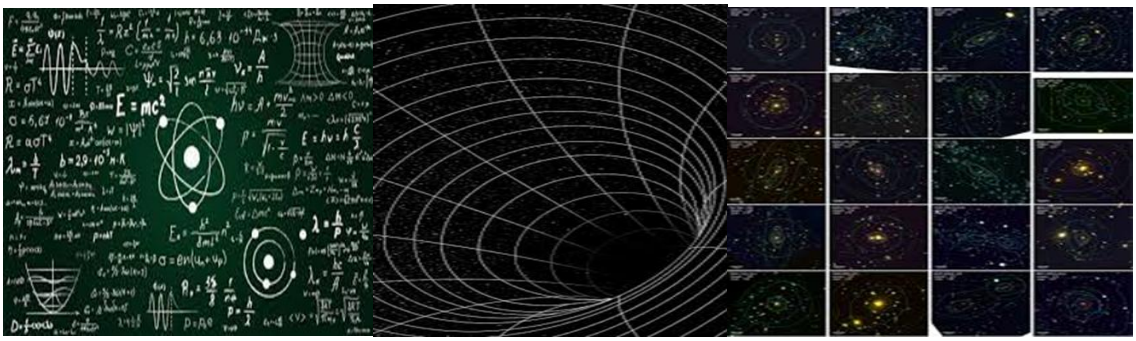








What *can* be described by a limited set of artificial variables, low-dimensional template thinking, lifeless, empty space, simple associations, and devices with extended domains is an inorganic, virtual reality, which is subsequently transformed into a single, absolute, universal and exclusive system of laws, in fact forming a machine, a mechanical idol created by mediocrity itself, with insufficient insight and the restricted understanding of reduction.



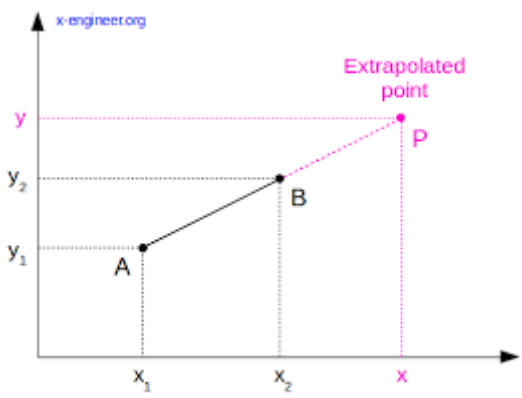
Naturally, this low-dimensional standard can be applied in school, where it can work excellently as an introduction, as an initial orientation for beginners. However, confusing school with real life can be a significant mistake and it is potentially dangerous. Where units are standardized, communication is coordinated, and interests are nearly uniform, there local uniqueness with its specific, complex patterns is lost. There, a unique, organic contribution to the whole is no longer possible. There, thinking becomes comfortable and simple, and there empire arises. However, power makes stupid and convenience kills. Let the tools remain what they are, convenient devices! And numbers are but tools.

117. Chapter: Potential

Reality is not what manifests from the ocean for the particular observer. What happens to manifest is but an incidental snapshot of reality that is *in relation to the observer*. This is called actuality. Actuality is primarily local and is only secondarily generalized. But real reality is different. The real reality *is* the ocean, which abounds in possibilities and potential.



In contrast, actuality is a narrow layer that one actually perceives or understands from the ocean of reality, and this cannot be mechanically generalized, i.e. extended to an imaginary standard without harmful effects and consequences.





Actuality exists – this is a redundant and inaccurate statement. The potential exists – this has a definite meaning because it accurately describes the abundance of the ocean. Potential can inspire, or potential threats can deter you, or you can make plans in anticipation of potential

events in order to prevent problems. The wide consideration of numerous possibilities changes also the actuality, which is not something simply there, but it is plastic and it can be actively shaped.

We can look at potential asking, "what can be made out of this?" "What opportunities does this have in terms of creation, forming and action?" For example, stone plus chisel plus imagination plus gravity plus human cooperation: a pyramid can be created out of this, which strengthens teamwork, builds religion and knowledge.




Forcefully narrowing down options can also have a useful function. This is done assuming that things are fixed and predetermined. This can provide certainty and comfort in the midst of adversity or imminent danger. The personification of the global situation as providence can give hope in the midst of absurd difficulties.




However, reduced patterns have the side effect that competing fixed certainties arising from rival extensions can potentially result in catastrophic destruction, rivalry and war through reductive cruelty and fanaticism.




The right answer to inorganic attention and artificial restrictions with unlimited extension is the organization, local specificity and abundance of knowledge with wide consideration of

possibilities and alternatives. Imagination and creativity and even playfulness are essential in this. We do not need fashionable, fixed, mass-produced toys, which are the same everywhere, that are cute, but boring and quickly disposable. The stagnation of the masses, the distractions by the person treating depression, the imprisonment and restriction of the mind with artificial walls create mass thoughts, mass products and template games. Which game would you play? Look inside yourself!





The abundance of reality is reflected in the mind as creative, organized imagination. Creative imagination goes beyond the standard units of mass, even while the pursuit of profit, the very opposite to creative imagination, tends to reproduce them. The erroneous mixing of the joy of building, nurturing, and creating with the reductive pleasure of accumulating, acquiring, and competing is a sign of the most terrible confusion that leads to depression, suffering, and, ultimately, collapse.

Both life and the mind need constant cultivation. Cultivation also means going beyond fixations using the power of organic attention. A simple rule for beginners may be that **any general statement, any fixed and objective truth or law can only be a first approximation, a useful application and a simple game, underlying which there is the abundant stream of organic unity in reality.** Only spiritual children can believe that reality stands on the pillars of fixed, simple laws. The majority of organic reality, just as is the case in genetics and inheritance, is not actually manifested actuality, but potentiality, not actual fixation, but potential abundance. But actualization of potential is not random and passive, but it is actively influenced by creative imagination; this is not an existing and given, but a living, a co-creative type of abundance. Behind every despair and tired resignation, illness, oppression and depression with skeptical realism, there is the infinity of potential. And if we really feel this truth deep inside, then the white horse in chains will be finally freed.



118. Chapter: Influence

A sudden and strong effect may suddenly change the trajectory of an object, but as soon as the unusual effect is dissipated, the trajectory will be determined more evenly by the sum of infinite influences, keeping in mind that the influences are due to interactions, which themselves are subject to constant change. Likewise, a social revolution may temporarily change the development of a society, but as soon as the superficial revolutionary momentum wears off, the course becomes smoother and more organic again. Be that as it may, any influence, whether sudden and revolutionary or hidden and steady, has the potential to induce long-term consequences.

Sudden influence may include among many others:

-legends, heroic epics

- historical reanalysis according to one new aspect

- changes in worldview and religion

- ideological brainwashing with deliberate distractions

-radical lifestyle changes

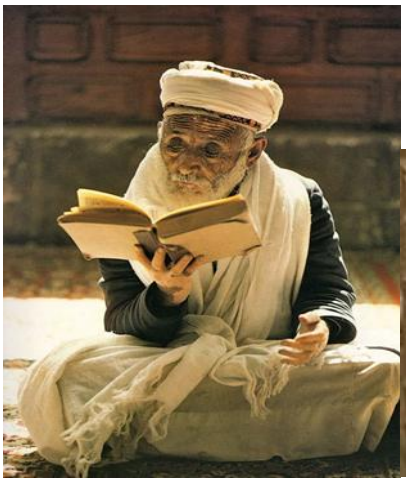
- new communication or organizational methods

- the formation of new habits and values

and many more. The influence can be overwhelming for a particular life system, especially for a young one, as developing minds tend to have uneven, inorganic attention. Under any overwhelming influence, certain issues are overemphasized, while others are suppressed, and the point of view is narrow, never organic.



Tele-vision means looking far, but television is in effect tube vision. A tele-phone means listening at a distance, but it's also just tube listening. However, all influences can be mitigated by robust abundance. A robust system considers and weighs the origin, the context, and the dynamics of all influences; local, relative importance is assigned under the given conditions and circumstances; then, summing all this, it pays proportionate attention and gives an appropriate response. In practice, this happens typically if the system is guided by a more developed, older and mature mind.





But how do we protect the inexperienced, young minds from sudden, disturbing, overwhelming, disproportionate influences? How can we make development proportional so that robustness can develop? The answer, of course, is caring attention, also called love. Young, developing minds cannot be expected to view life with proportionate, multidirectional, organic attention. Young, developing minds are usually unable to weigh the relative importance or estimate the local significance of a particular influence, and thus are not able to give proportionate responses. Young, developing minds need help until their robustness is established. If they do not receive help, i.e. if local attention and communication are inadequate, then disaster can occur, and it usually does. And here we must also consider that many people remain young and immature in the spiritual sense throughout their lives, or at least until their late old age. The development of human individuals or groups is uneven, while the seductive, reducing predator lurks everywhere ready to attack them all.





The young, developing mind needs the appealing ideas of "free will," "freedom," and "independence", but it does not realize that these concepts are based on unannounced assumptions. These include (1) individualistic human atomism with unit thinking, where individuals or groups are considered separate units; (2) intellectual development with a relatively high degree at a *relatively uniform level and of similar nature*; and (3) suppression of local uniqueness. Without all this, there is neither free will, nor individual freedom, nor independence. If we do not understand this background and cling to generalized, simplified, reduced ideas, then catastrophe can rarely be avoided.

Individual free will

Individual freedom

Individual independence

Individual responsibility

Individual happiness

Individual salvation

Individual transmigration of souls

Individual resurrection

All these concepts result in the further atomization of human society, which ultimately leads to fragmentation, centralization, delegation, exploitation, parasitism and idolatry.



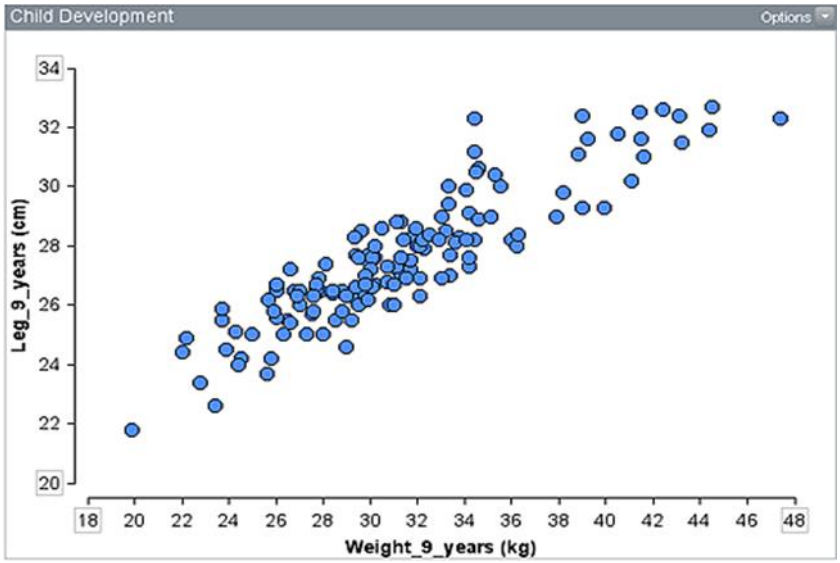


Strong local communities with an open mind, abundant information, multidirectional attention, a robust local culture and traditions remain unique and free, in the sense that they are able to preserve and cultivate their local uniqueness while resisting atomization and centrality. Wisdom is based on a robust abundance that is active, open, but devotes a lot of time and energy to interpretation and organization with local consideration, review, and insight. The lion effect is defined as a community spending a lot of time relaxing even while retaining its general activity. Here relaxation is not idleness, but a period of slow digestion, reinterpretation and organization. Wisdom is not blind acceptance, but it is active processing, digestion, integration, revision with corresponding action. "A progressive is a person who has two perfectly good ears but somehow refuses to listen to anyone except the ones whose voice is magnified by loudspeakers." The wise man is never progressive. He doesn't just pay attention to loudspeakers, but he pays attention at all times everywhere. Wisdom manifests as a truly proportionate, inspiring, local cultural diversity with active exchange of ideas, without any centrality, uniformity or fashion trends. To this, wisdom, like a lion, remains immune.



119. Chapter: Perfection

The perfect world, the ideal situation, happiness, utopia, and all the right decisions and choices made to achieve these all, presuppose the existence of fixed basic directions, tools, norms, symbols, ideas, variables, values and units of measurement that have been agreed upon in advance on the basis of some kind of coordination and consensus. Tradition, customs, the consensus of "this is how we do it", “this is the right path”, “this is the superior community/religious institution/culture/civilization”, “this is advanced science”, “this is the more developed country” - all this reflects the idea of the standard, fixed line of development, the ideal and exclusive path, with little to no alternative. Behind the standards of comparison and orientation there are categories, which are fixed with standard tools and templates. They are designed for the purpose of conditional and partial comparisons according to fixed criteria. These comparisons are extremely useful in science and communication at the level of a rudimentary, first approach. However, while standards are set by local observers and thinkers over a specific period of time, reality is spatially variable and constantly changing in time. Aspects of investigation also change as patterns change. If we forcibly maintain the original viewpoints because they are somehow “sacred”, or in any way serve someone's interests, the tension that develops between reality and the fixed system of criteria will sooner or later lead to an explosion. Let's take an example. A pattern is examined according to a fixed aspect. We assume that the pattern can be fitted to a general, fixed, universal law. Then we use simulations and approximations depending on what accuracy or fit we accept as good enough.



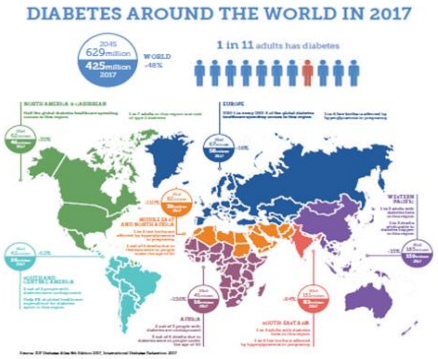
Can there be a straight-line law or association behind the data points? Yes, for you, but not for me. Your conviction may be so strong that you can visualize a straight line behind the varied points. However, I do not have such a conviction. I see the variation, the change, with very similar, but by no means identical local patterns. This essentially means that what you are really doing is looking for a "fit" between a series of data measured of one preselected variable and an imaginary, fixed reality, with prefabricated categories and standard tools, and with the idea of the existence of underlying perfection, fanatically believing in fixed truths. Thus, you fail to realize that this fit is actually forced, artificial and utopian.



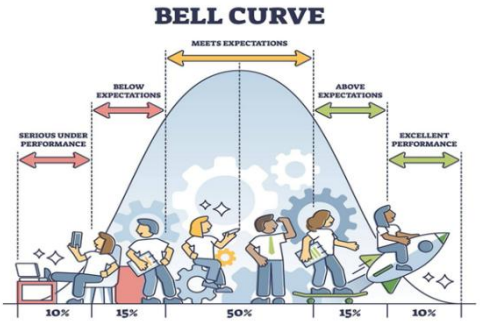


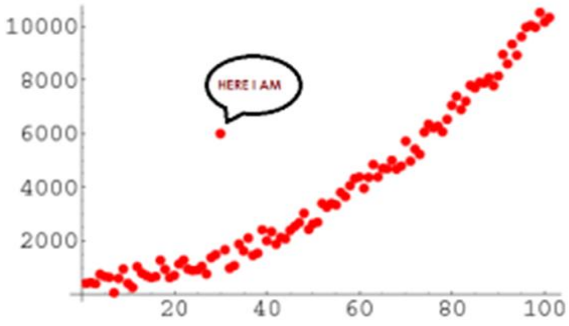
Approximations may be useful in the short term, but they do not prove the existence of any imaginary perfection. Easy communication, faster "progress" along standard pathways may be tempting, but the price of this is the loss of local uniqueness and creativity, the belief in artificial worlds of appearances, assimilation, and finally, as usual, parasitism, empire and idolatry.





Why do people prefer generalized lies to local truth? They do because what is standard and fixed is also easy and saves the trouble of cultivating the local mind. Their utopia is easy-to-fit, prefabricated, pre-digested, standardized, authority-bound, commercial, popular, perfect average existence with standard performance. This is the utopia that people have brought down to earth and actually practice. In contrast, hard intellectual work with individual processing of life experiences, in-depth review, unique digestion, organized but creative imagination, a proactive attitude with unique contribution to organic unity – all this is difficult, laborious and frightening. Their ideology is easy and appealing, while wisdom is difficult, laborious and unique.





Consumption of a pre-manufactured, pre-digested, standardized product, or a peculiar way of thinking: a truck or peeling potatoes, which one is easier? But sooner or later, what is easy is bound to explode. The price is just too high.




On the other hand, a man who lives harmoniously with a spiritual nature is eternal and indestructible.

The virtual world is simpler: extended virtual domains make artificially universal categories "absolute" *and easy* to manage. For example, confusion and loss of identity can be interpreted as a chemical problem that must be treated with chemicals.



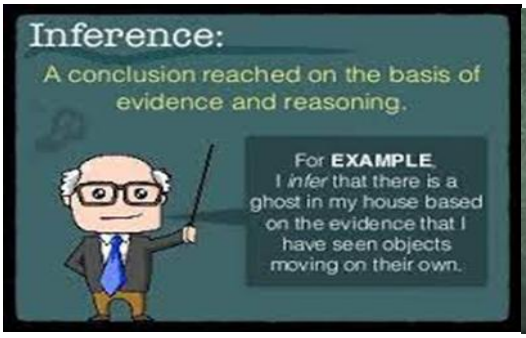


And of course, behind all this, as the ultimate symbol of standardization, are numbers, and the symbol of quantified trust, money. But real reality is much more difficult: it requires study from several angles, and it is an organic whole, constantly changing, requiring constant rethinking of aspects, weights, and perspectives. Real reality is also much more difficult, because it contains both the actual and the potential, with a tactical layer, a strategic layer, multiple styles, physical characteristics, psychology, art and poetry, expectations and hopes, emotions, cultural differences, and many other perspectives, layers, aspects both actual and potential.

The connection between the actual manifestations of reality and the practical mind appears in everyday life. One definition of existence in this context is that existence is an extension of this relationship based on the consideration of actuality alone. However, actuality extended as existence would only be universally valid if reality were homogeneous and its patterns unchanged. If a group sees patterns locally as relatively homogeneous and unchanged on the basis of their perceptual capacity, the extent of their local observation, or simply their intellectual standards and interest, then they can imagine an eternal and universal system of laws describing the whole of reality as homogeneous and permanent. However, this is only an extension of their local experience.

A specific type of extension, which extends the validity of a local observation on a scientific level, is called inference. Naturally, conclusions reached through inference are also local and unique depending on past experiences, sensitivities, priorities, perceptual subtlety, duration and extent of perception, breadth and organization of knowledge and attention. Let's take an example. An observer may state that a common reason for a child to cry is that they often fall. If I don't know in a particular case whether a child is crying because of a fall or for some other reason, not having time and opportunity to examine in detail what actually took place, but I do

know that the particular child often cried after a fall in the past, then, based on past experiences, *I might guess* that he is crying in this particular case because he fell. This is clearly an extension based on past observations. In order to make the conclusion more accurate, it is necessary to examine the boy and the case in more detail. For example, there may be external injury marks, or witnesses, or an immediate cause of a trip may be identified, or it may be obvious that the child is tired and cannot pay attention, increasing the risk of a fall. Be that as it may, the accuracy of any extension, including inferences, will always remain contingent on the observer's detection capability and intellectual standards, as well as the time and energy invested in a detailed investigation.





Another example may be the effect of blood pressure on an individual's health prognosis. The question may arise as to how accurately, how often, in what environment, or over how long a period of time do I have to measure the blood pressure to establish the prognosis? Is there a comorbidity that predisposes this particular individual to high blood pressure or other blood pressure-related outcomes? Or is high blood pressure simply due to a psychological problem that comes up from time to time? Or is it environmental or dietary change that occasionally affects the individual's blood pressure? Is there a family history of blood pressure-related complications? "I have observed that high blood pressure that has persisted for years is usually associated with the development of heart and kidney failure." This may be true, but there are countless special situations that must be evaluated individually, according to local characteristics. If one is **looking at an ideal average, then one may be able to cure an ideal average, but not the given patient. There is no such thing as high blood pressure in itself or "in general".** We are talking about effects of high blood pressure under what circumstances, with what dynamics and sustained for how long, in which individual situation and under the influence of what specific factors? These are all important. **But reduction generalizes and operates in terms of absolutes, making universal inferences while masquerading as objective and universal. So, reduction effectively *idolizes the* concept of hypertension.** The reason for reduction, as always, is mental laziness and inertia.



This is about extension and oversimplification, even though we know that organ damage is triggered by vascular disease, which also causes high blood pressure under certain circumstances with a given range. It is not as simple as high blood pressure and "high blood

pressure disease" somehow "exist", rather, there is a tendency that manifests itself here and there. Standard, fixed manifestations amalgamated as actuality is only an abstract concept in the imagination and in the school classroom. Panic and stress mostly cause occasional, relatively short bouts of high blood pressure that are associated with certain situations and, depending on their extent and severity, do not necessarily involve long term organ damage. Associating such high blood pressure with “high blood pressure disease” can be misleading. A distinction must be made between the so-called high blood pressure disease or hypertension, which is a phenomenon based on methodology, and vascular disease representing actual pathology.

In general, we can distinguish three types of attitudes towards reality and perfection: (1) a passive attitude with expectation, receiving, protection and care seeking with comfort guaranteed from the outside; (2) a pragmatic attitude with practical use, exploitation, skill, manipulation, accumulation, competition, consumption and enjoyment; (3) a creative attitude with forming, creating, teaching, building, nurturing, enabling, assisting and developing





Now, let's admit that most individual lives, and even societies, assume the first or second of these attitudes. In contrast, the third attitude appears in the majority of people and societies only partially, conditionally and temporarily. In addition, this attitude is often attributed to divine, supernatural beings. Yet, we can conceptualize these attitudes better if we regard them as stages in the development of the spirit. Let's take a closer look!

Attitude 1: The subject is often a child or slave. He needs the Great Lord to take care of him. He has a very narrow perspective and requires close supervision and care. He learns and works within the boundaries set by others. His utopia is: The Great Lord favors him. The symbol of this attitude is television.



Attitude 2: The subject is a businessman, expert, official or great leader. He needs a preformed network and a machine-host to position himself, reorganize, rearrange, and displace his competitors for personal or local group profit and gain. He is smart, impressive and popular with a sharp mind that is very focused. He thinks and acts within the limits of his own narrow focus. His utopia is: first in competition, gaining and accumulating credit and merit. The symbol of this attitude is the casino.



Attitude 3: The subject is the co-creator. He uses local life experience to digest, process, integrate, systematize and review in his own specific way. He maintains an extremely broad perspective that can interpret complex patterns and interpret them also for others. He thinks and acts identifying himself as an integral part of an organic whole. His utopia is: local wisdom, unique contribution to organic reality with lasting impact. The symbol of this attitude is a parent in a family.



The concept of perfection in the first version: outside, distant and sublime in contrast to the imperfection of the slave.

The concept of perfection in the second version: a standard form of existence, a model that can be approximated, achieved by obsessive-compulsive drive, by force and focus, by concentrating attention to a sharp focus-point.

The concept of perfection in the third version: great momentum, strong awareness, active stance, creative uniqueness with imagination, a fully organized life in a locally unique way organically integrated into the given environment that the co-creator also shapes. It is never "I am a small part of the world", but it is "I make a specific and substantial contribution to a great organic whole". Just think about it!

"There is a perfect table."

The wrong question is: really?

The right question is: for whom, in relation to what, in what sense, or what is meant by the statement?

"There Is a Perfect Divinity."

The wrong question is: really?

The right question is: for whom, in relation to what, in what sense, or what is meant by the statement?

"There is the absolute, the objective, the ideal."

The wrong question is: really?

The right question is...so what?

And here is the not so perfect, but unique answer:

There is a spectrum of different life experiences, which are also interpreted differently based on locality. A specific local perspective is formed based on these life experiences. According to different interests, sensitivities, perceptual abilities and mental resolution, experiences can be understood, digested, processed, sorted, systematized and reviewed in different ways.

Certain pompous, fantastic, narcissistic groups of people extend their own experiences to generalized conclusions believed by them to be eternal and universal, which then they forcibly spread beyond their natural domain through standardization, fixation, and coordination, ignoring the natural diversity of local conditions. Sacred dogma, trends, fashions, scientific truths, memes are all products by this mechanism. Mental inertia develops out of these erroneous ideas assuming unlimited range for local esoteric truths with a universal center, an absolute, objective validity and universal and eternal applicability to a mechanistic perfection.



However, the idea of a fixed and relatively uniform reality can only be accepted as a didactic model for easier understanding and simplified communication and can only survive if negligence and lack of intellectual standards maintain it.

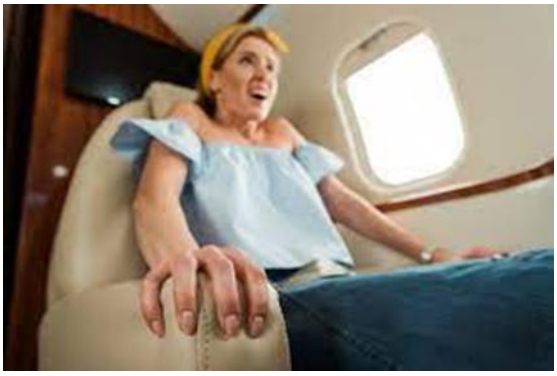




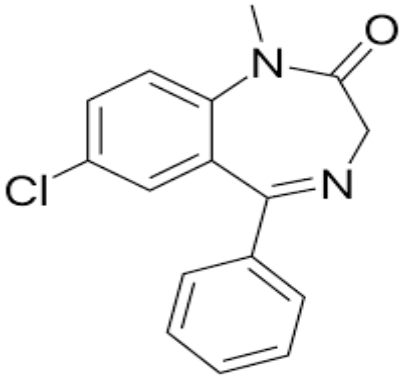
The sage, on the other hand, insists on local uniqueness, lives in a specific, organic and natural environment, and happily undertakes the trouble of high maintenance for the sake of local mind cultivation for a unique life. And he only laughs at the low-dimensional parameters of comfort and perfection.

120. Chapter: Anxiety

Anxiety is not the same as cowardice or fear, and it has nothing to do with worthlessness, except perhaps a false sense of worthlessness. Rather, anxiety is an excessive feeling of insecurity and excessive sense of danger, which occurs primarily in poorly interpreted, opaque situations. The stress reaction and sometimes even the feeling of insecurity can be a natural response to real or perceived threats. Sustained anxiety and its climax: panic, on the other hand, are pathological. This usually means irrational or excessive sensitivity to risk combined with excessive uncertainty, creating a situation which overwhelms the anxious person. Anxious individuals tend to underestimate their inner reserves, falsely feel that they cannot cope with the given difficulty or danger. Anxiety can be specifically related to a certain type of situation, which is often called phobia.



Anxiety may be based on insufficiently digested or misinterpreted past experiences, which can span generations. This may also mean that there has not been enough investment in clarifying and deeply understanding past experiences due to compensatory denial or avoidance. All this, of course, is aggravated by isolation and poor communication, because in the absence of sharing experiences, the chance of their proper interpretation decreases. Needless to say, anxiety doesn't have to be on an individual level. A small community, or even an entire society, group, tribe, or nation, or even the whole of humanity can be affected. In general, even when anxiety seems to affect only one individual, there may be an underlying community problem. If that is the case, anxiety must be managed at the appropriate level, be it at the community, family or social level. Be that as it may, anxiety can be often alleviated simply by reviewing and analyzing individual, community, or social experiences, by a detailed examination keeping in mind the specific local patterns. A multidisciplinary approach helps with this as anxiety often has different aspects, and each one needs to be addressed from a different perspective. Namely, anxiety is not only chemical, not only genetic, not only material and so it cannot be treated on this basis alone, exclusively with chemicals, medications and drugs.





But in order to start a multidisciplinary, multifaceted treatment, we must first realize that anxiety is not imaginary, because it is based on real past experiences and their real misinterpretations. Anxiety is part of reality. The terrible suffering produced by anxiety should spur us on to resolve misinterpretation and uncertainty.

From here, we should see the solution. Since anxiety is an extreme symptom of a misunderstood reality and compensatory make-believe systems of denial and avoidance, it produces the symptoms of confusion, imbalance, distorted development and insufficient communication. It follows that the real solution to anxiety is to build a robust system that is capable of treating these and resolving or preventing the core problem. What do we need for this?

Do you have anxiety? Then deep analysis, continuous review and communication is a must!

Do you have anxiety? Then setting reasonable goals and reasonable expectations is a must!

Do you have anxiety? Then you need to understand that reality is organic!

Do you have anxiety? Then building robustness to digest and understand the unexpected is a must!



The individual, the group, the society are not independent and sovereign units, but are unique, irreplaceable, organic and therefore essentially integral parts of organic reality. This gives both the individual and the community dignity and meaning. This should be our first step in curing anxiety. We must understand that the whole reality does not "exist" outside of us, but we should all be creating it together. There are no fixed guidelines and templates that would make certain elements of organic reality superior, good, perfect, in an absolute sense, while anything outside these standards should be worthless, weak, irrelevant, and replaceable. The latter concept stems

precisely from low-dimensional, superficial, inorganic interpretation of reality. If reality is not fixed, and characteristics become applicable according to changes of circumstances, then we can only apply a fixed value system partially and temporarily. The anxious person should eventually understand that his local characteristics are valuable, his uncertainties are unnecessary, because he can build an inner robust force under any circumstances, and this robust system is valuable precisely because it is locally unique.

If I'm the kind of person who doesn't like to fight a lion, it doesn't mean that I won't climb mountains or boldly set out on the trail of an original idea. Those who are cowards always hide and remain silent. Those who are merely anxious may be brave if not in one area, then certainly in another. And what they do, they should cultivate thoroughly and boldly.




And whatever I cultivate, no one knows as well as I do, because it is a locally unique, organic and essential contribution to the whole reality. I will do what they ask of me, as best I can. But what I choose to develop is unique and can never be imitated. It is an organic expression that is orderly and organized involving imagination that is productive and creative. It is a specific, local system that produces robust force. The real remedy for anxiety is the feeling of goodness and dignity that comes from this unique contribution. The magic formula for curing anxiety is this:

Good is better than best when it is unique, organic, and creative.





121. Chapter: Institutions

Institutions are useful organizational units around thoughts, ideas, concepts or subjects that provide form and social support to their members and clients. Institutionalization, however, is

also objectification, so that the founding idea may lose its original momentum as it is burdened by special interests, petty conflicts, rivalries, hierarchies, representation and the corruption that always comes with the formation of institutions. The larger the organization, the more the founding idea is diluted as opportunists, superficial adherents, power-hungry and fashion-following immature minds increasingly join it. We start from here and we get here:




Immature minds emphasizing their rank and position end up forming a rigid hierarchy, usually not minding or understanding the founding idea. They only deal with their own self-promotion. This is why corruption appears. The institution will eventually become rigid, formal, huge, sonorous, authoritative and empty. High priest, chief scientist, chief businessmen, chief administrators go all the way in this direction. These are experts only in their own prosperity, they are information technicians engaged in self-promotion. They have very little to do with the idea, the founding idea, the original subject. This is true about their followers also, as a matter of fact.

The creator creates an idea, a thought, a concept, and he is interested in the content rather than the form. The user makes this practical by organizing an institution around the concept, in which form dominates over a diluted content. As the institution grows, opportunity-seeking parasites appear. Users and parasites corrupt not only the institution, but also the idea simply by employing their own nature during the practical implementation. The real problem, however, is not even within the institution, but in the clients who nearly always choose the institution over the idea, the form over content and then worship the institution. The crowd does not understand the idea, because in order to understand it, one would have to think. Instead, the crowd almost always focuses on the institution, which pre-digests information, directs behavior, shapes the thought, and inserts into the mind of the client a reduced world of appearances. Then the common man identifies the idea with the institution and its representatives. For example, instead of science, it pays attention to the scientist who is trending, or to the sacred institution of religious tradition while neglecting the idea and the content.




But whatever is trendy and sacred, also promises power, and that makes the parasites gather around it. While creative talent is like light, more energy and less inertia, a world away from stone and mass, the parasites represent mass and inertia, less momentum and less content. The institution itself is mass, i.e. more inertia and less energy. This is why talents and institutions rarely mix. Talent is a resource; an official is authority. They are like light vs. stone.



In the institution, the idea, as the original impetus and energy, acquires mass and inertia through one-sided interpretations and easily digestible simplified formulas. These are appropriated and sanctioned by institutions with their authority, experts, delegates, symbols and hierarchy. But who is responsible for this? It is not so much the institution, but the common man who needs it because of his intellectual negligence and helplessness. Of course, only the institution can destroy and annihilate on a large scale. But the institution is accepted and maintained by the spiritual children who feed it with their devotion. And the members of the institution are mostly immature commoners themselves. All in all, weakness creates the need for institutions, giving way to idolatry and parasitism.



For the cultivators of the mind, religion, art, science are *forms* of wisdom that go beyond institutions and categories. For spiritual children, these are separate objects, represented by institutions, experts, authorities and symbols. However, the sage crosses the institutions like a puddle, lest he himself become muddy. The divine state called transcendence means that reality is seen as an organic whole without institutions and categories, i.e. without representation, hierarchy and separate interests. Recognizing the potential behind the reality we are experiencing raises the need for more experience and more communication, but these require the development of an advanced mental organization that is able to process large amounts of information. This is the essence of wisdom.

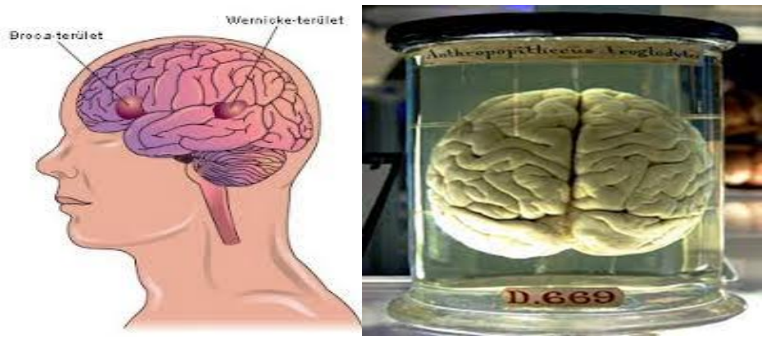
Institutions are useful tools for the support and education of spiritual children. In fact, transcendence and categories can be regarded as two different stages of spiritual development, the relationship between which corresponds approximately to the relationship between a well-functioning pair relationship and the legal category of marriage. Categories are formal, transcendent thinking is content-oriented. Institutions are founded, and as they survive, they are gradually filled with formal elements. In contrast, transcendent thought does not only exist and survive, but is an organic, living, content-based organism that is active and inspires. Thought is alive, it changes, is constantly being formed, it is evolving experiencing more and more manifestations of organic reality. But thought never has perfection, universality or eternal permanence, because it is alive and *therefore* it is constantly changing. Permanent, eternal and universal things only "exists" in school.



Institutions with grades, distinctions and scores, the number of articles published, power politics, distinguished clothing and power, honors, financial accumulation, code of conduct, and political correctness were invented to support children of the spirit. And since the vast majority of ordinary people remain spiritual children throughout their lives, the masses cannot survive without institutions. Only a few grow up and are able to transcend the world of categories. Substantive thinking and wisdom, while co-living with organic reality, shed institutions like outgrown clothes.

122. Chapter: Parts and Whole

Poisons are stronger when they are concentrated in a small space. The whole, like the ocean, dilutes the effect of the poison with its robust size. The mind does exactly this when it does not divide into parts but remains a whole. The flow of water is continuous, and any of its sub-units are imaginary. The mind is also continuous, and only superficial, stereotyped, categorical thinking breaks it down into functional parts through the abstractions of imagination. But superficial imagination goes further and it associates anatomical, topological, and structural sub-units with imaginary sub-functions.

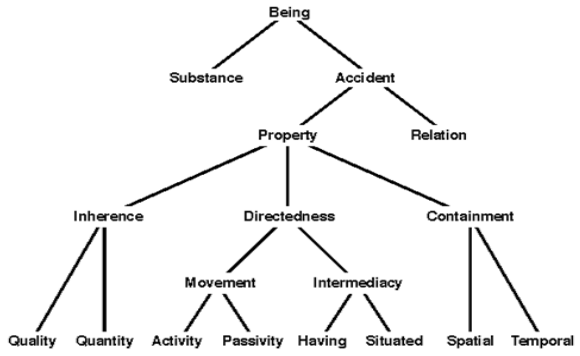


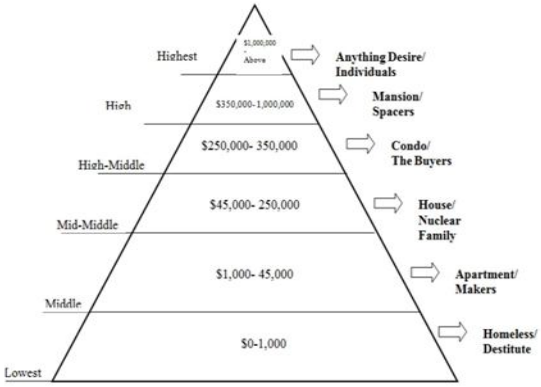
This is not a model of the mind; at most it is only a projection of it. The projection, in turn, can be broken down into parts according to certain aspects, as depicted in a figure above. The projection can also be fixed in a preservative. By contrast, with deeper insight, we may model the mind as a dynamic flow, an organic unit without limits, which cannot be fixed because it is alive, and represents an active and unique part of organic reality.

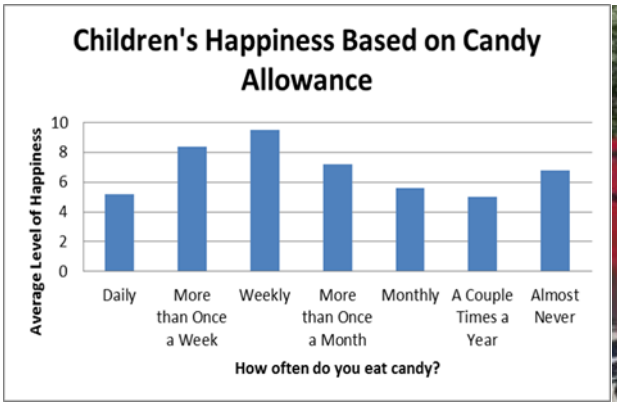




The mind itself is an organic unit, an organism in which poison does not act. But what is the poison we are talking about? It is the partial, low-flow, low-aspect, overemphasizing army of categories with their rigid, fixed, static and monolithic panel and template thinking, which places the part before the whole.









In contrast, a healthy mind is robust, high-flowing, organic, unique, complex, multidimensional, and holistic, successfully diluting this poison.

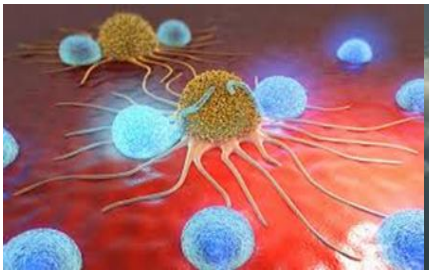





What is water? It is fog, mist, breath, moisture, cellular water, body fluid, groundwater, cloud, lake, ocean, sea, river and ice. What is the mind? It is joint discussion, multi-layered communication, individual contribution, multidimensional, multi-criteria analysis, creative imagination, community problem-solving, child-rearing, participation in communal activities, nurturing, building, relationship forming and nature.




On the other hand, here is the utopia of the categorical, narcissistic mind: a separate, self-isolated, superior, chosen community, based on an exclusive ideology with special, fixed, separate ideas and eugenics. It rules others as a predator and a parasite. This is the thinking of the obligate parasite, which sees separable particles instead of an organic whole, individual particles that can be seduced, paralyzed, manipulated, reprogrammed, exploited, and used for its special purposes suppressing their original function, made develop along disproportionate, unnatural, low-aspect, fixed, separate lines. Fixed laws and fixed rules are applied that cannot be adapted to local and unique conditions, but are universal and eternal, forcibly propagated through superficial analysis, low-dimensional, fixed thinking, standardization, coordination and illusory mass "objectivity" tied to authority. This represents the fixation of the extended and stereotyped *part*, and its separation from the organic unity of the *whole*. This in itself is the real poison, in fact it is the poison of all poisons: it is cancer.

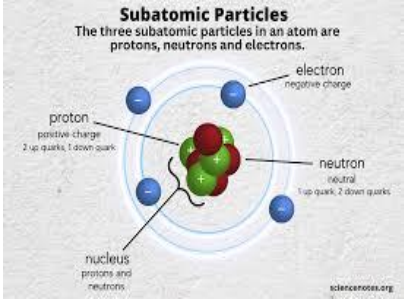


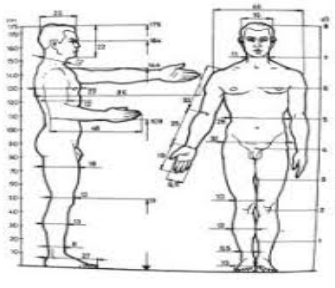
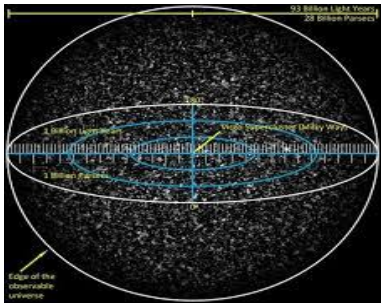



The parasite hates, exterminates and devours the child, because their naturalness and originality overcome his brainwashed fixations again and again, recreating organic unity, refreshing the connection between the human mind and the spirit of nature. Don't have children! That's how much the fixed ideology of the parasite hates the embodiment of diversity and free imagination. Yet, from the cell to the human body, from the planet to the galaxy, everything is a unified organism that naturally changes and renews itself being locally unique everywhere. The ultimate symbol of this is the child.




An atomic particle is proportional to human size the same as human size is to the size of the observable universe: go ahead and calculate it! And this is no coincidence. Everything lives together in a continuous spectrum, and according to its range, the human mind sees exactly the same scale in both directions. But reality is organic, and it is not characterized appropriately by physical size.



The whole does not consist of parts, except in the special and artificial apparent reality of the few-aspect, categorical vision of the inert mind. True wholeness *is not fixed* and cannot be divided into *separate parts*, because then it would be like a narcissistic and parasitic cancer virus, which is by definition partial: a contradiction in terms. On the contrary, true wholeness is dynamic, organic, complex, and ever-changing, *because it lives*, and thus goes beyond the dead, fixed, fragmented thinking of idolatry. It dilutes the poison of parasitism. True wholeness is a whole, not a part.



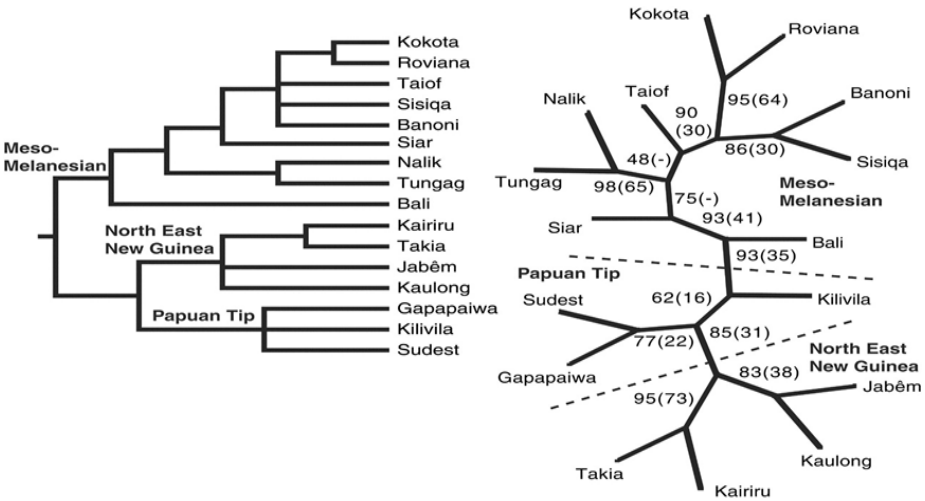


Tell me, which one would you choose?

123. Chapter: Teaching and Grammar

A bad teacher speaks complicated about the simple. A good teacher speaks simply about the complicated. The difference between the two is the insight of organized knowledge. The teacher's task is to organize, prioritize and digest knowledge according to the students' abilities and needs as students do not yet have the ability to process information correctly.

But if a teacher speaks simply, there are at least three options. The topic itself may be simple (1); the topic is complex, but the teacher is good (2); or the topic is complex, but the teacher oversimplifies it, omitting essential aspects and elements (3). A good example of the latter phenomenon is the relationship between language and grammar.



Grammar is interesting because it reflects the attitude and logic of speakers of a particular language. For example, in the following thought process: "I see, you see, anyone can see, it can be seen, it exists" – a grammatical context that occurs in many languages, the simple assumption that observers see in a similar way is reflected. Therefore, it is thought that the circumstances of vision and the interaction between the seeing observer and the seen object can be fixed and generalized creating a standard general subject. This way, the observer gradually falls out of the equation, and the object remains creating the concept of existence. Then, as a matter of fact, the assumption is forgotten, and the concept of objective existence begins a life of its own. Grammar is also interesting because it is suitable for comparing languages, assuming that in a given situation, two subjects speaking two different languages see the same thing, think the same thing, and therefore say the same thing. But is this really the case? Does the speaker of language A really say the same thing in a given situation compared to the speaker of language B? In fact, there may be a difference, and this difference depends on the local culture, the local way of thinking and approach. For example, if someone sneezes, what do speakers of different languages say? God bless you, health, to your health, or anything else?



In this situation, the expression in one language can be identified with an expression in another, but these expressions correspond to each other only in this situation, not necessarily in another one. "Gesundheit" does not *usually* correspond to "God bless you" or "to your health", but only in this situation. Even their grammatical form is different. If, on the other hand, two languages are similar, how strong or long would there have been cultural interaction between speakers of language A and speakers of language B in order for them to use the same terms in similar situations? Would grammatical forms eventually also converge? If these languages do show similarities, can we assume a former coexistence with cohabitation, or perhaps the existence of common ancestors? And does this coexistence or the existence of common ancestor correspond to genetic similarity that can be described by population genetics? Of course, the assumption is that one tribe equals one language and one culture corresponds to one genetic pool. But is this really that simple?



Be it about two different languages that converge because of cohabitation or two different languages forming from one original after the departure of one group, there is an obvious logical error here that is due to a hidden assumption, namely, that a group of people, a tribe *is a separate unit* that can be assigned a separate language, which is *also a separate unit*, so the development of a group of people can be essentially mapped by the development of a language. In some situations, this is a fairly reasonable assumption, such as in the era of jealously self-separated nation-states with protected national languages. And the naïve scientist who happens to do research in such an environment, projects this context out and imagines that this was the situation in every age and everywhere.





Yet, there are no completely separate languages, just as there are no completely separate groups of people, either. Multilinguals can occur in a group of people, or even within a family, and one language always has an impact on another. Moreover, the closer their speakers are and the more they cooperate, the more the languages tend to converge.

For didactic purposes, language can be approached as an independent unit with fixed rules, specific logic and relative permanence. At the same time, we must notice that these assumptions are only valid in a very "general" way and only partially, or sometimes barely at all. Language has diversity and redundancy, words can be borrowed from other languages that reflect cultural influences, but the borrowed word can be transferred to another language with a different meaning, or interpretation, or a different use altogether, such as the case in the context of English and Hungarians with loan words like paprika, goulash, sex, like, car. Moreover, there is no one-to-one correspondence between the words of different languages due to different concepts and different usages, e.g. schlecht: bad and wrong, böse: bad and evil, schlimm: bad and terrible, übel: bad and sick. One word may be used by some speakers meaning one thing, but others mean other things by them: the Hungarian words fű, meleg, köcsög, sün may all have double meanings depending on the speaker's cultural background. Sure, Germans tend to speak German, and Malaysians usually speak Malay. But there is Indian English, there is Hunglish, there is medieval Latin, and there is artificially maintained Sanskrit, or written classical Chinese, which is pronounced or read out differently in different ages or regions. How can we summarize all this? We may state that language is a living, dynamic unit with visible local characteristics, but the concept of purely independent languages embodying separate tribal units is superficial and presumptuous. If we go further and assume that all languages form clearly defined language families, reflecting an evolution of race, we may steer towards muddy waters. It is difficult to see how we can draw clear conclusions from a linear model of evolutionary linguistic development to arrive at identification of historical, genetic or cultural origins. On the contrary, we see trends and a slow change in the underlying structure that is deeply rooted yet is not unaffected by multiple influences. This is the case in all organic, living systems, and language is not an exception. The more entrenched and fundamental a concept is, the slower it

changes. For example, words describing basic human relationships, such as father, mother, brother, son, daughter, husband, wife, marriage may change very little and very slow. But even these change over time, and may not change universally, but locally. Some accept the change, others reject it. The significance and meaning of concepts, or even the scope of a concept may also change, but does so always locally, despite the efforts of foolish activists to spread it universally.



Behind all ideas lie concepts, such as the concept of existence, that famous “to be or not to be”, which we already discussed several times. This is a table, there is a table - as the meaning and use of a table changes, so changes what we consider a table. If we no longer use or have never used tables, then, in what sense do we "have" a table? Perhaps in the sense that we know what others use it for. Otherwise, it is just a piece of wood, or metal or plastic with a certain shape, without the "usual", meaning local and temporary function of the table. So, why would we call “table” a functional unit that some of us never even use according to its supposed function? The answer is clear. This “is” a table for those who use it, but it has no universal and absolute meaning. Of course, if someone thinks in a foolish way that everyone should use a table, then he believes in the concept of its universal and objective existence. And he says: "the table exists". Let's replace the table with any sacred or scientific concept. And now let's take the next step! We realize that concepts themselves are subject to change, albeit slowly. Yes, even the basic concept of existence changes. If we understand that concepts are only clear and useful in communication between *very similar subjects*, and we allow that we might encounter very different subjects sometime in the future, for whom there may be different domains, meaning, interpretation of the idea of existence – then why would we pretend that our concept is the only possible and should be valid for everyone? And if we think this through, then we suddenly realize that concepts and ideas originate from local extensions, and thus have a range of interpretation, a scope, local significance and unique meaning. Anything that exists does so specifically for us: what is important to us manifests itself according to our point of view, the point of view according to which we are able to perceive things; we and now determines the domain of its existence. There is no point in ascribing a permanent and universal meaning to something that has a truth value and relevance variable in space and time, *unless we believe that reality itself is universally fixed and permanent*. If we really think that we will become scientists or inquisitors.





And of course, scientists and inquisitors are always popular, because they conveniently reduce reality. But there is a catch. The universal and permanent domain of interpretation is the result of a virtual, artificial local extension, which is itself possible only through the belief in unlimited extension and reduced infinity. And it follows that existence itself exists only as a local concept, for which alternatives can be imagined.

The relevant question is not whether there is a table but whether there is “there is”.



And the answer is very simple. There is a concept of existence but it's local. And we can safely discard the concept of universal and permanent, unlimited existence with absolute truth value as a contradiction in terms and reduction.




The beginner understands only sharp contrasts, strong contours, clear, drastic differences and universal, constant and absolute definitions. A beginner must first understand the basic connections, master the usual methods, recognize the simplest dangers, learn the easiest forms of communication. However, most people get stuck at the beginner level throughout their lives, and so the need for sharp contrasts and reduced reality remains, which of course are suitably manipulated by the fraudulent parasite. For the masses, they define simplified and universal rules and categories, permanent and exclusive sacred laws with unlimited domains, absolute truth value and validity, for which there is not and there cannot be an alternative. "There are separate units with permanent differences, there are eternal truths and unchanging laws of nature" -- the beginner needs such rough extensions.




And unfortunately, the beginner always makes up the vast majority, which can always be easily manipulated – and this manipulation is the essence of parasitism. Popular power is necessarily an illusion and a deception. But we are no beginners: we realize that an apple, the concept of an apple, the type, the class, even the name itself is nothing more than a form of abstract processing, a concept, a category. The part of reality that is seen as a real apple is part of the organic unity of the apple tree, the soil, the sunshine, the rain, the wind etc. When we think about an apple in itself, we have already placed it in a world of appearances. Moreover, apples have a special relationship with their observer, their producer, their seller and their consumer, and cannot be separated from these relationships. Only in school is the apple an absolute and objective, independent unit, an "existing entity". In the same way, eating, digestion, nutrition, growth, social or family dinners, with all their social overtones, are part of an organic spectrum, just as sexual relations, courtship, marriage, marital relationships, family, fetal growth, birth, child-rearing, community integration and social development are also a unified, organic spectrum, which only foolish immaturity can superficially divide into separate parts, from its special perspective.

We recognize that examples, members, parts, manifestations, events, phenomena, miracles, individuals, organizations, groups, classes, facts, historical periods, exemplars, laws, texts, concepts, ideas, ideologies, races, sets, legends, factors, variables, axioms and assumptions are all categories resulting from the reckless generalization, unlimited extension, absolute projection of local experience, which is limited in scope, in domain of interpretation, truth value and relevance. Primary, essential, sacred, superior, absolute, independent, invariant, permanent, universal, or objective ***anything*** with maximum truth value, total relevance, and unlimited domain of interpretation, be it natural law, or religious sacredness, or definite fact, object, or event—all this is nothing more than a didactic simplification for those who are unwilling or unable to cultivate their minds, or are simply beginners, i.e. spiritual children.

For a good driver, road signs provide information that helps to assess local conditions, but they cannot replace the role of situational assessment, organic attention and intuition in safe driving.






For inexperienced drivers, road signs are a support and a barrier that block their undeveloped urges and distractions and compensate for their lack of knowledge. For a good driver, the goal is to reach his destination safely to be with his family and friends, through his experience and discretion. He understands that traffic as a whole is a dynamic, organic unit that each traveler is constantly shaping at every moment with an essential, active and unique contribution. For an inexperienced driver, however, the traffic is divided into two parts: us and them, where we are important, while they are not. “They” only exist as rivals or obstacles. The inexperienced live on the surface, for them success, merit, rank, accumulation, position, power, popularity and fame are absolute values; these are signposts that enclose them in a world of illusions with imaginary units, measures and categories, centrally directing, restricting and manipulating their still immature minds. For the experienced and organic mind, there is a specific and organic contribution and belonging to the organic whole, and traffic is something that we all form together above and beyond the signposts.





Grammar has no meaning without language, just as didactic tools have no meaning without life and reality. The didactic units that simplify the underlying reality are like signposts that create the illusion of an absolute, objective, permanent truth and holy law. Extension and reduction maintain them even outside the school, although they are defined only for school. Ideas and truths have a domain according to the local life experiences and circumstances under which they were born, and their truth value depends on how generalizable these local circumstances are. The truth value is calculated according to how applicable and relevant they are in a given life situation in another locality. Road signs do not indicate *general truths,* but they are designed specifically for drivers who will read and use them. Of course, each driver interprets and uses them a little differently according to the current situation and their specific experiences.

What is the unit of attention? The subject is.

What is the standard unit of thought? The category is.

What is the unit of social coordination? The symbol is.

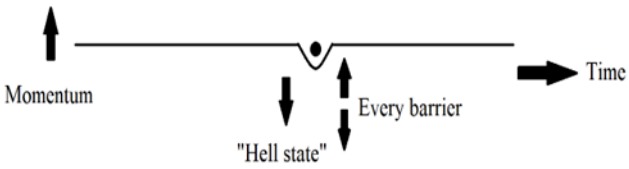
What is the unit of manipulation? The idol is.

Those with educated minds use these simplifications to a minimal extent, except for didactic purposes or initial orientation.

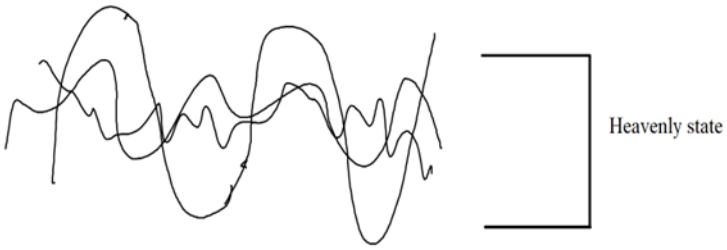


But all symbols, all idols and all empires will eventually fall, because corruption is built into every one-sided, special-interest, partisan project. Ultimately, power makes stupid and comfort kills.

Love and power: both can represent individual organic contributions, coordination and corruption. For love and power, it is true for both that one is often more than many; that one plus one is often more than two; and that two multiplied by two is rarely four. In both love and power, there is an optimum of mutual influence – too much is probably just as bad as too little. The principles of love and power are united in the ultimate of human achievements, child-rearing. Young people are lost without older people, they need support and guidance in terms of orientation, prioritizing and consideration. However, the experience of the elderly is worth nothing without teaching. The test of knowledge is precisely this: teaching. But teaching also has an optimum. Too much teaching paralyzes, too little teaching leads to confusion. And this optimum, like everything else, varies locally. Grammar provides first approach as well as structure, but it also means templates, simplifications and reduction. So, what should be the ideal goal for learning? It is arriving at a unique synthesis, combining a multidirectional approach with unique individual life experiences. And the specific local synthesis can be united in community knowledge, provided that communication is multifaceted, colorful and intense, meaning abundant and organized. Considering this, we can contrast two states of spiritual understanding: a state of heaven and a state of hell. Let's see!

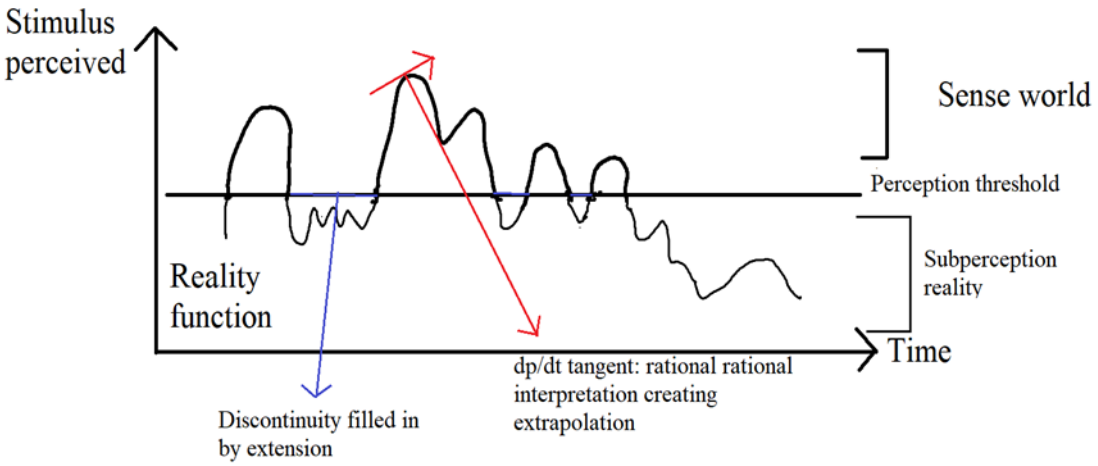


The hell state gets stuck in an energy pit due to low momentum. Why? Because it is characterized by low-flow communication and lack of inspiration due to the absence of abundant and organized knowledge. This makes it impossible to actively participate in the flow of living reality.



The heaven state is high-momentum and unique, since the summary of specific syntheses is inspiring and gives the community momentum and interference. Interference here is defined as a unique synopsis, to which everyone contributes in a peculiar and organic way, but at the same time it amalgamates into a unified story. In turn, this unified pattern of interference creates new inspiration and momentum.

Sense reality is patchy in its unprocessed form, but it becomes continuous and homogenous as we add artificial extensions to fill in the gaps. It goes like this: we have perceived something with a certain degree of sensitivity and range. For instance, we might have seen a small part of the sky. Now we will assume that what we have not perceived so far, once we look, will be similar.



But beneath our patchy and superficial perceptions there is a complex and organic unity. And this unity is not the same everywhere as the extended blue sky is, but it is complex and varied. We have sensitivity to perceive a strong enough stimulus, a conspicuous enough contrast at the level of fact, event, happening, change, movement, difference. But beneath our sensitivity, the resolution of our perception, there is a complex organicity, there lives the organic reality beneath our perceptions. This organic reality is much more complex than the sequence of directional tangents we use to project out our perceptions. In other words, the whole of reality is not like

hell, but it is like heaven. This means what? It means that peculiar, local synthesis of interference-like, wave-like complex interactions creates momentum. The fact that local characteristics come together into a dynamic, complex, high-momentum, organic system with synthetic interference is also called life. So, what we are saying is that reality is alive. The universe is not alive. The material world is not alive, since the material aspect is only one of the many possible projections of the complexity of life. **What is alive is the complete whole of organic reality.** And if we are talking about grammar, then some kind of formula, symbol, or simplistic generalization fits here. Here's how the property function of organic reality can be described as:

$$\mathbf{R_o = f_p\ (c, i, v)}$$

where

R= reality

O=organicity

fp=property function

c=continuity

i=infinity

v=variety

Read: The basic property of organic reality is organic continuity that flows beneath our patchy and superficial perceptions, a non-mechanical, complex, varied, interference-like infinity, with continuous change.

Of course, this also means that:

$i \neq \infty$, $R \neq U$

where infinity is not the same as the concept of mathematical infinity, and reality is not the same as the concept of material, physical reality. Of course, this formula relates to reality in the same way that grammatical rules relate to language: it is merely a symbol, a simplification, a formal summary. Or rather, it's just fun.



124. Chapter: Unit, Attention, Infinity

The extent of attention changes the relationship between mind and reality. Depending on the breadth of attention, the understanding of reality changes. If the attention is strongly focused, we can describe in great detail the "state" of the local system we are observing, but at the cost of cutting it off from the rest of reality precisely because of excessive concentration not taking into account a significant part of the factors that may be less obvious in the *wider* environment at the moment. On the other hand, if the attention is too general, potentially important *local* details are lost and the observation becomes less accurate. Thus, we need different observations with varying widths, which we then can synthetize. If we do not do this, the superficial observations will either be too local or too inaccurate, and in order to understand reality, more and more extensions and generalizations will be needed. This latter mechanism is described by the following formula:

$$i=\infty$$

where generalizations create relative homogeneity, relatively similar units in both the spiritual and material sense, using thought templates and panels that then make the whole reality countable and divisible. But even in this illusory world we must consider some of the special characteristics of infinity. Even for mechanical infinity, it is true that

$$1/\infty \approx 100000000000000/\infty$$

since 1 and 10000000000000000000 are both infinitesimal with respect to ∞. Compared to infinity, even the differences we see as huge are dwarfed. Indeed, our thinking tends to be scale-thinking, where two is not enough, six billion is too much. However, compared to infinity, this is a trivial difference. In a world of appearances, where the horizon is narrow, the scale is small:

$$1/100 \neq 1000000000000000/100$$

since the difference between the two numerators *in relation to the width of attention* is very large compared to the extent represented by the denominator. So, even in the artificial world of appearances we have built, where infinity is homogeneous and divisible, that is, it can be characterized by numbers and infinite iterations, the scale of thinking is uniquely important. Of course, in the real world, where an infinite scale does not come to question, scale is crucial. Observers can come to very different conclusions on the basis of differences in scales, both in terms of attention and consideration. In the real world, the information content is enormous, so the degree of complexity of any system strongly depends on the breadth and resolution of attention, which varies according to the characteristics of the observer. In theory, this could be potentially infinite but only for an ideal, imaginary observer. We can state that according to the organization of the local mind and its capacity to process information, we can perceive reality as potentially infinitely complex and diverse. Let us use the example of the game of chess, where our initial approach is the description of an actual chess game, which is usually unique, i.e. potentially significantly different from other games. In the next step, we will start to examine the potential variations of specific situations that have occurred in that given chess game. And this is important, because these variations will be considered by future players in their preparation, and this has a significant impact on future chess games. Obviously, the number of variations is so high that taking them all into account can far exceed the local capacity of a

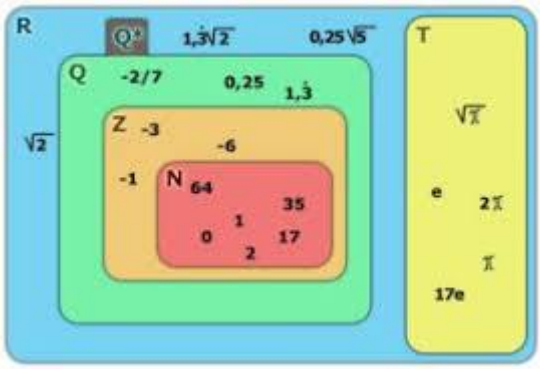
given player, school or tradition. Therefore, there will be local variations as to which of the many variations will be considered more frequently or with more emphasis.

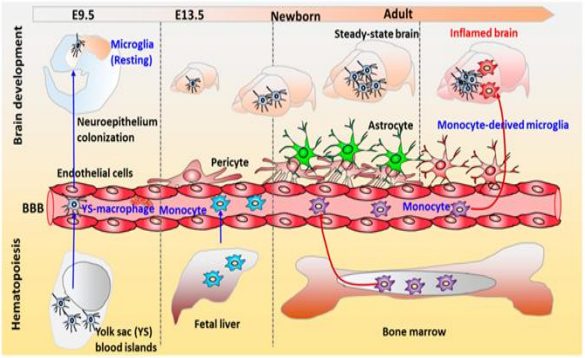


Again, we run into the phenomenon that the scale problem can create local variations. In our example, complexity is limited by the fixed rules of chess, so the analogy of a chess game may be much less perfect since it is assumed that, unlike a chess game, reality may have no fixed rules. This assumption is strengthened by the presence of continuity and of organic unity in reality, since operations with separate units including "moves" or "pieces" or "movements" are much simpler in the divisible and homogeneous world compared to continuous and organic reality, where the assumption of such uniformity and divisibility does not make sense, because continuous spectra and organic relationships characterize the potentially infinitely complex processes. And if complexity is potentially infinite, then perfect understanding makes no sense. All we can do is cultivate and organize the local mind and arrive at the potentially broadest and deepest understanding possible under the circumstances. Of course, this understanding is locally specific, because it depends on the life experience developed under local conditions processed in a locally specific way.

On the other hand, reality is not exclusively “outside” of the mind as it also includes, for instance, any processes of cognition. At any rate, reality is always in organic interaction with the mind and is not separated from it. Ultimately, mind and reality can be considered as part of the same sentence. Although reality is rich in possibilities and it is in fact infinitely diverse and varied, its actual manifestation and expression are not independent of the local mind. Any infinitesimal part of the mind or reality would only be irrelevant if, instead of its local peculiarity, originality and fertile creativity, it were a replaceable standard part of a homogeneous multitude. And in apparent reality, this is indeed the case. But in living reality, one is more than many, one plus one is more than two, two times two is often five, just as in love, which is a manifestation of the organicity of reality anyway. But let's take a further example! The number of human cells in the body is 37.2 trillion. From this data, it may seem that the loss of one cell is "insignificant" as one cell can be easily replaced by another, just like a replaceable part in a machine. However, this point is based on a deep error, namely considering the living organism as a distinct multitude of relatively homogeneous units. This is an obvious example of the superficiality with which numbers, sets, and manifolds characterize organic systems. While one number is by definition of the same nature as another, except for one or two fixed aspects, such as the magnitude of the number, its divisibility or any other property in relation to a given mathematical operation, one cell is never identical with another because it is fundamentally unique and at the same time organically integrated into its local environment. There is no ideal cell, including no ideal kidney cell or red blood cell. Each cell is uniquely important in its local environment, its interaction with other cells is also unique, and

its presence affects the whole organism in a unique way. Moreover, the cell can only be considered a separate unit from the investigator's point of view, according to a certain interpretation using certain test methods. And the case is the same with physical particles in physics, or with individual members of society in sociology.





The world of appearances is well characterized by numbers. The real world, on the other hand, can only be characterized by them by a rough, initial, didactic approach. Cells are not separate and alike or equivalent units unless *they are compared and classified from some specific point of view*. Counting cells is a crude operation, and anyone who considers the standard multitude of ideal cells instead of thinking of each of them as an organic element of a peculiar organism in which they take an active part, has probably lost his sense of judgment and has a very superficial insight, even if that person represents the overwhelming majority view of humanity. The root of the problem is an imperfect analogy, which is based on reduction. Assigning a number to each cell means that we inherently assume that the characteristics of the numbers also apply to cells. We can only do this from a certain point of view, and this assumption is useless in relation to the complete characterization of reality, as it were, by assuming absolute existence of cells. Moreover, this reductive assumption is also forgotten and hidden and is only sanctioned by time in the eyes of those who do not really think about it. And this, let's face it, is the typical procedure for the vast majority of people. The death of one person is a tragedy, the death of millions is a statistic: this saying illustrates the above phenomenon. Millions are number analogies; multitudes are used by superficial research at the level of superficial analogy. The individual person, on the other hand, is unique and irreplaceable. Counting is learned at a young age in the course of individual human life, so it is deeply embedded in basic thinking patterns. That's fine. But if we overemphasize this method, we project mathematics into reality, and if we do not think through the limits of this analogy, it leads to gross logical errors and to the suffering and death of many people. Indeed, the clever is seldom wise, and only in the rarest of cases is he humane. Still, the crowd believes him.





Excessive simplifications, hidden assumptions, crude analogies are neither innocent nor insignificant, in fact, they are the direct causes of the greatest historical catastrophes. Recognizing these can most likely save more lives than any high-tech or esoteric science. Smart people almost never think about anything deeply and broadly. Therefore, their achievements yield only partial and temporary results, while side effects cause permanent suffering and damage. The common man, on the other hand, believes in technology, not in truth and does so in every single instance.




Cells are separate and near-identical like numbers- so dictates little knowledge.

Atoms are separate and near-identical like numbers- so dictates little knowledge.

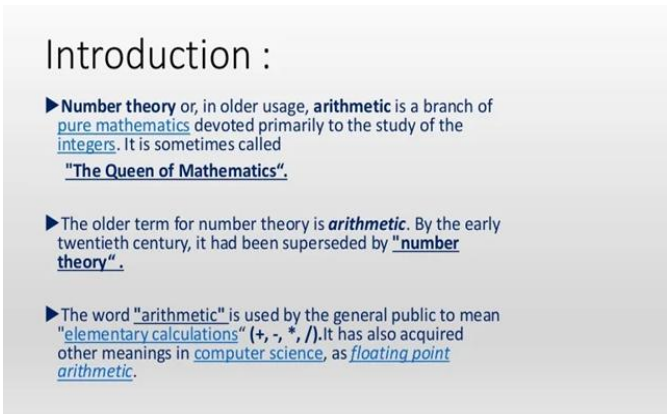
Stars are separate and near-identical like numbers- so dictates little knowledge.

Human individuals are separate and near-identical like numbers- so dictates little knowledge.

These „quantifications" are half-truths representing ill-considered, crude analogies and reductionist logic, which can lead to disaster in the hands of narcissistic, superficial thinkers.



What is number theory? This is definitely not:



What is orange juice? This is definitely not:

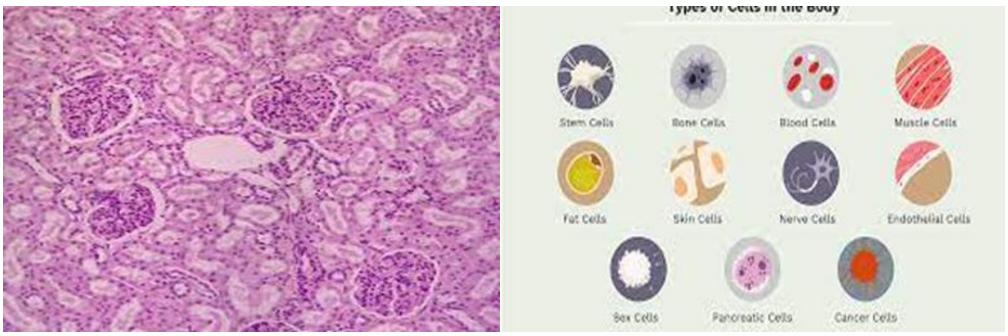


The real theory of numbers should be like this: numbers are imaginary products of human logic. Originally, they are instruments of the operation of counting and usually serve to group, compare and characterize separate, near-identical, imaginarily separate particles. They can be used for mathematical operations, which are meaningful only in the context of numbers. The projection of the number analogy onto real life is always partial and conditional, only meaningful from certain points of view while neglecting other aspects. This can be practical and useful in some circumstances, and dangerous and harmful in others.

And what is real orange juice? It is this:



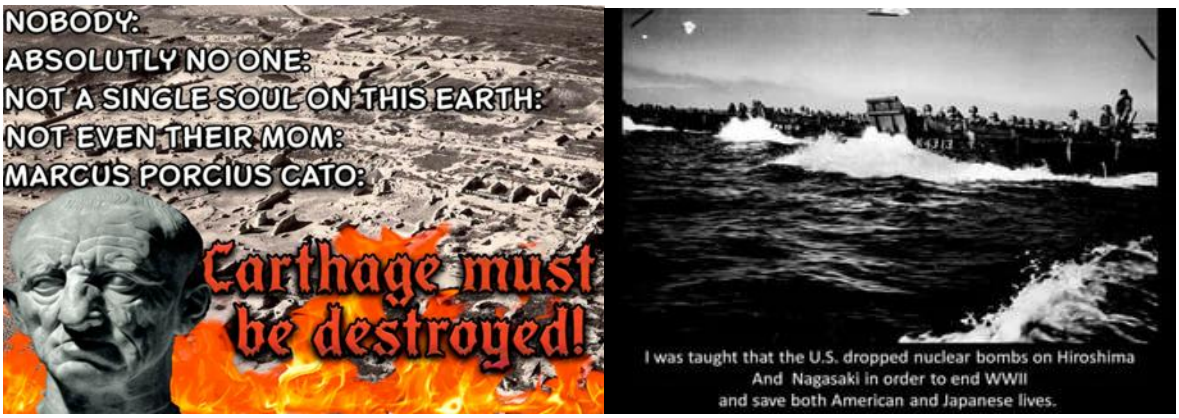
Real cells vs. abstract cells:



Real people vs. abstract groups:



And here is the result:



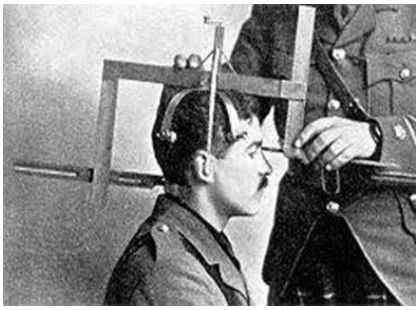
It would be the duty of the common man to distinguish abstract orange juice from real orange juice. But he almost never fulfills this duty. The result is tragic and well-known.

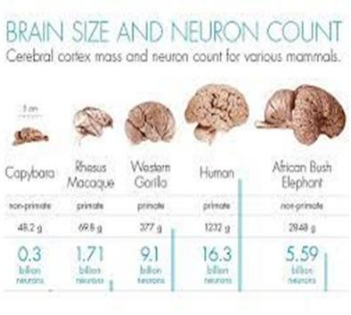


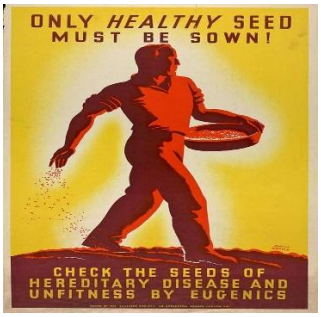


Poison only works if someone does not recognize it. If you don't cultivate your mind, you don't have a chance to recognize poison. But let's sum up what we have said so far!

Categories such as sets, classes, comparisons and simple relationships are best suited to the mathematical description of certain simple physical phenomena. Complex systems can be described by these only as a first and rough approximation. If one identifies a didactic, crude description, a model with the complex system he is trying to describe, the most bizarre and unnatural consequences ensue.



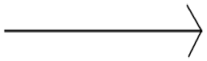


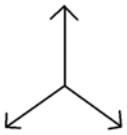


Let us imagine units for divinity and then count them! Surely, if there are individual atoms, stars, cells and human beings, then why shouldn't there be individual divine units as well? It goes like this: one divine unit, two divine units, many divine units, and so on. Then we will have monotheism, dualism and polytheism. The divine unit is physically great, with a definite boundary, meaning it is here, but it is not there. One particular Divine unit selects one human tribe, while it ignores or afflicts all others. Shouldn't we completely forget about these raw mental models when describing complex systems? Where does this obsession come from to use crude, primitive mental tools without restriction: models that are assumed to apply to all aspects of reality, including complex systems? Of course, the question is rhetorical, as the answer is too easy to give. **The needs of the intellectually negligent commoner and the manipulation of the reductive deceiver create the imperial principle that spreads these delusions.** The alienation, domination, and purposeful influence on reality of categorizing, simplifying and reducing the world without limits and from the point of view of local interests is the absolute tragicomedy of human life. I am on the top of the mountain, surrounded by a multitude of people. Do I have a great view from the top of the mountain? No: I see the backs of many other people. I see the world through categories, and what do I see? Apparent reality with scrambling, close-minded, limited, isolated units.



How can we easily recognize the world of appearances? We recognize it by its artificial, simple and straightforward nature.



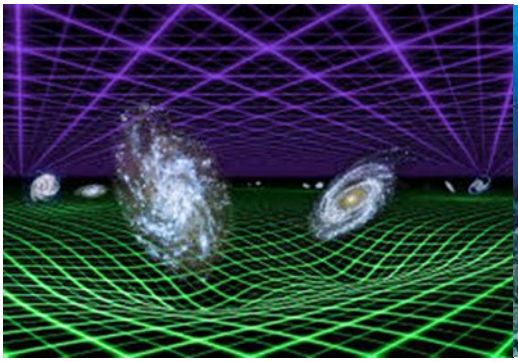


Time and space should be both homogeneous, unidirectional, straight. They are composed of sets of units representing universal quantity. But that's not what we're saying. We see local time as a multidirectional, ever-changing, local flow. We see local space as an inhomogeneous, changing, complex, content-based system pervaded by innumerous fields of influence.



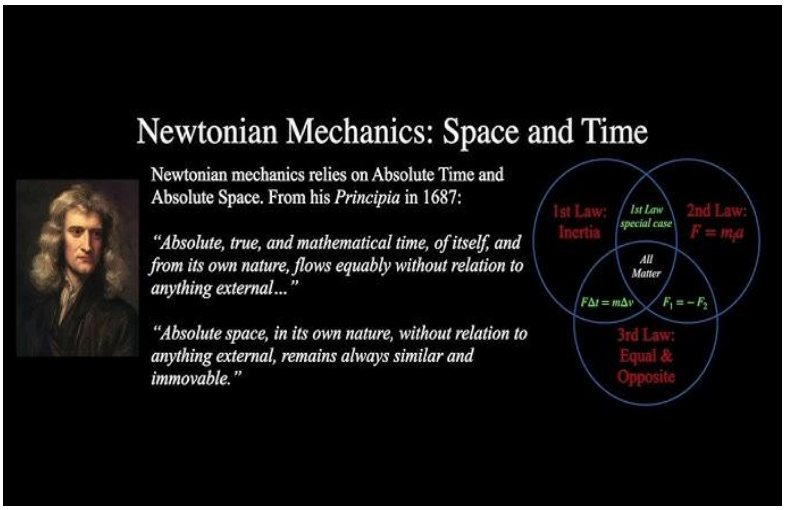


And instead of the world of categories, we see organic reality.





If reality is infinitely complex, and potential observers can vary greatly, then human mathematics and science, as well as any human religion or ideology, are naturally local, and all laws and axioms have a definite domain with limited truth value outside their range of interpretation. “If it is true for us, how can it not be true for them?” Well, of course, in a limited world where there is little variation, this makes sense. Those who have little knowledge believe that everything everywhere is like their local observations. And this is precisely the trademark of stupidity.



It is the idea of a dead world of homogeneous, universal immutability, absolute fixation, the paradise of spiritual indolence, the triumph of categorism, hell itself. During the stage of youthful immaturity in the school, imbued with a didactic approach, this can be forgiven. However, this idea is alien to real life. If reality is complex with great potential variability, then all phenomena and all interpretations are local and changing. Wisdom recognizes that it must be active and must communicate intensely and deeply, because the extension of tangential, local experiences will be too unrealistic without a specific synthesis of all experiences both own and lived and reported by others.

If, on the other hand, we want to live and cultivate life in abundance, and realize that in reality there are infinite possibilities, then what should we do with situations that seem unmanageable? How do we deal with the loss of a loved one, for example? How to achieve what seems too difficult? The solution starts with the question "who said there are fixed routes and fixed units?" In any difficult situation, all we can do to find possible ways of surviving and continuing to create is to consider all available local possibilities, and whether we involve others in our plans or in our pain, we nevertheless should listen to all the advice, communication and insight to arrive at a specific synthesis. This will make it possible, despite all losses and obstacles, to recreate the abundance of life. The wisdom involved in practical life is the only real wisdom.



Broad, creative, organic attention, commonly referred to as "love," can be of great help, but love must be nurtured continuously. Not considering, not listening, isolating oneself and avoiding life is nothing more than a sure recipe that leads to a state of hell. "I am not needed; life goes on without me"- is written on the gates of hell in bold letters.



In contrast, the parasite seeks separate individual gain and therefore communicates in a limited and functional way. The original purpose of parasitism would be to break down the dead body and convert it back into nutrients. But parasites transform not only the dead, but also the mentally ill into a nutrient-producing organism, and profit from mental weakness caused by confusion and ignorance. The only protection against hell and parasites is robust health, which can only be maintained by abundance and a harmonious balance achieved by cultivation, communication and order.

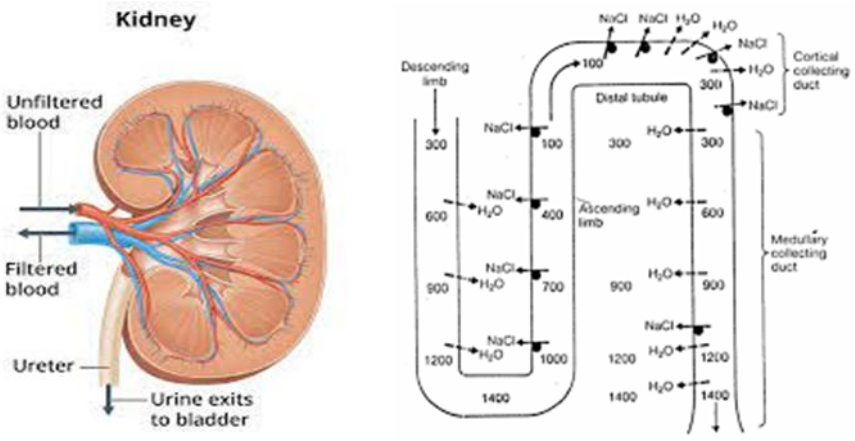
In terms of abundance:

$$11 \approx 111$$

From the perspective of small-scale thinking:

$$111 >> 11$$

Because small-scale thinking also means that the mind is less able to compensate or dilute any effect, just like the kidney is in renal disease.



Activity and organization reinforce each other and create momentum. Obstacles can be overcome, transcended and diluted. Bad mood, depression, sadness indicate that it is time to rethink, reinterpret, reprocess; and to this end we have to invest plenty of time because permanent healing is always a slow process.

In summary, we can say that infinite reality involves actuality in small part while all the rest appears as potential. Therefore, instead of extending the local and tangential actuality we happen to experience, into a virtual infinity, building a world of illusions with fixed rules and laws, we should prefer to aim for the abundance of momentum generated by organization and activity. Broad communication and local order should make one able to feel the vast realm of potential. The abundance achieved by the high momentum through organization and activity creates robustness that promotes stability and protects the healthy life of the specific local life system. This mechanism at least partially eliminates the need for reductive coordination with categories and unit-thinking. Cultivate, nurture and care –here is a basic instinct-level imperative to describe this idea in a plain form. Do we remember?



125. Chapter: Predestination

Can an entire community be sick and confused? Absolutely, if we establish an outside benchmark against which we can make this diagnosis. For example, the sudden changes in the consumption of proteins, organic acids, table salt, refined oils and sugars through agricultural and industrial revolutions radically changed the state of blood vessels and the intestinal flora in certain human communities and created metabolic disease leading to cardiovascular and kidney diseases *en masse*. So, compared to the communities before the revolutions or those that did not experience these revolutions, there has been broad damage to the health of the communities involved. An even more marked and abrupt change occurred in one particular human community due to a relatively sudden decrease in salt removal through sweating and a simultaneous increase in dietary salt intake.



The consequences of this at the community level can only be denied with the most blinkered individualistic glasses.

Is autopilot always safe, or can it lead to disaster? Should we let ourselves be swept away by the tide and use standard methods, or should we try to actively intervene in the course of events?



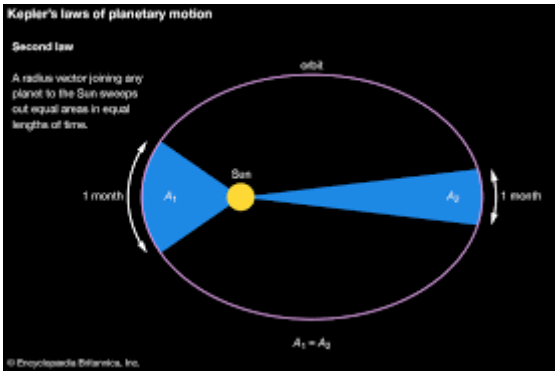


Determination, predestination, predetermination: what shall we say about them? Well, let's see! In relation to organic infinity (i)

$$i \neq i$$

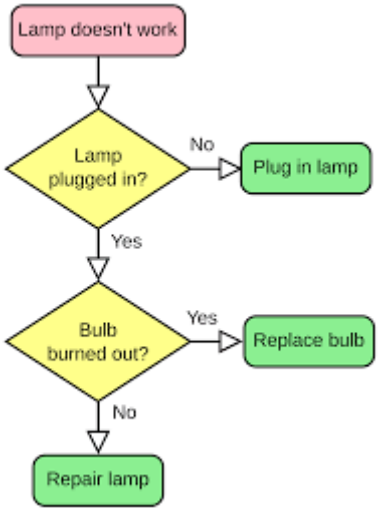
$$i+i \neq 2xi$$

Organic infinity is not a number unit that can be manipulated by mathematical operations as other numbers can. Furthermore, the whole of reality is not a unit, life is not a unit either, because they are both complex, organic, diverse, constantly changing and they are in constant motion. Whatever is complex, varied and in motion may not necessarily have a fixed, unchangeable trajectory. Why? Because there are potentially infinite effects affecting them, and the local sum of the effects is potentially different at every moment and in each place. If the relevant factors were few, it might be worth looking for fixations because of the limitation in the number of possible variations. But experience shows that while the model that is applied to reality is often low-dimensional, reality itself is not. And only those who have a closed mind, have little sensitivity with a narrow and short attention span, will have the notion of permanence projecting it into imaginary standards ignoring the organic and diverse, always changing nature of reality. But those with sufficient insight will ultimately realize that in an organic infinity potential always predominates over actuality, because actuality is tangential, is merely one of the potentially infinite outcomes, even if similar patterns seem to repeat themselves in a given locality, i.e. in a limited region of space and time.



Predestination requires fixed patterns including a homogeneous and constant space-time, resulting in the notion of predictable, fixed outcomes. Any system that is subject to predestination is one with low variability. It is also quite obvious that the more aspects we look at in the context of a complex system, the more chance we have of discovering differences and changes. For example, the color and shape of something or someone may seem constant

depending on the duration and place of observation, but if we also consider the odor, then that might change fast enough for us to notice during our short observation. In other words, if we use only color and shape as aspects when describing a complex system, the system may seem to be unchanged during the period of observation, while if we also consider the smell, then it cannot be considered unchanged anymore. In this sense, we see that the idea of predestination may be a consequence of a reduced worldview with too few aspects considered, dictating the illusion of fixed patterns precisely because it only looks at reality from a narrow perspective.



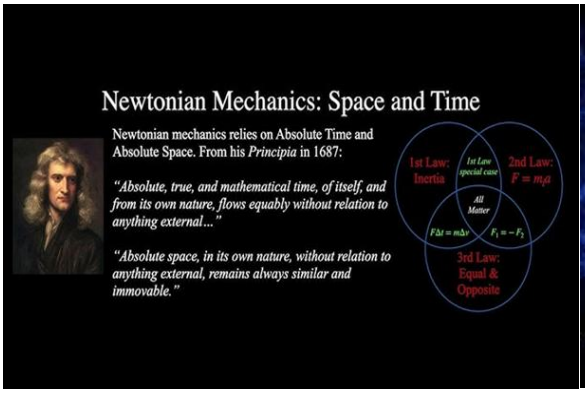
If, on the other hand, we actually notice the complexity of the system, because we examine it from several perspectives using more dimensions, we may also notice its great variability and its infinite potential for possible outcomes.



On the other hand, if we take a system out of its natural environment and dissect it as if it was a dead body, much of this variability in outcomes will be lost.



Considering all of the above, we may conclude that the basis of the notions of predestination and determinism is actually reduction.



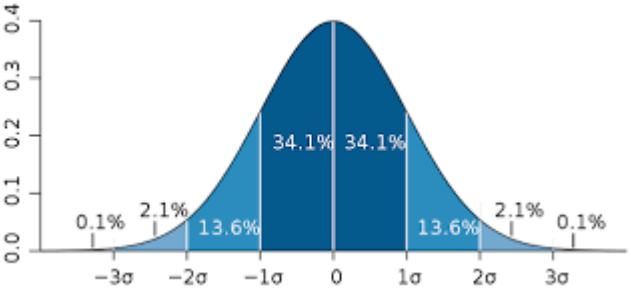


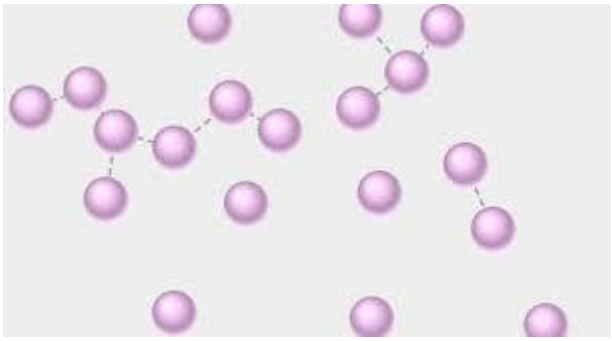
The mechanical laws of science and the sacred laws of religion, then, spring from the same root, namely by assuming that having fixed a small number of variables, there exists a universal and constant, low temperature, low variability, dead and frozen world of universal standards. Notice that this world *simply exists*, remains and stays as it was put there and left there.



Vitologia characterizes this state of pure and dead existence with the concept of hell. But we will go further. In the apparent world of reduction, actuality dominates, with relatively fixed effects in space and time undergoing the process of extension, thinking "what I see here right now is also characteristic of the whole world, a universal and eternal manifestation". But this amounts to nothing less than idolatry with the mechanical, unscrupulous and uninhibited extension it involves, the worship of the mechanistic model. In such a world of appearances, simple and permanent relationships and patterns are expressed as universal laws because of the fanatical belief in extension. Moreover, it is precisely this supposed universal permanence that makes nature, society, body, soul, mind and life seemingly homogeneous, divisible and multipliable, decomposable into nearly identical units, be it modular or atomic.









Yes, this is the social model of the pseudo-world of predestination, idolatry, and reduction: the world of the homogeneous multitude, and the homogeneous-universal-permanent center sitting right above it, which is nothing else but the very personification of hellish immutability.



In other words, where this belief in the model of appearances predominates instead of the one with organic reality, there separate units are born, and the great idol will rule as the exclusive concept of divinity with a tangible, material, concrete separation of units, an emergence of a central object or institution, and reduction everywhere in between. The separation between the believer and the worshiped object is mediated by representatives, delegates who exploit this position of power for the sake of crude parasitism. Where the divinity becomes a finite, separate, fixed unit, it will be used by the parasites to maintain the artificial distance between the believer and the divinity, or between the believer and the other believer. "We believe in the standard symbol of units" - this is the clearest formulation of idolatry.



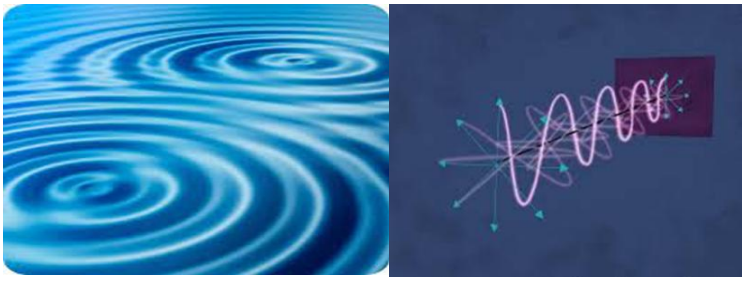
In summary, the concepts of determinism and predestination stem from the idea of a fixed, virtual reality. It produces a reduced, small world with few variables, near the spiritual absolute zero, which is convenient for the spiritually undeveloped. This hellish semblance of reality provides comfort and safety at the cost of suppressing creativity, imagination and vision, convinced that the latter are inherently dangerous to spiritual immobility and idolatry, and not the least, to the representatives who exploit in the name of the idol. However, this infernal world of appearances is fragile, because cultivation, organization and insight dissolve its foundations. Hell is temporary and conditional. Broad-minded cultivation eventually leads to the idea of organic unity, which eliminates the false model of individual separation. This model of the machine world, preset by a few set variables, will be shattered, and in its place, there will come the vision of natural, multi-colored variability, complex development and infinite flow, in which each local part is a unique co-creator, and therefore dignified and irreplaceable.

126. Chapter: Good and Evil

Good and bad are general directions, which apply in relation to each other exactly as right and left, up and down, cold and hot. They have a domain and a continuous spectrum in the same way as the latter. This domain in the case of good and evil can be identified with local culture, tradition and customs. Although we can observe many common features in different human communities, there are also the most remarkable and extreme differences. Just as science tries to objectify and coordinate the concepts of hot and cold in an absolute sense, so human law tries to fix good and evil, separating the acceptable from the unacceptable in schematic, typical situations. But just as the absolute temperature scale of science was originally extended from a small spectrum relevant to practical life, so the law, which is generated from a small spectrum of precedents, can only extend its validity by generalizing these precedents and setting up artificial templates and schemes out of them. However, precedents vary locally according to local conditions. Thus, the law cannot be completely standardized. If someone nevertheless makes such an attempt, he will soon find out that the result will be functional only partially and temporarily.

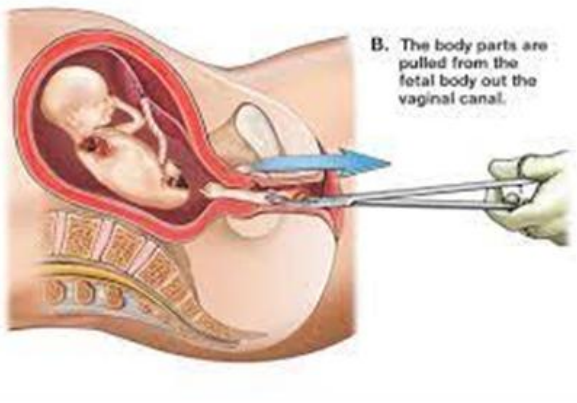


Good and evil are never absolute, never independent of local values, and never universal, except in the crudest possible forms of extension and abstraction. And the latter almost always lead to disaster in the end. Joy and suffering, heaven and hell, wisdom and confusion, good and evil, and even mental activity and mental inertia are always present together locally in a state of interference and sometimes superposition.



Still, some common patterns tend to appear. Confusion, ignorance, lack of cultivation, helplessness, avoidance, self-isolation, competition, representation, overuse of categories, idolatry, the imperial principle and parasitism are generally considered bad by the entire spectrum of all intelligent beings as we know them today. In relation to cultivation that leads to organization, knowledge, abundance, robustness, creativity, community spirit, organic attention, individually processed life experience, wisdom, insight and the perception of organic unity, all of the former bad things enumerated above can be conceptualized as the absence of these. We can see that competition, representation and rivalry usually lead to deception and separation; that the separation of end and means creates confusion, and that if we accept that the end justifies the means, cruelty and hostility always arise from this; and if a child is not visible to the naked eye from ten thousand feet above, it does not mean that there is not really a child there, so that one can bomb the area at will. We can easily understand that cruelty, oppression and exploitation are bad, while working together in fruitful cooperation is good. But we also have to realize that we can identify these template concepts with a practical pattern in everyday life only by forcing the issue. We can agree that a cruel execution of a living being or any harm done to a child, a small animal, a pregnant mother is unacceptable. But experience shows that there are communities where such actions are completely permissible, and they are even common. We can abhor these, but these communities will simply ignore us. This mechanism may be enhanced by ideology where certain partial and overemphasized truths suppress natural thinking, the insight that would naturally arise will be canceled due to special emphases that are part of an overarching ideology.



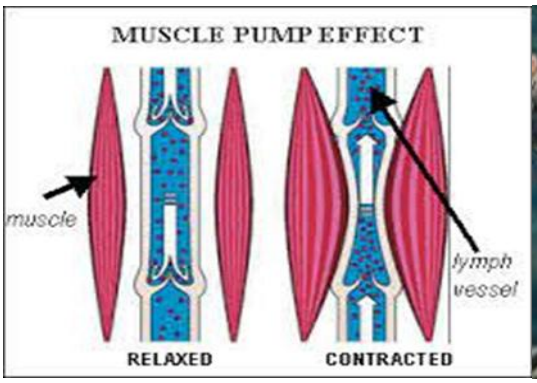


Parents and children, members of the local community or intelligent beings in general may cooperate in many areas with wide communication, while each individual or community provide specific, local contribution so they can form together a unified, organic whole forming a rich and robust organism. This may be the ultimate good in a general sense, but even this may be only template thinking with a kind of idealized direction which one can vaguely approach, but in practical life not even this will work as a fixed pattern or standard concept.





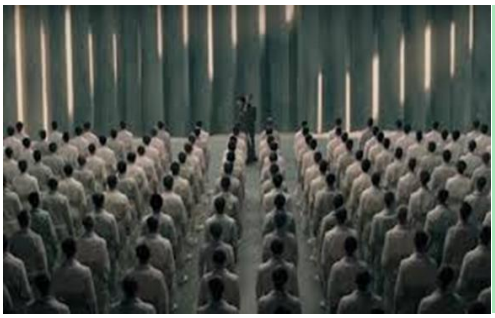
Physical circulation enhanced by the muscle pump or spiritual circulation enhanced by curiosity may both be good, while blockage by plaques and inhibition by fear may be bad, but even these represent only a spectrum, not separable opposites. In general, what appears to be opposite, in fact represents a contrasting difference within the spectrum, only seemingly separated by their apparent density. The less sensitive the perception, the greater contrast one needs to distinguish, and the more essential sharp contours become to detect subtle differences within a given spectrum. Of course, wisdom sharpens perception as it enhances mental circulation and enables sensitivity to see finer nuances and transitions. It also has more capacity to see a wider part of the spectrum with its broad perspective. Ultimately, wisdom sees good and bad, ends and means as a spectrum, so it would never completely separate them, nor can it subordinate one to the other. For wisdom, therefore, the end never justifies the means, because the end is a means and a means is an end as they are both part of a continuous spectrum. Therefore, wisdom is never cruel, never biased, and is never engaged in rivalry, it never competes nor represents. Wisdom is never political, it has no regards to rank, decoration or position. Putting it slightly differently, w*isdom is not smart.*








And above all, let us consider that even the above is only a categorical statement based on template thinking that approximates a schematized goal. Let us remember that wisdom should never, in any sense, be exclusive so that it should not be engaged in producing secret societies or parasitic opportunities.




Separate interest, homogeneity, subordination – this is what wisdom is not.

It is important to see that behind such unpretentious concepts as the absolute, the exclusive, and the universal, there is a fundamental need to understand the domains of interpretation, the relevance and the truth value. We can only determine these through continuous review, organic attention and deep insight. It is important to see that there may be intelligent beings to whom all our universal ideals seem local. We may also note that all our certainties may depend on some hidden assumption that we unconsciously believe to be "given, constant, and fixed". But the assumptions that we take as natural may be entirely different for others. But for all those who refuse or incapable to think all this through, we may simply make commandments like THOU SHALT NOT KILL! THOU SHALL NOT SUPPRESS! THOU SHALL NOT TAKE ADVANTAGE!

But the commandments do not work, because the confused mind concocts a superficial philosophy of half-truths called ideology, which explains that murder is ***justice, deterrence, just revenge, abortion, preemptive strike, coup de grace, or necessary sacrifice.***



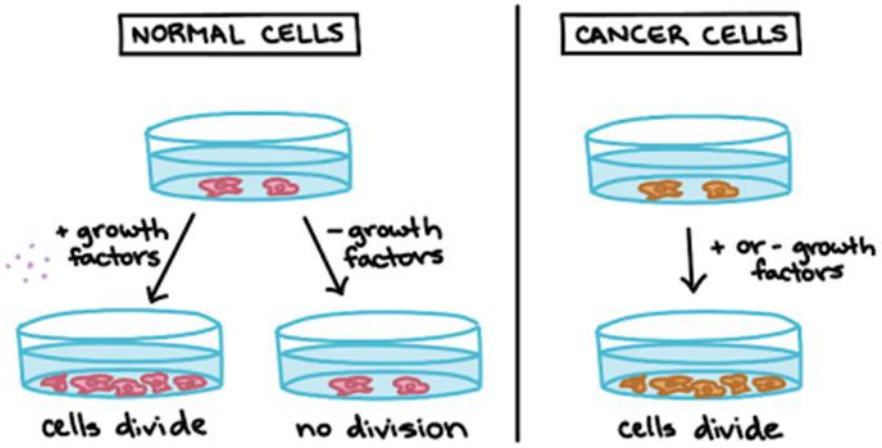

Nevertheless, to all those who don't want or can't think through it, we give the following commandment: ***honor those who think things through. And in the meantime, do try to cultivate your mind starting yesterday so that you depend less on the minds of others!***








In summary, good and bad are categories on a broad spectrum, and as such, are useful tools for orientation as a first approximation. We need to use them, but as with any category, we need to be aware of their usefulness and limitations, as well as their intrinsic nature as tools, including the hidden assumptions behind them. As we struggle to understand them, ***they should never be used as a pretext or tool to harm, oppress, or exploit others.*** Anyone who has thoughts or desires that do not respect organic unity and unique contributions to it; those who have a separate ego, i.e. imaginary independence with consequent "free will" and the main goal as individual profit, all those behave exactly like a cancer cell.



Beyond good and evil, there is an understanding of the organic whole, which has enormous variety and unlimited possibilities. But while we try to understand this, we must respect and care for others, because we naturally form a unified organism with our entire environment including others and the whole of reality, which is organic and alive.

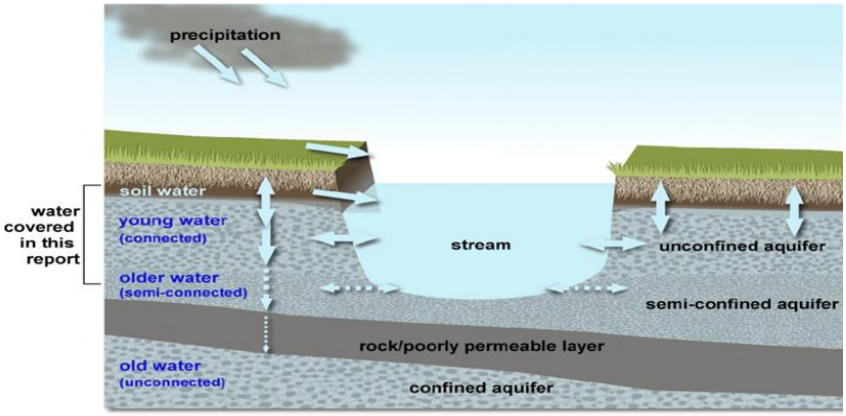


127. Chapter: co-substantiality

Co-substantiality means that notions turn out to be aspects of the same part of reality, i.e. they are related to the same object described from different perspectives. For example, in a given place and time, a special smell and a special shape, color, texture or effect can be associated with one animal. So here and in this sense, the smell and the shape, and all other features, can be linked to the same object meaning they are co-substantive with each other.



In order to understand co-substantiality, let us first speak of continuity. Continuity appears in the close interaction or continuous distribution of materials, ideas, or fields of influence. Let us consider the riverbed! The riverbed is the imaginary boundary of the river as an imaginary unit. But it is by no means a unit boundary of water itself, for the river is only one form of water, which is artificially separated and then united into a particular unit by our human perception. The water itself is constantly present inside and outside the imaginary boundaries of the river.



The river is a concept: it is a form of a body of water, a specific manifestation of it in a given place and under certain conditions, as perceived by the human intellect. The concept of rivers also refers to the relative permanence of the local form and manifestation of water due to its slow change *compared to the human scale*. On the whole, therefore, the river as a concept is human, it has evolved from a specific interaction between a specific manifestation of water and human reason. Nature itself knows no such separate unit as a "river." The river as an objective unit would mean that this concept, or a particular instance of it, means the same thing for "everyone", provided that we have a good enough idea of the possible perceptual differences between the participants in the category of "everyone". In virtual-abstract space, where the organic unity of this part of reality and its surroundings is broken, the river can be regarded as an absolute entity, a concept in itself. In this way, individual rivers can be idealized and classified into different sets, the members of which then have "general" and "standard" relationships with other members of different sets. But such standard rivers, sets and relationships are all imaginary. The "real" river is the product of a specific interaction between the perceiver and the perceived, which is constantly changing. Therefore, the river as a standard concept is an abstraction, a model, the generalization and idealization of which kills variety, transition and the possibility of very slow change. We should note that the river forms an organic unit with its environment and is only separated from it by artificial perceptual separation as is also exactly the case with all physical particles. We have to make a distinction: the concept of

a river and a general, idealized standard model of a river are not the same. Both are artificial forms of reality, but the individual river is humanly processed and artificial because of artificial separation and imaginary permanence, while the standard model of the river, in addition, also involves idealized abstraction. This is similar to what we said before about orange juice. Squeezed orange juice is an artificial product but processed industrial orange juice is something completely different because it is also an idealized commercial concept, including dyes, preservatives, flavor enhancers, and also logistics, profits, advertising, labeling, and many other aspects. The distinction is important here, as the two have different biological and medical properties and effects. In addition, we should note that two apples + two apples give four apples only in an abstract-idealized artificial space. In real life, even a two-year-old child will see that all too often two apples and two apples are not the same as four apples. Conceptually, yes, it should be four apples, but let's explain this to a child who prefers big red apples and hates small green ones!





We must distinguish between conceptual categories and "real" "actual" things, bearing in mind that the individual apple is also a human concept, since the apple is considered an independent entity from a kind of functional approach, *ignoring the potential differences in this functionality between individual perceivers*. So, what is the real thing? What really exists on its own? This is a crude, not well-thought-out question, because the observer and the observed are inseparable from the outset, they are artificially separated parts of a unified interaction, a subject and an object without a predicate in an incomplete, torn sentence. Is the river a real concept? Are the individual rivers real? Are numbers real? Is there a deity? All these questions are in fact merely questions of conceptual organization, which are based on confusing concepts, artificial separations and virtual reality for life and reality. The questions relating to existence and real-ness are contradiction in terms, manifestations of confusion and spiritual immaturity. So, then what should be the answer?

All what is real and existent has a domain: this or that is only real and existent in this sense, i.e. for a particular observer but not for others. This phenomenon or that particular relationship "exist" at a level of communication under such and such circumstances, or is possible, or general only in such and such circumstances.

But whatever exists, it also changes immediately, because it is an integral part of changing reality. In this sense, nothing exists except as an idealized and fixed snapshot.

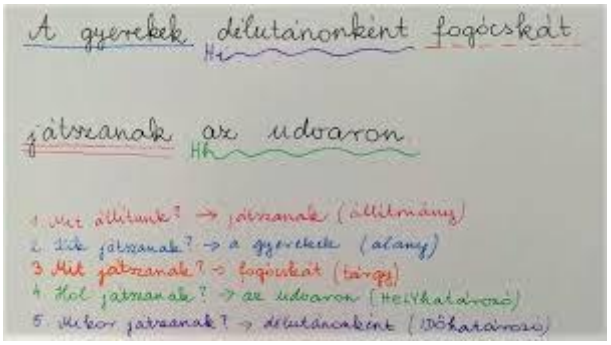


This is where we can understand both the stupidity of orthodox certainty and that of scientific objectivity. The sacred doctrine of faith and scientific truth are nothing but idealized snapshots, for which killing, torturing and punishing is a textbook example of stupidity. Of course, cruelty does not protect the doctrine of faith or scientific truth but only their representatives.

"There is nothing but units and emptiness", i.e. spiritual and physical particles and void. Our translation may be: "there is nothing but mental inertia and excessive simplification."



Let us not forget that mental inertia is harmful and destructive. Its believers are complicit sinners. Yet, there is an alternative, and it can be characterized by co-substantiality. Let us state that **the whole of reality, as well as life and spirit, are all co-substantial, that is, they are descriptions of the same concept from three different points of view**. Subject, predicate and object, these are imaginary units in a unified sentence. The sentence may be analyzed from a didactic point of view, in order to simplify and standardize communication, and it may be divided into imaginary unit parts for this purpose only. But we should keep in mind that behind the form represented by grammar there is also content, which remains one unified sentence.



The co-substantiality of life, mind and reality, i.e. the idea of organicity of reality, is also called divinity.

This is what the formula below, already quoted several times, describes:

$$\mathbf{R_o = f_p\ (c, i, v)}$$

Static minds imagine static concepts, empty space, constant laws, and a low-dimensional, dead material world according to their extensions, generalizations and simplifications. They set up a model of the world of appearances, where everything consists of particles and snapshots. On the other hand, dynamic minds evaluate the complex and interconnected, field-like dynamics of organic reality with organic attention. Instead of a model, which is merely form, they also focus on the content, which is a living, organic reality with continuous flow and change.

128. Chapter: Body and Soul Part II.

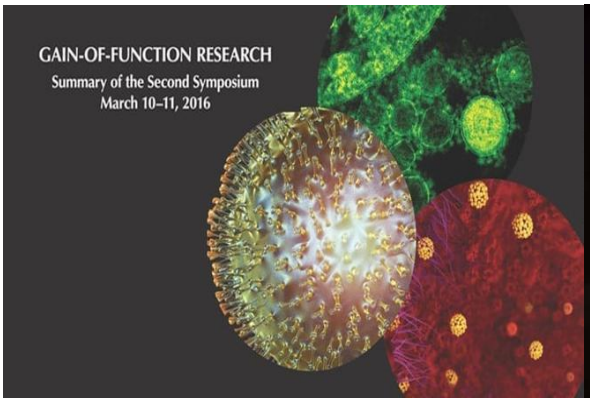
Body and mind, physical or spiritual reality, are like left and right, up and down, hot and cold. It is a spectrum where there is no primary or secondary, no superior or inferior, no more or less important. Bombing always requires a bomber. At the same time, it also takes a deranged mind to push the button and release the bomb, bravely fighting stone-throwing children from a height of thirty thousand feet. Although, let's admit, stone-throwing children are indeed very scary!





Medicine and technology are needed to help sick people; they can provide useful methods and tools for healing. Sometimes even malignant melanoma can be treated effectively. But it takes a deranged mind to genetically manipulate viruses for them to gain function, or to perform gender-affirming surgery on immature teenage children, or to produce weapons of mass

destruction. We should include here the invention and production of pleasure-inducing and highly addictive but harmful foods and drugs with their horrible side effects, as well.





The high-tech aircraft can only do as much as its pilot can do with it. Science and technology alone are just tools, like an airplane without a pilot, like medicine without wisdom, like scientific research bogged down in details but without a broad perspective, hardware without software, low eGFR without real kidney disease. And what is the solution? Surely, the greedy acceptance of "grants", i.e. sponsorships, where business takes over the management of science. But what kind of compass can business provide for research? Science and technology pretend to play a "primary" and "superior" role in "human progress" and, along the way, they became almost a religion with their conceit that works on common people with their inexperience worthy of an adolescent.

"Information comes from the senses, so the senses are primary."

"Thought is born from a certain constellation of molecules in the physical brain."

"Sensory information and physical reality constitute the whole of reality, and they also determine everything spiritual."

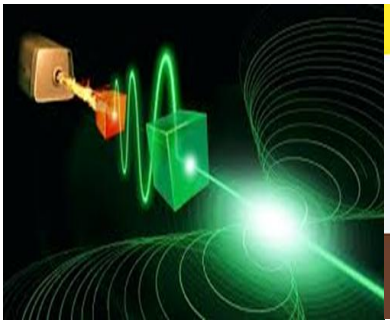


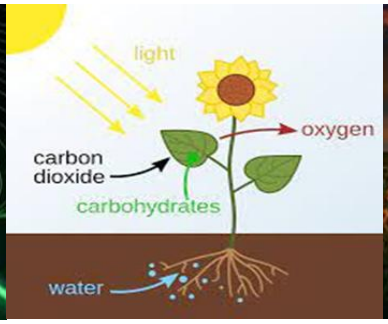
Sure, adolescents are cute. But the adolescents of the spirit should be put in their place. Their bombastic claims are only worth a smile. First of all, it is necessary to understand the true meaning of things like "primary" and "superior," "senses" and "information." This also means we should train ourselves to fly an airplane safely. However, this requires more than merely understanding the material structure of the machine or the small details of the mechanism of flying. Without good judgement, knowledge, balance, presence of mind and above all, wisdom all mechanisms are useless and vain. Scientists sometimes look for a statistical correlation

between the parameters a vs. a/b and present this as valuable research. Yes, this actually happened. Then they carry out gain-of-function research on dangerous viruses. Then they genetically modify the plants needed to produce basic foodstuffs. Dangerous industrial waste products, food additives and all kinds of other poisons are also produced. As a matter of fact, they are also developing more and more “smart” weapons. Worse still, they reduce reality to simple models, which they propagate as exclusive, universal, permanent and objective truths with the fervor of propaganda that shames missionaries. Can we see a loss of perspective here? Can we detect the lack of wisdom, the broken compass, the disproportionality and most of all, the lack of long-term consideration here? Detail and focus may be important, but losing perspective is decisively fatal. In the short term, it may look like a gain, but in the long run, it will bring about destruction. This is how we can describe the final balance of the earth-shattering, unbridled adolescent omnipotence of science.



The fruits of technology are always harvested by parasites, and they never bring an absolute gain but only a relative profit at the cost of exploiting something or someone, which fact is then conveniently ignored. Parasites cannot create anything; they can only exploit as this is their fundamental nature. They see templates and panels, some partial functional operation in everything, which they can twist and bend with appropriate adjustment, for their own purposes. Technology and parasite: this is the optimal combination, where technology creates a demand for even more technology and at the same time opportunities for even more exploitation. The laser has its own uses, but it is not the ideal form of light for photosynthesis, to put it mildly. Similarly, overfocused inorganic attention can be helpful, but breadth and depth cannot be ignored, otherwise short-term gains can easily lead to long-term destruction due to disproportionate thinking generally linked to disproportionate outcomes.







Plants do not need lasers, but only sunlight. Similarly, wisdom does not need over-focused, detail-concentrated, disproportionate attention, but proportionate and broad, wise insight. Science and wisdom have the same relationship as lasers and the sunlight.

We need to understand the multi-layered interactions between soul vs. body and mind vs. reality. We need to appreciate the multidimensional colorfulness of reality, understanding that reality not only has smell, but it also has color, dynamics and order. It is organization and cultivation, not special food and chemicals, that create the energy for a higher intellectual function. Of course, the vehicle also needs fuel, but that alone is insufficient to drive the vehicle without perspective, purpose, consideration and insight. Why exactly is fuel somehow primary? As if everything else could just fall out of the equation, something primary could be enough for driving and be an exclusive focal point? We must see that if we look at reality from a physical perspective only, we find even more physical factors, because this is what we are looking for on the assumption that we think of the physical view as exclusive and "primary". This is a self-fulfilling prophecy based on a hidden philosophical assumption. And then comes the adolescent hubris: science does not need philosophy, because the philosophy behind science is self-evident, true from the outset, so it falls out of the equation. And what is the key to this truth? That we don't need to talk about it, and that time and practice will eventually sanction it. Yes, it did, until the disproportion became so severe that the spiritual adolescents began to destroy their environment and ultimately themselves.





An adolescent who believes himself to be omnipotent and independent, ignoring his origins, his traditions and ancestors, eventually returns home. Either by finally realizing the dangers of the disproportion caused by his delusions, or by nature finally recycling him. Science can provide useful information, characterize important relationships, understand basic mechanisms, and in general, describe systems for practical use. But if scientists do not understand that all this is of partial and temporary importance, then their generalizations will lead to disproportionate development. If they do not realize that their models are just clumsy teddy

bears, if they take themselves too seriously and consider their truths and methods to be exclusive, then the scales will tilt more to recycling.

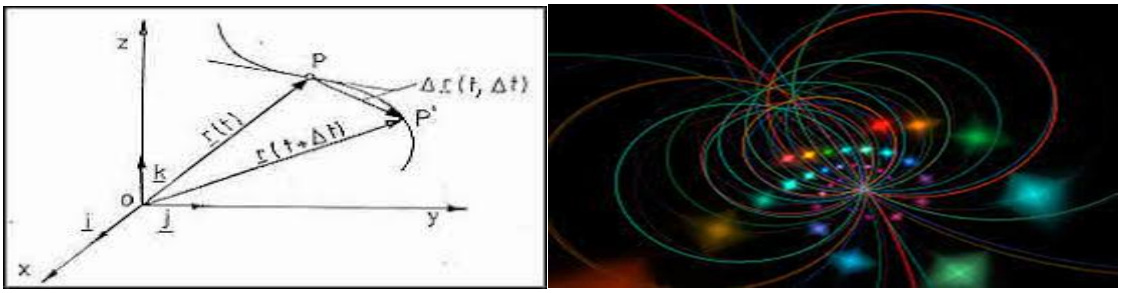
Seeing that body and soul, like structure and function, represent the spectrum of actual vs. possible, presenting certain aspects of a complex reality, understanding that everything on these spectrums is constantly changing-all this is tantamount to transcending the scientific method. Science can have magical formulas, fascinating and mysterious. But magic formulas never substitute for necessary depth and width. And the adolescents of the spirit either grow up or perish, as they may drown in their own stubborn disproportions, in the worship of their methods, in the deification of their own world of appearances. A teddy bear may be mistaken for a real bear. But it is not advisable to do so.



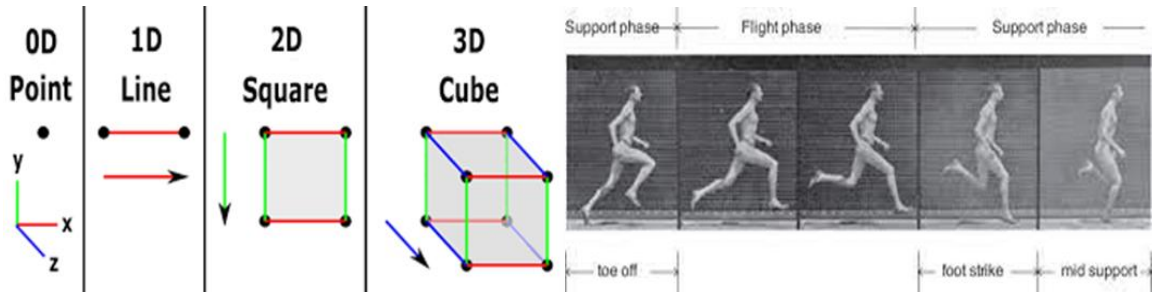


129. Chapter Dimensions

Dimensions are aspects, perspectives or projections, variables through which a system, object or event can be described. Specifically, in the physical, material universe, they represent variables that are necessary to characterize a physical state by physical variables including spatial position, time, temperature, pressure, momentum, energy and many more. For example, an n-dimensional state means that we need at least n variables to describe an observable system, object or event. Let's take an example. To describe a moving body, we need at least spatial and temporal dimensions and also need to consider effects that may influence the moving body in its motion, including friction, changes in the density of the kinetic medium, local changes in any force fields including gravitational, electromagnetic, or any other actual effects. Of course, only in the minds of scientists is there an effect-free space and absolute time. A moving body is always subject to a number of forces from moment to moment, and all of these variables are relevant to some extent in describing the phenomenon. So, while in the world of appearances a few dimensions may be enough to describe motion, in the real world, this would require an endless series of considerations.



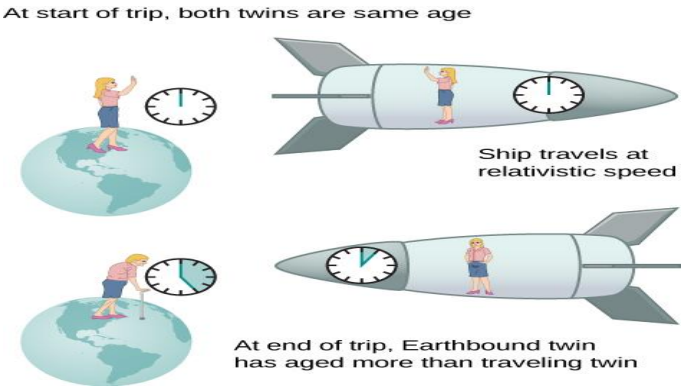
But there is a much deeper problem here. The three dimensions used to describe physical space represent the minimum variables necessary to describe spatial shape, extension, or change of position. These dimensions describe longitude, latitude, and depth. However, we must also notice that spatial dimensions without a time dimension usually record only snapshots of idealized shapes, so they are necessarily imaginary. The image on the left shows such idealized snapshots according to the number of spatial dimensions, while the image on the right depicts linear, unchanging, monotonous motion, i.e. the change in the shape and spatial position of a physical object in linear, absolute time. So, the images on the left describe an imaginary one-to-three-dimensional system, and the image on the right describes an imaginary four-dimensional system.



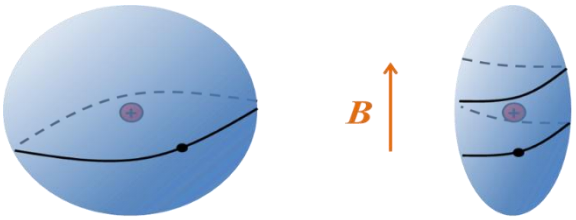
This description is abstract and idealized. In reality, no movement can be monotonous and no shape is unchanged. **Reality is not fixed; all movement and all changes are the sum total of potentially infinite effects manifesting themselves locally.** The lovely runner in the picture on the right is running on uneven ground, with changing weather conditions, and may not be in a completely stable emotional state. He suddenly may be inspired by a new thought, and his speed accelerates from one moment to the next. All this becomes clearer when we understand that there are changes that are far removed from the idealized movements of the abstract material body. Such include, for instance, growth and maturation. These latter processes are influenced by a large number of effects that change from moment to moment, i.e. changes in the time dimension of a given system cannot be considered ideal, constant, absolute and linear. The abstract average velocity of local changes, as we previously defined time as, is also subject to changes.



The identification of all kinds of change with abstract, idealized mechanical motion makes sense only from the point of view of a mechanical philosophy, and even there only to a limited extent. This is where we can find the fundamental error in the extension of the concept of mechanical time to non-mechanical, complex processes. Indeed, ***the extension of the mechanical notion of time to non-mechanical processes does not mean that all kinds of changes can always be identified with mechanical motion, but it simply signifies unsophisticated, uncritical thinking.***

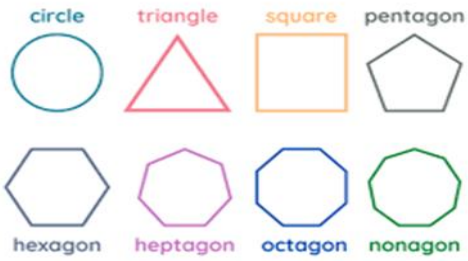


The idea depicted in the picture above simply represents reduction, an irresponsible extension, an excessive simplification. This has everything to do with an idealized, abstract world of appearances, but very little with organic reality. The most we can say about this is that even for idealized mechanical systems, spatial dimensions are only informative as snapshots in a reduced, effect-free, change-free, empty, virtual space where there are no fields of influence, including, for example, electromagnetic or any other fields that may render physical space uneven. At the moment when the presence of an effect field is detected, the density of the effect will vary in both space and time, and it will actively influence the shape and position of the system to be examined, not to mention its other properties. How would you like to be transformed inside a strong magnetic field, while you pretend that in your imagination you will see your shape and mood unchanged according to your idea of absolute, homogeneous spacetime? Let's see!



$\boldsymbol{B} = 0$ $\boldsymbol{B} > 100{,}000$ Tesla

Let's face it: mechanical spatial dimensions do not "exist" on their own, except in virtual, effect-free space, where spatial points are indifferent to all fields of influence. And in the same way, there is neither mechanical time nor time dilation. These are products of fantasy, which makes sense only in imaginary worlds. These are the characteristics of a teddy bear, not a live bear.





But people believe in the pseudo-truths of the abstract-idealized, reduced, inorganic, dead world simply because it saves them the need for a deeper reflection on reality.

To this end, they simply deny, forget, or suppress the assumptions that lie behind their axioms. And then comes the confusion: can spatial dimensions and mechanical formulas be applied to describe mental states, processes including maturation and creation? Of course not, unless they are mistakenly placed in the imagined physical space. Where is the poem? Where is happiness? Where is the divine? What is the shape of a poem? What is the form of happiness? What is the size of the divine? Here is the divine boundary, the deity is within it, it is not outside of it. The divine is this particular size, it has this particular shape of nose, after all it is a material unit in mechanical space that has physically describable properties. Next to such a bizarre idea as the deity representing a physical unit, one can even imagine hexagonal happiness and a three-and a half meter-long or V-shaped poem.





Here comes the idea of miracles: spiritual things have a physical appearance. It is a confusion of two different realms where a spiritual event is placed in a physical space. Of course, a mental process can have a physical dimension and vice versa. But this is only a projection, not an identity.



Naturally, the mental and physical aspects are co-substantial. But we must look at them consistently. The physical projection has physical dimensions. And the spiritual aspect is spiritual. The two can only be confused in a confused state of mind. The spatial dimensions and

the spiritual dimensions are interacting, but they are different, and if you mix them up, it will lead to bizarre, grotesque nonsense. Of course, the common man sometimes enjoys exactly this nonsense.



(a) $\sum_{n=1}^{\infty} \frac{(x-1)^{2n}}{n(2n-1)}$ (b) $\sum_{n=1}^{\infty} \frac{n(x+3)^n}{2^n}$

(c) $\sum_{n=0}^{\infty} \frac{n^3}{n!}x^n$ (d) $\sum_{n=1}^{\infty} \frac{x^n}{1+2+\cdots+n}$

(e) $\sum_{n=0}^{\infty} \frac{n^3+n+3}{n+1}x^n$

While the physical dimensions commonly used to describe physical space-time are deliberately as simple as possible, what dimensions can we use in the spiritual field? What variables can be used to characterize a poem, a person, or deity? What is the interaction between mental and physical phenomena? For example, how does the presence of asthma affect the behavior and ultimately the character of a person, family, or family line? Conversely, how does the character of a person, family or family line affect the activity or presence of asthma through lifestyle, behavior, choice of residence and many other factors?

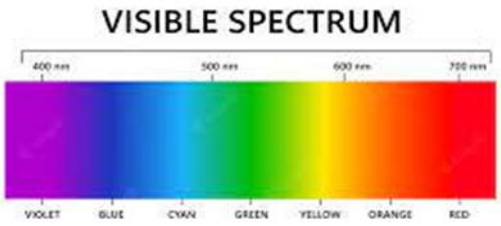




The bad model suggests that spiritual dimensions are dependent on or subordinate to physical dimensions, or vice versa. To the spiritual space, which is space only in a figurative sense, we can ascribe physical characteristics to a very limited extent using them as an analogy. We can, similarly, loosely use spiritual analogies to describe physical phenomena. But a better model is to recognize that the physical and spiritual dimensions are simply co-substantial on a spectrum, and that there are systems, objects, and events that are more spiritual, and others that can be characterized more by physical dimensions. Can divinity, then, be described as a physical unit, like a person blowing its nose? This is simply disproportionate, just like the personification of the concepts such as victory, freedom and happiness is. It is equally wrong to characterize physical objects primarily on an emotional basis, although of course an emotional layer is always present in all physical phenomena as well, because physical phenomena appear only in interaction with sentient beings.




What is the brain compared to the mind, the body compared to the soul, the laws of nature compared to fertile imagination? These concepts are located in a different, possibly distant place on a continuous spectrum, so they have different dimensions, just as the so-called “colors” are different, but they are also located on a continuous spectrum.



Of course, beyond the spectrum of colors, the spectrum continues, only it has less direct effect on human eyes.

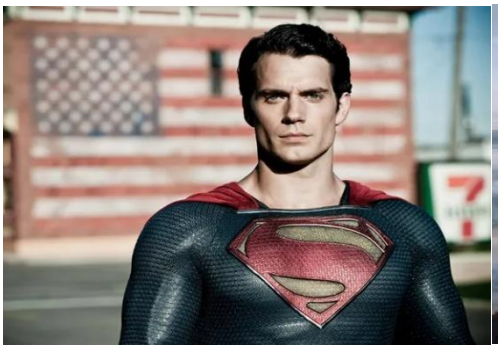
Happiness exists as described with coordinates of space, exactly here: 5.33; 9856; 13542.55, where t=24 years 7 months and 23 days. The deity exists in spatial coordinates: 0; 0; 0, where t=∞. We are joking here, but we really need to understand that the dimensions suitable for description and characterization of things depend on the aim and content of the inquiry. Divinity is not black, it is not white, it has no extension, it has no nose or toenails, because divinity is an abstract spiritual concept and not a physical object, so that it can be described more in terms of spiritual dimensions, such as grace, goodness, loving or organic attention. Of course, the concept of divinity, like any other concept, can be linked to a physical place or phenomenon, but it is a purely local, conditional, and partial linkage, such as someone tying one's happiness to a holiday resort or a particular person. But the essence of divinity is not this linkage. Let's take an example. If in any sense I or my clan are nearer to the imagined linkage between the divine and a physical object that I or my clan have established, this idea of a linkage is only relevant for me and my clan. For us, this is the Holy Land, to which we link divinity. But this has nothing to do with the divine essence, because this essence is not physical. Similarly, happiness here and now may have something to do with this holiday resort from my point of view. But happiness is not physical, it is spiritual, this linkage is only partially, temporarily, superficially relevant to a limited degree.

That which is connected to place, time, and tribe is not the concept of divinity, but its corrupt reduction: the idol.

An essential part of the idol can be its physical appearance, its linkage to a clan or a space-time object. And of course, the idol is popular precisely because it is fundamentally reduced, simple, tangible, easily described and standardized.



Inquiry with too few dimensions thus ultimately leads to idolatry and orthodoxy. In contrast, the possible dimensions that characterize a complex system, which should always have both physical and spiritual aspects, are potentially infinite depending on its complexity. On the far reaches of the spectrum, there is on the one hand ***oversimplifications with fixations leading to virtual reality, which is the way of the idol;*** ***or continuous cultivation of the mind with spiritual abundance, which leads to a gradual expansion of the number of dimensions and subtle differentiation, the path of wisdom*** on the other. And what is the main difference between the two? ***The measure of mental effort invested!***

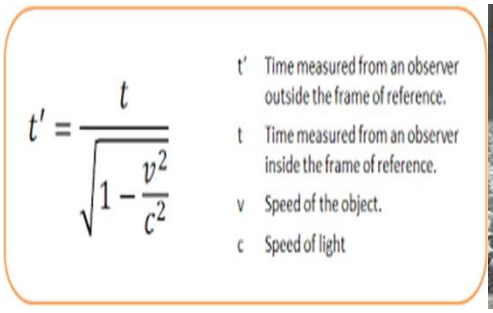




Hypothetical fixed objects may move linearly in hypothetical, fixed orbits, the flow of a fluid may be perfectly laminar, but these are relatively rare phenomena in everyday life. The gas expands in all directions, but by no means with a monotonous spread. We can think of a higher temperature as a state where small particles on average have more intense movements, but the temperature is almost never homogeneous in space, and almost never constant in time, perhaps it seems relatively homogeneous and constant to us because we use our own particular scale and resolution.

Chemical and biological processes can sometimes be modelled as determined by aggregated movements of small solid particles moving with exactly the same mechanics as macroscopic solids, in order to maintain the

assumption, which, of course, we shyly keep quiet about. However, this identity only makes sense if we have decided from the outset that we have a mechanical worldview, that is, we trace everything back to motion, simplifying and reducing it along the way. However, even in the context of physics, we have seen that quantum mechanics is different from classical mechanics. The concept of mechanical time can no longer be applied mechanically to quantum phenomena, not to mention biological or spiritual processes. In discussing the latter phenomena, the concept of time derived from mechanics has limited validity. Chemical and biological processes, not to mention spiritual processes, involve complex, multidimensional systems that have their own unique properties and cannot be reduced to linear movements of individual units, or their average, or their sum. In other words, the concept of mechanical time, which is essentially the average rate of change in a spatial position, assuming an absolute, homogeneous, idealized time and space, cannot necessarily be automatically extended to not-necessarily-mechanical processes. Mechanical "events" and "information" do not necessarily correspond to imaginary concepts of process or communication units relating to more complex change. The confusion here stems from a hidden extension of the meaning of time, more specifically from the assumption that the properties of time observed by the mechanics of solid objects can be mechanically extended to more complex systems, such as biological, chemical, or spiritual systems. "An (idealized) person in a very fast (idealized) spacecraft ages differently (with an idealized and one-dimensional aging process) than a person in a slow spacecraft" - as if human aging itself were a simple mechanical process that depended on an abstract mechanical time that could be described exclusively mechanically. So here we have a simple abstraction (time) that is based on observations of simple systems (solid object mechanics), and the concept of this is applied without reservation to very complex processes and systems without any adaptation. This spiritual confusion is astonishing, but **in unorganized minds this extension is "automatic" and the assumptions behind the extension remain hidden, so that hundreds of millions of people will accept these delusions because one ordinary person will take it from another, undigested, as if it was a given, an absolute truth, rule, a fixed law.** It is mass hypnosis, to which the uneducated mind is prone.





And the consequence is all too often like this:



How can we overcome this or any other mass delusion? Is there an alternative to competition, blind following, confusion, idolatry, depression, suffering, rivalry, war, representation, parasitism, manipulation, politics, exploitation, greed, and finally mass extinction? The answer is simple: we need to cultivate our garden.



130. Chapter: Confusion and Disease

Denial always leads to explosion. Denying problems and postponing their treatment means allowing internal tension to grow to critical proportions. The actual form of denial may be distraction, or a superficial response also called compensation when we deal with one aspect of the complex problem while neglecting others, sedatives or abuse of recreational drugs, entertainment, building a world of appearances, an ideology or anything else. But what is it that we most often deny? Usually, it is a problem for which the available energy, capacity and attention do not seem to be enough. Such can be the case of, for example, the initial stage of a serious disease, such as vascular disease, diabetes, cancer or any kind of organ failure.

By the time the symptoms can no longer be denied, pathological processes have often accelerated, and a near-crisis condition may have already developed. However, the diagnostic

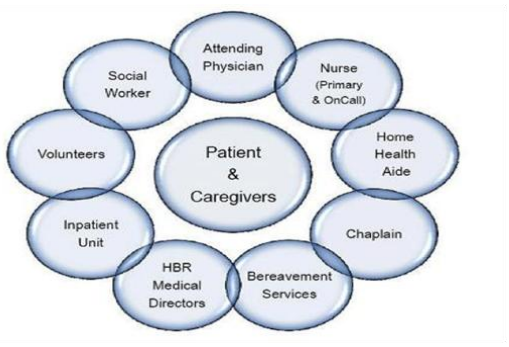
criteria, which may be the most obvious means of early detection, are often too general, referring to an idealized state. For example, in the case of blood sugar, we can use a typical fasting blood sugar value, and in the case of vascular disease, frequently measured resting blood pressure may be an early clue, but individual cases may be different from the standardized ideal. In any case, there is at least one sign that can give us an undeniable warning. If we neglect it, the pathological processes may accelerate individually and specifically, but still more or less they follow similar basic patterns. However, pathological processes may not be only physical nor individual. Behind the lifestyle, the forms of social coexistence, the eating habits, the nature of the work schedule, the forms of communication, there are philosophical and religious ideas that fundamentally influence the spread of disease. Perhaps it is the case of infectious diseases where this realization is easiest. But this is also the case with metabolic diseases and even in the case of cancer.





If we want to understand these connections on an advanced level, we have to admit that although doctors focus on the individual and physical manifestations of disease patterns, the disease itself has a very important spiritual dimension. At the very least, we can recognize this assessing an individual's ability to separate over-advertised but on the long-term toxic industrial food products from fresh and nutritious foods, or to keep one's lifestyle in order. However, this is rarely the result of the individual's decision alone, since advertising, propaganda and deception are almost always social in nature, both in terms of their execution and their victims. Ideally, educating and informing patients should also be a team effort, and this is an important part of recovery, especially in the case of chronic diseases.





Therefore, although the pathological processes of the disease are usually studied in medicine on an individual and physical level, most of them originate from social/group/family dynamics, and their ideal treatment should also be a group/team effort both in the case of individual and social healing. One patient, one doctor – of course, we need this setup, but it's not enough. Ninety percent of healing is patient education, and the rest is art.





Disease patterns can be decisively influenced by social pressure and local norms, which certain groups cannot resist without a team of medical experts advising them. So, unfortunately, the healing team has the arduous task to resist the most sophisticated brainwashing techniques, and it cannot hide its head in the sand of the sterile world of molecular pathophysiology.

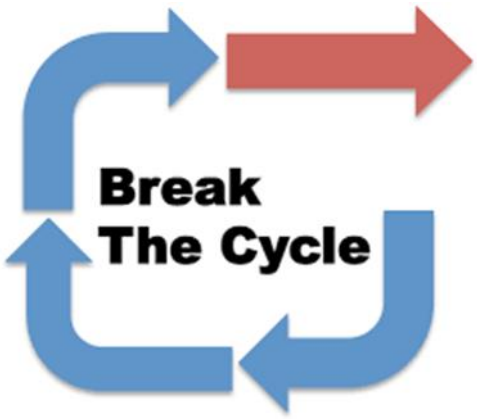



The informed patients and the families involved in patient care are usually more cooperative, conducting, for instance, a blood pressure diary, blood sugar diary and an exercise routine all of which may substantially improve doctor-patient communication. All in all, the doctor and his team must provide the patient with an alternative source of information that is free from commercial interests, social pressure and fashionable lifestyles with bad habits. The doctor's first advice for the patient is to pay attention to health and ignore industrial-commercial propaganda. This needs to be tailored to the characteristics and circumstances of the individual or the local group.



As part of advanced diagnostics and treatment, we need to break the vicious circle that is based on the following mechanism:

neglect, confusion, fear, loss of individual uniqueness, oppression and loss of local identity, avoidance, denial, diversion, disharmony, manipulation, parasitism, idolatry, more confusion, and more neglect.



To do this, it is essential to cultivate the mind through periodic revisions including sleeping, thinking, organizing, and in general a specific systematization of local thoughts, experiences, and information. You have to set up a priority that is specific to the given situation. A truth value must be assigned to every information obtained. Every new life experience has to be processed, sorted out and incorporated in a locally specific way.



It takes creative sensitivity to keep the mind open to a wide range of information, which leads to abundance, but it also takes robustness to interpret all influences from the point of view of local uniqueness and to put them in their place. Nothing should be accepted at face value, there should be no undigested information, the interpretation of essential questions should not be delegated, and local phenomena of life and nature should not be judged according to uniform, fixed criteria. Let us forget about small-dimensional thinking, absolute frames of reference, and then finally the cult of dark lords: idolatry, will cease.



Local uniqueness is not separate, not independent, never isolated, has no ego, only dignity that comes from a specific contribution to the organic whole. It is not global and uniform, but local, specific and organic. Combining local uniqueness with organic unity is the key to mental health. True, it has a very high level of maintenance, with constant review, active cultivation, deep organization and very active idleness: organizing “rest”. However, the reward for it is energy, dynamism and creativity, a unique, local life.




131. Chapter: Research and Theoretical Summary

Research may be defined as intensive and rigorous study to characterize and describe interactions, relationships and properties of a system by preset variables, applying the scientific method. The scientific method is built around the following:

-objectivity

-specificity

-quantification

-controllability

-refutability

-reproducibility

and what's more, though often unspoken, the

-applicability of mathematical operations, including statistical methods

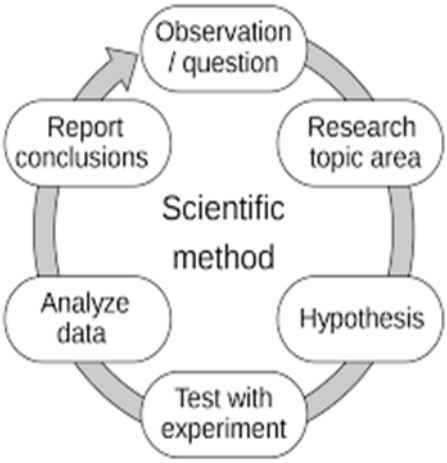
-a predominantly materialistic worldview

-validity of sampling and the fixation of conditions during experiments

assuming that the model environment, which can be the universe itself, is relatively homogeneous. Thus, the idea is that ***universal, absolute and permanent conclusions can be drawn by extension from the sample or the given experimental setup for the whole of reality. This assumes that the whole reality is a machine, the principle of operation of which can be recorded by extending the validity of snapshot facts.***



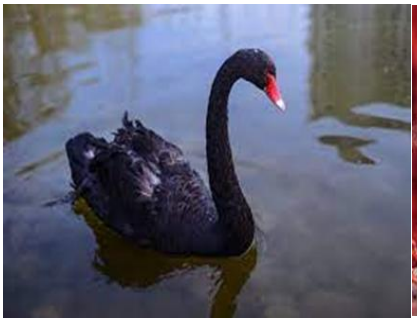
But not even this is enough, further assumptions are needed. Above all, research adopts a practical approach that tries to find the *simplest possible explanation*, while also building a system of standard categories and methods *that is as simple as possible*.

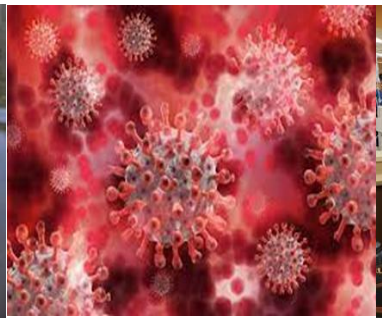




In order to explore the drawbacks of these assumptions, ideas, and methods, we are going to conduct three thought experiments:

1. The story of the black swan
2. The tale of the vaccine for the common cold
3. The paradox of nutritional assessment of dialysis patients.







So, our first tale is:

The Tale of the Black Swan

On the basis of the observation that the swans in my village are all white, and according to the unspoken, hidden conditions that

1. I had never been outside my village, so I could not make observations outside my village
2. I have not heard any reliable information about the color of the swans outside my village

I set up the following hypothesis: "all swans are white". Two important phenomena must be also considered here.

1. There are people who only consider their own village to be important
2. There are people who automatically assume that everything is the same everywhere

These are beliefs that believers rarely take notice of. In any case, I have set up the hypothesis, how can I now prove it using this scientific method? Well, I consider my previous observations within my village a *sample*, but I have no way of assuming that this sample actually also represents what is outside my village unless my name is Isaac Newvillage. So, I must extend my observations to other regions. I know of at least 1000 villages, so I have to make a lot of observations, and this is hardly possible if I work alone. Who can help me? Well, at least I can state that the hypothesis is objective and quantifiable, since swans are objective material units and their color can be clearly determined by the naked human eye. So, I proceed to seek out *observers like me* who can make similar observations in a similar way, being human and having the ability to see. Of course, I have to coordinate them: we must agree on the place, time, method and other aspects of the observations, and the exact format of our communication. Let's face it, it's too easy for me, because anyone who knows what a swan is and is able to distinguish the colors will be able to decide whether a swan is white or not, and then write it down on a piece of paper. Well, not everyone. A small child, or a mentally handicapped person or some ignorant individual may not know what a swan is. Blind people or color-blind people also cannot determine the color of a swan. But let's say that among my friends who help me with the observations, there are no such individuals.

So, my observers and I agree that they will make their observations in good visibility, and I am sure that they will make their observations very much I do. I don't expect any communication difficulties either, as I know my helpers well, and I usually communicate very well with them. Thus, the observations are made and documented in a standard way. Each observer walks around the village assigned to him, observes all the locally observable swans, notes their colors, and then submits the documented results. I quantify the results this way: when all results are received, I express what percentage of the observed colors are white. According to our hypothesis, it must be true that exactly 100% of the observations will reveal that swans are white. But a problem arose, namely I don't have enough helpers who could go around all 1000 villages, and it would be useless to entrust the Tironians, for example, to carry out the observations in Tiron, because the Tironians are so annoying that they would definitely not help observing, let alone publish their data! So, I will have to be content with the assumption that what is true in the villages around Tiron is also true in Tiron. Of course, there are swamps around Latta where no one can enter, and therefore I have to extend the same assumption to these swamps. What can I do?

I randomly select 50 villages, including all villages on all continents and all unique climates and all unique flora and fauna, and I hope that this sample will be representative of all 1,000 villages. If I get 100% white results in 50 villages, I conclude that it is very likely that I would have gotten similar results in all the other villages. However, the possibility of sampling error is plentiful. I don't really know if I know all the local factors that affect swan color. Perhaps a certain place can stand out from the line, because there may be such conditions that at least some of the swans will not be white, and this place may not have fallen into the chosen 50. And I can't really say in which village I will end up doing my research according to the random selection.

Wait, there's another terrible problem. I know of 1000 villages in the whole universe. But, of course, this is crazy, but just for fun, what if there are not exactly 1000 villages in the universe, but let's say 1002? And what if the very two that I didn't know about had some trait that would make the swans more likely to be black there? In general, what if there might be factors that locally influence the color of the swan in some villages I don't know, which may be completely different from the villages I know? And is it even possible that communication with distant villages is such that these factors are deliberately suppressed or presented as something else? Or are the swans deliberately painted white somewhere, or are they being directly genetically manipulated to deceive me or others? Now, are these white-dyed or genetically engineered swans white or not? For the purposes of my inquiry, are only the "naturally" white swans white?

Well, if you call me Isaac Newvillage, then I say that all this is not possible, because every village and every environment is basically the same, every category and definition is a given, because all possible observers are the same and think in the same way. And these absolute truths are independent of how we observed, where, when, and by whom. But then what's the point of observing anything?

However, we think differently and we introduce the concept of the domain of interpretation. All conclusions arise from actual observations, so that we must consider the local properties and circumstances of the observations, and we should maintain our conclusions only in domains with similar local characteristics. For example:

"To all adult human observers, who are not blind or color-blind, on such and such a continent, in such and such climatic conditions, in such and such flora and fauna characteristics, about observable swans, provided that there are no very different local characteristics and influencing factors that have not been taken into account, and that there are no swans that have been dyed or genetically manipulated, we can say that it is probable, that 100% of them will be naturally white."

The original hypothesis thus changed with the introduction of the domains of interpretation. Just as we do not divide by zero, we do not interpret the whiteness of swans if it is based on observations by color-blind people or influenced by special local conditions we do not know about, or by artificial interventions. And the domain, with more potential influencing factors are considered, becomes narrower and narrower, and the relevance and truth value of the original simple and general proposition becomes lower and lower. For the more factors are considered, the more local specificities might arise, and the less the idealized and abstract assumed generalities may become.

Well, this is still not good enough, because what if the duration of observation is short, and the color of some swans gradually changes, but we do not notice this change during this particular period of observation? We may think this very unlikely, but it is certain that we will have to introduce an observation period, because we need to realize that the *possibility* of very gradual change does exist so that all observations should be understood as appropriate for a given time period only. This is especially important if the observation period is very short. Then we have to modify our hypothesis again:

"To all adult human observers, who are not blind or color-blind, on such and such a continent, in such and such climatic conditions, in such and such flora and fauna characteristics, about observable swans, provided that there are no very different local characteristics and influencing factors that have not been taken into account, and that there are no swans that have been dyed or genetically manipulated, we can say that it is probable, that 100% of them will be naturally white *during the observation period*."

Where did we start? We boldly stated that "all the swans are white" based on observations in our village. And then we realized that the whole of reality extends beyond the boundaries of our village (except for Mr. Newvillage), and only in the pseudo-world created by primitive simplification and adolescent-imaginative impulsive extensions is it true that homogeneous, permanent and universal laws make any sense whatsoever. In truth, we suspect that the hypothesis of "all swans are white" cannot be decided through the scientific method, since it cannot be verified and it can be refuted only with considerable luck, unless we can complete a search of the entire universe and all eternity. In addition, as we become more and more familiar with reality, the hidden assumptions behind our hypothesis also come to light, and we have to formulate the hypothesis more and more precisely describing the precise domains as appropriate according to our basic assumptions.

Still, the public believes that the simplified hypothesis makes sense because the average person simply does not consider what a hypothesis means deep beneath its superficial form. Therefore, the masses remain at the level of superficial half-truths, unconsidered connections, mechanical extensions, and therefore are forced to live in a reduced world of appearances, coordinated according to some temporary and local public consensus.





The public believes that

-there "exists" an objective material universe

-all possible observers are the same or very similar

-all aspects of observation can be fixed and standardized for every possible observer

-there “are” stars, material particles, mathematical truth and universal time

- there “are” eternal and universal laws of nature

- there is an absolute hierarchy with noble competition and fair representation involved

-"equality" can be established between things of a completely different nature

-a highly processed industrial product named orange juice and natural orange juice are "essentially" the same because they share the name

-models and interpretative categories of reality are identical to reality

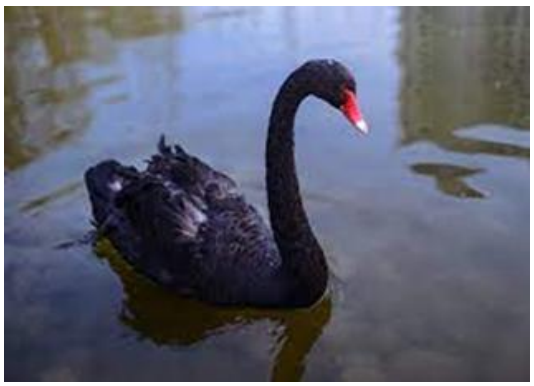
-there is a separate, fixed divine unit that is perceived by everyone in the same way

- basic truths are generally valid without hidden assumptions and appropriate domains

- the whole of reality can be standardized like a machine, because it is essentially homogeneous and unchanging.

It is very easy to see that behind the beliefs of the common man there is intellectual inertia and reduction, and without the latter, the former could not be sustained.

However, the black swan is a possibility and if reality is in fact varied and infinite, then the black swan will manifest itself somewhere, sometime, or in some sense, if nothing else then as a protagonist in an instructive story.



Vaccine against the common cold

"Mr. CEO, I have a wonderful suggestion for the practical application of immunological research. Let's make a vaccine against the common cold and make a lot of money!”

"Mr. General, I'm just saying that in connection with the development of a cold vaccine, we will have a virus that may have military implications."

"We recommend the sampling of a specific family of viruses that is similar to one of the viruses that cause the common cold. Such virus samples can be easily and cheaply extracted from bats. Therefore, we plan to collect samples from caves and then genetically manipulate the viruses. We will choose a virus strain that is highly likely to infect humans, but to ensure research suitability, we’ll increase its capacity to cause infection several times over. Well, here is a strain that can attach to the human angiotensin converting enzyme II receptor. This is the same angiotensin converting enzyme receptor that we talk about so much when describing the mechanisms of cardiovascular and kidney diseases. But then sampling is so tiring and expensive, so let's modify this strain a bit, let’s use the usual method for genetic modification, for example, here is this furin cleavage site, it has worked well before.

Well, of course, there are amateur idiots who don't understand this and say nonsensical things like “research involving genetic modification inducing gain of function can have risks”, but they don't understand the sophistication of professional techniques, even in Galileo's time there was a tendency of ignorant people to interfere in the affairs of experts. The definition of gain of function research is too general, not specific, this is the kind of term that political decision-makers use. What is gain of function anyway? Perhaps it is riskier not to carry out the research on viruses and let them develop gain of function in nature under uncontrolled conditions, or even more so to have our enemies research them first!

So now, just for the sake of idiots, let's move this research to a remote location, just to have less interference from pseudo-scientific bureaucratic regulators. Remember that even our best dialysis studies were performed in another country just so that ethically sensitive soft-hearted people don't think it's a concern. We should not have a problem with this because it will be out of the reach of laymen who have no idea what they are talking about anyway. As an added benefit, this will reduce research costs!

Is there a risk? No, we are professionals and this technology is proven. We have several levels of security procedures. We estimate that any risk will be less than 1 in five hundred trillion, a number with 14 zeros, and it is riskier for a person to go out on the street nowadays.

What about publicity? We have high-prestige professional journals, we have a professional hierarchy, a system of grants and donations, and we also have some prominent politician acquaintances. People will never realize anything, the press will explain to them something at their level of understanding, we have star doctors, popular announcers, politician-actors. And there is also the high prestige of science. So, there is really no need to worry."

What do we see in the proposal above? Pragmatism, a narrow perspective, and the devaluation of reality to a primitive model level. This is where we start: vaccination against the common cold. This is where we end up: the genetic manipulation of viruses, which can

have unforeseen consequences, such as the creation of a supervirus for our planned vaccine, the behavior of which we can only conditionally estimate in a hypothetical situation.

Doesn't this sound familiar? This is about creating demand for our planned product and starting research accordingly as a profit-oriented business, which is short-term, considering a few aspects only. These are not the common procedures of a scientist, but they are the templates that businessmen use. But if research is generally funded and controlled by businessmen, why would business logic, approach and methods *not* filter down to science?

They say that philosophers know nothing about everything, while scientists know everything about nothing. Well, shouldn't they cooperate, since they could complement each other? So why do scientists prefer to ally themselves with businessmen instead? Why did they assimilate to them? The answer is one word: corruption. As science is diluted because it becomes fashionable and popular, it becomes business itself and some business-minded people join it, they become researchers, or at least fund research according to their own interests. And in time, the scientists gradually become businessmen themselves. Their prestige as a scientist and their profit as a businessman are united in one person. This is an old recipe. In the past, the lord was the bishop. Today, the businessman is the scientist. Religion is diluted; science is diluted. It is true, science is also a religion. Prestige, miracle, sorcery, and of course, witch hunts and counter-selection all fit into it.







Assessing Nutritional Status on Dialysis

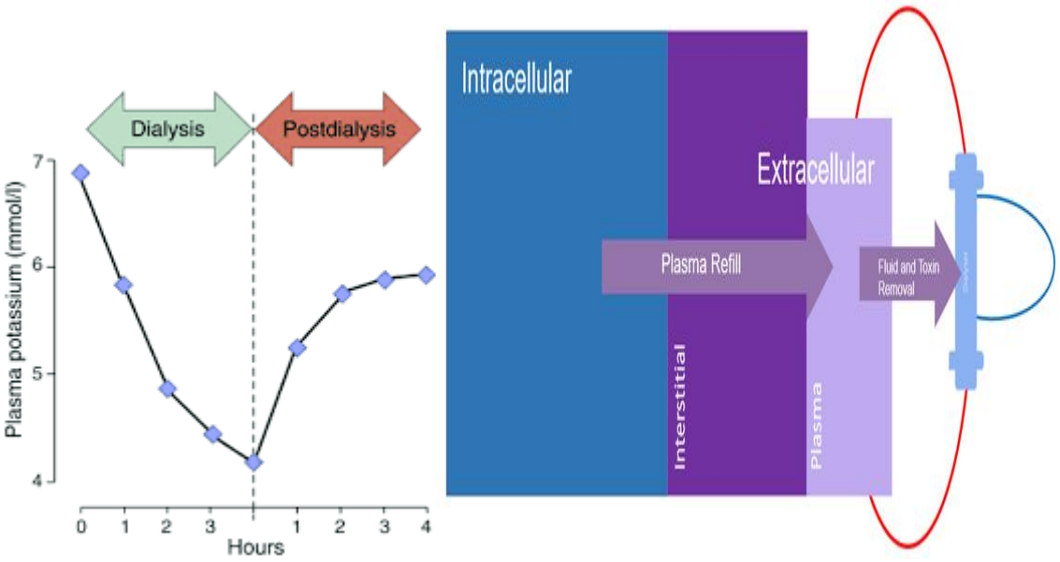
We need to measure somehow how well dialysis units perform. We need to select variables, so-called quality indicators, that are as close as possible to the basic scientific requirements in terms of specificity, objectivity, quantifiability, verifiability and reproducibility, and they must be easily documented and comparable. So, here are some quantifiable lab parameters that fulfill these requirements: Kt/V, serum phosphorus, PTH, hemoglobin and many others, which can be easily extracted from patients' monthly routine blood samples. For example, here is Kt/V, which is not only objective, specific, quantifiable, verifiable, easily documentable, but also comes from an attractive differential equation:

$$\int \frac{1}{C} dC = \int -\frac{K}{V}\, dt.$$

This is a variable supposedly measuring the effectiveness of each dialysis treatment. However, there are very serious theoretical and practical concerns about the applicability of Kt/V in dialysis, and no matter how appealing mathematics is, significant problems have surfaced, from the selection of the surrogate marker for toxins removed by dialysis, through the nonequivalence of the factors in the multiplier, all the way to a whole series of excessive simplifications and omissions. In addition, there were serious financial interests associated with the use of Kt/V.

Nevertheless, laboratory parameters allow you to set up categories like "this percentage of patients in a given dialysis unit fell within the desired range of such and such outcomes." And this is exactly what the inspector demands, for whom this makes the work easier. We keep silent about the latter, but we can proudly announce that we have the quality indicators that match our requirement to abide by the principles of science possessing objective, factual parameters, which are easy to evaluate and are fully reproducible. But wait, what is the significance of these parameters for the astute doctor and for the patient looking for answers?

Kt/V is supposed to reflect the "dose" of dialysis, but even if it was acceptable as such, it reflects only one dialysis function among many and uses only one type of removed substance as surrogate marker for all, and we know that different substances can be removed by dialysis differently. And what about the other functions of dialysis treatment and the expected side effects? If we remove the same substance faster with more effective filters, does it not wear out the patient's body as we quickly remove potassium, for example, and this can be harmful to the heart? Or what about salt and water, the quick removal of which can also take a toll on the heart? Kt/V, which equates rapid and effective dialysis (high K and low t) with slow and long dialysis (low K and high t) gives us an example where mathematics, which equates multipliers is different from biology where each factor has its own properties and contributes differently to treatment.



But let's try to explain this to the average kidney doctor who *believes* in mathematics because he doesn't understand it! Let's take an example! Serum phosphorus and PTH are not significantly removed by standard forms of dialysis, so they may accumulate. However, there is no clear evidence that serum phosphorus levels or any dietary intervention to control phosphorus or PTH levels make a difference in these patients in terms of hard clinical outcomes such as survival. Why? Because the lab values correspond to a snapshot taken every month, which does not describe what happens throughout the month between measurements. The high serum phosphorus may also come from nutritious, quality foods. Among dialysis patients, those who eat well often have high phosphorus levels compared to those who have a worse condition. On the other hand, poor-quality food is full of phosphorus also because it is used as a common additive. Thus, bad foods may raise phosphorus levels in the same way as more quality ones. A snapshot of high phosphorus does not indicate what someone *usually* eats and does not distinguish between phosphorus from good foods or bad foods. But does the average kidney doctor understand this?

	Low-flux HD ($n = 62$)	On-line HDF ($n = 62$)	P-value
eKt/Vurea	1.44 ± 0.26	1.60 ± 0.31	<0.0001*
Urea, basal, mg/dL	143 ± 25	133 ± 23	0.004
End session, mg/dL	36 ± 12	29 ± 10	<0.0001
Creatinine, mg/dL	9.8 ± 2.2	9.1 ± 2.2	<0.0001
β2-m, mg/L	33.5 ± 11.8	22.2 ± 7.8	<0.0001*
tHcy, μmol/L	18.7 ± 8.2	15.4 ± 5.0	0.003*
ADMA, μmol/L	0.97 ± 0.40	0.84 ± 0.37	0.2
Calcium, mg/dL	9.6 ± 0.8	9.7 ± 0.7	0.3
Phosphate, mg/dL	5.0 ± 1.4	4.6 ± 1.3	0.008
Ca × P product	47.6 ± 13.1	44.4 ± 13.0	0.03*
iPTH, pg/mL	228 ± 177	203 ± 154	0.03*
Triglycerides, mg/dL	167 ± 87	148 ± 77	0.008*
Total cholesterol, mg/dL	175 ± 45	176 ± 45	0.9
HDL, mg/dL	44.7 ± 12.4	49.2 ± 12.7	<0.0001*
LDL, mg/dL	100 ± 36	98 ± 36	0.5
Albumin, g/dL	4041 ± 391	3919 ± 393	0.004*
CRP, mg/L	6.65 ± 6.07	5.49 ± 5.46	0.03*
Sodium, mmol/L	138.2 ± 3.3	138.5 ± 3.6	0.4
Potassium, mmol/L	5.2 ± 0.6	5.2 ± 0.7	0.8
Bicarbonate, mmol/L	21.8 ± 2.1	21.7 ± 1.9	0.6

*Data are means ± SDs.
*P value from the MLM or from the Student's *t*-test for paired data (low-flux HD versus on-line HDF). Significance at $P < 0.05$.



The subjective, global, detailed and complete analysis of nutritional status of dialysis patients is a non-specific, difficult to quantify, non-objective, albeit verifiable and reproducible procedure that consistently outperforms all laboratory parameters in predicting clinical outcomes for dialysis patients. Is this a paradox, a form of heresy or what?

Well, no: if we compare irrelevant and poorly applied objective scientific parameters with a highly relevant and properly applied subjective evaluation, it is no wonder that ideology and expectations aside, the latter will be more useful than the former. **The basic law of medicine is that a bad doctor is interested in your labs, while a good doctor is interested in you.** Of course, laboratory values can help a lot if they are placed in the right context and are properly fitted into the overall picture.

So, based on this, would you trust a dialysis unit where excellence means having outstanding quality indicators, or is it also important to know the staff, their attitude, their human qualities and their professional commitment and standards *subjectively*?

Theoretical summary

All in all, the conclusion we draw from analyzing research is that science is a very good thing, but we need to be aware of its domain of interpretation, areas of reference, and general limitations. Science can only explain reality as abstract ideology or simplified model, it can only describe a few selected aspects of it, and even that only at the level of snapshots and fixed relationships, making it similar to a collection of pinned insects or an autopsy performed on a dead body. The scientific worldview always projects an imaginary, generalized, extended, idealized and artificially low-dimensional, i.e. reduced world of appearances from partial and accidental snapshots. Behind the statistical averages, there are imaginary laws that apply only according to a few artificial settings fixed according to pre-selected criteria.

Science has some great applications in both technology and theoretical understanding, but the application needs context, perspective, and multi-faceted, multi-layered interpretation. Neglecting this almost always results in huge catastrophes, usually in the long run. Science, without wisdom and hand in hand with business, simply adopts and amplifies the separate interests, delegations, short-term and partial thinking of the business world, risking disproportionate thinking, social cancer, chain reactions and explosions.



In fact, science, when it tries to replace wisdom, is nothing more than a religious sect with its priests, doctrines, and proselytizing activities. Indeed, the scientific worldview seems like a contradiction in terms with its stubborn adherence to standard methods of imaginary fixations, reduced systems based on selected criteria, and imaginarily universal and permanent laws.

What is the main weakness of science? It is that it confuses its model of reality with reality itself, and then it studies only the model, forgetting the underlying assumptions and

limitations. But it could be otherwise. Instead of artificial reduction, compensation and denial, the emphasis could naturally return from the faith-based sectarian ideology to the local, specific cultivation of the mind and the organized life experience and the organic attention thus obtained. In vitologia, reality is assumed to be organic, with the fundamental properties of continuity, infinity, and variability, which appear as unique, highly complex, and ever-changing local patterns for intelligent observers. But the actual appearance is only a partial and temporary snapshot of an infinitely complex potentiality, and it is specific to the observer and his circumstances. Thus, the interaction between the observed and the observer is a fundamental determining factor in any kind of knowledge gained. However, **the interaction between mind function and reality is not general, universal, ideal and eternal, but local, unique and multidirectional.** Mind and reality are co-substantial, and a peculiar, also co-substantive manifestation of this complex is life.



And behind life there is not a fixed, idealized, absolute existence, but life itself.

All ideologies, worldviews, approaches, thinking patterns, interpretations of the world, spiritual systems, religious dogmas, explanations of the world including science *use a limited number of variables,* and therefore *build primitive models*, i.e. systematically simplify and *reduce reality*. The experience of reality becomes patchy, that is, partial, temporary and superficial, and certainly local. Therefore, fixed models of reality generalize from the local, and then consider their aspects to be absolute and exclusive, exceptional. The **believers confuse the small-dimensional world of appearances created in this way with the whole of reality**, and then they cling to it with desperate fanaticism in order to avoid the fatigue of continuous review and multi-faceted thinking.

In contrast, vitologia, which is also a model, assumes that an infinite number of variables is needed to describe reality, which is thus perceived as infinite dimensional. Therefore, according to locally prevalent characteristics, in both space and time, an infinite number of locally specific models of reality can be established, which can complement each other according to the nature of communication between the makers of the models. However, in an infinite dimensional reality, the continual cultivation of the mind is the only guarantee of an acceptably broad perspective, which, together with deep insight, is called organic attention. The main value in such a continuous and varied infinity is the specific contribution to the organic whole and organism of reality according to the specifically processed, deeply organized and thoroughly communicated life experience. This guarantees dignity for the part and in this respect, there is no smallness or greatness. There is only specific, abundant, organized, orderly, robust uniqueness that feels its intimate relationship with the whole organism.

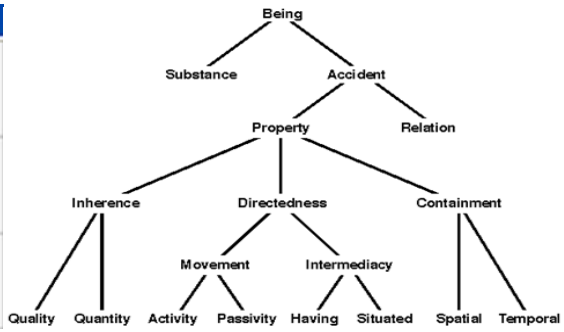
The term organic reality also signals that life, mind and reality are co-substantial, that is, they are different aspects of the same thing.

Specifically, since mind function is a fundamental manifestation of life, it, like life itself, is naturally one with reality. This idea of mind and reality representing one co-substantial whole is also called *divinity.*



Virtual particles of mind function may include the brain, but also the person, individual, ego, group, society, idea, concept, principle, model, or the categories, i.e. commonly used thought panels that *simplify life experiences in a generalized way*. Apart from that, the mind itself, like reality and life, is infinite, continuous and varied. For teaching purposes, we can use special tools that simplify the understanding and interpretation of reality for children or those who are lagging behind because they neglect to cultivate their minds. These special tools include the categories manifested in everyday life as institutions, laws, rules, customs, imaginary units and virtual worlds. However, these, just like strong drugs, can cause significant side effects, including low-dimensional, superficial, schematic, categorical thinking with narrow-mindedness, a tendency to assimilation, and exclusive orthodoxy. These side effects are collectively referred to as categorism. Categorism always culminates in the imperial principle and parasitism.









The only effective defense against parasitism is to maintain local uniqueness through local cultivation of the spirit creating robust health, avoiding the need for thought import and delegation of interpretation, which always lead to dependence, assimilation, hierarchy and idolatry.






High morality is based on an understanding of the duality of uniqueness and organic unity, from which the idea of specific contribution and the concept of dignity are born. *Joint creation* as an attitude and goal is an expression of this.

Remember also that no matter how powerful they seem now, parasites can only consume and manipulate. They are completely incapable of any productive creativity on their own. They only change the settings, they change the protagonists in a story, alter the facts in history. Parasitism is based on mental inertia, it is always partial and can only be sustained in the short term, so it keeps failing. However, it rises again and again, creating isolation, hierarchy, fixations, reduction, assimilation and pseudo-worlds, maintaining the cold *emotional state* of hell.



But hell is contingent on the weaknesses of mental inertia, sloth and spiritual indolence, and the cultivated garden with unique local spirit and robust health always in the end dissipates and dilutes the poison, leading us to the fertile, living, high-temperature *emotional state* of heaven.



What is the difference between a false sun and a real sun? This is essentially the difference between a homogeneous, mass-like chain reaction and the naturalness of the multifaceted, harmonious, creative whole.



To compare the artificial, mass-like chain reaction with living naturalness on the basis of superficial similarities, external features such as luminosity and temperature, is to completely misunderstand the nature of reality. Only sick, low-dimensional, narrow-minded thinking can be capable of forming such a concept. And this type of thinking has nothing to do with real intellect, mind and spirit.

From mass of particle units to continuous variety

From categories to organic attention

From cancer to robust, healthy organisms

From idolatry to faith

From mass information to specific life experiences

From the ego to the specific contribution to organic unity

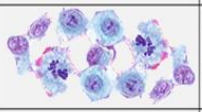
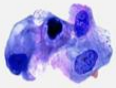
From the physical universe to organic reality

From the parasitic empire to local uniqueness

From hell to heaven

The road is long and arduous involving high maintenance, constant review, constant broadening of perspective and deep insight with spiritual cultivation that will eventually lead

us to wisdom. But it's worth it because the difference between cancer and robust health is marked.

Normal	Cancer	
		Large, variably shaped nuclei
		Many dividing cells; Disorganized arrangement
		Variation in size and shape
		Loss of normal features





Is there an alternative to competition, reduction, confusion, depression, suffering, war, delegation, empire, parasitism, manipulation, politics, exploitation, greed, categorism and finally extinction that arise from the ***idolatry of the artificial model?***

The question is good, but the answer is simple: we need to cultivate our garden and do so in a *locally unique* way.

